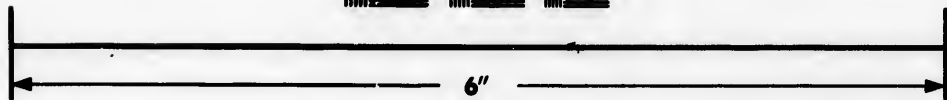
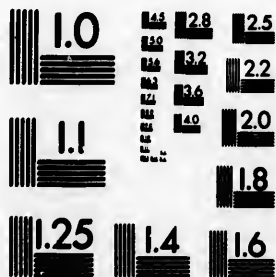


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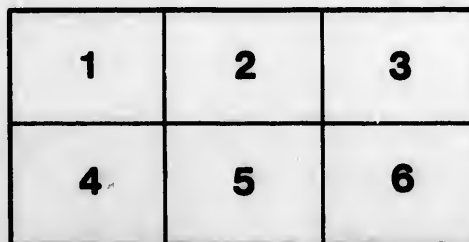
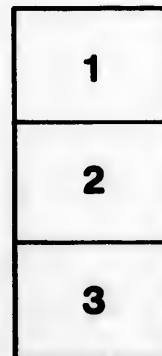
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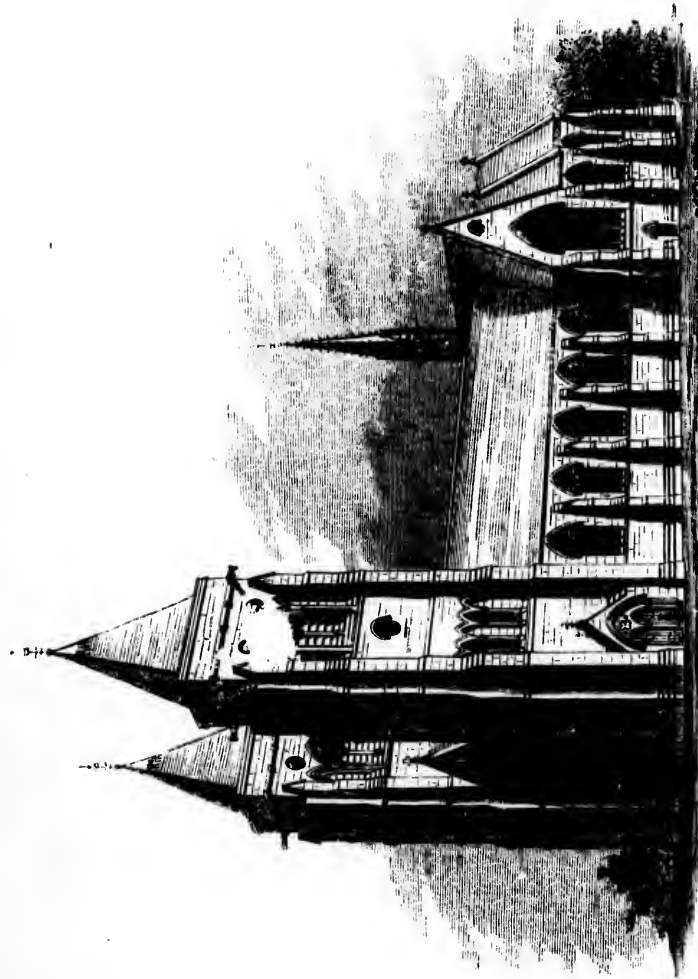
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PROPOSED CATHEDRAL.

Front.

# TWELFTH ANNUAL REPORT

OF THE

## COLUMBIA MISSION,

FOR THE YEAR 1870.

*"I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—PSALM il. 8.*

### CONTENTS.

	PAGE		PAGE
Report . . . . .	6	Missionary Journey of Archdeacon Recco . . . . .	29
Appeal . . . . .	11	The Tahk-ah Language . . . . .	36
Proposed Cathedral . . . . .	14	The Thompson River Mission . . . . .	37
New Westminster and the Lower Fraser . . . . .	14	Hope and Yale Mission . . . . .	46
Cowichan -		Chymsean and Nass Mission . . . . .	48
Report of the Archdeacon. . . . .	17	Treatment of Indians . . . . .	56
Extracts from the Journal of Mr. W. H. Lomas. . . . .	23	The Cariboo Mission . . . . .	57
Indifference of the Government to the Welfare of the Native Race . . . . .	24	Winter of 1869-70 in Cariboo . . . . .	65
Nanaimo . . . . .	25	Wants of the Diocese, 1871 . . . . .	72
Comox . . . . .	26	Clothing and Books.—Thanks to Ladies . . . . .	73
Mission to the Tahk-ahs—		Items of the Mission and Colony . . . . .	74
Alberni . . . . .	29	List of the Missionary Body . . . . .	77
		Contributions . . . . .	78
		Audited Balance Sheet . . . . .	92

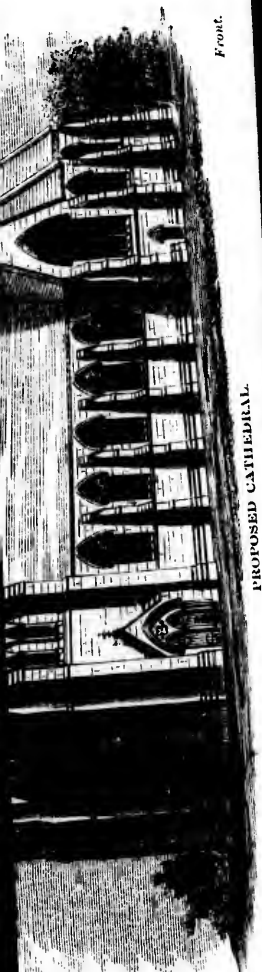
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# CONTENTS.

## REPORT.

	PAGE
Financial—Necessity and Importance of the Mission—How the Church at home may help . . . . .	7—11

## APPEAL.

Letter from Bishop of Columbia—Appeal for the Native Race, Settlers, and Miners, of British Columbia . . . . .	11—13
PROPOSED CATHEDRAL—Victoria Cathedral, British Columbia . . . . .	14

## NEW WESTMINSTER AND THE LOWER FRASER.

Congregational Progress—Catechising—Education—The Future and Wants . . . . .	14—17
--	-------

## COWICHAN.

### REPORT OF THE ARCHDEACON.

Harvest Thanksgiving—Christmas Day—Summary—Government Schools—Need of anti-infidel Literature—Indian Work—The Indian Liquor Law—Agricultural Progress and Wants—Successful Indian Agricultural Exhibition—Services and Instruction . . . . .	17—22
--	-------

### EXTRACTS FROM THE JOURNAL OF MR. W. H. LOMAS.

Attendance at Sunday Service . . . . .	23—24
--	-------

### INDIFFERENCE OF THE GOVERNMENT TO THE WELFARE OF THE NATIVE

RACE—Letter from Archdeacon Reece . . . . .	24—25
---	-------

## NANAIMO

Difficulties and Encouragements . . . . .	25—26
---	-------

## COMOX.

First Service—Yaciatas Indians—Removal . . . . .	26—28
--	-------

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Mission.



## MISSION TO THE TAIK-AHTS.

Alberni . . . . .	29
<b>MISSIONARY JOURNEY OF ARCHDEACON RWECE.</b>	
Preparations to Start—Camp on the Beach—The Forest Trail—Fearful Travelling— A Bear Shot—The Raft on the Lake—Arrival—Indians alarmed—Progress in the Aht Language—Alberni as a Mission Station—Isolation of Alberni—The Peace- makers—The Return—Lost in the Mountains—Urgent need of Christian labourers	29—34
<b>LETTER FROM MR. WILLEMAR.</b>	
Migratory Habits—Difficulties in the way of Missionaries—Situation of Alberni	35
THE TAIK-AHT LANGUAGE . . . . .	30

## THE THOMPSON RIVER MISSION.

Christmas Day, 1869—Protracted Services—Reproof accepted—Watchmen—Continued Success—Applicants for Christian Teaching refused—"A better and more excel- lent way"—The Petite Property—Progress—Land allotted to the Indians—Indians appreciate what is done for them—Easter Services—Indian Church contem- plated—800 Catechumens—4,000 Indians under instruction—Sunday Gatherings— Mode of Service—Admission of Catechumens—Distant Visitors—Promising Con- verts—Temporary Lodgings—"Nothing lost"—Underground Accommodation— An important event—Chimney Corner—A native convert builds a Church . . . . .	37—46
--	-------

## HOPE AND YALE MISSION.

Report of Rev. D. Holmes—Sites secured—His own workman—Reality of the work— Indian Chapels . . . . .	46—48
---	-------

## CHYMSEAN AND NASS MISSION.

The Religious State of Metlacatia—Obstacles to Mission effort—Encouragement—Mr. Duncan's Appeal—Visit to Great Yarmouth, and Address at St. John's Church— Early Trials and Difficulties—Medicine-men—The Boy who would not eat— Attempts upon the Missionary's Life—Perseverance—First efforts in trading— The Black Flag—Paul Legale—Leave-taking—Industry—Conclusion . . . . .	48—55
---	-------

## TREATMENT OF INDIANS.

Treatment of Indians in the United States—President Grant's Message—Testimony to Missions . . . . .	56—57
--	-------

## THE CARIBOO MISSION.

Opening of the Mining Season—The Woods on Fire—A Mission Journey—First Service —"En Route"—Insect Plagues—Contending "for the Faith once delivered to the Saints"—"Pigeon English"—A "Young Recruit"—Peace-making—Lillooet— Fountains—The Old Trail—Packers—An Indian nonplussed—Homeward, Ho!—Im- pressions of Lillooet as a Church centre . . . . .	57—65
---	-------

## WINTER OF 1869-70 IN CARIBOO.

Resumption of Work—Church-building and its cars—A "Winter of discontent"— Severe Cold—A Cold Sunday—Church Institute Classes—Eloquence in Committee— Another Cold Sunday—Illustrations of the Cold of February—Music Classes—Great labour of Copying Music—To make a "Cariboo Lantern"—Easter-Day in Cariboo —Incidents of the Easter Services—Church-building at a stand-still—Help of the Lalty—Completion of the Church . . . . .	65—71
---	-------

CONTENTS.

WANTS OF THE DIOCESE, 1871.

Rescue Fund—Mission Pupils—Bells, Badges, and Flags—Aids to Industry—Miscellaneous . . . . .	PAGE 72—73
--	---------------

CLOTHING AND BOOKS.—THANKS TO LADIES . . . . .	73
--	----

ITEMS OF THE MISSION AND COLONY.

Confederation—View of the Union—Climate of Columbia—New Discoveries—Testimonial of Respect—Emigration to America—Church Progress—Indians under Instruction . . . . .	74—76
--	-------

LIST OF THE MISSIONARY BODY.

Clergy—Catechists—Boys' Collegiate School—Angela College . . . . .	77
--	----

CONTRIBUTIONS TO THE COLUMBIA MISSION, 1870 . . . . .	78
---	----

COLUMBIA MISSION BALANCE-SHEET, 1870 . . . . .	82
--	----

PAUSE 29
Travelling—Progress in the —The Peace- labourers 29—34

ion of Alberni 35
. . . . . 30

men—Continued and more excel- Indians—Indiana Church contem- day Gatherings— —Promising Con- Accommodation— a Church . . . . . 37—46
---

ality of the work— . . . . . 40—48
---------------------------------------

Encouragement—Mr. St. John's Church— o would not eat— efforts in trading— clusion . . . . . 48—55
---

essage—Testimony to . . . . . 56—57
--

ourney—First Service h once delivered to e-making—Lillooet— Homeward, Ho i—im- . . . . . 57—65
--

ter of discontent"— uence in Committee— Music Classes—Great Easter-Day in Cariboo and-still—Help of the . . . . . 65—71
--

## ILLUSTRATIONS.



PROPOSED CATHEDRAL . . . . .	<i>Frontispiece.</i>
INDIAN SCHOOL-CHAPEL, COWICHAN . . . . .	<i>To face page 17</i>
SPENCE'S BRIDGE, THOMPSON RIVER . . . . .	<i>„ 37</i>
MUCHO ORO MINING COMPANY CARIBOO . . . . .	<i>„ 57</i>

# REPORT.



## FINANCIAL.

THE exertions of last year for education, collections everywhere for the French and Prussian sick and wounded, and the stirring events of war so near for six or eight months, naturally tended to divert attention from more distant objects. It may therefore be considered matter of thankfulness that our appeal for the Missions of the Church in British Columbia has not suffered to a greater extent than is the case. The amount raised for 1870 was 3,539*l.* 16*s.* 3*d.* against 3,753*l.* 19*s.* 6*d.* in 1869.

Several circumstances have combined to prevent any considerable reduction of the debt alluded to in the last Report. It was absolutely necessary to remove the Thompson River Mission to a neighbouring site, where the native converts might be disconnected from the influence of a town, and where industrial work could be carried on. The Rev. J. B. Good speaks of this change with great thankfulness; but the move has increased the cost of this Mission alone to the extent of not less than 600*l.* The destruction of the Cathedral having made heavy calls upon Churchmen in Victoria, the funds of the Diocesan Church Society have suffered in consequence, and deficiencies and arrears in stipends of the clergy, which should have been borne by it, have fallen upon the General Fund. The Appeal and Statement following this Preface, which have been sent to every parish in England and Wales, will show the still anxious condition of the finances of the Mission.

Frontispiece.

To face page 17

37

57

## PROGRESS OF THE WORK.

Notwithstanding many difficulties, the Mission has prospered. Ample testimony is borne to the high character, earnestness, and acceptability of the Clergy of the Diocese. These pages have often chronicled addresses of regard and sympathy from the colonists, showing the Church of England to be held in respect and confidence. Some not originally brought up in her pale are now her zealous sons; and amidst the terrible temptations abounding on the Pacific Coast many will trace their interest in religion to the faithful labours of the Missionary Clergy.

Amongst the native race also the work is subject of thankfulness. There cannot be less than 5,000 *natives under Christian instruction*, where twelve years ago there were none. The Rev. Mr. Good reckons 2,000 in connection with his own station, and nearly as many more with that of the Rev. D. Holmes at Yale. In one of his last letters he writes of having 800 *candidates waiting for Baptism* at the hands of the Bishop. At Cowichan, Alberni, and Nanaimo we may estimate those under instruction at several hundreds, while amongst the Chymseans and Nishkahs are 700 *Christians* who are *baptized and leading exemplary lives*; and many more of surrounding tribes are in the habit of receiving with increasing interest Christian instruction in their visits to Metlacatla, where also converts are now being added through the influence of native teachers.

Although attended with drawbacks and fluctuation, this work cannot but result, under God's blessing, in a large amount of permanent good, spread as it is over a vast area, 600 miles from the Nass River in the north to Victoria in the south, and 700 miles from Alberni in the west to Cariboo near the Rocky Mountains in the east, carried on also amongst a population the most varied in race and intelligence.

## NECESSITY AND IMPORTANCE OF THE MISSION.

This Mission is most necessary, for the colonists are poor, and there are many poorer still who are attracted only by the gambling excitement of the gold mines, and who lead

reckless lives. Without help from home no minister of religion could reach them; many are so cut off by distance and rough travel that they cannot, however eagerly desiring it, find within reach any sort of Christian ministrations, and are thus worse off than any who reside in the most destitute suburbs of England. Then nearness to the heathen is dangerous to the Christian morals of Europeans, unless efforts are being made for the recovery and elevation of the savage. Contamination is constantly degrading even the educated Englishman to a condition lower than that of the poor heathen. Hence Missions to the native race are essential for the sake of the European colonist. Important is this work in view of the incoming of an increased emigrant population. One chief cause of the sad conflicts between the Indian race and Americans in the States has been the unprepared condition of the natives. Teach the Indian beforehand some Christian principles and the arts of industry, and he may hold his ground, be useful and respected. Important also is this Mission in British Columbia, because this is the spot on which will meet the European and the Chinese settler. It *faces the 400 millions of heathen China*, of whom already 100,000 have crossed over to the American coast: of these, several thousands are in the British territory, and there are indications of this migration from China eastwards being greatly augmented. The presence of Mormonism, Spiritualism, and other wild theories which have drawn so many away from the Faith in the neighbouring American States, renders it highly important for the cause of truth and souls of men that our Scriptural and Apostolic Church should be well planted in that colony, which, under confederation with Canada, and with a railroad connecting the Atlantic with the Pacific by a route 1,600 miles shorter than any other, is likely to become one of the most important of the British Empire.

#### HOW THE CHURCH AT HOME MAY HELP.

The Mission is indebted to many friends already. First and foremost to the excellent lady who laid the wise foundation by endowment for a Chief Pastor and two principal Chaplains. Of all her many good works, that which she has wrought for the

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#### MISSION.

