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**The Indians of
Queen Charlotte Islands**

Rev. B. C. FREEMAN



**The Methodist Young People's Forward
Movement for Missions**

Series No. 5



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....OF....
QUEEN CHARLOTTE ISLANDS

REV. B. C. FREEMAN



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The Methodist
Young People's Forward Movement for Missions.
F. C. Stephenson, Secretary,
Wesley Buildings, Toronto.

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MISSION WORK ON QUEEN CHARLOTTE ISLANDS.



THE Queen Charlotte Islands form the western extremity of the Dominion. They comprise a group of two principal and numerous smaller islands, something over two hundred miles in length and seventy in width at the base. They are a continuation of

the partly submerged range, some of the heights of which form Vancouver Island, again breaking out in the Queen Charlotte group, continuing northerly in the Alaskan islands, and finally reaching their greatest altitudes in the peaks of Mt. Fairweather and Mt. St. Elias. So, though somewhat humble, our highest peaks on these islands being only about 5,000 feet, yet we claim prominent relations.

Graham Island, to the north, forming the base of the triangle, is the largest of the group. The chain of mountains forming the backbone of the islands rises higher as the triangle narrows, till the southern part of Moresby Island becomes a mere range of peaks starting abruptly from the sea-level, a sheer wall of green and rock, indented by few harbours on the western coast, but on the eastern side breaking away into a great

number of smaller islands, and pierced by innumerable delightful inlets.

Except a few tide flats at the north, and a small strip of a sandy spit opposite our mission, the whole surface is covered with a dense growth of hemlock and spruce, fir, cedar, cypress, crab-apple, and yew; while an undergrowth of ferns and shrubs, almost tropical in its luxuriance, makes travelling through the interior extremely difficult.

Considering the high latitude, that of Labrador, the climate is remarkably mild. We are far enough westward to avoid the cold influence of the Cascade range, being separated from the mainland by from fifty to one hundred miles of the boisterous waters of Hecate



MR. B. G. FREEMAN,
Missionary at Queen Charlotte Islands.

Strait; while the climate is further relieved by the benign influence of the warm Japanese current which approaches the western shores. Snow rarely lies longer than a day or two. Only very exceptionally is there more than ten or twelve degrees of frost. At the time of this writing, mid-February, daisies, primroses, snowdrops, tulips, and crocuses are in full bloom. The summer climate is very temperate throughout the year. The rainfall is rather heavy, though not so great as on the coast of the mainland in the same latitude, and the summer weather is frequently delightfully bright.

Good timber, of varieties already mentioned, abounds. A ready market is the only requisite wanting for the development of this resource. In 1852 gold was found on the west coast, and the Hudson's Bay Company worked out of the claim, it is estimated, between thirty and forty thousand dollars. Locations of copper and of silver and gold-bearing quartz have been made, but as yet the working is only in the initiative stage. Anthracite coal was also discovered, but not in sufficient quantities to warrant the expense of working. More extensive showings of bituminous coal are attracting considerable attention.

But the chief wealth of the islands is in the fish teeming about the shores. Salmon of many varieties run up the numerous small streams at various seasons of the year in great numbers. Only within the last year has there been any effort made to exploit this resource. Halibut are always to be had. Black cod may be caught off the west coast whenever weather permits, and in their seasons, blue cod and herring are abundant.

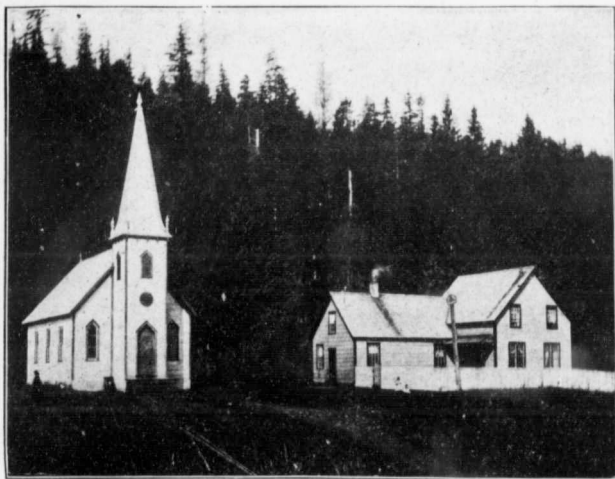
As yet, however, the chief fishing industry is the manufacture of oil from the bodies and livers of the



MRS. B. C. FREEMAN.

dog-fish. Of these fish, two men in a fishing boat, with a troll bearing a thousand hooks, will catch in a day, with good luck, from three to six hundred or more, for which they will get one and a half cents each. Such good fishing lasts only for a short time each year, and many a day the fishermen work hard and take nothing. From thirteen to fifteen fish will make a gallon of oil. Of the oil, last year, though a poor season, the two establishments running at this place sent out nearly forty thousand gallons. About one-half of it was manufactured by the Indians of the mission. Canned clams is another output from their establishment which deserves passing mention.

On land, nature is most lavish, with a variety of small, wild fruits, crab-apples, blue and red huckleberries, strawberries, cranberries, and salaberries. A few wild animals furnish pelts for trade, chiefly black bear, land otter, martin, and mink.



CHURCH AND MISSION-HOUSE, SKIDEGATE.

The Mission.

The official name, "Queen Charlotte Islands," has become a misnomer for our mission, which is now confined to only one of the two settlements on the islands. Our work is restricted to the vicinity of Skidegate village, which is pleasantly situated at the south-eastern extremity of Graham Island. A magnificent sheet of water, the eastern entrance to Skidegate Inlet, affords an excellent harbour. The view from the village opens out on Hecate Strait to the east into perhaps forty degrees of unbroken sea-horizon. At the back of the village the foothills, thickly clad in sombre evergreen, rise abruptly towards the mountains of the interior.

The village itself, though well advanced in its transition from savagery to civilization, still retains some characteristics of its history. The rows of sixty or

seventy snug little frame cottages standing along the well-gravelled streets might give the impression of any ordinary thrifty fishing village. But just in front, a line of eighteen great totem poles, from fifty to sixty feet in height, and three or more feet in diameter at the base, grotesquely carved from base to summit, and surmounted by figures of huge birds in every attitude of alert watchfulness, seem to stand like grim guardians of a forgotten past. The fleet of forty excellent fishing-boats, anchored just off the beach, is mixed with a few slim, black, graceful canoes, from thirty to fifty feet or more in length, relics of a time not long past when these people had the reputation of being the best canoe-makers on the coast. At the back of the village, on a high natural terrace, stands the little white church, and just beside it the mission house. Less than a mile far-



SKIDEGATE VILLAGE.

ther up the beach stands the dog-fish oil factory and wharf, erected and managed by a native joint stock company.

The population of about two hundred and fifty is made up almost wholly of Indians. With the exception of the missionaries, a neighbouring trader and his family, and occasional prospectors passing through, there are no whites within seventy or eighty miles of the mission.

The Indians belong to the Haida race, the name being a word from their language meaning "people." They are of very different cast of features from the Indians of the plains, approaching more closely the distinctly Mongolian type, in flattened nose, rounded face, and a decided tendency toward obliqueness of eyes. In the meagre records, the early explorers left, they repeatedly bear testimony to the superiority of the Haida race over the other tribes of the coast in fine physique, and remarkable intellectual and moral qualities, and the remnant with which we are ac-

quainted fairly bears out their judgment.