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building up of God's Church in the British Colonies will be the most enduring and most wide-spread of good. It strengthens in the best way the tie with the mother country, by preserving the same standard of the faith and morals; and in bearing the blessings of priceless value to untold millions, will cause her name to be remembered gratefully in every age. Others, too, are helping us, and particularly is gratitude due to the many clergy who have presented the objects of the Mission to their parishioners, who feel the duty and privilege of advancing abroad the Kingdom of the Redeemer, and who know how blessed and powerful an influence for the advancement of all spiritual work in a parish is an earnest Missionary interest. Some have feared this interest has declined of late. We would rather hope that a larger amount than ever of help is being given in the aggregate to various Mission fields. It has not probably increased in the proportion that wealth has increased, and here is cause for alarm; nor does the Church of England, by a very long way indeed, come up to her duty if compared with other bodies who do much more in proportion to their means, or judged by her great privileges, position, and traditions. It seems hardly possible to maintain an earnest and intelligent Missionary interest by the one sermon and collection in the year. *Not less than three Sundays* seem to be required for this object out of the twelve which in many parishes are devoted to special collections. Two of these might go to the Parent Society, whether S. P. G. or C. M. S., and one to a particular Mission; and where the Offertory is weekly, the *proportion of offerings* in aid of Foreign Missions should probably be *not less than a fourth*, several stated occasions being given for pressing the duty and affording information. If such a recognition of the obligation could be attained, there might be expected larger individual liberality, a more prayerful spirit, and, above all, in more hearts a realization of the call of God to personal devotion and sacrifice. We can hardly expect the Church to be fruitful as of old in the dedication of her sons to the Missionary work, unless the subject is frequently and earnestly stirred in every congregation. How much need there is for such devotion let the cry tell, which may be heard from all parts of our vast out-spreading empire. Columbia is but

one of many fields of Christian labour, and yet our want is *twenty additional faithful men* to go forth and preach the Gospel to the not unwilling heathen, and to lay the foundation of our Zion for the blessing and salvation of future millions of our race and kin. If we may not expect to raise the necessary funds for these wants, may we not hope that some earnest men, having the means, will come forward and give themselves, without charge, to God's work in a land not very far distant now, and where climate is of the best; and thus that the favoured Church at home may help effectively her struggling Missions abroad.

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## APPEAL.

*The following has been forwarded to every parish in England and Wales:—*

70, UPPER BERKELEY STREET, LONDON, W.  
28th March, 1871.

DEAR AND REV. BROTHER,

This Mission having been thrown into difficulty through circumstances of the colony which none could foresee, I have been labouring in England for some months, with only partial success, and am still personally liable for 2,000*l.*

I now make this appeal to my brethren in the hope of avoiding the sad necessity of breaking up a prosperous work.

I shall be grateful for the least help—but I may remark that if small parishes, out of the offertory, or by special collection, could contribute 10*s.* or 1*l.*, and large parishes, say 4*l.* for this emergency, the whole amount will be easily raised, and the good work set free.

Hoping you will lay this matter before your parishioners, and looking for an early and favourable reply,

I am, Dear and Rev. Brother,

Your faithful brother in the Lord,

G. COLUMBIA.



## APPEAL FOR THE NATIVE RACE, SETTLERS, AND MINERS, OF BRITISH COLUMBIA.

THE COLUMBIA MISSION FUND was established in 1859, to aid the Church of England in the new Colony of British Columbia, the area of which equals that of France and England, in the maintenance of Clergy, Catechists, and Teachers, amongst the European, Chinese, and Indian population; also in erection of Churches, Schools, Parsonages, and Mission Buildings.

Thus far the work has prospered, and the Church of Christ is being steadily planted in that new land; for in ten years, *instead of one Clergyman and one Church*, there are 25 Churches and Mission Chapels, 21 Residences, and 11 School Rooms; 10 Missions have been opened to the Indian population, glebes for future endowment have been secured in many parishes, and 15 Clergymen, 13 Catechists and Teachers, form (1869) the Ministering and Educational body, through whom, from 35 centres, the work of civilization is proceeding in all parts of the Colony.

The Native Indian race numbers 50,000, of whom about 5,000 are under instruction in four chief centres, including the Chymsean Mission of the C. M. S., hundreds of miles apart. If these centres can be strengthened and extended as openings occur, the whole of this noble race may be rescued, elevated, and saved.

The European Colonists are scattered over a vast area of many districts, rural, town, and mining, varying in population from a few hundreds to several thousands, and are doing their utmost, making efforts with much self-denial, to keep amongst them the means of grace.

Columbia having now joined the Dominion, and a railroad through the whole British Territory being one of the conditions, population is likely from this time steadily to increase.

Assistance at this time is earnestly sought in consequence of the following circumstances, viz:—

*A Commercial Crisis*, lasting four years, has greatly reduced resources in the Colony, and in spite of all efforts has placed the Missions in difficulty.

*Falling off in Subscriptions* at home through death of friends, expiration of limited time of subscriptions, and other causes.

*Reduction in the Grant* of the Society for the Propagation of the Gospel 30 per cent. has rendered it impossible for the Clergy, already poorly paid, to exist upon the reduced incomes.

*Several New Missions* of peculiar interest have been recently, and almost of necessity, undertaken: such as the Rev. J. B. Good's removal to the Thompson River Indians, who urgently pressed him to come, and of whom 2,000 have placed themselves under instruction; the new Mission to the Tahk-ah Tribes, who inhabit 20 villages along 200 miles of the Pacific Coast: per

manent residence of a *Missionary at Cariboo*, the chief mining district of the Colony, &c.

*Urgent Call for extension*, especially amongst the Natives of the Fraser and Thompson Rivers, where *two additional Missionaries* are urgently needed to teach the converts and superintend industrial work; amongst the Haidahs in Queen Charlotte's Islands, and the Ququoilts, numbering 5,000 each nation, who have asked for teachers and to whom *Four Missionaries* should go: these are calls which, if unheeded now, must result in ground being lost and openings neglected, never afterwards to be regained.

For an efficient work, *seventeen additional Missionaries* are needed.

*Several vacant posts* cannot be filled up without increased means.

There will be *absolute necessity* for giving up important work which God is blessing, and reducing the number of Clergy, if this Appeal does not succeed.

To the above causes of anxiety may now be added the *total destruction of the Cathedral Church by fire* on the night of the 1st of October, 1869.

£3,000 is required in *Annual Subscriptions*;—and *Donations* are earnestly sought towards the debt upon the Mission and extension of the work.

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## PROPOSED CATHEDRAL.

OUR frontispiece presents a view of the future Cathedral of Christ Church, Victoria, to take the place of that which was destroyed by fire in October 1869. Supposing funds can be found to make a commencement of the work, it is proposed to leave towers, chancel, one aisle, much tracery, and all stone carving for a future time; and provide, in the nave, one aisle and transepts, the accommodation immediately required.

The following description of the building, when completed, has been kindly furnished by the architect, B. Ferrey, Esq. :—

### VICTORIA CATHEDRAL, BRITISH COLUMBIA.

The proposed new Cathedral in plan will comprise a nave 80 feet long and 24 feet in width, divided into five bays. There will be north and south aisles 15 feet wide, covered by span roofs. The western façade will contain a fine six-light traceried window at the end of the nave, which will be flanked on the north and south by massive and lofty towers; the latter will be terminated by pyramidal roofs, covered with wood shingle. At the north and south of the western division of the choir will come the transept, while bold arches will open out from the presbytery into the sacristy on the north, and into the chapel appropriated to the Governor's seat on the south side. A decorated *fîche*, of good proportions, constructed of timber and covered with lead, will mark the intersection of the transepts and the nave and choir. The principal entrances will be on the north and south sides, respectively, of the western towers. The nave will have a panelled and boarded roof, adorned with bosses, the height from the floor to the wall-plate being 27 feet. The choir will be groined in wood. All the external roofs will be covered with wood shingle. For the main walls the local limestone will be used with freestone dressings.

Contributions to the Cathedral Fund will be thankfully received by the Secretaries of the Columbia Mission. See page 2.

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## NEW WESTMINSTER AND THE LOWER FRASER.

THE town of New Westminster is situated 15 miles from the mouth of the Fraser, about 70 miles from Victoria. Steamers ply several days a week between this and Yale, which is 80 miles up the river and the head of first navigation.

The following are extracts from a Report of Archdeacon Woods, dated January 30, 1871:—

## CONGREGATIONAL PROGRESS.

When work goes on quietly and regularly, it is not easy to find anything to say in an Annual Report, beyond the ordinary statement of services, congregations, and offertories; and all these will be found in the usual forms which, with the other clergy of the diocese, I have forwarded to Archdeacon Reece.

The year just past has borne its witness to the Church work in this district by congregations above the average, offertories not below the average, and, above all, by a more satisfactory state of things in relation to the attendance at the celebration of the Holy Sacrament, though in all still far short of what ought to be.

The weekly celebration which has now been the rule since Septuagesima 1870, independently of the blessings which in itself it has brought to the regular partakers, has had the effect of bringing before the people generally the blessed privilege which, alas! so many of them neglect; and, in some few cases, it has been the happy means of bringing "to the Holy Communion of the body and blood of our Saviour Christ" some who habitually absented themselves.

I can but hope and pray that a deeper feeling and a truer sense of the nature and value of this Holy Sacrament may be implanted, and grow and increase in the hearts and minds, and bring forth fruit in the lives of the "members of Christ," amongst whom it is my solemn privilege to labour.

## CATECHISING.

Another means of grace on which I hope I have reason to set a high value, is my *Catechism Class*. I have tried in this to carry out the spirit of the Rubric and of the Canon; for, as your lordship knows, I am at present, from multiplicity of Sunday work, hindered from carrying out the very letter; and so, instead of, "upon Sundays and holidays," instructing and examining the children in some part of the Catechism, I do so on Tuesdays after the second lesson at Evening Prayer. I have found this an attraction to parents and others to attend the daily prayer, and for the children I certainly regard the public catechism as the best and soundest preparation for Confirmation, though of course I hope to be able to take especial care as the times come round for presenting them to the Bishop.

I should be glad to think that results so satisfactory as, through God's blessing, I am able to point to, would induce others, who may find the circumstances of their cure such as to render Sunday catechism either impossible or inexpedient, to carry on this portion of their work somewhat after the same fashion; though I should indeed be sorry that my use of the word *inexpedient* should be misunderstood. I think nothing can be more important in Church work, either at home or abroad, than the bringing up her children *sound in the faith*, nor any method which seems to have such promise of success as that method

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## LOWER FRASER.

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which the Church herself appoints. I can therefore only excuse my use of the word *inexpedient* because I know that in many cases (and I suppose this especially true of the Church in the colonies), owing to variety and press of work falling on one man, however unwilling he may be to leave any work undone, or to choose between one duty and another, that at times he has no option.

#### EDUCATION.

While on the subject of education I may mention, and I do so with pleasure, that we have been enabled during the course of 1870 to reopen the Church School in New Westminster, and to place it on such a basis, both as regards the teachers and the teaching, that it is not likely again to be closed. At our Christmas gathering we had as many as 28 pupils, and parents express themselves as fully satisfied as to the work done since the opening of the school in May. Not the least satisfactory feature of our school work is, that while there is an efficient staff of teachers, and no branch of education suitable in such a school is either omitted or neglected, the school is fully self-supporting. By the ready help of those interested in the success of the school, supplemented by a grant of \$35 from the Standing Committee, we have been enabled to purchase the lot next that on which the school-house stands, thus procuring a suitable playground for the children; but, owing to its being as yet unfenced, it is for the present unavailable, as we cannot allow the girls to play on ground open to any passer by.

Your lordship is aware that the grant to the Government School at Sapperton was withdrawn early in the present year. We have, however, been enabled to keep the school together, and to impart to the teaching a sound Church tone which is excluded from the *public school system* of the colonies.

#### THE FUTURE AND WANTS.

Our future opens, as far as human judgment can estimate it, a fair prospect, provided only we keep pace with the demands made upon us; provided only we are faithful to the trust committed to us. There is no doubt but that the near approach of confederation with the Dominion of Canada is drawing considerable attention to the resources of our country, and that, too, in a way which promises greater permanence to the efforts made, and yet to be made, in their development, than gold-mines and gold-mining have hitherto been able to impart.

The very name of gold-mining, such as this country offers, imparts a reckless and fluctuating character to the great bulk of the mining population. Now, however, while our population at and about the mines will certainly not diminish, there is growing up a class of settlers who, of all others, seem to me pledges of industry and permanence. During the course of 1870, there have been *over 20,000 acres of farming land* taken up on pre-emptive claims between Harrison Mouth and the meadows below New Westminster, towards the mouth of the Fraser. A pre-emptive claim implies, as you are aware, actual occupation of each section of 160 acres. Besides this, there have

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been purchases of surveyed lands, exceeding in total amount 5,000 acres. It will be seen from these facts how especially urgent is our present need of men and means to carry on the work here. If we do not take it up at once, and work it as it grows gradually to our hands, it will in time, and that in no very long time, have so grown that it will task our resources to the utmost to overtake whatever we should now unhappily let slip.

Need I describe again our wants as to the settlements already in existence (hitherto I have spoken of settlements coming into existence)—the Inlet, with its lumber mills, its lagging camps, its shipping, its settlers, and its Indian tribes and villages?

The permanent and increasing settlements on both arms of the river, below the town of New Westminster?

The permanent and increasing settlements on both banks of the river, for 50 miles above New Westminster?

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## COWICHAN.

Missionary—Archdeacon REECE.

Catechist—Mr. W. H. LOMAS.

COWICHAN is a rural district, 30 miles in length by 10 in width, watered by two rivers, and containing several small lakes. European settlers have taken up most of the land, and are steadily increasing in numbers; and about 1,200 Indians live in several villages.

There is a central church, parsonage, and glebe of 100 acres; also an Indian school, chapel, and catechist's residence. Besides which are Mission chapels and stations at other places in connection with the central work.

### REPORT OF THE ARCHDEACON.

There is very little that calls for any record during the past uneventful year,—uneventful at least in this secluded spot, however strangely full of sorrow and trial to thousands in Europe. Whatever the difficulties and hardships that the early settler in this neighbourhood may have to encounter, here at least at present reigns the blessing of peace; and, if he will, he may with reason take up the ode—

“*Beatus ille qui procul negotiis,  
Ut prisca gens mortalium,  
Paterna rura bobus exercet suis  
Solutus omni fenore.*”



*Good Friday, 1870.*—It is now four years to-day since I first took charge of this district; and, on looking over my register, I am happy to find a steady increase in the attendance on the services of this day. On the last three Good Fridays there have been both morning and evening services.

*Easter Day, 1870.*—A large increase upon last year in the number of the congregation. The church nicely decorated, as it usually is on all great festivals.

*Easter Monday.*—At our Easter meeting last year, it was resolved, in the place of attempting to raise contributions for support of minister by means of collectors canvassing the district, to depend entirely upon collections made at every Sunday service in whatever part of the district it might be held. The result of the first year's trial of this change of plan was laid before the meeting to-day, and was considered satisfactory.

The Easter balance-sheet stood as follows:—

<i>Dr.</i>		<i>Cr.</i>	
By balance brought from Easter, 1869 .....	\$5.92	Church Expenses .....	\$99.00
Offerories for one year, from Easter 1869 to Easter 1870...	249.47½	Diocesan Church Society .....	17.50
		Balance to Minister .....	138.89½
	\$255.39½		\$255.39½

The offertory for the year ending Easter 1869 had yielded 58 dollars 27½ cents, while for 1868 it reached 63 dollars 75 cents, and the first year it amounted to 20 dollars. The sums also collected in aid of minister's stipend on the old plan had never reached the amount under that head this year. This comparative statement, though it deals, after all, only with small sums, I must leave to speak for itself, and I sincerely hope that succeeding years may afford proportionable grounds for thankfulness.

#### HARVEST THANKSGIVING.

*October 12, 1870.*—To-day we held our annual harvest thanksgiving service. It was beautifully fine, neither too warm nor too sunny. Every succeeding year shows how this day is taking more and more hold on the hearts of my people. With many it was a work of three days to attend the services of to-day, involving two nights' camping out from their homes. I am sorry I have not at hand some letters that appeared in the Victoria papers from some eye-witnesses and sharers in the day's proceedings, as they would illustrate, better than anything I can say, the happy spirit which animated all who gathered together.

I need not stop to describe our little log church or the services. The former was as tastefully decorated, and the latter as heartily rendered, as on any previous occasion. The congregation numbered 137 of course, very many could not find even standing room within the church, and were obliged to rest content with crowding into the porch and clustering round the open doors. The offertory collection amounted

to 31 dollars 87½ cents, or £6 11s. 6d. nearly. We all had a substantial dinner together on the globe barn floor, and the younger portion afterwards amused themselves to their hearts' content. It was very gratifying, too, to see, in another shape, the growing interest that is being taken in this day. In anticipation of hte day, geese and fowls, roasting-pigs and beef, bread, butter, and eggs came to hand, kindly presents to their parson and his wife from those who were anxious to diminish the commissariat difficulties likely to arise from our yearly increasing numbers. It is always one of the pleasantest days in the year to look forward to and to look back upon, and many a little cloud has been dispersed under the genial warmth of that brotherly union and goodwill that is cemented as well as quickened by the spirit of thanksgiving which then brings us all together.

## CHRISTMAS DAY.

*Christmas Day, 1870.*—It would appear that on or about Christmas Day there is always an abundance of rain in the colony,—so, at least, I find it noted in my register of services as raining more or less *every* Christmas Day since 1866. This sadly affects the attendance, especially of a congregation like mine, half of whom have to travel about four miles. The average attendance during the last five Christmas Days has been twenty-two. The church again nicely decorated. Thought ourselves fortunate in having some verbenas for the font, the plants of which, without any aid of greenhouse, were preserved in flower until within a day or two of Christmas Day. I must not omit to mention the present of a handsome crimson altar-cloth, with suitable monogram worked in gold-coloured silk, from some kind friends in Victoria. It was used for the first time to-day, and gave to the sanctuary an appearance of comfort and decency which had long been wanting. We were also glad in having, on this day, the church supplied for the first time with kneeling cushions. Why do I mention these seemingly simple details? I think it may help our kind friends in England to realize the fact that, in our small Mission churches in this far distant land, we are seldom able to complete their furniture at the outset; out of our poverty we have to wait in patience for first one little piece and then another, and for this reason, perhaps, when they do come, we prize them the more highly.

## SUMMARY.

During the past twelve months there have been 88 Sunday services, 6 festivals, and 16 week-day services, held at 5 different stations. The total attendance, 2,060. A diminution in the number of services, unavoidably caused by my absence on official duty, as Archdeacon, elsewhere. Supplying for the missing services the average attendance, the total would be raised to 2,281, as against 2,568 in the year 1868. This is partly accounted for by some of the congregation of 1868 having left the neighbourhood, partly by the efforts of the Wesleyan Society to establish a footing, but mainly by the interruptions to the

regularity of the services above alluded to. The average attendance at some of the stations has been less, while at others it has been much greater, while the average attendance at the Holy Communion shows, I am thankful to say, no diminution. Upon the whole, although I am unable to speak of any marked advance in the attendance at public worship, a matter perhaps of little surprise in a widely-scattered agricultural district, yet I believe there is a growing attachment to the services of the Church, and a thankful appreciation of its many blessings. There have been five baptisms and three burials during the year.

#### GOVERNMENT SCHOOLS.

Three Government Schools have also been opened—one on each side of the Cowichan River, and one in Saltspring Island—and there are now, I believe, about forty children availing themselves of the benefits of education. These schools, however, are established on a purely secular basis; and if any minister of the Church, or of any Christian denomination, wishes to impart religious instruction to the pupils, he has the opportunity, under permission of the Local Board, of administering it in the form of an “imposition,” either *before* or *after* the regular school hours! A system much to be deplored, at least by Christians, even though the mutual jealousy of Protestant sects, which renders it necessary, may rejoice at its establishment; for, of course, it is far better (?) that the ignorance should prevail which led one of our little boys the other day to assert that Pontius Pilate was *one of the kings of England*, than that the Catholic faith should be taught. He is a shrewd enough boy, too, and perhaps, after all, he only meant it as a sarcasm on Henry VIII. It is, alas! a sad and serious subject; and would that the many large-hearted and pious Christians who find themselves in one or other of these human systems would realize the rising dangers and the issues at stake. Now, if ever, there is an imperative call that an earnest prayer for unity should daily be offered to our Head, Who alone can bring it about, and Who has promised that “whatsoever ye shall ask in My Name that will I do.”

#### NEED OF ANTI-INFIDEL LITERATURE.

The need that I felt when last I contributed to the Columbia Mission Report, of stirring tracts and pamphlets, of books of plain dogmatic instruction, &c., has in no degree diminished; and, in addition, I feel the need of well and popularly-written books, up to the level of recent pretensions, against the growing tendencies towards infidelity. I often wish I possessed a small but good hand-powered printing press, with the necessary types, &c. I am quite sure I should find it of great help in the working of my own district, and I think it might prove equally serviceable to the Mission in general. The difficulty, expense, and time it takes to obtain anything that one wants would be to a great degree obviated, and some of the printing expenses of the Mission might also be avoided.

## INDIAN WORK.

I have not yet received Mr. Lomas's report about the Indian work at Cowichan during the past twelve months, though I am in hopes of being able to forward it in time for the Columbia Mission Report.

I know he feels somewhat disheartened, but only in consequence of the continued existence of obstacles beyond our power to remove, and the want of more effective machinery, which, of course, we are unable to supply, but which, did we possess it, would greatly assist us in weaning the Indians from their migratory habits, which so interfere with systematic instruction, and prove so destructive of the good impressions that may have been made.

## THE INDIAN LIQUOR LAW.

The Indian Liquor Law still continues in its unsatisfactory state. Nominally on the statute-book, its practical operation, so far as this district is concerned, is that the Indians in the Cowichan valley bring from Victoria and elsewhere, whenever they please, canoe-loads of a horrible and deleterious compound, known as "Indian whiskey." Very, very few Indians are strong enough to resist it when offered them, though many, perhaps the majority, would be thankful if it never came near them. The sad and heartrending scenes that may at times be witnessed may be more easily imagined than described. While these and other destructive agents are at work unchecked, counter-balanced by no efforts even to limit them to as small an area as possible, it is scarcely to be wondered at if those charged with the Gospel message and its healing influence should feel depressed and disheartened.

## AGRICULTURAL PROGRESS AND WANTS.

But, besides this, our efforts in persuading the Indians to cultivate their lands have been very partially successful. And this, too, is not to be wondered at. They know how to provide for their wants in accordance with their hereditary and migratory habits. They are not confident that they would be equally successful by a change,—a change, too, involving greater exertion and more continuous labour on their part. If we possessed extra machinery by which we could assist them, and thus stimulate and encourage them, we might reasonably hope for better success. We should feel confident that they would be no losers by attempting the change of life, and should therefore press it on them more strongly. The machinery which we consider necessary, by way of commencement, consists of *a yoke of oxen, a plough, a logging-chain, two fishing seines*—one for salmon, the other for herrings—and *two Whitehall boats*, with fittings. Most of these have been mentioned in former reports as pressing wants, and as such they still remain.

Some of the Indians, it is true, we have persuaded to build cottages and fence in small portions of land, but this they have done, perhaps, relying more on our judgment than their own. The Indian Agricul-

tural Exhibition of last year, with its attendant prizes, also has had a stimulating effect in the same direction. But several of the Indians who have thus laboured have met with much disappointment.

One man, who had built a cottage and fenced in a tolerably sized piece of ground for a garden, cleared it, and cropped it well with potatoes, roots, &c. He then went away in the summer-time to gather berries, and on one of his return visits, found that pigs had invaded his premises, and had rooted up and eaten everything. Of course the fence in some spot was defective, but it was as well, perhaps, as he could manage. Had we had at hand the yoke of oxen, they would have hauled the rails for him, and his fence might have been made perfectly secure, and with much less outlay of time and labour. Similarly, one of our school boys had worked away at a small patch of ground with great zeal and much labour for a little boy. He carefully sowed his seeds, and looked forward with glee to the next Indian Agricultural Show, hoping to be a successful competitor and carry off a prize. He, too, left in the summer with his parents, and returned to find every vestige of his labours obliterated. Many similar cases might be mentioned, all ending in the same way. The Indians are very soon disheartened, and it probably will be more difficult to persuade them to try again next year.

For these reasons, and many others, we at times feel disheartened at the slow rate of progress that is being made in gathering together a permanently resident body.

#### SUCCESSFUL INDIAN AGRICULTURAL EXHIBITION.

On Saturday, October 16, was held the second Indian Agricultural Exhibition. Through the active exertions of Mr. Lomas and the kind assistance of friends in Victoria, we were able to provide many more prizes than last year, among which were two heifer calves—valuable prizes—for which we were indebted to his Excellency Governor Musgrave, whose donation of 20 dollars (£4) went far towards their purchase. The Exhibition was held on the shore of Somenos Lake, in a field kindly lent for the occasion by A. Green, Esq. The stands for the roots and vegetables were fixed up by the Indians themselves. The articles exhibited far exceeded in number those of last year, while their quality was much improved—more pains having evidently been taken in their cultivation. This improvement was nowhere more marked than in the women's department of needlework—blankets, mats, baskets, &c. Fifty-seven prizes in all were awarded; the two heifer calves being given to the two who had been most industrious and continuously resident during the past year.

The day was beautifully fine. Games and canoe races afforded amusement to the boys. Much interest was manifested in this Indian Exhibition by the resident European settlers, &c. Many more were present on the ground than last year, and the day bids fair to become one of the institutions of the settlement. All appeared much pleased as well as surprised at the goodly show of Indian produce, and were somewhat amused at one of the Indians venturing to show "stock."

## SERVICES AND INSTRUCTION.

The work of religious instruction has been continued as it best can amidst all the disturbing and disheartening influences, some of which have been mentioned.

The Girls' Day School has been taken up and worked by Mrs. Lomas, at which there has been an average attendance of 12.

The Young Men's Night School has had an average attendance of 15.

Then there have been the regular Sunday services and instructions, at which, during the summer months, the average attendance has been 39; while the average attendance throughout the year has been 70. The lowest attendance has been 17, and on one occasion it rose as high as 103.

The seed, therefore, has been and is being sown; with what ultimate effect none can yet say. We work in faith; we live in hope. It may be that it is for us only to clear the ground and break up the soil, and for others to reap the harvests. This is in God's hand, and He doeth all things well. "Show Thy servants Thy work, and *their* children Thy glory." Would that we could realize this lesson more and more, and work on in humble patience, and with efforts sustained and enlarged. Reader, of your charity pray for us and all engaged in similar labours in the Lord's vineyard. We have indeed great need of these intercessions.

## EXTRACTS FROM THE JOURNAL OF MR. W. H. LOMAS.

*December 25, 1869 (Christmas Day).*—Our usual morning service at 9 A.M. Sixty-one Indians present. The schoolroom nicely decorated with evergreens, &c.

*April 8, 1870.*—Distributed the garden seeds kindly given us by Messrs. Jay and Bailes. Most of the natives are busy preparing their land, and all are taking more care than usual in order to have produce to show at our Autumn Exhibition.

*April 18 (Easter Monday).*—Called a meeting of Indians to talk over several subjects relating to the Mission, and, among other things, an Indian proposed that we should have a collecting-box placed on the school door, the money collected in which to be devoted to the purchase of medicines, &c., for the sick.

*September 5.*—Many Indians have had their fences broken down by cattle and pigs, and all their produce destroyed. This is in a great measure owing to the very careless way in which most of them fence.

*October 15.*—Our Indian Agricultural and Industrial Exhibition was held this year on the bank of the Somenos Lake. There were nearly twice the number of articles exhibited, and the judges remarked that there was a great improvement in the quality of the articles.

Owing, in a great measure, to the kind exertions of Miss Woods, of Victoria, we were able to give quite a number of very useful and valuable prizes, amongst which were two heifer calves, given by his Excellency Governor Musgrave, and a number of fruit-trees given by Messrs. Mitchel and Johnson. The attendance of both Indians and settlers was much greater than last year, and the whole affair passed off very successfully.

December 10.—The fishing season is now over, and it has been a remarkably good one; few can remember ever having seen the Cowichan rivers so full of fish. Almost every Indian, with very little exertion, has been able to dry enough salmon to last a year.

## ATTENDANCE AT SUNDAY SERVICE.

Average number present at each service from Dec. 1869 to May 1870 . . . . .	70
Average during summer months . . . . .	39
Highest number at one time . . . . .	103
Lowest . . . . .	17
Average present at Mrs. Lomas's Girls' School . . . . .	12
„ Young Men's Night School . . . . .	15

## INDIFFERENCE OF THE GOVERNMENT TO THE WELFARE OF THE NATIVE RACE.

ARCHDEACON REECE, in a letter to a Society in England, thus describes the apathy of the British Government in respect of the Indian race:—

When I think, not of what is done, but of what, I see my way clearly, *could be done*, with a more efficient machinery, at the outlay of a few hundred pounds, then it is we feel dissatisfied and discouraged, and wish that those who, recognizing the importance of the object for which we are striving, and possessing the ability to promote that object by a judicious and fostering help, were on the spot themselves, not only to judge, but to accept the responsibility of their decisions.

The Government of this colony has hitherto had no definite or tangible policy with regard to the native Indian tribes. They have preserved for them Crown lands, under the name of Indian Reserves; they have prevented their land being encroached upon; they have in existence a Liquor Law, with penal clauses stringent and severe, but honoured more in the breach than in observance. Beyond this they have done nothing, so far as I know. There does not exist at Indian hospital in the colony to ameliorate the evils which contact with a too advanced stage of civilization has brought upon its unpre- pared victims. There may be insuperable obstacles in the way of any

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definite policy of preservation and development being adopted. I am bound to suppose that such obstacles do exist; otherwise, such negligence would make the very stones cry out for redress against the wrongs of suffering humanity. Some such obstacles assuredly must exist, otherwise what is known here would scarcely be credited elsewhere. I have before me as I write the Colonial Estimate for 1869. The estimated expenditure of the Government for that year is £122,250, and in that amount this item occurs: "Expenses connected with the Indian tribes, £100"!—the Indians in the colony being estimated by some at over 50,000, who pay duty on every article that they consume, if it has been imported into the colony. I do not wish to say more on this point, neither have I said this by way of complaint; but I could scarcely have said less to make the N. E. S. realize the fact that little or nothing is done for the moral and social benefit of the North American Indians on this coast, outside the circle of efforts of the various religious Societies.

NANAIMO.

Missionary (in temporary charge)—Rev. H. B. OWEN.

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HERE are church, parsonage, garden, school-house, and Indian chapel; also 100 acres of land at present unused, but which may some day serve as an endowment. The congregation, which consists principally of working people, provide their church expenses, and give £50 a year to the clergyman. The remainder of the clergyman's income hitherto has come from grants of the S. P. G. and the Columbia Mission.

Nanaimo is an important central post, from which several settlements are reached. It is the coaling-place for all ships and traffic between Alaska and Victoria. Her Majesty's ships, American men-of-war, and coal-ships from San Francisco, come here. Then for 200 miles are many villages of Indians, who might be reached from this centre.

The following are extracts from the Rev. H. Owen's report, who is in temporary charge:—

DIFFICULTIES AND ENCOURAGEMENTS.

My work at Nanaimo has, from various causes, been attended with much anxiety; but, on reviewing the past twelve months, there is reason for deep gratitude to Almighty God, who in His wisdom has so graciously ordered those things in which we saw but uncertainty and



difficulty, to the good of His Church and His own honour and glory. Friends have been won ; and if there is still much to be done, yet, from the past difficulties surmounted, our faith is strengthened, and we are encouraged to fresh exertions, assured that the harvest will in good time be reaped, if we, the labourers, faint not.

In addition to the general commercial depression of the colony, which materially affected this place, we are now suffering from a strike amongst the coal-miners, consequent upon a reduction in wages. As Nanaimo is almost entirely dependent upon the coal trade, the effects of the stoppage may easily be imagined.

There is, I fear, no immediate prospect of work being resumed. Many people have left the town, and others are starting to seek employment elsewhere. H. M. S. *Sparrowhawk* has been sent here, and for the past fortnight has been lying in the harbour, in readiness to suppress any violence, should such be attempted.

The distress and injury entailed by the strike will, it is feared, be felt for a considerable time, even after work is resumed.

If we have lost some of our members, there is certainly amongst others who are left a more evident and growing Church feeling. Our services are hearty, and the average of our congregation, though, of course, smaller than in previous years, when there was a larger Church population, is, on the present diminished number, favourable and encouraging.

During the past year, the work at Comox has been carried on, so far as opportunity was afforded, by the monthly steamer, and this has tended to maintain a good feeling towards the Church amongst the settlers there. A Government School has recently been opened, and one great want thereby supplied.

An idea of the state of apathy amongst the people may be gathered from the fact that it is generally admitted that *the total number of persons attending all the places of worship in Nanaimo does not represent one-fifth of the professedly Christian portion of the population.*

There has been a great decrease of late years amongst the Nanaimo tribe of Indians, who at present number only about eighty. Drunkenness and vice have reduced this once numerous tribe, and comparatively few therefore are those who now respond to the bell of our Indian school-church ; others, however, are frequently with us at St. Paul's.

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## COMOX.

Missionary—Rev. H. B. OWEN.

THIS is an extensive agricultural district, over which settlers are scattered, and where also are several Indian villages. From this may be reached also neighbouring Indians. It has been worked hitherto from Nanaimo by occasional visits of the

clergyman. At length it was hoped that the Rev. H. Owen might go to reside there permanently; but in this we were disappointed, as he was compelled to go and reside at the larger place of Nanaimo, until it could be otherwise supplied.

## REPORT OF REV. H. B. OWEN.

*November 4, 1869.*—Having received instructions to proceed to Comox and take up the work there, I removed my family to Victoria, until such time as I could get the Mission-house in order.

With sufficient bricks and lime for a chimney, on Saturday, November 6, I left Victoria in the little steamer *Emma* for Comox; but, after proceeding a short distance, the weather became so stormy that we had to return to the harbour, where we remained until 7.30 A.M. on Sunday, when we again started, and managed to get as far as the rapids below Nanaimo, where we anchored for the night.