Great Decline in Population.

In earlier times the nation was populous to a degree almost incredible to us who know it only by the miserable remnant left. Towns were closely located along the shores in every direction. Every available harbour was occupied. Every little salmon stream had its adjacent settlements dependent upon it for their staple food. So numerous was the population to be supported that, in spite of nature's lavish supply, and the omnivorousness of the native appetite, yet occasionally want pressed sorely. Doctor G. M. Dawson, in his Geological Report of Queen Charlotte Islands, 1878, estimates that the inhabitants once numbered thirty thousand. Some, indeed, put the figures very much higher yet, and Doctor Dawson's must be considered a conservative estimate. There are now on all the islands only two inhabited villages, Skide-

gate, with a population of 250, and Massett, with 370—620 all told!

Striking as these figures are, much more impressive is a trip along the coasts of these once populous islands. All along we see remains of old deserted villages, while here and there are groves of totem poles, indicating the sites of larger central towns. We may yet follow the direction of the streets, and in a few places some of the substantial old houses are standing almost intact. Entering, we still see in charred bits of wood and burnt stones traces of the central fire which once warmed the home. But all about the walls are piled up old mortuary boxes containing all that remains of those who once filled it with life. An irresistibly depressing sense of desolation comes over us as we wander through the silent town, till the fuller significance of the scene breaks upon the mind, and we realize our own awful responsibility for these things. For of all the causes we will notice for this almost annihilation of a race, war and murder, epidemics of small-pox, and the evil results of contact with our own race, the latter was by far the most potent.

Wars.

The Haidas were always a war-like race, boasting of valour and indifference to pain. From the earlier bone or shell-tipped arrows and spears they protected themselves by complete suits of armour, made from the dried pelts of the thick-skinned sea-lion; but from the later musket-bullet they could get no such protection.

After the introduction of firearms among them, the Haidas became the terror of the nations far and near. The wide seas were their highway. Steel-edged tools, at first in the forms procured from civilization, and later remodelled to

shapes adapted to their own peculiar uses, gave these clever people facility in the manufacture of immense cedar canoes, forty, fifty, and even sixty feet long. With a fleet of these remarkably seaworthy craft, they sped over the stormy waters to the mainland on marauding expeditions, swooping unexpectedly on some town, murdering or carrying into slavery as many as possible, then fleeing again in their canoes over the wide waters where few dared follow. With their pre-eminence in sea-craft and daring, they became veritable vikings of the coast for hundreds of miles up the coast of Alaska, or even down the western shore of Vancouver Island.

In later years, the bloodthirsty nature thus cultivated brought about its own retribution in fierce inter-tribal wars, which decimated the race. Tribal distinctions came to be sharply marked. Inter-tribal laws of minute detail served as excuses to the powerful and rapacious, rather than as protection to the defenceless. Outlying settlements were driven to stronger central towns; and thus originated a feudal system producing the same evil effects on a smaller scale as that of mediæval Europe. The sorcerers, by intimidation and trickery, backed by the chiefs, and the chiefs by absolute power of life and death freely exercised, reduced the common people to a condition of abject submission but little above slavery. Life became fearfully cheap. In regard to murder, retaliation by the next of kin was the only law. Nor was there any nice distinction made between the murderer and any of his relatives, who might come in the way of the avenger of blood. Under such conditions, we may imagine something of the fearful consequences when, at their frequent great gatherings for feasting or "pot-



WHARF AND BUILDINGS OF SKIDEGATE OIL COMPANY.

latching," quarrels broke out between families or tribes. In feuds, originating at their heathen orgies, whole families, and sometimes whole villages, were wiped out. Indeed, it was in this way that a large number of people were driven off the Queen Charlotte Islands altogether, and sought refuge on the neighbouring islands of Alaska, where the Haida race has ever since maintained a precarious hold.

From that country came in return the earliest and worst epidemics of smallpox among the Haidas. Later, again and again, it came from the south with the people fleeing home from its dreaded outbreak in Victoria and other cities of the Province. Without any knowledge of the nature of the contagion, ignorant of the most elementary laws of hygiene, the people were simply swept away.

Francis Poole, C.E., describes such an epidemic when he was on the islands in 1863. He narrates that some of the victims were strangled to death by their friends in their frantic efforts to check the contagion. Not a few were shot at their own urgent entreaty. In some instances entire settlements were so nearly depopulated that

the few people remaining alive fired their homes and fled in terror to the woods, eventually, if spared by the scourge, to join some other community which had survived.

Large bands of Indians were driven out from Victoria and adjacent cities after they had contracted the dread disease at these places. Closely crowded in the canoes on their long journey of six hundred miles to their northern homes, they could not possibly avoid the contagion. As the infection developed, the patient would be placed in the bow of the canoe until they came to their next camping-place. There, in the morning, beside a stream of water, with a little store of provisions and a few sticks for his fire, the unhappy creature would be left to his fate. For long years after, thickly along the coast lay scattered the remains of the victims of such inhuman treatment. On one such occasion forty large canoes left Victoria for these islands, carrying from ten to fifteen people or more each. Of these only three canoes reached their destination, bringing with them six people.

But deadly weapons and more deadly epidemics can only partly account for the sudden decline of

population. For such a decline we must seek causes which destroyed at once the vitality of the race. With unimpaired fecundity, nations recover from slaughter and pestilence; but with this impaired, the most favourable conditions otherwise are of no avail. For those acquainted with the British Columbia coast, such a cause is not difficult to discover. When the nucleus of the cities in the south of the Province were forming, the natives discovered through the depravity of the whites a short cut to coveted wealth. Unrestrained by their codes of morality, in densest ignorance of the awful evils incurred, Indians from all over the coast flocked by tribes to these centres of pollution, hoping soon to return in opulence, but in reality bringing back with them, such as ever returned, the fateful seal of the doom of their race. Healthy children disappeared from the homes, while death, under many disguises, devastated the land.

Opening the way for all these evils, and aggravating their intensity, came alcoholic liquors freely supplied by the early traders. Even the cultivation of potatoes, which had been taught the people by some of the early explorers, was turned to evil later on, when from the white man the Indians learned to distil therefrom an alcoholic liquor of the vilest description.

How the Gospel Came.

The condition to which the Haida race was by these means reduced seemed to be beyond recovery. Never was the precious nature of the metal more completely concealed in the crude ore than were the possibilities of God's purpose in this instrument of His choice. A dirty, ragged Indian youth, fifteen or sixteen years of age, wandering aimlessly about the

streets of Victoria, expecting to return in a few months to his far-distant home—such only he seemed to Miss Pollard, daughter of the pioneer Methodist missionary to British Columbia, when she first succeeded in coaxing him into the class she had formed from the streets. But Gedanst was a prince of royal blood, the favourite grandson of the most powerful chief of his race, possessed at once of an extraordinary acuteness of intellect, which enabled him to grasp in the all-too-short time remaining to him, principles which were to turn his whole world upside down, and of a strength of will which clung to its purpose though the stars should fall.

The lad's previous life had been more interesting than happy. Living in the same great house with his grandfather at Skidegate, he had been taken under this chief's especial care. No interference of his parents was tolerated. To toughen his body, many a time had the grandfather carried the child to where the winter storms were breaking on the beach, and thrown him into the benumbing waters, tossing him out again and again, as often as the surf cast him ashore, until the little limbs were so stiffened with cold that they could scarcely move. Then, to revive circulation, the child's back was switched till the blood started through the skin. At last the mother would come to the rescue, and carrying the child home in a blanket, would chafe the half-frozen form back to life before the blazing fire.

When about nine years old, he had been in Victoria for a few months with his family, and had attracted the attention of a Church of England minister. This good man fitted him out in the clothing of civilization, and began teaching the boy to read. But when he asked the parents for permission

to keep the boy for a time, the grandfather became alarmed for the lad's liberty. The family at once hastened their departure for their distant home.

He attended a revival service, in a deserted saloon, where he imbibed those precious truths of grace which were to leaven, through him, his nation.

When a few months later he returned to his home, it was as an avowed Christian. He had already become noted among his people as a dancer, but now he would take no more part in any of their heathen orgies. The once favourite grandson and popular prince was subjected to all the persecution and ignominy of which his people could conceive. The tearful pleadings of his grandfather came nearer to affecting their purpose, yet Gedanst stood firm.

Gradually persecution ceased, and Gedanst began to take the aggressive. Missionaries had come to Fort Simpson, and Gedanst won the consent of the old chief to his bringing a Methodist teacher to the village.

It was now November, and a hundred miles of open, stormy water must be crossed by canoe before Fort Simpson could be reached. But, nothing daunted, Gedanst called for a crew, and found hearts as stout as his own ready for the trip. Reaching Fort Simpson, they hastened at once to the residence of the missionary, the Rev. Thomas Crosby, that veteran of the coast, and made known their errand. Mr. Crosby could do nothing. The missionary authorities had been warning him over and over again that no extension of the work must be made. The funds would not warrant it. They must retrench. With tears in his eyes he explained the circumstances. But again relief came through courageous de-

votion. Mr. George Robinson, teacher at the mission school, nobly volunteered to start in the Indians' canoe the next morning for Skidegate, trusting the God of missions for support until an ordained man could be sent. This was in the year 1883.



NATIVE GIRL, MAGGIE, TRAINED IN
FORT SIMPSON GIRLS' HOME.

The transforming power of the Gospel is well shown in the contrast between this bright, intelligent face and with those of the pagan Haidas on pages 210-211.

Haidas' Belief and Customs.

Of the Supreme Being they had but a vague conception. There must be some such Being somewhere, but His power He had resigned to a number of inferior spirits. It were well to conciliate these on all occasions of special enterprise by suitable offerings of small portions of tobacco or food thrown into the fire, or into the sea.

Also fasting from food and drink was very efficacious in winning the favour of the fates in such serious undertakings as fighting and gambling, or even in hunting and fishing.

Of death and futurity their ideas

were somewhat mixed. There was a very strong belief in the reincarnation of the spirit. That inimitable old rascal, the sorcerer, or "doctor," pretended to determine what departed chief had returned in the person of the newly-born babe; and according to the rank thus determined for the child did he expect his remuneration to be proportioned by the parents. The child was given the name of the reincarnated chief, but in no other way was his ordinary rank influenced by the circumstance.

But as there were more deaths than births, something must be

the spirit finally became a common blue-bottle fly.

Besides this theory, there was another, likewise associated with their belief in reincarnation, which seemed to have taken a stronger hold on their faith. One killed accidentally by falling from a height, or crushed under a tree or rock, was consigned at once to a most unhappy condition in the nether world. The souls of the drowned assumed the form of black fish, those wolves of the sea. An ordinary death by disease left the spirit to wander on the earth, haunting the scenes of its lifetime, and occasionally making itself visible at night to the terrified friends. Death in battle or by murder was the happiest of all. The liberated spirit flew at once to the happy upper regions, for ever free from care and trouble.

Departed spirits always required some offering of food to be made by their friends as soon as possible after their departure. To those dying in their homes, the offering was made in the great fire in the centre of the house. To those drowned, it was made in a fire kindled on the sea-beach. To those who had gone through battle to the happy land, the offering was not made in the fire, but a small portion of food was tied to the head of an arrow, which was shot upward through the smoke-hole in the roof.

Disposal of the Dead.

The bodies of the dead were variously disposed of, according to their social standing. The body of a chief would be dressed in all the regalia of his rank, and secured in a sitting posture in the seat of honour at the back of the room, just opposite the door. There he was supposed to take cognizance of the feasting, singing, and dancing in his honour, which were carried on for some days after his



TATOOED HAIDA INDIAN, NORTH
PACIFIC COAST.

done for the supernumerary spirits. These were accommodated in a series of five successive stages of existence beyond this life. In the first stage, departed friends awaited the coming of their relatives with joyful anticipation. A person's welcome there, whether hospitable or unfriendly, would be determined by the amount of hospitality he had shown in this life, whether he had entertained freely, and thrown plenty of food in the fire for the welfare of those recently departed. Of the succeeding stages they knew nothing, except of the last, where

death. Afterward his body was transferred to a box elaborately ornamented with carving and painting, which the deceased, years before, at considerable expense, had had prepared for the occasion. A handsome coffin of this kind was one of the proudest of personal possessions. There was just room to crowd the body into the box with the knees doubled well up. In the box, beside the body, were placed some tools of his particular craft, and trinkets of especial interest. The whole was then elevated to the top of a great mortuary pole—"haat"—three or four feet in diameter and twenty feet high, ornamentally carved from base to summit with the conventional representatives of the crests of the chief, and erected just in front of the house.

If the dead were of but ordinary rank, the feasting would be of proportionately shorter duration, and the body, disposed of in a much more ordinary box, would be left at the back of the great room which the friends continued to inhabit. Bodies of still less important individuals would be enclosed in a rough box, and placed in a small shed at the rear of the house. Only the bodies of slaves were buried in the earth, and this was considered a very great indignity. The difficulty the first missionary met in inducing the people to bury their dead may be readily imagined, but has long been completely overcome.

Always an impulsive and affectionate people, their grief at times of bereavement is most touching. But in the old time, unsupported by Christian hope, it became an intense passion. Mothers refused to be comforted, and abstaining from food, went to join their loved one in the Beyond. Strong men fasted and wept till reduced to helplessness. But accompanying this was such a display of mourn-

ing that the real grief has been too often overlooked. All the relatives of the departed one cut their hair short, and covered their faces with pitch and charcoal, in lieu of crepe, till their appearance was hideous in the extreme. Professional mourners, chiefly women, employed by them, continued at intervals through many days in the neighbourhood of the house a most doleful, mourning chant, composed chiefly of exclamations of regret, intermingled with praises of the dead.



TATOOED Haida WOMAN, NORTH
PACIFIC COAST.

Medical "Science."

These professional mourners were frequently those who had assisted the departure of the deceased by their medical skill. There were two methods of treatment of the sick usually resorted to, what we may term aboriginal allopathy and homœopathy. The two schools were as adverse to each other in their principles as their prototypes of civilization, and were similarly liable to be both patronized by the sufferer at the same time.