*Monday, November 8.*—Arrived at Comox at about 4.30 P.M. Two of the settlers came on board and kindly welcomed me. With them I went on shore, and was most hospitably received. The next day, though very stormy, we managed to get the bricks and other things on shore, and I started up the river for the Mission, which is about four miles from the bay. I found the house—built partly of logs—in a most dilapidated condition. The Indians had stolen the locks from the doors, so that there was free entrance to all comers. Of the two mud chimneys, one had caught fire and burnt a portion of the back logs and roof, the other was roofless, so that until the new brick chimney was built I could not take up my residence in the house.

*November 13.*—The weather being rather better, the Indians have managed to take up the bricks, &c., in their canoes.

## FIRST SERVICE.

*Sunday, November 14.*—Though the weather was cold, yet we had twenty-four present, and a hearty service. I preached from Hebrews xiii. 8. In speaking to me afterwards, the settlers expressed much gratification at my being sent amongst them, and that there would now be regular services.

*November 25.*—After various delays, the chimney, though not finished, is now sufficiently high to carry off the smoke, and I have accordingly taken possession of the Mission-house, one room of which I have made habitable for the winter.

## YACLATAS INDIANS.

*Sunday, December 5.*—In the evening, several Indians of the Yaclatas tribe, camped opposite, came up to the house, and I invited them in. The shelter of the house, and the glowing fire filling the wide chimney, must have been a comfortable change from the wet and storm without. In various attitudes they spread themselves before the blaze, and formed an interesting group. I gladly seized so favourable

an opportunity to proclaim the Gospel message of mercy. They heard all I said with attention and much apparent interest, especially when I told them of God's knowledge of the most secret thoughts of their hearts, and that they could not hide anything from Him. They said they should be very pleased if, when the summer came, I could visit their land, which I promised I would do if an opportunity offered. After much interesting conversation, as it was getting late, I bid them "good night," and with a hearty shake of the hand they took their leave.

The Indians of Comox are the results of intermarriages between the Puntledges and the Yaclatas. About sixty or seventy years ago the Puntledge tribe were settled at Comox, and the Yaclatas, with whom they held friendly relations, came regularly to procure salmon, which are extraordinarily plentiful here. Some of the Yaclatas took wives from the Puntledges, and settled amongst them; the descendants of these are now known as, and form, the Comox tribe. Of the old Puntledge tribe but six now remain, the others being absorbed and their tribal distinctiveness lost. In the camp there are about 100 Indians of all ages. At times this number is increased by visiting Yaclatas and occasionally Quoghols (from Fort Rupert), some of whom find employment in digging potatoes, &c., for the settlers. There are seasons, however, when the camp is nearly deserted.

The white population of Comox consists of settlers who are in a fair way of doing well, as this is one of the finest settlements on the island. Communication with Victoria is by monthly steamer.

#### REMOVAL.

*December 15.*—The steamer *Douglas* arrived to-day with the Archdeacon on board. From him I received instructions to proceed immediately to Nanaimo to take the duty at St. Paul's, which was left unsupplied, the Rev. A. C. Garret having resigned.

We started for the Mission, and on the following morning commenced a hasty packing up. In the midst of this a settler came whose wrist had been badly bitten by a pig. I had packed all my things; but fortunately the Archdeacon had in his pocket-book a small piece of plaster, and with this we managed to close and dress the wound.

After waiting until the evening, and no canoes arriving to take my things to the steamer, we were obliged to leave them. The Archdeacon and myself then started through the Bush for the bay, where we arrived wet, cold, and hungry. In the comfortable cabin of the *Douglas* we soon, however, forgot these little disagreeables.

## MISSION TO THE TAHK-AHTS.

ALBERNI.

Missionary—Rev. J. X. WILLEMAR.

Catechist—Mr. H. GUILLOD.

Alberni is the centre of a Mission to the Tahk-ahts, who inhabit twenty villages on the Pacific Coast.

Up to the present time little else has been done beyond acquiring the language. It is hoped that during the present year aggressive efforts will be made by visits along the coast. It is desirable, however, that a third Missionary should be sent, if possible, inasmuch as the visits to Indians so savage should be by two Missionaries in company, while the third remains at the central station conducting the education of youth in training.

The fact of the central station being somewhat isolated is not a disadvantage, inasmuch as there will be less interruption to the educational work when, as we hope, many children may be left there by parents of distant tribes. There is no other place so well suited for agricultural industry, as it is not above fifteen miles from Nanaimo as the crow flies, and to which some day a road may be made.

In the absence of the Bishop, Archdeacon Reece resolved to visit the new Mission station at Alberni, both to encourage the Missionaries, and to report upon the progress of the work there. The subjoined account of his visit, and journey across Vancouver Island to the Mission Settlement, is full of interest. The map furnished with last year's Report gives a very good idea of the distance and difficulty of the journey from Nanaimo to Alberni.

## MISSIONARY JOURNEY OF ARCHDEACON REECE TO THE TAHK-AHTS.

## PREPARATIONS TO START.

On Monday, July 11, 1870, I started from Cowichan, accompanied by Mr. Lomas and two Indians belonging to our Mission. Our plan was to proceed along the east coast northwards as far as Qualicum River, and then track our way by compass across the island to the head of the Alberni Canal, the seat of the Alberni Mission, which I had long been anxious to visit. Two friends, residents in Cowichan, strong, active young men, good hunters and experienced bush travellers, kindly volunteered to accompany us; and, personally, I feel much indebted to these gentlemen for their assistance in lightening the difficulties which, as a neophyte in this special aspect of colonial life, I frequently met with. Our little coasting steamer was at that time laid up for repairs, and this determined the plan of going by canoe. The distance from Cowichan to Qualicum River might have been accomplished, under favourable circumstances of wind and tide, in two days; as it was, it took four.

## CAMP ON THE BEACH.

The first night, after paddling till quite dusk, we camped on the sea-beach; on the second, under stress of weather, in a sheltered cove about five miles above Nanaimo, protected from the wind and rain by the friendly boughs of a goodly cedar. On the third night we camped a short distance up the mouth of Englishman's River, which at first we mistook for the Qualicum, and from which we carried away many smarting reminiscences of innumerable and voracious mosquitoes. About mid-day on Thursday, the 14th, we struck the mouth of the Qualicum, which at first we had some difficulty in finding, owing to the tide being very low and the insignificance of its outlet, winding its way as a mere streamlet through the low, flat, sandy beach. After dragging the canoe over the rapidly forming delta at its mouth, we ascended a distance of half a mile, and there hid our canoe and a portion of our provisions; and having made up and shouldered our packs and guns, we plunged into the thick brush along the river bank. Our directions were to proceed up the left bank of the river about four miles, and then cross, taking thence a southerly direction to strike the eastern extremity of Horn Lake. Hopes had been held out to us of the chance of finding a trail which in former years had been used by the workmen at the Alberni saw-mills on their visits to Nanaimo.

## THE FOREST TRAIL.

After scrambling for more than an hour through dense underbrush, and stumbling over swampy ground, mainly composed of a perfect network of roots from trees of larger growth, and loosely covered by a soil that is constantly shifted by the winter floods, we fortunately struck what appeared to be the traces of an old trail, which led us over ground somewhat easier to travel, and brought us to the desired crossing. The river here finds its way through a narrow gorge, its sides steep and bushy, while the crossing consists of a mass of driftwood, consisting of many a huge giant of the forest piled over and across each other in wild confusion, indicating both the height to which this river rises in the winter season, and also the volume and force of the torrent that here rushes onward to the sea. On this afternoon, however, the Qualicum appeared contracted to its narrowest summer limits, and far beneath our feet, as we stepped our way along the logs, it flowed as a gentle, shallow, silvery stream. Seeing no trace of a trail on the other side, and being unwilling to leave the stream, we followed the bank of the river for about a quarter of a mile in the direction of our route, and made camp about 6 p.m.

## FEARFUL TRAVELLING.

The next day was St. Swithin's Day, and, true to the legend, commenced raining shortly after midnight, and when we began to start at our usual hour, about 4 A.M., our prospects for the day were cold and wet and cheerless. It was generously voted by my companion

that I should be relieved from carrying any extra weight ; and, after a hearty breakfast, we broke camp about 6 A.M. for Horn Lake, which we reached about 1 P.M. I find in my diary the remark, "Fearful travelling ;" and certainly, whatever difficulties we had met with on the previous day were as nothing compared with those that met us on this day ; yet, on our return journey, we found that they might have been comparatively all avoided had we kept further away from the river.

## A BEAR SHOT.

However, on our way, Messrs. Lomas and Guilloid were successful in shooting a young bear, the haunches of which were packed along to supply the probable deficiencies in our commissariat. We had depended on our guns and finding a sufficiency of game, and in this were entirely disappointed. On reaching the lake, Messrs. Guilloid and Syngé set to work at once to construct a raft. Mr. Lomas took his rifle and went in search of deer. One of the Indians collected wood for our camp fire, while I and the other Indian worked at the camp. Our shelter was a sloping roof of cedar bark ; our bedding consisted of the tops of fir boughs. The raft could not be finished that evening. Mr. Lomas returned unsuccessful as to deer, but successful in the discovery of a roughly-built canoe and two paddles. We gathered round a blazing camp fire, and made a hearty supper off one of Bruin's haunches. Then, after evening prayer and commending ourselves to God, we stretched ourselves, with smoking pipes, on our soft and leafy bed, and enjoyed the first comfortable camping night on our journey.

## THE RAFT ON THE LAKE.

*Saturday, July 16.*—At early dawn the workmen were busy finishing the raft. We were anxious to get away as soon as possible, hoping at least to get to Alberni before night. Horn Lake is small, and most romantically situated at the base of lofty mountains, round which it winds for about six miles, in shape like a sharply bent-letter S reversed. We started about 7 A.M., but could not reach the end of the lake before 4.45 P.M. We took our canoe with us, and, fortunately for our return journey, we were careful to hide it in a spot away from the raft. On landing, we pushed on our way until about 6 P.M., when we were obliged to camp ; and in my diary I find noted, "Provisions running short ; *must* travel onwards to-morrow, Sunday notwithstanding ;" and so we did, about 6 A.M., after breakfast and a short matin service. Our way lay over a rising mountain, and through a forest of gigantic cedar trees. The entire absence of all animal life was marked by a silence almost oppressive ; not a bird or even a squirrel to relieve the monotony,—nothing, save now and again a mournful sob of the wind as it sighed amongst the tops of the cedars. About noon we reached the highest point of our ascent, and looked down upon and across the broad valley of the Somas spread out below us, and stretching far away to the westward.

## ARRIVAL.—INDIANS ALARMED.

We reached the Mission at 5.30 P.M., and, for myself, fairly tired out. Our arrival was expected. It turned out that two Opee-shesh-aht Indians had on the Saturday reached Horn Lake, and, seeing the raft, drew the inference that a large party of Nannimo Indians had come out on the "war trail" to redress some outstanding tribal grievance with the Opee-shesh-ahts. They destroyed the raft, took possession of the ropes, hustened back to their friends, had removed the women and children to a distant place of safety, and then, with the few men at that time at Alberni, had turned out to lie in wait for the supposed approaching enemy. As we neared the Mission we heard repeated shots; and thinking it might be some one connected with the Mission, some of our party fired in reply, hoping to attract attention. I was very sorry to find the Rev. X. Willemar, head of the Mission, had not returned from Victoria. I had counted on the pleasure of seeing him. Mr. Guillod, our Catechist at the Mission, gave us a hearty welcome, nothing daunted at the numbers of our party, and delighted that one of that number was his own brother. Dinner was already prepared, and, substantial as it was, it appeared to us, who had scraped the last bone of the bear and eaten the last piece of bread, more than equivalent to "all the delicacies of the season." After evening service we were all thankful enough for refreshment in sleep. The next day Mr. Guillod gave me an account of the work at Mission, while I accompanied him over the deserted saw-mill and its immediate neighbourhood.

## PROGRESS IN THE AHT LANGUAGE.

Both he and Mr. Willemar are working patiently at the language, and, about next July, Mr. Guillod hoped that they would have advanced so far in fluency of speech, and in obtaining such as insight into the structure of the languages, as might enable them to commence systematic instruction, which has not yet been attempted. I was able to spend only one day at the Mission, being anxious to get back to Cowichan before Sunday, and unable, therefore, to examine into matters very closely.

## ALBERNI AS A MISSION STATION.

The impression Alberni made on me, however, was that, in a Mission point of view, the principal advantage was the being able to make use of many and convenient buildings at a small cost; and if only there were a large and permanent Indian population, it would doubtless, in time, become the centre of interesting Mission-work. As it is, it is the winter residence of but two or three small tribes,—the Shesh-ahts and Opee-shesh-ahts, &c., who for eight months in the year are away, scattered over Barclay Sound, and out of reach of the present available means of instruction. There are various other tribes scattered about the Sound and its mouth, which is some forty miles deep, varying in breadth and studded with islands. The natives principally employ themselves in catching the dog-fish, for the oil of which they obtain a

ready sale, at a fair price, from the various trading schooners along the coast. Until the migratory habits which this mode of life necessitates are broken through, there would appear to be little prospect of tangible results; on the other hand, to win the Indian to industrial pursuits on land will be attended with formidable obstacles, unless some incentive equivalent to the dog-fish oil trade can be raised to counterbalance it.

## ISOLATION OF ALBERNI.

Our Missionaries at Alberni are entirely isolated—one solitary old Scotchman at a distant farm belonging to the Saw-mill Company, and not easily reached, being the only civilized neighbour. They can be reached from the outer world only by the Straits of Fuca, or by the route we took. If the former way is taken in a small schooner, it is often far more uncertain and far less comfortable than the overland journey. It is no matter of surprise, therefore, that, being so isolated—with the Indians leaving them so many months in the year—with no practical means of following after or retaining them, they should oftentimes feel depressed and out of heart at their present inability to do much. Under these circumstances, it would be worthy of consideration, whether the Mission might not prove more useful if it were transplanted to some spot on the west coast, where there is a larger permanently-resident Indian population. If it be considered advisable to persevere with the Mission in its present locality for a few years longer, it will be necessary to strengthen the Mission by at least one more assistant, so that while one remained at home to take care of the Mission buildings, the other two might be away, following after and working amongst the Indians in the Sound. To be able to do this successfully, the Mission should also be provided with a small schooner, the usual weather in the Sound being such as to render any attempts to do this by means of a canoe much too hazardous to be undertaken.

## THE PEACEMAKERS.

The Indians that accompanied us were not only two of the most promising connected with the Cowichan Mission, but, fortunately, their physique was such as we hoped might sustain a critical examination, as the Opee-shesh-ahts, &c., are a finer-built race than most of those on the east coast that I have seen. The Indians that happened to be at Alberni soon gathered round the Mission-house after our arrival, and they appeared much pleased and interested at the idea of our having made the overland journey to inquire after them. Our Indians found one amongst them through whom they were able to communicate freely with all. We learnt through that channel that the Alberni Indians were under the impression that the Cowichan and Nanaimo Indians were hostile to them on account of ancient tribal feuds. Our Indians were eager to remove this impression. They at once spoke out for themselves and their tribe, saying that their hearts were being turned; that they were learning that all their ancient feuds were wrong, and ought to be put away; that their hearts were good towards the Alberni Indians, and to all who were learning to become



the disciples of Jesus Christ ; that they were anxious to forget and forgive all the past, and that they and their friends would be glad to receive any of the Alberni Mission Indians as guests at Cowichan if they would only pay them a visit, and then they would be able to see and judge for themselves. Much more was said to this effect, our friends waxing both warm and energetic, and they appeared to be preaching as good a sermon on brotherly union and concord as could be desired. One other good result of our visit was, that our Indians were the means of removing a difficulty between one of the Alberni and one of the Nanaimo families ; and that which might have been nursed into a grievance was happily followed by a visit of two canoes of Opee-shesh-aht Indians to Nanaimo some time afterwards, and the restoration of confidence and mutual good-will. These are small things, confessedly, to speak of, but still they are things to be thankful for, and cheering signs that if we had a more complete and effective machinery at our command, much more, by God's blessing, might confidently be expected.

#### THE RETURN.—LOST IN THE MOUNTAINS.

On Tuesday morning, 19th July, our party left Alberni on the return journey, with the exception of Mr. G. Guillod, who remained behind with his brother. We were kindly supplied by Mr. Guillod with provisions to take us to the Qualicum River, which we hoped to reach on Wednesday evening. However, we lost ourselves among the mountains near Horn Lake, and were obliged to remain in camp the whole of Wednesday, attempting to verify our position. It was raining heavily the whole time, and the mountains were enveloped with thick cloud, thus adding to our perplexities by shutting out of view all prominent objects that might have assisted our calculations. Notwithstanding all our efforts, we did not reach Cowichan until 6 A.M. on Sunday, the 24th.