The first resort was to heroic treatment by rough surgery, or internal administration of conco-

tions of herbs more violent of action than certain of beneficial effect. The same prescription was made to do duty for a great variety of ailments, sometimes with most injurious results. The comparatively harmless principle of counter-irritation was frequently resorted to. For this they whipped the skin with nettles over the seat of pain, or scratched it extensively, setting up a superficial inflammation. Still another means was covering the skin with dry cedar bark, finely teased, and firing it. All this was direct, rational treatment, albeit not always judicious, but at least honest, and practised by would-be benefactors of their people.

by the friends of the patient, he would begin his incantations, usually in the evening, accompanying his doleful howling and frantic gestures by the noise of a magic rattle, while women seated about kept time by the beating of tom-toms and the clapping of their hands. If under this treatment the patient did not presently improve, it was declared that a more powerful incantation must be used, of course for an additional payment. If confidence in the sorcerer's powers began to decline, it was revived by a little more special howling and the final display of a stick, stone, or bone which the charlatan professed to have extracted from the body of the suf-



INDIAN GRAVES.

For the other principle as much cannot be said. It was taught and practised by the "doctors," or sorcerers, parasites of the community, who preyed upon it by their clever deceptions. Disease was said to be caused by evil spirits entering the body or by stones or sticks which had been inserted in the body by these malign powers. To drive out the spirit, the sorcerer must be employed to use his supernatural powers. After a very substantial payment had been made

ferer. If there was still no improvement, there are yet other spirits to be charmed away, etc. If the patient recovered, surely he and his friends would be most grateful to their benefactor, and would make him a final present. Should death ensue, well, the sorcerer could not help it, as the friends had not given enough for him to use a sufficiently powerful incantation for this particularly bad case. Whatever happened, one thing was plain, that the sor-

cerer was a rascal, and the bitterest opponent the missionary had to meet. But the last vestige of his influence has disappeared from Skidegate for ever.

Witchcraft.

Closely connected with their

and carelessly dropped to one side instead of being properly thrown into the fire, together with any other articles associated with the person, were hidden away in a small box with some unknown charms of fearful potency. When these articles began to decay, the unhappy victim would sicken and



A NATIVE LOCAL PREACHER AND A STEWARD
IN ANCIENT DANCING COSTUME.

faith in the "doctor" was their faith in certain forms of witchcraft. Persons initiated in the practice could, they believed, cause the death of any one they chose by a process called "indega." Bits of the victim's clothing, or food, especially bits of fish-bone which had been taken from the mouth

die. So great was their faith in this that strong men, believing they had come under the dreaded influence, would actually weaken and die without any apparently adequate cause, and in spite of all the assurance and medicine the missionary could give.

The only help remaining to the

victim was for his friends to carry him away from the village to some outlying camp, and there discover his tormentor by a process called "tonga." Two or more of his nearest male relatives, abstaining for three days from food and other drink than salt water, would at the end of that time catch a live mouse. Holding it between them, they would charge it on pain of death to disclose to them their enemy. Repeating over slowly the names of the various possible suspects, they watched the mouse until at length it gave token of assent by a slight twitch of its ears. The mouse was then killed in the manner in which they wished their enemy thus discovered to die.

Mice and rats are still believed by many to be closely in league with evil spirits. They are dreaded as are poisonous reptiles in hot climates. I have known my boatman to leave his bed in the middle of the night, to await the morning in the boat on the water, in preference to remaining with me in a house ashore where mice were running about. For should one of these frisky little animals run into the open mouth and down the throat of a sleeper, as they are known to be prone to do, that person would, all inadvertently, become possessed of fearful powers of life and death over his fellows, and an utter outcast from respectable society.

Gambling, Feasting, and Jugglery.

Reference has been made to the Haidas' abstinence from food and drink when engaged in gambling. Success in this was supposed to be controlled by evil spirits. Every one gambled more or less. Children were trained to it in a game called "gkad-a-gong-o," in which a small stick in the shape of an L is

hurled into the air, and the count determined by the manner in which it comes to rest on the ground. Turnips and potatoes were furnished by the parents in the hope of a small increase.

The game played by adults was with a great number of small, round sticks, of the diameter, and two-thirds the length, of an ordinary lead pencil, uniform in size, but each with a distinct marking. Hour after hour, all day long, and on through the night as well, the two opponents sat on the ground opposite each other, taking neither food nor drink, alternately shuffling these sticks under teased cedar bark to the rhythm of a low chant, until one or the other had lost all his store of goods. First would go his ready cash, then blankets, skins of the previous season's hunt, traps, rifle, canoe, food, even the blanket from his back, until he would be left utterly destitute. But it is now many years since this practice was totally abandoned by the Skidegate people.

Other amusements of the people were feasting and dancing. Feasts in connection with death have already been noticed. But they were often given by the chiefs on other occasions, as at the naming and first tattooing of a chief's son, and frequently through the following years in his successive advancement from title to title, from Duke of York to Prince of Wales. Gedanst, in his boyhood, was thus given successively at least twenty honorary titles.

Feasts on such occasions were not only for the entertainment of the people, but also the occasion was taken to impress them with the wonderful power of the chiefs. After the feasting, tricks of jugglery were performed by the chiefs, to the amazement of the wondering crowd. Sometimes these tricks

were merely apparent defiance of the laws of nature, as making a stone to swim, or plunging the arm into boiling water and withdrawing it unharmed. Sometimes they were of the most gruesome nature, as thrusting a spear through a man's body and cutting off his head, or tying him up in a box and throwing it upon the blazing fire till all

juice and birds' blood, previously prepared in thin bladders, readily broken, gave the performance a most sanguinary and realistic aspect. The object of the chiefs was attained: the uninitiated were awe-stricken and subdued.

Dancing was always associated with such feasts. It was participated in by men and women, but



HAIDA VILLAGE, TOTEM POSTS.

would smell the burning flesh and see the charred bones, the supposedly murdered man presently returning to the crowd unharmed, and describing wonderful scenes in the spirit land he had just visited. All these tricks are now readily explained by secret tunnels, double boxes, deceptive spear heads receding into the handle, and the like, while special arrangement of berry-

never by both at the same time. With elaborate headdress, a grotesque mask representing a raven, or eagle, or distorted human face, and with a fancy blanket ornamented with many rows of bits of shell, or copper, or buttons, the dancer made at least an impressive figure. The dancing consisted of flexions of the body and gestures of the limbs to the time of the beat-

ing of a square, box-like drum, the clapping of hands, and the singing of a band of women seated in the background. Sometimes the dancer improvised a song for the occasion, with local hits for the amusement of the crowd, more direct than elegant.

Indian singing has been well described as "plain chant run mad." Its principal quality seems to be a succession of most doleful noises repeated with a tiring persistence. The dancing song appended may be sung to a variety of words; but the best idea of the general effect of the music will be gained by singing it to a repetition of the syllable "Ha, ha." The Haida lullaby seems quite as effective with the fat, dark-skinned babes as "Rock-a-bye Baby" with the more puny palefaces.