#### URGENT NEED OF CHRISTIAN LABOURERS.

There are several other places besides Alberni, both on the west and east coast of Vancouver Island, where Missions to the native might be planted with good hope ; and would that self-denying, earnest-minded men would come over and help us, whether as priests, or deacons, or lay associates, who, by their labour, might help to forward our LORD's work. We cannot offer pecuniary attractions, but we can offer toil and difficulty and hardships, and souls that might be won ; and for this work we need men of iron constitutions, simple habits, few wants, trained and devoted to a celibate life, and with hearts full of the love of JESUS ; who might go forth in small bands of three or four to distant fields, and plant the Standard of the Cross, and become, under God's blessing, centres of expansive force in kindling, fostering, and spreading the Spiritual Life among the heathen tribes around them. This is no picture of worldly attractiveness, it is true ; but, for this very reason, I believe that, amid the religious revival in England, there are those who might feel themselves called to realize the blessed fruits that might thus be harvested for GOD amid the stern realities of such a Mission life.

We have not received our usual reports of the Mission to the Talk-uhts, yet we know the Missionaries have been doing faithfully what they could under difficult circumstances.

Mr. Willemar's energy and zeal have been somewhat taxed at the necessarily slow advance that can be effected in his spiritual labours. In such work, results are slow at first, but, as the promise is "after many days," we may well wait in patience for its fulfilment. A letter from him bears out the Archdeacon's view as to the situation of the Mission :—

It would be a great pleasure to me to be able to say that our labours among the Alberni Indians have had some success, but, from the time I wrote before, things have gone worse. The Indians find it more profitable to remain on the coast than to come to Alberni. Now that there are more traders in Barclay Sound than there used to be, the natives obtain a better price for their furs and oil, and goods are sold to them at a very reasonable price, lower even than at the Mission.

#### MIGRATORY HABITS.

Last year, the Indians remained three months only at Alberni ; even the Opee-shesh-aht tribe, who have never been known to leave except for hunting deer in the interior, have given up their usual occupation and gone down to the coast in order to catch seals and make oil. I have tried to keep one or two Indians at our place, so that we might learn the native language, but I could not succeed ; so that we have not even the means to learn what is absolutely necessary for the success of a Mission.

#### DIFFICULTIES IN THE WAY OF MISSIONARIES.

The Indians are now much too well off to think of being induced to come and settle down at Alberni and cultivate the land : in less than two months they are able to make money enough to buy food and clothing for a whole year, and that without much labour. They are well aware that, if they were to cultivate the land, they would have to work very hard during the whole year to make *less* than they now do by two months of sealing and fishing. I sincerely wish seals and cod-fish would leave Barclay Sound and the neighbouring coast to go somewhere else.

#### SITUATION OF ALBERNI.

Alberni is the best place for a Mission on the west coast, though too far from the Indian settlements.

Even if we were perfectly acquainted with the Indian language, it would be almost impossible to visit the Indians at their villages. In winter the sea is too stormy for a canoe or open boat, and in summer the Indians are so much scattered along the coast of the Pacific, that it is difficult to find them out. If Alberni could be removed thirty miles closer to the Pacific Ocean, then it would be an almost perfect situation for a Mission settlement.

## THE TAHK-AHT LANGUAGE.

The following is an extract from the *Mission Field*, May 2, 1870, containing a short account of the language which our Missionaries at Alberni are endeavouring to acquire, viz. the language of the Aht tribes:—

An account of the Tahk-aht language has been published (Hatchards.) The author is the Rev. C. Knipe, formerly a Missionary clergyman in the Diocese of Columbia, where he was much beloved and respected. This little work will afford help to future Missionaries who may wish to write a complete grammar. The first few lines of the part that treats of verbs may be taken as a specimen:—

“So far as I am aware the verbs have no tenses but the present, and no distinction between the singular and the plural. Time is indicated by adverbs, and the plural, if needed, would, I suppose, be signified by the universal *kamillh*, which, however, is far too ubiquitous to be considered a mere verbal termination. The three persons are distinguished in the following manner, but the terminations, though most generally, are not exclusively attached to the verb, but sometimes to some other word in the sentence. Terminations of the first person: ‘Ah, tah, utl-tah,’ and rarely ‘sah’ and ‘mah.’ Terminations of the second person ‘Huk, tuk, ayt.’ Terminations of the third person: ‘Mah, utl-mah, win, twin.’ In the third person *ella* is used when the person or thing spoken of is in sight, and *win* or *twin* when absent.”

It is much to be desired that Missionaries of ability and patience may be raised up for the work of translating the Holy Scriptures and the Book of Common Prayer into this uncouth tongue. In the preface there is a brief account of the eighteen tribes that speak in Tahk-aht. The people seem as peculiar as their language. They are all flat-headed, for each newborn child is placed at once in a “ny-yuk-put-to,” that is, a cradle in which its head is flattened and its limbs swathed. It is kept there for many months till its head is quite flat.

Their religion, like that of all North American Indians, is not idolatrous, but pantheistic. Their word for *shadow* and *reflection* is the same as that for *soul*; and a tree, a blanket, a musket, has as much a soul or spiritual being as a man. This principle underlies all their superstitions and beliefs. . . . Their mythologies are singular, very numerous,—for they seem to have stories connected with almost every thing in nature—and often very poetical. The people are by nature violent, brave, and treacherous, and have from time to time engaged in the most horrid wars against, or rather surprises of each other. They nearly always attack in the night, and there are instances of whole tribes being thus cut off. In one instance travellers from a distant tribe sought shelter for the night, and, while their entertainers slept, were and killed nearly the whole of them. In another instance, a whole tribe while engaged in fishing was caught by its enemies and destroyed.

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## THE THOMPSON RIVER MISSION.

Missionary—Rev. J. B. Goon.

THERE has been no abatement of interest during the past year on the part of the Indians of this Mission. An important move has been made in taking up a new site and about 150 acres of land a short distance from the town of Lytton.

Owing to the former residence and school being in close proximity to public-houses, an adverse influence was constantly exercised among the converts; and it became absolutely essential for the healthful progress of the work that a change of site should be effected.

Accordingly, not without an expenditure of nearly £700, the new buildings were sufficiently advanced to enable Mr. Good, his family, and staff of native helpers and school, to make the move into them in November last.

Mr. Good estimates the number of Indians under Christian instruction at 2,000; and he sadly wants additional assistance in ministering to them.

We commence our details with an extract from a letter of Mrs. Good.

### CHRISTMAS DAY, 1869.

On Christmas morning we had full service with Holy Communion for the European residents. Although we numbered but few, we had a most delightful service. Offertory 14 dollars.

The Indians assembled about 2 o'clock, in number about 200. All crowded into the school-room, where the service lasted till 4.

### PROTRACTED SERVICES.

*Sunday, 26th.*—Cold rainy day; Indians from all the villages in great numbers, with chiefs and watchmen; we have a great revival going on among them. Service lasted from 10 till 4.

From 4 till 6, more private services were held; examination, discipline, receiving penitents, &c., including "rebuke to open sinners."

After this, again we had an European service, at which were present several men who had never attended before: we trust that this may be the beginning of a better life.

*Saturday, January 1.*—Bitter cold day; wind NNE. Long lines of Indians filing in from all quarters of our district. Mr. Good driven to his wits-end to pack them, while more still were on their way for Sunday.

*Sunday, January 2.*—Fine day, no wind. The boys built a large fire in the middle of the school-yard, and, at 10 o'clock, assembled some 500 Indians. Service continued without intermission till 4 o'clock. Fancy this scene: Indians in all colours (all much cleaner than formerly) seated on the ground, and a clergyman, with his white robes, in the midst, all grave, earnest, and reverently worshipping.

The more private service (after only 3 minutes' intermission) was carried on in the schoolroom. At this time the chiefs, watchmen, and others, usually make speeches.

#### REPROOF ACCEPTED.

One man, a powerful chief, much respected and feared by his people, and who, a short time ago, was publicly reproved by Mr. Good, said "that Mr. Good was like a true father; if we do wrong, he punishes us, but if we repent, he is always ready with both hands to receive us and treat us like sons: his heart never leaves us, even when we are bad; and this is why we feel it good, and we know it is God's way."

#### WATCHMEN.

Every village or camp has its appointed watchman, who leads the private daily prayers, exhorts, reproves, and reports *all*, good or bad, to Mr. Good. These men are mighty agents, and marked men, known of all the tribe.

There is one village where a number of bad characters live, among them one or two medicine-men; the good Indians of the village wished to have a watchman selected for themselves, but the bad ones said that if one were selected, they would at once kill him. However, one was chosen yesterday, and two catechumens admitted.

*January 3.*—To-day, after a shaking of hands all round, the Indians took their departure to their several (some very distant) homes.

#### CONTINUED SUCCESS.

*February 12, 1870.*—Mr. Good writes as follows:—

Our Sunday services are weekly crowded, numbering over 300 and sometimes reaching up to 400 or 500, compelling me to have service in the open air, winter though it be; whilst we keep adding to our catechumen list in a surprising way—thus increasing one's pastoral responsibility, and making the demand for additional help from home one of stronger and more pressing concern from day to day.

#### APPLICANTS FOR CHRISTIAN TEACHING REFUSED.

I was obliged to refuse the request of 100 fresh applicants for Christian teaching, as I cannot undertake more. The itinerating work

of this Mission, as well as the home work, are as much as I can already manage, without entering upon more.

"A BETTER AND MORE EXCELLENT WAY."

We have a most active body of native co-workers, headed by Sashiatan (now, by the Providence of God, restored to health), who are unceasing in their efforts to bring their wandering acquaintance to the house of God, and, through their help, we have been able to rescue well-nigh the whole of the unhappy native fallen women from a course of vice, and they may now be seen frequenting the Sunday and week-day services, where they seem to take a pleasure in hearing of God and learning about "a better and more excellent way."

Gambling has been well-nigh wholly suppressed; our people are now industrious, peaceable, and attentive to social duties.

The other day I was in a large "keekwolley" across the river, and I was delighted with the general appearance of the interior, and with the aspect of the inmates thereof. The way, too, in which they blessed their simple fare, the respect paid to the elders, and the manner in which they treated myself, were all significant of a happy transition—old things passing away, and many becoming new.

THE PETITE PROPERTY.

The Petite property is still under negotiation. The Government have dealt hardly with us; and, although they have at length agreed to give us a lease of the whole, yet it is only for ten years, and at an annual charge of 50 dollars, which I have agreed to pay conditionally.

PROGRESS.—LAND ALLOTTED TO THE INDIANS.

May 3.—Since my last letter matters have progressed very favourably. I am at this moment writing from Petite's old house and ranch, occupied by Ualee and the boys, where we have in a short time effected a very pleasing transformation.

Our flag is flying in front of the house, that all our people may know where to find me.

The lower flat has been divided up among Sashiatan's followers and those of Spintlum: this I made a point of; specially helping Senaquia and Soofeoah, two of the oldest of my catechumens, and who constantly go forth as exhorters upon the Sunday. I am in hopes that they will in a short time be able to make a comfortable living by sale, as well as use of, their garden produce.

INDIANS APPRECIATE WHAT IS DONE FOR THEM.

It is most encouraging and refreshing to see how thoroughly the Thompson Indians appreciate this endeavour to assist them in procuring an honest and reliable means of subsistence; and if we had obtained *no other advantages* by purchase of Petite's rights than the ability to help our catechumens in this thoroughly practical way, I think that any one



who considers the matter fully would agree that the money expended was not at all rashly laid out. But we have secured besides many other most valuable and needful advantages, and it will only require a year or two to pass away, and things to progress quietly and surely under God's blessing, as they are, I trust, now doing, to convince the most sceptical that we have acted wisely, prudently, and opportunely in at once making sure our position in this spot. I should like to designate this new site St. Paul's Mission Home, or, more briefly, "St. Paul's."

#### EASTER SERVICES.

May 3, 1870.—We have had wonderfully exciting and telling services this Easter season. The Indian congregation of over 500 souls, gathered from all parts of our district, and from parts even beyond, presented, in their clean, picturesque, and earnest mien and appearance, a picture of moral interest that was, perhaps, not surpassed by any other assembly upon this Northern Continent on that great Christmas festival. I wish you could have heard their thrilling Hallelujahs, as, following upon the well-known lines of the hymn,

"Jesus Christ is risen to-day,"

one could imagine that, in pleasing actuality, the words of the prophet of old were realised, and that "From the end of the earth have been heard songs, even 'Glory to the righteous.'"

#### INDIAN CHURCH CONTEMPLATED.

I hope to have the native church proper ready for opening by Easter, 1871. The cost will be at least £400. One quarter of this, I trust, will be subscribed by the Indians themselves, and other friends of the Church who reside in this locality. This church is sadly needed.

In August, Mr. Good writes respecting his work of the previous portion of the year.

#### 800 CATECHUMENS.

We have (during the last quarter) been permitted to add one hundred to our list of full catechumens, making our entire band of disciplined and closely guarded probationary disciples mount up to well-nigh eight hundred of both sexes, the whole, with few exceptions, being of adult age; and the majority also married, with a numerous progeny that will, as they grow up, be sure to imitate their elders, and conform to our teaching.

#### 4,000 INDIANS UNDER INSTRUCTION.

I estimate, therefore, the number of the disciples at large, young and old, to be at least two thousand (Mr. Holmes having under him in the Yale district nearly as many more); whilst we are continually receiving fresh acquisitions to our ranks, and have inquirers seeking us

from most distant parts, attracted by the fame of our teaching and growth. I have been greatly assisted by an earnest and growing body of native auxiliary exhorters, who have done much to stir and kindle up religious feeling and enthusiasm in the breasts of their countrymen and countrywomen. My chiefs, head-men, and watchmen of the respective sections into which the Mission district is divided, are apparently thus far all good men and true; and we have not had an instance of any of our people offending against the civil law since my last report.

## SUNDAY GATHERINGS.

Our Sunday gatherings have occasionally been of a kind to deserve the title of monster or mass meetings, requiring one to conduct Divine service in the open air, and that, too, in the depth of winter. Perhaps I shall best illustrate our work by giving a simple description of my proceedings a Sunday or two ago. Upon the Saturday previous, Indians began to stream into the town from all quarters, some on foot and some mounted. They were of all ages, and both sexes. The point of rendezvous was, of course, our Mission quarters, where I was incessantly engaged from noon till late in the evening receiving the successive arrivals of tired, hungry, yet bright and cheerful-looking Indians, inquiring after their welfare, distributing certificates, in the case of those who had not hitherto been numbered amongst our outward congregation, and accepting such as wished, after trial, to be advanced to the rank of full catechumens (the reception of such always taking place in public upon the following day), administering to the sick, as well as attending to the many other matters of general interest, and closing the whole by evensong, and a brief exhortation concerning the duty of preparing both body and soul for acceptably worshipping the God of our salvation on His own most holy day. After this service, and shaking of hands with all present, my interpreter takes my place, and he has frequently had to spend the greater part of the night in answering questions of religious moment put to him by anxious inquirers, instructing those who live at a distance in committing to memory prayers and hymns with which he is more familiar than themselves, and affording such other kindly aid as it may lie in his power to bestow. His cares and his responsibilities on such occasions are, therefore, almost as great as my own.

Early the following morning fresh arrivals were asking to see my face; and, by the time our second bell had been rung, some four hundred Indians were gathered together in God's name within the school fence and enclosure.

## MODE OF SERVICE.

As I surveyed the assembled and expectant crowd, composed of worshippers who had come from far and near to join in this solemn act of worship, I deeply felt my need of the Divine aid and blessing. Then, on our knees, we all together invoked the presence of God's Holy Spirit in those well-known lines, so sweet sounding in the Thompson Indian tongue, sung to the tune of *Melcombe*, "Come, Holy Spirit, heavenly

dove," &c. After which two preparatory collects are used, and then, all standing, a perfect burst of song was to be heard as one and all joined in the prodigal's lament and prayer: "I will arise and go to my Father." After this follows the exhortation, in which the congregation repeat after me the five great objects of coming together for public worship. I have from the first seen the great importance of this kind of catechetical instruction, and my first brief formula has been the question: "Why do we come to church?" and then, subsequently, I have enlarged the address, until, as now, our translation embodies the exhortation as it stands in the Prayer Book.

After proceeding with a further description of the service, Mr. Good says:—

Then, in place of the Psalms, I always repeat the fifteenth Psalm after this fashion. In the hearing of all present I ask the two questions:—1. Lord, who shall dwell in Thy tabernacle? *i.e.* (Church on earth). 2. Who shall rest upon Thy holy hill? (rest in heaven hereafter); and then, breaking up the answer into its component parts, the reply is made first by myself, and then by all simultaneously; so that the whole is now well riveted in the minds of all our more constant attendants, who in turn impart their knowledge to those less fortunate than themselves. I conclude with the announcement—"As many as observe these things shall remain amongst the number of the faithful."

We then sing "Guide us, O Thou Great Jehovah;" after which a select number of suitable passages from Holy Scripture, with explanations and applications, are given, always prefaced with the exhortation. "To-day, if ye will hear His voice, harden not your hearts." Between each portion of Scripture, &c., we sing a verse or more of hymns which I have no doubt will live for ever in the memories of the Indians, such as "Rock of Ages, cleft for me"—"All people that on earth do dwell," "To bless Thy chosen race"—"Children of the Heavenly King."