Taking the place of such "music," a brass band of fifteen or sixteen instruments now gives open-air concerts in the village every Saturday evening during the time the people are at home.

Decorative Art.

For all such festivities, and every other special dress occasion, faces of old and young were painted with patches of red and black arranged in various hideous forms, according to the family crest and rank. Sometimes a black blotch extended from one side of the forehead diagonally down across the eyes and nose to the opposite cheek, with the corners filled in with vermilion. This was the pattern of Gedanst's proudly exclusive decoration. In other cases, across the brow might be a strip of black, or across the nose, or over the mouth and chin, or on one side of the face, one cheek, or one eye, or occasionally a symmetrical design of

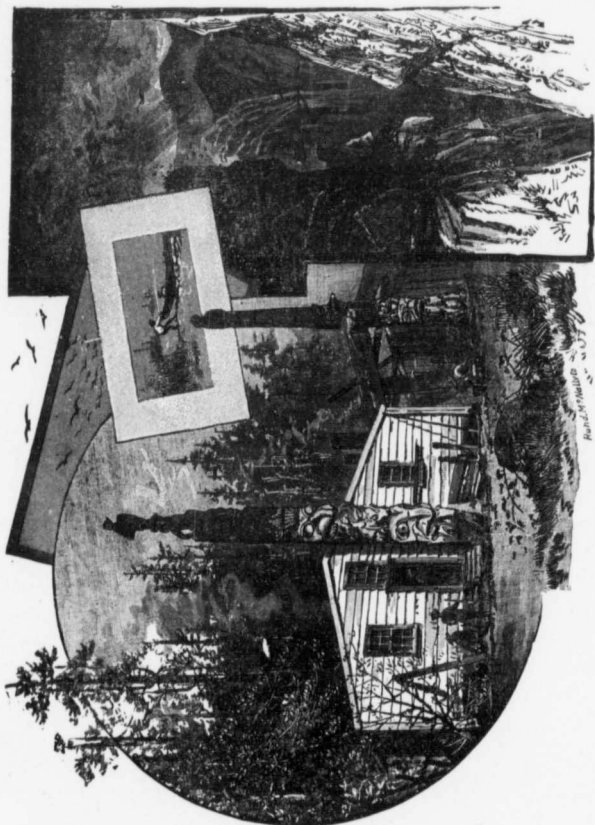
eagle's claws on either cheek, the remaining space always being daubed with red. Their long, straight hair, plentifully mingled with royal eagle's down—and other things—might go uncombed for weeks or months, but to neglect this beautifying (?) of the features was to show utter indifference to social amenities. The colours were formerly obtained from charcoal and a red oxide of iron ore found plentifully in the districts, but latterly for red they adopted the more brilliant vermilion of commerce.

Of more permanent character was the tattooing of the body, limbs, and occasionally the face, which was universally practised. The chest, back, thighs, legs, feet, toes, shoulders, arms, hands, and fingers, and occasionally the cheeks, were ornamented by conventional designs representing the raven, eagle, bear, beaver, frog, whale, moon, or fabulous animals, pricked into the skin in red and black. The process was painful, and very tedious, as only a little could be done at a time. It began when the subject was but six or seven years of age, and continued at intervals to adult life. Each time of operating was made the occasion for feasting and dancing. The younger people are now left free from these markings, and many of the older ones would fain remove them were it possible, as they have come to appreciate our taste in such matters.

Other permanent disfigurements have been left on many by the abundant jewelry which formerly pleased their fancy. The rims of the ears were pierced by holes, varying in number according to rank—Gedanst had six in each ear—in which were inserted pieces of bone, shell, or wood, or even strips of coloured cloth. A precious bit of

jewelry was a peculiarly thick and brilliant abalone shell obtained by barter from the mainland. Large

nose in the same manner. Every woman with any pretension to social standing had her lower lip



Haida House with Totem Poles, and Flord

pieces were suspended from the ears by bits of whale's sinew, and another large piece attached to the

pierced, and wore in the opening a bit of metal, bone, or wood, of varying size according to her rank,

and frequently distending the lip most hideously. Such a labret of the usual shape, that of a distorted ellipse flattened on one side, I have found by actual measurement to be just three inches long and one and a half inches wide. But these all have given place to the somewhat more modest jewelry of civilization.

Dwellings.

The old-fashioned houses of the Haidas were very substantial buildings. There is a tradition among them that very long ago their ancestors lived in slight, bark-covered huts. But this must have been far back; for one of the most ancient traditions, one respecting volcanic eruptions of which there is no other record, depends for its interest to the native largely on the fact that the houses were similar to those of more recent date. These houses, of which the last disappeared from our village about four years ago, were immense structures about fifty feet square. In that area the earth was dug out to a depth of perhaps eight feet or more, thus lowering the floor well beneath the blast of winter winds or the range of stray musket bullets. At the corners were planted substantial cedar posts, eight feet high, and two feet thick. Dropped into notches in the tops of these were great cedar beams running from front to rear, forming the eaves of the house, usually flattened at the sides, and grooved underneath for the reception of the upper ends of the split cedar planks which, standing upright, formed the side walls. Four other, taller posts, two at either end, standing each perhaps eight feet within the nearest corner post, bore two other still larger, nicely rounded beams running from end to end for the support of the

roof, and also two flattened timbers running from eave to peak across the ends, meeting at a low angle at the peak, and grooved underneath for the ends of the planks of the end walls. The roof was covered with thin cedar slabs, with a large square hole left in the centre for the smoke to escape. The door of early times was a short, narrow, elliptical opening in the front wall, sometimes three feet or so above the ground. The opening in some cases was so small and high that it was a by no means graceful performance for one to enter the house, thrusting through first one leg, then a hand and arm, then the head, and gradually pushing with the toe remaining on the ground outside until the body had slid over the sill far enough for the limb within to reach solid footing. Once fairly inside, one descended by two or three successive terraces of earth banked up behind immense beams of timber running about the four sides of the house, to the level of the family seated about the great fire in the centre.

Immediately in front of these houses were erected totem poles, fifty or sixty feet in height, and three or four feet in diameter at the base. An immense cedar tree was brought to the village with infinite labour, and carved by professional craftsmen in part or all of its length with representations of the crests of the person erecting the totem pole, or "standard," according to the literal rendering of the Haida term. It was frequently hollowed out at the back to reduce the weight and difficulty to erection. These poles were put up with great ceremony and expense to commemorate the name of the person erecting it. They had no connection whatever with any form of superstition or worship.

Most of the totem poles, which once stood like a grove along the beach of Skidegate, have been cut down since the turning of the people to Christianity. The remainder are being rapidly carried off to museums in America and Europe as valuable relics of the declining race.

Potlatch.

At the erection of a totem pole, the completion of a house, and on many other occasions, feasting was connected with a peculiar ceremony generally known as "Potlatch." The word is from the Chinook jargon, and means to give. The Haida term for the ceremony, "ga-dong-ga," means to cast away. People having congregated from the neighbouring villages at the invitation of the chief, feasting and dancing would be carried on for some time, perhaps for days, culminating in the "potlatch." Great piles of furs, large quantities of food, especially fish oil, hundreds of blankets, and latterly boxes of biscuits, barrels of sugar, costly coppers, rifles and valuables of every description, even hard cash, which the chief and his family had been accumulating for years, often with great personal privation, were, from a raised platform, at the instance of the chief, distributed among the crowd, with much lauding of this benefactor of his race.