#### ADMISSION OF CATECHUMENS.

At this time we sometimes receive catechumens, which is always an impressive act; and some one or two of our chief Indian speakers give a short address, urging upon all the importance of listening to the good Word. These men are now accustomed to illustrate their meaning when they speak, and I myself rarely teach without using one or two familiar parables or symbols; such a method of teaching being best calculated to make a lasting impression on the Indian mind. The recitation of the Creed has always been made a matter of grave importance; and though our translation at first was necessarily very imperfect, it served to familiarize the people with the great truths of the Christian religion; and I have been careful to train all engaged in this deliberate expression of a Christian's faith to do lowly reverence at the Sacred Name. Most of the prayers and offices of the Church are chanted by the congregation, a high-pitched voice being natural and invariably used by the Indians, as well as by most other heathen people, in their acts of worship, and on any occasion of importance where emotion is called forth.

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A further detail of the service is not needed: what is given will serve to show that Mr. Good, while conforming to the necessity of suiting his method of worship and instruction to the capacities and character of the people amongst whom he is labouring, is conscientiously careful to preserve the spirit of our own acts of public worship by making our Liturgy the basis and model of all he attempts.

## DISTANT VISITORS.

On the Sunday morning in question, a sermon followed upon the prayers, &c.; then, at two P.M. there was another service and address, and cases of discipline were examined into. This (says Mr. Good) brought our afternoon exercises to a close. Then, a huge shaking of hands followed, when I generally have a word of caution, sympathy, or encouragement for each in turn; and returning to my house, I attend to any sick cases that may await my examination and assistance. I had, on this Sunday, however, scarcely rejoined my family when two chiefs and attendants rode up to the door, one of them having come from a distance of 150 miles from Lytton. They were Simil kameen chiefs, and the greater of the two had held aloof from me for a long time past, simply from fear of what a Roman priest in his neighbourhood might do to check his gravitating towards our centre of work. He could, however, keep away no longer, and it was really very touching to listen to his manly utterances concerning his difficulties and heart's desires. I received him cordially, but neither in his case nor in any other do I ever permit myself to say, "Come over to us," lest our motives should be misunderstood; but the result is, that this very constraint on our part makes them all the more anxious to cast in their lots with us. I arranged to have a special Evening Service, at which our new and distinguished visitors might have an opportunity of judging for themselves what kind of fruit is springing from the Gospel tree here planted, and I was thankful to receive from them assurances of most cordial appreciation of all they had witnessed that night. The next morning I had a great leave-taking, so many chiefs and head-men having been in attendance the day before; and it was well-nigh evening before the school-room was clear of departing friends.

Mr. Good gives an account of several of his most promising converts.

## PROMISING CONVERTS.

Sashiatan, an earnest, uncompromising, and sincere Christian. His resolute efforts to put down gambling have well-nigh extinguished it. Having recovered his strength after months of weakness, like a giant refreshed with the new wine of the Gospel, he ceases not night and day to lead his people to the Fountain of Living Waters, and to rescue them from the thralldom of evil. In this he is ably seconded by Spintlum, who, though not free from frailty, has his heart, I believe,

towards God. Shako—most potent man for good or evil—guilty of taking to himself another wife in addition to the one with whom he has long cohabited, is brought at length to make touching confession of his faults, to reform his household, and is foremost in attendance upon our ministry, as well as a laudable example of industry from day to day. Tekokeaman, of Siska, a wicked, wild, reckless man, converted to a diligent, hardy, and willing soldier of the Cross. Shinimitsee, chief of Cook's Ferry, so indefatigable in his efforts to second our endeavours, having ventured to become a secret polygamist, in despair of obtaining a son and heir by his apparently barren wife, has been induced to purge himself from such complicity, and he is again without reproach. And what shall I say of poor Quonilquali, the blind chief of Simil kameen? He is one who regards himself in the light of Bartimeus of old, and, being led by the hand, has come all the way from Nicholas to follow Jesus. Time and space would fail to tell of others of both sexes who make the greatest sacrifices for the sake of serving God, and who, being new-clothed and in their right minds, are continually to be found sitting at the feet of Jesus, and hearing His words.

#### TEMPORARY LODGINGS.

*September 28, 1870.*—We have removed out of Lytton to occupy, temporarily, Petite's old house, expecting fully to have the new Mission residence ready for occupation by the end of October. I am sure you will be greatly pleased with the building, position, and general effect; and that you will have no hesitation in acknowledging the money appropriated to the undertaking to have been satisfactorily expended in detail.

#### "NOTHING LOST."

I have, by means of native help, taken down all buildings upon the School lot in Lytton, and then, bringing the same to this site, have, out of the whole, erected, just behind the barn, a structure 40 feet by 15 feet, to serve as a church, school, &c., till a better one can be substituted. I have put into it the large old stove, which will make it quite comfortable in the worst of weather.

I have also taken down and brought away the larger tenement we brought from McKully, and, besides securing doors and windows, shall be able to turn to account every inch of material so transported.

The remaining tenement I have converted into a church for the white population, and we all think it serves the purpose very well indeed.

#### UNDERGROUND ACCOMMODATION.

The Keekwolley house<sup>1</sup> need not be built for some six weeks hence. It will, when built, be under the charge of Senaquia, and will furnish sleeping accommodation to those who attend our Sunday services from a distance. You will easily understand that this is an indispensable provision.

<sup>1</sup> An excavated house roofed over and lighted from the top. These winter houses sometimes contain several hundred people. †

## AN IMPORTANT EVENT.

*November 3, 1870.*—You will, I know, be highly gratified to hear from me that we are now most comfortably established in our *New Home*, and that it more than realises our anticipations respecting the pleasant change it would be in contrast with our former accommodations and surroundings. My own desire is now to erect the native church on this same site as soon as funds permit.

## CHIMNEY-CORNER.

The Mission buildings possess an open fire-place, which is a great success. We carried it up with bricks above the ceiling, thence to the roof, and outside thick sheet-iron formed into the shape of a chimney stack. This ensures the durability of the structure, since the clay bricks obtained here would not have borne the weather.

This fire-place is the joy of our household hearth, the room attached being very spacious, with a glorious prospect.

In a recent letter we have the following good news from Mr. Good. He says:—

It is not a little pleasing and satisfactory to be able to add that the year has closed in upon us with much that is encouraging in the retrospect of the past and the contemplation of the future. In addition to having secured our long-coveted Mission site outside Lytton, and our having completed our dwelling and schoolroom, we have the gratification of feeling now that—1. Peace reigns throughout our camps—we hear of no quarrels; 2. We are organically, I believe, more united than ever; 3. The district is unvexed by sectarian strife or intrusion; 4. Our proselytes are, for the most part, increasingly industrious; and though this year there are neither berries nor salmon, there is little complaint, and no revival of the old superstitious ways of accounting for the lack; 5. Individuality is more marked. Some happy deaths have been noted, and converts have then given cheering testimony of knowing in Whom they have believed; 6. The church is well attended, and the fact of its being removed a mile from the main village affords some test of the sincerity of our hearers in waiting on our ministry; 7. Sunday is now universally observed throughout the stations, whilst in the European town the stores are now closed and Sunday traffic has decreased; 8. Our white congregations improve; 9. There is less immorality, and a kindly feeling towards us is shown on all sides.

## A NATIVE CONVERT BUILDS A CHURCH.

We eagerly long for the Bishop's return, when we hope that a goodly number of catechumens will be presented for Holy Baptism. Greatly do I desire to have ready at the same time our permanent Mission church. I appeal on every side for aid. I should also be thankful to receive help towards the erection of a Christian village, and the support of a training school; as also to be able to aid our chiefs and head men

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in improving their own houses and in building small chapels. One devoted old man has already by his own unaided exertions put up between Lytton and Lillooet a building to serve as a house of God for all his neighbourhood; this only lacks a good window and a few internal fittings to make it decently fit for its purpose.

## HOPE AND YALE MISSION.

Missionary—Rev. D. HOLMES.

THIS Mission embraces a district of some sixty miles in length along the River Fraser. The town of Yale is the head of navigation, about 100 miles from the mouth of the river. A narrow gorge causes the vast torrent to be impassable by boats. Higher up, however, the river is again navigable. The great road to Cariboo, through the Cascade Mountains, begins here. At Yale is a church and parsonage for the English population: there is also an Indian school chapel. At Hope, fifteen miles down the river, is also a parsonage and church. Here also is the Mission farm, on which are many gardens entrusted to Indian families.

The Rev. David Holmes is the zealous and successful Missionary both to the Europeans and Indians. By the former he is much respected, and his influence is great with the latter. There cannot be less than 1,000 Indians under Christian instruction, of whom 300 are enrolled Catechumens. We give extracts from Mr. Holmes's letter:—

*February 28, 1870.*—The work continues to progress in my district. I said there was a move amongst the Indians, and I was right in my impressions, for it has resulted in an increase beyond my most sanguine expectations. I go on quietly and consistently, and they come to me better than if I used a great deal of persuasion.

Yesterday our chapel was *crowded*, there was the largest congregation we have ever had, and that on an ordinary day. 300 Catechumens are now enrolled, and I have about 100 more to enroll. My choir of boys yesterday consisted of 20. I have 10 boys from Spuzzim and 2 from Tickolous. I am teaching them the service and hymns. Besides these I have the ordinary boys at school.

In one of Mr. Holmes's letters he had mentioned the desire of several chiefs to have chapels erected in each Indian village. He had calculated that if money could be found to the extent of 10*l.* or 12*l.*, he could with that purchase sufficient rough lumber to put up a simple village chapel, himself and the Indians per-

forming the labour and finding what more was required. A few of these have been supplied by kind friends in England, and allusion is made to the fact in the following extract from a letter dated July 18, 1870 :—

## SITES SECURED.

I am very much encouraged by the interest which seems to be manifested towards my work and by the aid which is being rendered. I hope soon to be able to get everything in good order. There is a small debt on the Indian Chapel at Yale, but I hope it will be liquidated before long. If it is not I cannot blame myself, for I am neither ashamed to dig nor beg, but yet I prefer digging. The warden of St. Augustine kindly sent me about 8/. I applied 6/ to the debt, and the remainder to a fund with a view to purchase a harmonium for the Indian Church. It is very likely if some Church in England know my wants they would supply me with one; I would gladly pay the carriage. I have written this mail to Dereham, thanking the Rev. W. Armstrong. The sites at Spuzzum and Quiyome have been secured and staked out by Mr. Trutch, who has been surveying the reserves in both places.

## HIS OWN WORKMAN.

Last week I was busy securing the pay on the farm, and fortunately I secured it, and delivered it to the H. B. Co. just before the rain. It has been raining every day since. There will be about 3½ tons at 22 dollars per ton.

We have had the Church and Parsonage painted and coloured. It was done more cheaply than before, and our funds will cover the expense. I did the painting myself, and "George" did the colouring. The premises are a credit to us.

I am happy because my work is progressing, but my stipend is very limited, and the Standing Committee speak of a reduction. I do all my work myself, otherwise I could not make it do. And yet to live in this manner has a tendency to uncivilize the civilized.

My congregations are improving, both Indians and whites, and we are going on in peace and quietness.

I am glad that you are better, and hope that your lordship will soon return to us. The Indians are constantly asking me "When is the Bishop going to return?"

In September last Mr. Holmes's Mission was visited by the Rev. F. Gribbell, of Victoria, who thus gives his testimony:—

## REALITY OF THE WORK.

Since my last letter I have had a ten days' holiday. I exchanged for a Sunday with Mr. Holmes, at Yale. He is certainly doing a very great work amongst the Indians. The church was crowded at each service on the Sunday, and a very interesting feature of the service was that, in the absence of Mr. Holmes, the Indians conducted the



whole service themselves, one of their number interpreting my sermons. I have seen no work so real and likely to bring forth such permanent results. I was sorry I had no time to go on to Lytton. While at Yale I preached for the Diocesan Society, and administered the Holy Communion.

We can have no doubt that a great and good work is being here carried on, and that God's blessing is upon it.

#### INDIAN CHAPELS.

*Six Mission Chapels* in the Indian villages on the Fraser have been secured by contributions and collections from the following kind friends:—Rev. B. J. Armstrong, of East Dereham; Rev. T. R. Dent, St. Jude's, Hunslet; Miss Charlotte Ward, Miss Collins, Miss Lee, Miss Mary Trower, and Mrs. Cundill.

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### CHYMSEAN AND NASS MISSION.

Missionaries—{ Rev. R. TOMLINSON, Nass.  
Mr. W. DUNCAN, Metlcatla.

AT Metlcatla is a Mission Church and residence—an extensive village and public buildings. A considerable tract of land has been secured. At Nass is a Mission Church and residence; also a small Christian village.

The following extracts are from an article in *Mission Life* of September 1870, by Dr. Robert Brown, F.R.G.S., an intelligent traveller, who spent several years in explorations upon the Pacific Coast:—

#### THE RELIGIOUS STATE OF METLACATLA.

The religious state of the Mission is now most satisfactory, many converts continually joining, and very few relapses occurring. Every professor of religion is put upon a severe probation; and, contrary to what I have seen in some Missions, his profession is not taken for granted, but carefully judged by his life and conversation. Immorality among the women was notoriously the bane among these northern tribes. Now all is changed. Though, I regret to say, many Indian women still come to Victoria for irreligious purposes, yet these are entirely confined to the uncivilized tribes, and never include a single member of Mr. Duncan's flock. I know no higher compliment to that devoted man's labours than the fact that, by his exertions on behalf

of the morality of the natives, he has incurred the malice and hatred of the rascals whose evil passions he has thwarted.

The wonderful Mission of Metlacatla is a standing monument to the success of English Missions on the North Pacific, and an answer to those who are loud and blatant in proclaiming that they are failures. If in any case they have met with a partial want of success, it has been from causes for which the Missionaries are not to blame, and from other widely different circumstances.

It may be mentioned, that though Mr. Duncan has translated portions of the Scriptures and other books into the Tsimpshean language, yet, English having now become so general among his people, he hopes soon to find these works in the native tongue unnecessary. I have seen letters from natives at Metlacatla to their friends in Victoria, some of which were vastly superior to what a half-educated English man or woman could produce.

Nevertheless, strong fears prevail that Mr. Duncan's interesting Mission cannot long remain in its pristine Utopia-like position. Over-civilization must reach it, and, sad to think, will corrupt it. It is to be hoped that by that time Metlacatla will have gained such a strength as to enable it to withstand the insidious attacks of the vices which over-civilization and unfettered commerce have always brought in their train, as a curse and ruin to aboriginal races.

In conclusion, taking a lay view of Mr. Duncan's settlement and Mission, without any *couleur de rose* aspect of it, I may be allowed to express my astonishment, knowing what the natives whom he has to deal with are by nature, and what they are under his teaching.

OBSTACLES TO MISSION EFFORT.

As a layman who knows Indian character well, and as one largely indebted to the Missionary, to whose teaching he owes safety among tribes where there was no safety previously, I shall try to explain in a few words what are the obstacles to Missionary effort in British Columbia. These obstacles are in part due to the Indian character, and in part to the Missionary himself.

As regards the native habits—(1) There is the ingratitude of the native character; for, whatever may be said to the contrary, the Western Indian is essentially ungrateful. His selfishness is always uppermost, and he, judging from his own "dull and earthly life," cannot conceive that anyone should labour on his behalf without gaining some advantage therefrom to himself. Hence, when Mr. Duncan first commenced to labour at Fort Simpson, he was continually asked (until he shamed them out of it) how much he was going to give to allow them to send their children to his school. I have known Indians frequently ask how much they received for coming to church, —their suspicious nature always supposing that there must be some hidden object in the Missionary's work.

(2) Again, polygamy is a great stumbling-block in the Missionary's way, and he should proceed very cautiously in reference to this and other time-honoured customs which are deeply rooted in the Indian's

conservative nature. A chief gains alliances to his tribe by inter-marriage; he will therefore hesitate for some time before he brings war on his people, and disgrace on himself, by putting his wives away—his affections being altogether left out of sight.

(3) Equally should the Missionary be cautious before he hastily abolishes the feasts and ceremonies, so long as they are not attended with cruelty or direct immorality. A young Missionary is always too apt, devoured by overmuch zeal, like the proverbially active new broom, to sweep too clean all of a sudden. If he feels his way he will do better in the end.

(4) War, laziness, and the mutual jealousy of tribes located around them, are other obstacles which will weigh heavily upon all Mission labour.

(5) Spirituous liquors are not allowed, by severe colonial laws, to be sold or given to the Indians. Yet, as the profits are great, there are not wanting men who will sell the Indians all they choose to purchase, their supplies being only stopped when their purse gets empty. The liquor is of an abominable description, and death from debauches with it are of the commonest occurrence. An Indian, to get spirits, will commit any crime, or sacrifice anything.

So far on the question of obstacles from extraneous sources. As to the Missionary's own qualifications, I am of opinion that in every case he ought to be a highly educated man, though such education is often of that nature which might unfit him for being contented with his lot among a wild savage tribe, far from society and civilization. He should have a business capacity, and above all be an earnest man, whose heart is in his work. Too often, men are sent out as Missionaries, whose intelligence and character are entirely against their accomplishing any good. He ought, too, to have the *physique* which even commands respect among a savage and barbarous people.