But this was no indiscriminate charity. The distribution was proportioned to the rank of the recipients, who were expected at some future time to make return with interest. One of the worst features of the practice was the amount of property wantonly destroyed to impress the people with the chief's wealth. Valuable blankets were torn to shreds, rifles

were smashed against the totem pole, box after box of oolakan oil was thrown on the fire, or coppers were recklessly broken and thrown into the sea. The value of property distributed and destroyed on such an occasion sometimes ran into thousands of dollars. This custom, as can be readily understood, had a most baneful influence, but is now entirely abandoned by the people here.

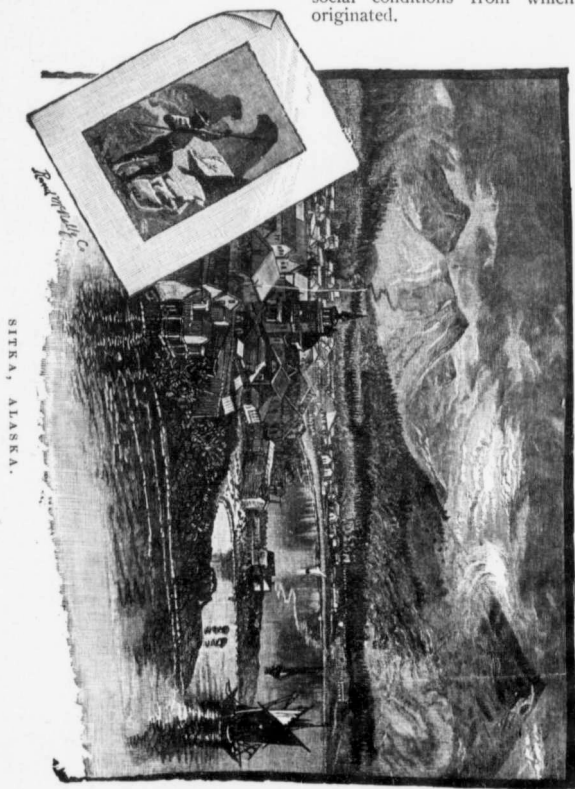
From time immemorial a system of crests prevailed, with sharply defined laws practically inviolable. There remain on the islands two crests, the raven and the eagle. Every Haida belongs by birth to one or the other, the children invariably taking the crest of their mother. These prevail over the entire coast, and constitute among the natives a kind of universal Freemasonry. Indians everywhere feel bound by their unwritten laws to give any possible assistance to those of their own crest. Feasting and potlatching were often confined to the members of a crest. Even yet, goodnatured rivalry between the two parties is sure to call forth general interest. In each of these clans there were numerous sub-crests proudly maintained by various chiefs and families. As already stated, the totem pole usually gave the heraldic bearings of the household erecting it.

Marriage.

Members of the same principal crest were not permitted to intermarry. A raven must always marry an eagle. Even now, though occasionally done, it is against the general sentiment. This is regrettable, for while it is not a preventive of consanguinity in marriage, it does prevent many otherwise most desirable unions, especially in the present condition of the people, reduced as they are

in numbers. That reformer, Gedanst, in opposition to the custom, married one of his own crest. In all other matters marriage is

to our ideas, yet it, like many other seemingly barbarous customs, may be at least condoned, if not wholly excused, by the moral and social conditions from which it originated.



arranged by the parents, quite independent of sentiment. Even the wishes of the principal parties to the contract are but little consulted. Though this may seem outrageous

The services of an intermediate party are usually employed by the young man's parents. It often becomes the solemn duty of the missionary to carry on the negotia-

tions, and the rebuffs he meets are sometimes as plainly worded as they are unanswerable. A clear moral record is coming to be more and more appreciated.

In the olden days marriage was merely a provisional contract between the two parties, bound by an exchange of presents between the families, and disannulled at any time by return of the presents. A man inheriting a chieftaincy from his uncle was required to abandon his former wife and her children, and take the widow of the late chief along with the other emoluments of the position. Very occasionally polygamy, as also polyandry was practised. But in this, as in most other matters, these people have now adopted Christian principles, and attempt to follow lines of civilization, even to bridal veil and orange blossoms.

Among the Haidas the husband is married to the wife, and goes to live with her people in their home, until the young people in later years put up a house of their own. He becomes the servant of her family, and by strict etiquette may not even address directly his wife's mother. What he wishes to say to her must be communicated through his wife.

In this home, surrounded by watchful friends and sympathetic advisers, the young people learn lessons of forbearance and duty which in earlier years have been too much neglected. Here begins the first real discipline of life. The pampered boy must now take his part in the serious duties of every day. He who has thought only of himself, now providing by his daily toil for the support of others, becomes a man. The spoiled girl must now prepare a share of the food. The weather may be cold, and her fingers aching, but she may not leave her mother alone on the beach until she too has cut up her

portion of the salmon or halibut and hung it up to dry. The husband, wet and tired from the hunt, must have his meal prepared. So these two young people, deprived of the early romance of life, yet learn something of its deeper lessons of forbearance and service. Nor are their lives usually wanting in a reciprocal affection, not less deep because undemonstrative, and growing with the years.

Food.

The food of this people naturally consists largely of fish and other gleanings from the sea. Halibut and salmon, fresh, or smoked and dried, are staples. Smoked and salted black cod, or fresh rock cod, blue cod, and flounders give variety. Herring roe, deposited on grass or on the broad leaves of kelp, is gathered and eaten fresh, or preserved by drying on racks in the sun for the later season's use. The edible seaweed, or dulse, is another staple of food. The best growth is in February and March. It is gathered from the rocks between low and high water, and laid out in the sun until dry enough to pack together. It is then pressed into cakes about a foot square and an inch thick, when it is ready for commerce, or for laying away with the year's store of food.

Besides this, varieties of shellfish, clams, mussels, cockles, crabs, sea-urchins, as well as several kinds of chiton, and also trepang and devil-fish, are easily secured, and usually eaten fresh. A bear steak, or a stew of seal meat, makes a break from fish diet, while ducks and geese are secured in considerable numbers in their season. Wild huckleberries, cranberries, and crab-apples are extensively preserved in sugar by the women for winter use. Potatoes and other vegetables they cultivate in an indifferent manner, and canned foods they occasionally

purchase. Good yeast bread has become an indispensable article of diet, as also have tea and sugar.

Two of their principal delicacies remain to be mentioned. The first is an oil obtained from a small fish, the oolakan, which in March runs up the Naas and Kitamaat Rivers in great numbers for a short time. The natives of the mainland who prepare the oil are engaged in securing fish as long as the run lasts, so that by the time they turn their attention to the next process the fish are in a by no means fresh condition. Of course, the oil, extracted by boiling and straining, retains in a marked degree the rancid odour of the fish. It is known locally as "hum grease," "hum" being a Chinook word for stench. This oil is used by the Indians in great quantities on all occasions, scooped up on bits of dried fish, mixed with the boiled fish, stirred up with a stew of potatoes and meat, mixed up with delicious fresh berries and sugar, and even spread over the tops of the loaves of unbaked bread to keep the crust soft in baking. A particularly fancy dish they make by mixing this oil with snow and sugar, which in proper proportions form an emulsion of the consistency and appearance of ice-cream.