#### ENCOURAGEMENT.

What I have said will, I hope, convince those whose hearts incline to such work that the harvest is indeed great, though the labourers are few. The whole of the western shore of Vancouver Island is as yet an untrodden field to the Missionary. North of the Fraser River the light of Christianity has never entered; while many other places and regions could be mentioned where the Missionary would be little disturbed by the sapping influences of a vicious civilization. Men, I am convinced, will not eventually be wanting; but money is also necessary. And in a country like England, whenever the object is good, money has always been forthcoming. Thanks to the noble liberality of Miss Burdett Coutts, the Bishop of Columbia has already done immense good. The Church Missionary Society has not been backward, as is nobly evinced by the success of Mr. Duncan.

Finally, let me state that if with all the truth and earnestness which is in me, I have endeavoured to point out the causes of error and failure in Missionaries, it is with the best intentions. Nothing can be gained by concealment in such matters. Better that kind admonition

should come from a friend among friends, while there yet remains time to remedy faults, than that such error and failure should be noised abroad by foes to the disadvantage of the cause we all have at heart, when it is too late to be of any use.

During the past year, 1870, Mr. Duncan paid a visit to England, after thirteen years' absence; and the following extracts are from an appeal he put forth for help in his good work:—

## MR. DUNCAN'S APPEAL.

But it is with the *future* of this little Christian community that this appeal has to do, and on account of which the Missionary has come for a few months to this country.

Thus far the advance which the settlement has made in secular matters, and the cost of the same, have been sustained by the settlement itself; but now help is needed if the natives are to go still forward. The spirit of improvement which Christianity has engendered within this people needs fresh material and knowledge in order to develop itself. The sources of industry, at present in the hands of the Indians, are too limited and inadequate to enable them to meet their increased expenditure as a Christian and civilized community, who are no longer 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 mischief being that these now promising youths will be attracted to the settlement of the whites in the colony, where numbers of them will be sure to become the victims of the white men's vices and diseases.

But who is to supply and direct the labour for these young men? for there is no capitalist in the settlement to provide employment, all being alike poor.

Further, if these Indians as a Christian community are ever to be able to support respectably their own Christian ministers and school teachers, they must first be enabled to support themselves respectably as Christians; hence they must be supplied from the civilized world with new sources of profitable labour.

1st. The Missionary, therefore, now proposes, while in England, to acquire a knowledge of some simple trades, to buy the machinery required; to go back to his people, erect workshops, and inaugurate those new modes of industry which, when once started, will support themselves.

2nd. It is further proposed to assist this little Christian community to erect for themselves a new church and a school-house, also to rebuild the village: their houses to be model houses, and their village a model village.

For although there does at present exist a building used for a

church and school at Metlacatla, and the houses of the settlers there are strikingly in advance of the ordinary Indian houses, yet, all having been built somewhat hastily, with few means at command, and while the community were in a state of transition, the village is far from being what we ought to have as a permanent model settlement.

It is not, however, proposed to do more than *assist* the Indians in building their houses, and providing them with windows and nails, &c.

And if in the providence of God and by His blessing, such temporal good is ever to be effected in that far distant land—though the benefit would especially belong to the Christian people of Metlacatla—yet indirectly very much good would come to every surrounding tribe of Indians. Thousands of heathen natives would be attracted to the spot, where they would hear the Gospel preached, and see Christianity in its outward and temporal aspect, as well as mark it in the lives of the Christian Indians; thus the difficulty to reach this thinly-scattered family of the human race, and the impossibility of finding Christian teachers enough for every tribe, would in a measure be met.

The money cost to carry out this scheme to its full extent is estimated to be not less than 6,000*l.*; but it is not intended to take one farthing of the amount from the regular income of the Society. An especial appeal is now therefore made to the Christian philanthropist. Whatever may be contributed for these industrial objects will be applied as far as they go towards their realization.

It is to be deplored that temporally the Indians have been hitherto losers by their contact with the whites: their beautiful lands and rivers have been taken from them by a strong hand; vices and diseases of the worst type have been sown amongst them, and their very existence threatened. Let the Christian philanthropist come to the rescue; be it his to bless and to be blessed, after the example of his Divine Lord and Master.

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#### VISIT TO GREAT YARMOUTH.

During Mr. Duncan's visit to England, he spent a couple of days with the Rev. R. Dundas, who was previously one of the Clergy of British Columbia, and had baptized converts in Metlacatla. Mr. Dundas sends us some account of Mr. Duncan's address at a meeting at St. John's, Great Yarmouth.

Mr. Duncan (says Mr. Dundas) began his simple, unadorned narrative of his work at Metlacatla by reminding his hearers how sensible he was of the fact that all success there was due to God, and to God alone. And, indeed, those who, like myself, have ministered at the Mission, know well that no man could have done that work except God were with him. He then went on to describe his call to the work,—how it arose from an offer made to him by Captain Prevost, R.N., when in training for a schoolmaster at Highbury. He narrated in order his departure, his arrival in Victoria, and the various discouragements from unsympathizing and timid men which met him at every step.

## EARLY TRIALS AND DIFFICULTIES.

He then feelingly touched upon that which seemed to him the greatest of his trials when commencing his Mission work, viz., the weariness of *waiting*: waiting not for *results*, though that was weary enough afterwards, but waiting to *begin*,—waiting while the heart was hot, the fire kindled within the soul, and the tongue eager to speak. He described the difficulties of acquiring the native language, the various steps he made in the acquisition, first, of the names of things and places, and then, by degrees, of expressions conveying subjective ideas, feelings, and sentiments. His whole stock of language, when first acquired, was contained in a little book, distributed under three heads: (1) Words and sentences which were certainly correct; (2) those of which he had some doubt, and would only use in case of emergency; (3) those that required probation.

His first address in the native tongue was with difficulty composed. He caused a message to be sent to all the chiefs, bidding them come to him the following day and hear a word from God which he had to speak to them. On the day (Sunday) appointed, the eager and the curious had assembled, and at nine different gatherings of Indians, three times over at each gathering, he delivered his address.

## MEDICINE-MEN.

His first trial was now over; but, with increasing knowledge of the people, new difficulties kept springing up. Among the foremost of these stood the deep-rooted superstitions of the people, their belief in "medicine-men," and other heathen customs. All European notions of "the freshness and simplicity of the untutored child of nature" are ruthlessly dispersed by the description which he gave (and which I can myself corroborate) of various scenes and legends connected with these superstitions. A limited knowledge of medicine gave him great influence at first in the eyes of the Indians, and they were ready, like the heathen at Lycaonia in the presence of Paul and Barnabas, to fall down and do homage before him; but when he refused their worship, and declared himself to be "a man of like passions" with themselves, their scorn and indignation were proportionate to their former adoration. Nor was this reaction of feeling neglected by the medicine-men, who used it as a weapon against him who had dared thus boldly to confront them in their own dominions.

## THE BOY WHO WOULD NOT EAT.

One legend which he related was full of meaning and instruction. It is an Indian legend, to the effect that there was a boy who would eat nothing, until one day his father was told by a stranger to give him an apple, upon which so inordinate an appetite seized him that he soon devoured his father's house, his neighbour's, and finally the whole village; thereupon, being forced to wander from his home, his appetite in no way decreasing, and his body at the same time increasing, he

found himself unable at last to satiate the cravings of hunger. Naked and destitute, he was now forced to cover himself in the plumage of the loathsome carrion crow, until, meeting with a rich garment hanging from a tree, he cast off the black feathers of the crow and clothed himself with it; but soon finding that this appropriated garment was disappearing, he was forced to reassume the plumage of the crow. Such was the legend from which was drawn the apt illustration of the Evil One "going about seeking whom he may devour."

#### ATTEMPTS UPON THE MISSIONARY'S LIFE.

Mr. Duncan had many narrow escapes of his life, and gave us many instances of his preservation from violence and death. One attempt, not likely to be attended with much danger, was made by bewitching a portion of his dress, a collar being the portion selected; but very little result, except damage to the collar, attended these incantations and spells.

#### PERSEVERANCE.

As one of the better qualities of the Indians, their perseverance to attain an object was instanced. To obtain the distinction of "a great chief," the leaders are always ready to make any sacrifice and undergo any amount of endurance: property, life, affections, are willingly sacrificed to the promotion of their desire. Are they not, in spite of their heathen darkness, in their generation "wiser than the children of light?"

#### FIRST EFFORTS IN TRADING.

The transfer of the Mission from Fort Simpson to Metlacatla in 1862 made it necessary for Mr. Duncan to start trading on his own account. He went personally to Victoria, bought his vessel, and made his purchases. But on the second voyage of the *Carolina* it was manned entirely by Indians, under a native captain. This latter Indian much astonished the custom-house officials on his arrival, by sending in his name as Captain John Pelham, and presenting his papers, all correct, signed with that name. He further astonished them when they found that he was competent to transact all the business allotted to him. I well remember choosing his name the night before his baptism; we selected many names from an old subscription list, and for two candidates we chose the names Archibald Tait and John Pelham. I trust they may never do discredit to the names they bear!

#### THE BLACK FLAG.

The black flag was a device resorted to by the Missionary to expel any notoriously bad fellow from the settlement. In lieu of the English ensign, he hoisted a piece of black calico, with fingers pointing to the black-hearted villain; and such is the Indian sense of shame, that this device always rendered the employment of force unnecessary,—the scoundrel had to retire.

## PAUL LEGAIC.

Very touching accounts of Paul Legaic's death were given, and we could not help feeling that the conversion of even this one poor Indian was of itself a sufficient seal to the work.

## LEAVE-TAKING.

Nothing, perhaps, could show the results of the work more plainly than the contrast between the Missionary's cold reception thirteen years ago and the warmth and affection he met with on leaving the station for this visit to England. The natives could scarcely part with him, and would only be pacified by his going round to each house and taking his leave; even then they crowded round his own house, and even followed him in canoes to his ship when he had said his last farewell and last prayer upon the beach.

## INDUSTRY.

Mr. Duncan acquired, while staying here (in Yarmouth), the art of rope-making and twine-spinning, and these will prove, he believes, an immense advantage to his people when he can return and teach them.

## CONCLUSION.

Mr. Dundas concludes his account of Mr. Duncan's address as follows:—

He has cut out for himself an immense amount of work, most useful, most necessary for the advancement in civilization of his people. But with that there *must* be spiritual advance in the Church's Missions,—advance in the means of grace, and appreciation in using them. But to that end the Mission must be strengthened and enlarged by the bringing in of men ordained to minister these means. Mr. Duncan's hesitation to be ordained creates a difficulty; but it seems to me that the C.M.S. are bound to find a speedy solution of it. My own earnest hope is that Metlacatla may be found in days to come what it certainly is to a great extent now,—a centre of Christian light. But the Church is the truest keeper and extender of that light, and a Missionary station full of baptized Christians with no ordained ministry must speedily cease to be a *Church* Missionary station at all.

It certainly is unfortunate that several clergymen who have been sent to assist Mr. Duncan have, from various causes, been unable to remain. The Rev. R. Tomlinson, however, of Nass, sixty miles off, comes occasionally, and visits by other clergy are also made.



## TREATMENT OF INDIANS.

TREATMENT OF INDIANS IN THE UNITED STATES—PRESIDENT GRANT'S  
MESSAGE—TESTIMONY TO MISSIONS.

Most unhappy have been the relations between the native Indian and the white man in the United States. Hardly a month passes without some record of bloodshed and massacre. One week, recently, in the American correspondence of the *Times*, was announced the destruction of seventy Indians, men, women and children, by the soldiery, whose commanding officers had fixed the time of attack when the poor creatures would be in a defenceless condition. Another week we are told of 300 Indians being seen ahead of a railway train, crossing the line, when the engine was put at full speed, driven into them, and thirteen were killed. Yet the United States Government had spent large grants, with benevolent intention, for the good of the native race, but with no results of improvement or a better feeling. The fact is, that only secular means have been tried, and these have failed. To the honour of President Grant, a new system has now been inaugurated under his administration, and the public grants are to be connected with religion (for the improvement of this native race). The following extract is from the annual Message of the President, delivered December 5, 1870:—

“Reform in the management of Indian affairs has received the special attention of the Administration from its inauguration to the present day. The experiment of making it a Missionary work was tried with a few agencies given to the denomination of Friends, and has been found to work most advantageously. All agencies and superintendences not so disposed of were given to officers of the army. The Act of Congress reducing the army renders army officers ineligible for civil positions. Indian agencies being civil offices, I determined to give all the agencies to such religious denominations as had heretofore established Missionaries among the Indians, and, perhaps, to some other denominations who would undertake the work on the same terms—*i.e.*, as a Missionary work. The Societies selected are allowed to name their own agents, subject to the approval of the Executive, and are expected to watch over them and aid them as Missionaries, to Christianize and civilize the Indian, and to train him in the arts of peace. The Government watches over the official acts of these agents, and requires of them as strict an accountability as if they were appointed in any other manner. I entertain the confident hope that the policy now pursued will, in a few years, bring all the Indians upon reservations, where they will live in houses, have school-houses and churches, and will be pursuing peaceful and self-sustaining avocations, and where they may be visited by the law-abiding white man with the same impunity that he now visits the

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PRESIDENT GRANT'S

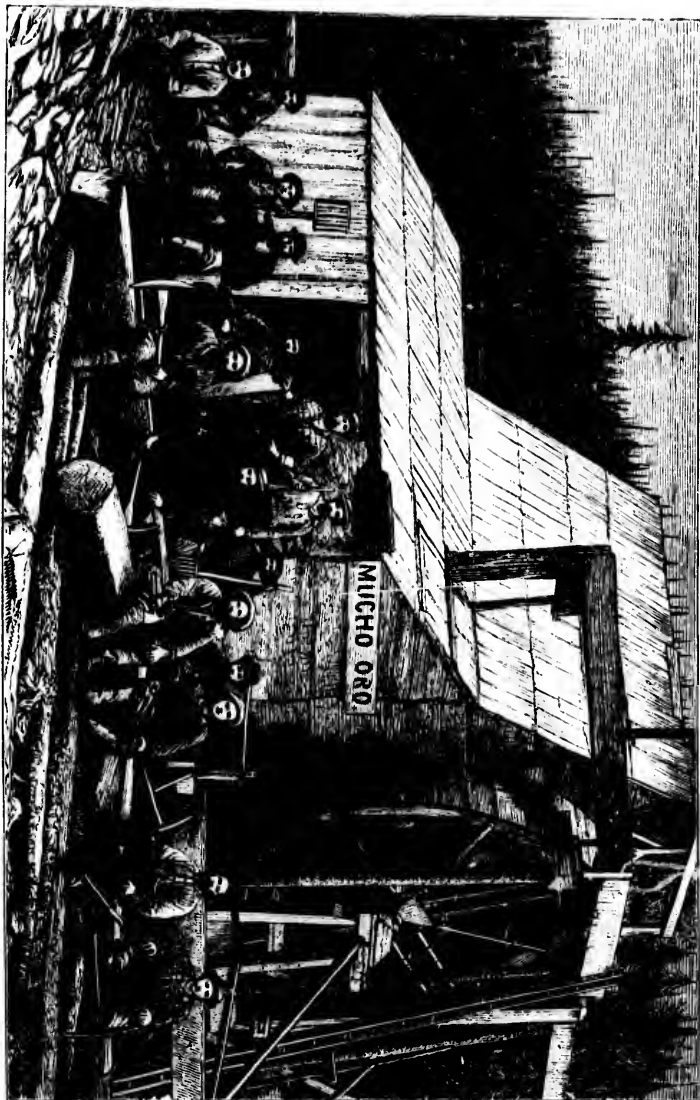
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MUCHO ORO MINING COMPANY, CARIBBOO.

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civilized white settlements. I call your special attention to the Report of the Commissioner of Indian Affairs for full information on this subject."

The past bitter experience in the States and the present acont should be an encouragement to us in the British territory. Happily, so far, the Indians are at peace with us, and desire to be instructed. The efforts of our Missionaries in British Columbia have been so far blessed that in ten years the number willingly under instruction has increased from 50 to 5,000. The British Government ought to assist in this work. At present they do not; yet the Indian population contributes at least a fourth of the Colonial revenue.

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## THE CARIBOO MISSION.

Missionary—Rev. J. REYNARD.

OUR last Report left Mr. Reynard in the midst of his difficulties at Cariboo. We have now to bring before our readers a continuous history of the Mission work there since that time, containing items of progress and development in various branches of Church organization, and holding out the hope of establishing, on a firm footing, the position of the English Church in that extensive district. We allow Mr. Reynard to speak for himself in the following correspondence and journal extracts:—

RICHFIELD, CARIBOO, *May 16th, 1870.*

My winter's work here has been so arduous that I never could make the effort to place you *au courant* with Church affairs till now. I never reckoned on the failure of my own energies as likely to result from the pressure of care and overwork. The persistent work—School from 2 to 5 in the afternoon, evening classes from 7.30 to 10.30 and often later, two full services on Sunday, with household toils and trials superadded, wore me gradually and surely down. Moreover, we have had a winter of unprecedented severity. Extreme cold, rough winds, and no work doing for fully five months. And now the snow is three or four feet deep about my house, and the night-frosts often most rigorous. I hope the warm weather will restore me to more vigorous enjoyment of work: meanwhile, the old dogged Yorkshire tenacity of purpose remains.