The other dainty is not used in so many ways, but is considered even a greater delicacy. Fresh salmon roe is packed in air-tight bladders, or buried in the earth until it becomes actually fetid. Then slightly boiled and mixed with a little oolakan oil, it is a dish quite beyond the forbearance of the civilized stomach. But the native can only understand our repugnance to it by remembering his own for the white man's cheese.

Etiquette.

Of table and social etiquette

according to Haida standards, white people are sometimes lacking in the most elementary principles. They will occasionally refuse the food offered them. Worse still, they will decline an invitation to dinner on the paltry plea that they have just dined, or are not hungry, thus humiliating the hospitably inclined native. No greater insult could be offered. For who ever was known to have eaten so much that he could not eat more? Certainly it was not an Indian. Visiting a camp where a number of families prepared their food at the one fire, I have seen the Indian accompanying me moving about from one family party to another throughout the day, with but short intervals, partaking of their hospitality, not because he was hungry, but because he was polite.

For the embarrassment the Indian sometimes feels in his intercourse with civilization he occasionally has his compensation. Sitting down in the circle about the kettle of boiled food, the unsophisticated white may be as much embarrassed by the great horn ladle thrust into his hand, as the Indian once might have been by knife and fork. With this ladle he is expected to convey the food from the central base of supplies, and take it into his mouth from the edge with a supping noise expressive of his appreciation of the dish. It is good form, after completing the repast, to remove by licking with the tongue any crumbs which may remain sticking to the ladle before returning it to the hostess with a formal expression of thanks.

Between the native custom of placing the food on the floor, and the white man's, of elevating it on a table, these people have made a compromise with tables from eight to sixteen inches high, from which they can take the food while still

remaining in a comfortable position on the floor. For the older people, the chairs of civilization are most uncomfortable contrivances, and frequently when calling on the missionary they will quietly slip down to the floor from such an elevated position, and calmly stretch out their limbs in comfortable repose. Except on very informal occasions the women never ate with the men, but afterwards, as became their inferiority. Too much talking during a meal shows an inconsiderate lack of attention to the matter in hand.

On entering a house according to old standards of etiquette, do not under any circumstances knock at the door. If you happen to be of higher social rank than the occupants of the house, send a herald to give warning of your approach, and then enter with as much assurance as if the house were absolutely your own. If of lower rank, slip in through the door as unobtrusively as possible, and remain standing until offered a seat. About the room you will observe, in their places, the chief at the back, opposite the door; beside him, the honoured guests and men of the household; and along the sides of the room, the younger members of the home. Beside the door, to your left, are the slaves, sitting well back from the fire; while the space to the right of the door is reserved for the housewife and her domestic utensils. If received cordially, you will be called by the head of the house to a seat near him. Otherwise, you may be indifferently seated near the door.

Leave-taking among the Haidas is at least absolutely honest. The guest, rising, remarks, "I'm going now," and the host replies, "That is well. Go." As the guest

reaches the door he is cautioned to "stand firmly."

Secret Societies, "Dog Eaters" and "Body Eaters."

Very formidable opposition to the missionary's influence in the beginning came from two organized societies, which discovered that the new principles taught antagonized their influence. The rites of initiation into these societies were kept strictly secret by the leading men who controlled them. The penalty for exposure of these secrets was death, inflicted by the members of the society.

It was generally believed that the initiated became possessed of a spirit which at times drove him into a frenzy, when he became an object of awe and fear to the too credulous people. When wrought into such a condition during the progress of a dance, the performer, in a nude condition, would rush out of the house, the people fleeing from him in terror. If of the "Dog Eaters," he would finally seize a dog, strangle it in his hands, tear off strips of the skin with his teeth, and actually devour pieces of the dripping flesh. If he were of the society of "Body Eaters," the performance was still more gruesome. Pulling with his teeth some mouldering human body out of its box, he would devour portions of the putrid flesh. At the time, however, of the coming of the first missionary, this revolting cannibalism had given place to its mere semblance, in the body there having been previously concealed some edible substance which the performer devoured. But the influence of these societies over the people was great, and maintained by all kinds of trickery. Gedanst, a boy, had been initiated into the

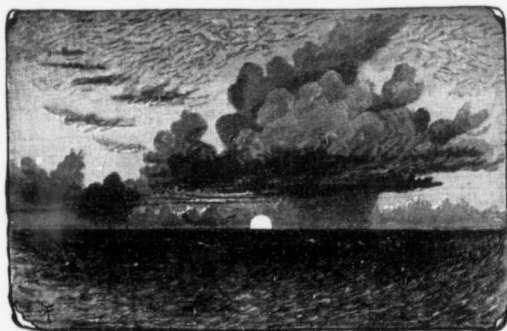
society of Body Eaters, and by him have been exposed many of the secrets of the society, too lengthy to be related here.

Such was the general moral and social condition of the people when the first missionary landed here less than nineteen years ago.

In November, 1883, the pioneer missionary, Mr. George Robinson, landed at Skidegate, where he remained for nearly two years. In the summer of 1885 he was succeeded by Rev. G. F. Hopkins, now of the North Dakota Conference. Three years later this missionary

which a lay teacher, Mr. S. Lazier, supplied the work, until the arrival of the present missionary and his wife in June of 1893.

At the time of the opening of the mission at Skidegate there were two outlying villages which have since ceased to have independent existence. Some six miles farther up the inlet was Gold Harbour, with about seventy people; while forty miles down the eastern coast the people of Clue, of about the same number, had built for themselves a new village on Gumshewa Inlet. The people of Gold



SUNSET ON THE PACIFIC, QUEEN CHARLOTTE ISLANDS.

was compelled by the decline of his wife's health to seek a change from this isolated appointment. In 1888 he was succeeded by Rev. A. N. Miller, who in four years likewise found a change made necessary by the condition of his wife's health, which had been affected by the frequent shocks of earthquake, to which the islands are subject, as well as by the isolation of the place, and the nervous strain attendant on such work. An interim of a year followed, during part of

Harbour at once petitioned for a teacher. Gedanst, now baptized Amos Russ, had, on the coming of the missionary to Skidegate, at once applied himself with characteristic energy to the acquirement of a rudimentary knowledge of written English and numbers. In about a year he was sent to impart what knowledge he had gained to the people of Gold Harbour, until succeeded by a native Tsimpshean teacher, George Edgar, since ordained. The Clue people were now

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

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

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

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

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

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

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

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

of clams, which has thus far proved very remunerative. Besides their general store at the village, carrying usually from \$1,500 to \$2,500 worth of stock, they have, a little farther along the beach, an excellent plant for the manufacture of oil. A substantial and well finished wharf runs out on piles some three hundred feet to deep water. The main building, forty by sixty feet, contains in one part the two huge retorts, refining and storage tanks, and steam hoist and car used in the process of refining the oil; while in another part are the crates, racks, hand-soldering machines, and other apparatus for canning clams. At the rear is the boiler and wood-sheds, the little blacksmith shop with its outfit, the water tank with its half-mile-long flume, and three snug cabins for the accommodation of the employes.

All the work in connection with the erection and fixing of the plant the Indians did themselves, and they are now practically free of debt. Last year they put out about nineteen thousand gallons of first-class dog-fish oil, and some clams which they canned during the winter. Besides the direct profit from the products, the Indians, thus independent, are able to secure fair rates for their labours as fishermen, which could not otherwise be the case. Nearly all the men and a number of women are shareholders in the company, and naturally feel a commendable pride in the enterprise.

To their comfortable dwelling-houses brief reference has already been made. Many of the exteriors are painted; most have been at some time, though some are now free enough from any trace of such experience. The interior is in most cases partitioned into rooms, the woodwork neatly finished, the walls usually either papered or

painted. In matters of dress, not only has the old blanket been abandoned, but the next stage of advancement, gaudy colours and outrageous combinations, has given place to quiet colours and general good taste. Neatness and cleanliness in dress and person prevail.

Perhaps enough has already been said to indicate that the Haidas are by no means a lazy people. The dog-fish season keeps the men employed from the middle of April to the last of October, with a break of two months, June and July, for the salmon canning season, during which many men and women cross to the Skeena River with the hope of increasing their gains. After the close of the dog-fishing, the salmon and halibut must be prepared for winter consumption, the men meanwhile hunting and trapping. The three winter months, with occasional breaks for halibut-fishing, are spent in providing fire-wood, cutting cordwood, making canoes and boats, building and completing odd jobs which accumulate during the year.

A number of the men spend the winter in carving from black slate or wood small models of totem poles, pipes, or figures of men and animals which they sell to curio dealers at a fair rate. The stone carving especially commands a sure market, as only at this place is such work done. Still others convert gold and silver coins and ivory tusks into attractive bits of jewelry, ear-rings, finger-rings, brooches, bracelets, napkin-rings, sugar ladles and butter knives, artistically engraved, which bring a good profit. In the early spring the best pelts are to be obtained, and the people scatter again to their hunting camps for a short time before the fishing season opens.

In considering the condition of

the people in these matters, their industry, cleanliness, general uprightness, morality, and self-respect, one cannot but recognize some power at work "enlisting the sympathies of the heart as well as the head," and such power can be found only in the Gospel of Christ, "the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."

Mission Work.

The direct teaching of the Gospel, expounding it in the public services, instilling its principles into youthful minds in the Sunday-school, or translating and discussing it in the quiet of the missionary's study, is always made the first principle of missionary effort. But to make it effective, its application to the needs of everyday life must not be neglected, and this occupies a great portion of the time. Drawing an aching tooth, or binding up a fractured limb, where no better medical aid can be had, is a practical application of gospel principles which appeals at once to the dullest understanding, and much must be done in this way. But even the small opportunities of helpfulness are by no means to be despised. "Become all things to all men that by all means we may save some" is the necessary daily exposition of the Sunday morning's text, "Bear ye one another's burdens, and so fulfil the law of Christ."

A most helpful and encouraging feature of the direct church work is the ready and capable assistance given in the many public services by the large staff of local preachers and exhorters. Some of them are most effective speakers, and their assistance to the missionary is invaluable. Especially during the larger portion of the year, when the people are scattered at their

various hunting and fishing camps, do these local brethren render good service when it is impossible for the missionary to be with them constantly. A local preacher who would permit a Sunday to pass without calling together the people of the camp for worship would be considered unworthy of his license. An Epworth League, with a membership of about sixty, greatly assists in the work, conducting open-air and indoor services at least twice each week while the people are at home. From this we must look to a time, which we think to be by no means distant, when these people, under efficient supervision, will be able to manage their own mission.

The School.

No reference has thus far been made to the school and the teachers, who have always been most faithful workers on the mission, not because they have been forgotten, but because their very important work deserves especial notice. In 1894 Miss K. H. Ross was appointed to the charge of the Skidegate mission school, where for three years she did faithful, earnest work. In the fall of 1897 she was succeeded by Miss V. M. Lawson, who continued her devoted labour until compelled by declining health in the summer of 1901 to regretfully resign her charge. Her successor, Miss S. M. Stevenson, is earnestly endeavouring, while instructing in secular knowledge, to impart principles of truth and righteousness, which alone will make that knowledge a real blessing.

Our great hope is in the younger people who, growing up in purer surroundings, and with knowledge with which to combat superstitions, will be comparatively free from

HAIDA MUSIC.

DANCING SONG. ("Ska-jung How-ll-ga"—Sweet Song.)

LULLABY SONG. ("Geet Gog-on.")

Gum tla gie - la ga goo-gwung ga nung, Gum tla gie - la ga goo-gwung ga nung,
 Gum tla gie - la ga goo-gwung ga nung, Gum tla gie - la ga goo-gwung ga nung,
 Gum tla gie la ga goo-gwung ga nung; Ah dung chin-ga koo-ne - i
 na - ga kee - koo - lung ga dung Kil goo-dung ga - goo - dūs - ga.

those evil influences which, once established, leave an ineradicable trace on the character. The children are bright, some of them remarkably so, the average of intelligence being quite as high as in the ordinary white school. In some subjects, especially those depending on powers of imitation and memory, they excel, while in the others they are by no means backward. But the success of the school is hindered, and its influence for good greatly counteracted, by the wandering life of the people taking the children away for so much of the time.

To meet this, we need a small "home" established for the care of

the children during the time their people are necessarily absent from the village in the fishing and hunting seasons.

Our children would then have the full advantage of the school while being partly shielded from the unfavourable influences of their own homes. The moral influence of the institution, seconding, not counteracting, that of the school, would become a strong force in the formation of character. A knowledge of English, opening up a world of inspiring literature, would become a practical possibility. Finally, our children would remain at home, and not, as is now sometimes the case, become alienated

from our Society by being sent to institutions outside of our influence. Even when sent to distant "homes" of our own denomination, after a number of years they return to their people with their sympathies utterly alienated from the old life, and unprepared for taking it up again among them. For all these reasons we keenly feel the need of such an institution, and trust the need may be shortly met.

What Then ?

It remains for the reader to say whether in all this we have made out anything to justify our work. The questions in logical order ought to run :

Have the Indians any need of salvation?

Are they worth saving?

Is mission work instrumental in saving them?

What is your relation to mission work?

Can you as a Christian be indifferent?

If not indifferent, what to these people is the working value of your interest?

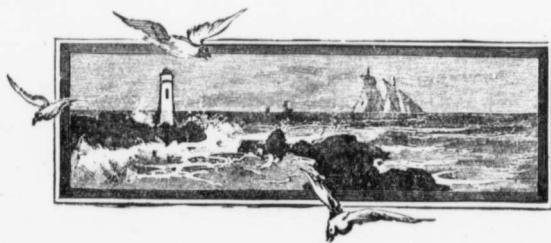
Does it lead you to pray earnestly and regularly for their salvation?

Does it lead you to study their condition, that your prayers may be intelligent?

Does it lead you to give, to the point of feeling it, that your prayers may be effectual?

"This I pray, that your love may abound yet more and more in knowledge and all discernment."

"Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you."



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