My church is yet unfinished; the services held in the school-room attached thereto. I need \$600 cash to complete the pretty little structure: Window frames and cases (very pretty Gothic arches) and door \$300; carriage of glass from Victoria, \$127 (*six times* the cost of the glass); contract for all interior work, \$200. Some of this I can

raise by subscription later on, and by the musical and literary entertainments during the summer.

There are signs of a more successful mining season than we anticipated, and operations for working quartz are in hand, which will make mining a more permanent industry.

I hope during the summer to organize work on Lightening Creek. On that creek, and on the various smaller creeks running into it, there are more men collected than on Williams Creek. Lightening "will be a country yet," is the confident expectation; for the first time the creek has been "bottomed." Last week the old Lightening Company took out 400 oz. from a patch of ground six feet square. Many of my own people are settled there now.

Mr. Ward writes me word that salaries may be expected to get less and less. Mr. Alston, also, in his last two letters, inquires whether your lordship will be able to maintain the Mission here. Of course, until the church is paid for none of the income derived here from any source can go to my maintenance. I must still depend on outer assistance. If the decrease of income be not made up, my wife and children will have to leave before the next winter. I cannot allow them to face such another time of hardship. When I get the church paid for I think the income derived from the place will not be much less than £200 a year, so that my successor need not fear my cares and doubts.

I hope the enclosed sketch of work will be interesting to your lordship, and also to the friends of the Mission. I look back on the past winter with great satisfaction. Every step in advance has been honourably striven for,—won by unstinted, unslackening effort. I hope still, with God's help, to go on: "reasoning of righteousness, temperance and judgment to come," helping on all that is "honest and of good repute," turning to the service of Christ men hard indeed to impress, but so well worth the effort.

#### OPENING OF THE MINING SEASON.

I continued the use of the hired room for the Services of the Church till July 11th, 1869. But no sooner did the mining season open than the evening service fell off in numbers. Most of the regular attendants at evensong were working miners, and now were scattered about the wide district in various outlying creeks. It was very disheartening to walk down the crowded streets to see the saloons so full, while the evensong was a doubtful matter. Yet I persevered Sunday after Sunday, although on reference to my vestry-book I meet with such *items* as "We seemed a very little party of worshippers; all around, sounds of business and pleasure, fiddles and forges. Gold and custom nullifying duty." And again, "Only 'two or three' yet claiming the promise: and here in the 'utmost goal of the West' we linked our prayers and praises with those of the Holy Church throughout all the world."

I had, however, during this time, great delight in preaching to a few children who would occasionally drop in; the old "Bible Lesson" habit coming back very pleasantly.

## THE WOODS ON FIRE.

In the middle of June we had a great alarm. Our little parsonage stands on the south side of a very steep valley: the hills on both sides are so steep as to resemble the letter V. These hill-sides have gradually been denuded of trees,—but the surface was covered with old stumps, brush, chips piled in places many feet deep! I was out in the woods splitting rails, with which to fence a bit of ground for an experimental garden, and, coming to luncheon, noticed the woods on fire about a thousand yards off. In a very few minutes the fire was all around us: the dry stumps seemed to take fire spontaneously: we were soon surrounded with flame, blinded with smoke and hot ashes. Mounting the roof, I poured water on the shingles, anxiously watching the sparks as they fell, and extinguishing them promptly. While so engaged the woods on the opposite hill took fire,—we were in double danger. It was an anxious time. Our little home in the mountains, reared with such effort, so soon to perish! But the wind changed soon, and blew directly down the creek instead of across the valley, and we were safe. For several weeks the woods were burning on the hill-tops; miles of fine timber destroyed; everything covered with fine ashes. One day was awful indeed: a blackness of darkness came on for which no one could account. Miners coming up from work thought they had lost all note of time; people had to go about with lighted candles; the general alarm may be imagined. The cause was soon learned. The woods about the Forks of Quesnelle had been on fire, in which conflagration ten Chinese miners were burnt in their cabin.

## A MISSION JOURNEY.

On my way here I had promised to return as soon as I could to baptize the children of some of the settlers on the road. I determined to redeem this promise now, when I had ceased to rent the room. I bought a strong hardy "mustang," clever and sure-footed. This purchase took all my money save \$15 I left at home; I started, myself without a cent. My English instinct of "paying my way" went much against this; but the work had to be done, and I felt that doing the old work I should not regret doing it in the old way, and in the old spirit of Faith.

## FIRST SERVICE.

I had arranged to hold service at Van Winkle on Sunday, July 18th. On arriving there, a good Welsh Methodist had obtained the use of an empty warehouse for the service. He had swept the place up, and carried in some old sluice-boxes, which being inverted made capital benches. My Welsh friend is a good singer, and together we pre-arranged hymns and tunes, and soon the gloomy valley of "Lightning Creek" echoed in "Rock of Ages, cleft for me," given out by the full voices of the sturdy miners.

After service I rode on to Messrs. Boyd and Heath's place, where I was hospitably entertained.

## "EN ROUTE."

*Monday, July 19.*—And now I was fairly on the way ; 600 miles of rough road and rude adventure before me. I was forcibly reminded how long these miles were by the bleached skeletons of poor beasts of burden so frequent on the road-side. Many a tale of weary travail and travel was thus silently yet eloquently told. But the travail had at length been ended, the burden laid down, and rest at length attained.

## INSECT PLAGUES.

I walked my horse quietly along : the day was before me, and it was perfection. Towards noon the heat increased, and with the heat came flies of all sorts and sizes and variety of sting. Some great fellow the size of a "bumble-bee" would poise on the wing, hovering in search of a particular spot, and then pounce down like a hawk. Other little black flies made selection of the tenderest places for attack, making rings of blood round the poor beast's eyes. Again and again I brushed them off, till at last the sagacious brute would turn round of his own accord to have this service rendered. As the day rose higher, so these pests increased. At last "Prince," after in vain trying to shake off a fresh crowd, fairly stood still, looking back at me with blood-circled but patient eyes ; as if to say, "I must go on, of course, but I am a poor pestered creature, worthy of some pity at least."

I was entertained by Mr. Williams of the H. B. Co. on my arrival at Quesnelle Mouth, and the next morning baptized his two children, holding a very pleasant service with the household : then took steamer to Soda Creek.

## CONTENDING "FOR THE FAITH ONCE DELIVERED TO THE SAINTS."

I had a long debate on board the steamer with the R. C. priest at Richfield, who was on his way to their Mission at Williams Lake. He is rather an apt controversialist, with an Irishman's wit super-added, but I plied him with Wordsworth and Alford, common-sense and "No Popery," when he asserted "No Anglicanism." A party of successful miners returning to Canada listened to the debate with great interest.

An amusing episode during the course of the debate was, the "cutting in" by a Barkerville merchant and a Jew without faith. Here was a common foe : our united forces soon silenced him, to the great delight of all present.

## "PIGEON ENGLISH."

I made long stages after this, in order to reach Clinton on Saturday. At one of the road-side houses I was much amused with the fussy alertness of the Chinese cook. For poor me he had spread the table with crockery and "napery" for a score ; then rang a great bell,

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Clinton on Saturday. used with the fussy he had spread the en rang a great bell,

and removed the covers with a whisk and a swing which bespoke high art. I asked him if he came from Canton? "No, me Pekin man. So! you number-one Pekin man I see. I stop Williams Creek, makee Church, makee China-man school. You 'Missa Lenna'?" Then we shook hands, and I answered many queries as to the well-being of Ah Ohn's, Sam Moo's, Soo Lang's, Chung Fung's, and Chung Ké's. My fame had gone down the road, borne by many returning Chinamen. When clearing the table at the end of the meal, he came softly to my elbow, and said,—'Bimeby I say I Pekin man. I tell a lie. I Canton man.'" Knowing me to be a friend to his nation, he had felt conscience-stricken at deceiving me.

I arrived at Clinton just as a little party were returning from burying a poor young fellow who had died at the inn overnight—died a pitiable, loathsome death, the result of unchecked wantonness. And what was his mother doing when he was sinking into his miserable grave tended by strangers, whose pity overcame disgust?

I held service in the hotel-parlour on Sunday afternoon, but a party of Oregon horse-dealers having advertised a race, only a few attended.

#### A "YOUNG RECRUIT."

*Monday, July 26.*—To-day I baptized N. H. Minson, a lad of about twelve years. I held service in his mother's house; a rough lad of the Oregon party, and other playmates attending. I spoke to these of what baptism was, of "enlisting under Christ's banner;" of good soldiers "fighting a good fight," by being brave, honest, simple, pure in heart; and of cowards, and of deserters and traitors. The lads were very attentive, and when the candidate stood up, and I poured the waters of grace on his head, he fairly burst into tears, and the other wild lads looked on each other with startled looks and tremulous lips. God grant the lad to "lead the rest of his life according to this beginning."

I had purposed riding on to Kamloops, distant about a hundred miles, but hearing that Mr. Good was in that neighbourhood, I supposed he would look up the settlers on the Grand Prairie. I therefore rode on to Lillooet. On the way I was entertained most hospitably by Messrs. Kelly.

#### PEACEMAKING.

Sitting up late in earnest conversation, we were startled by hearing cries of distress, together with the loud and threatening tones of a man's voice. We rushed out; and found "Paul," Mr. K.'s Indian servant, beating his wife. He had tied her hands behind her back, and was beating her as she knelt unresisting before him. She had declared her intention of leaving him because she had no children,—and Paul declared in an excited manner he would shoot any one she preferred to himself. Mr. K. endeavoured to make peace, but in vain. I then took up the Word, and told him how foolish was such a method of winning back affection: "Love, and love only, is the loan for love." He answered angrily, and in reply I took higher ground: "I am God's priest, and I tell you God sees you now, and knows how



angry you are. God sees even if a poor bird falls to the ground. God hates anger. Stronger than all, He is kinder than all, and therefore we call him Father; the down-below devil is angry. Give the wife good words, and untie her hands; a wife is not a slave." Paul mused a while with downcast looks; then threw away his anger and said: "Yes; true words; good words; she shall get up, and I'll give her good words only."

I enjoyed the ride to Lillooet very much; a new country to me, and most attractive in its varied beauty: beauty of hill and dale, flowers and foliage, with here and there a broad belt of cultivated land, fair, arable, and tilth. All more beautiful after long experience of the desolate creeks and sombre pine-clad mountains of Cariboo.

On entering Lillooet, an active half-breed lad ran beside my stirrup: a bright, intelligent lad, and an incarnate note of interrogation, being of a most inquiring mind. He was barefoot and bareheaded, and unkempt. Amused by his bright appearance, I asked his name. "Tom Humphries." Yes, my lord, he was the son of the Hon. of that name, member of the Legislative Council for Lillooet.

On Saturday morning I went to prepare the church for service. A bystander seeing me busy, there came to help, fetching pail and broom, addressing himself to the work as willingly as effectively. Thus, "my occupation being gone," I sat down to the harmonium, and began to play and sing the day's psalms. It was the first time my fingers had touched the cold keys for many a day. When I had finished the friendly helper remarked, "Ah, sir! that sounds like civilization."

#### LILLOOET.

I was much interested in Lillooet, yet "pained and grieved" to see the place so wholly given up to sin. English mothers and sisters! do you know how your sons and brothers live away from you? The back slums of great cities alone can rival the nameless vice that has changed "the flower of the waters" into a vile fungus. "My heart was hot within me," and "the fire kindled:" I spoke sharply in reproof. When leaving, the man who had so kindly helped me to prepare the church followed me; telling me he was a sinner like the rest, had felt my words deeply; and had he known what degradation the Indian connection at last induced, he would have chosen death rather than such life. And now, children (whom he loved spite of their "native" propensities) were growing up round him: no school, no "means of grace," and all but beggared, and all but hopeless. His "sin had," indeed "found him out."

But at Lillooet I learnt how much there is in a decorous church and its arrangements that can give strength to the parson as well as influence to the people. In Cariboo I have never hesitated to pray or preach in saloon, in theatre, on a stump—anywhere, to worshippers few or many. Yet after a peculiar career as a "choir-master," one feels strange in such places: the contrast between worship and irreverence is sharp and painful. Therefore very pleasant to me was Sunday in Lillooet, inasmuch as it was Sunday in a church.

## FOUNTAINS.

I left Lillooet the next day, and came to Fountains, a considerable Indian centre. Here I found a very great gathering of Indians, horse-racing. It was strange to see how closely the "Siwashes" copied the style and bearing of those who know better, yet do the same. Some would call out bets on this, that, or the other horse. Others would hold up half a dollar and challenge the field. And this, my lord, was a standing contrast to the last great gathering of Indians which together we witnessed on the way to Lytton; when the whole tribe turned out to meet us in the road, and bareheaded and reverently were introduced to the "Father Chief," their Bishop.

## THE OLD TRAIL.

Intending to look up all the settlers, I had determined to return by the "old trail," which mainly follows the course of the Fraser. This is an arduous undertaking, and my first day's journey of twenty-five miles took me ten hours to accomplish. This was mainly owing to forest fires, the trail being everywhere encumbered with fallen timber. The damaged trees were falling one after and upon the other, and often I looked up nervously when hearing a crack and a groan. But I found that the safest way after all was not to dodge, but go straight on. Sign of life or sound of bird was there none. I rode on through the ten tedious hours in solemn silence among the black stumps. At last I arrived at a rough, single-roomed "shanty," and inquiring my way, learnt that there was no possibility that night of reaching the house to which I had been directed. I remained here the night, going out with my host to inspect his "herd o' knowt," and putting him up to a few Yorkshire wrinkles. At nine o'clock we "turned in;" the Indian squaw had already retired. My host turned an Indian man-servant out of his sheepskins in order that I might occupy. There was a peculiar smell in the long wool, but I was very tired. I was just falling asleep when my host jumped out of bed (with an exclamation), and produced a bag of feathers. He "had shot some ducks yesterday, and thought their feathers would make me a more comfortable pillow than the one I had." That might easily be: said pillow being a billet of wood placed under the sheepskin. Poor host! he had done what he could. In the morning, after a bath in an ice-cold stream, I resumed my journey, none the worse for my rude entertainment, but very sorry for my host, a man intelligent, hardy, skilful, well-to-do: but what future is there for him, mated as he is?

## PACKERS.

I must plead guilty to a sneaking admiration of "packers" (muleteers) and teamsters. These men are wondrous results of the law of demand and supply: for the work demanded they have become thoroughly capable. And that work demands strength, skill, daring, endurance, and trustworthiness. Out-door life is picturesque, and induces a romantic gipsyism of character not uninteresting. Having

to lift heavy weights sheer from the ground on to the pack-saddle, "packers" are very muscular men, with grand chests and shoulders. They have also many savage accomplishments: are good farriers, can accomplish marvels with the axe, a screw-key and a young sapling for a lever. But they are a godless race, both actively and passively. They earn considerable wages, and after a few years settle down in some of our beautiful valleys, surrounded by an Indian *clientèle*, turning what should have been as "the garden of God" into a valley of the shadow.

I left my friendly host (an ex-"packer," by the bye) early in the morning, and after a serious interruption to the day's progress on account of the trail being burnt out, I at last arrived at Mr. Ritchie's, Canoe Creek.<sup>1</sup> Very pleasant it was to see a smiling "Sonsie" face beaming welcome at the door, and to be hailed by a kindly Scots tongue. Kindly indeed to a north-countryman, whose ears recognize sounds of "hame, hame, hame," in the broad, full-mouthed words. And pleasant indeed not to see the "klooch-man" skurrying away to hide his shame, that shame itself being the Missionary's opportunity. Very pleasant to know that no "domestic arrangement" interposed between host and guest, involving poor apologies on the one hand, and painful reproof on the other,—reproof to one whose roof-tree shelters you, and whose meal you share.

#### AN INDIAN NONPLUSED.

At Canoe Creek is a considerable Indian "Reserve," the Indians being Romanists (and very bad ones at that), and eloquent with nameless slanders of the Lytton Mission and of Mr. Good. One of these loudest professors of a religion of "strife and vainglory" stalked into the room when I was at dinner. Mrs. Ritchie (in voluble Chinook) "tackled" him at once. "Take good heed, John,—this is one of my priests, a King George priest. You and your people keep on saying he and his sort are altogether good-for-nothing; now TELL HIM so!" But poor John was dumb, took off his cap, and twiddled it in his hands in silent helplessness. I took up the Word, as he was silent, and spoke of Christian charity and truth. There are large flocks of sheep in the neighbourhood; I therefore taught him by the common but all-blessed apologue of the Flock and the Shopherd; showed him the misery of the flock if the shepherd's fighting gave the wolf his chance. I protested I was astonished that a man whose name was *John*, of all names, should speak such poor graceless lies. After a while, and very humbly, John began to talk with me, and I found that the Roman Catholic priests had been making much display of prophetic power, by foretelling the coming eclipse of the sun; nay, even in the altitude of power telling the exact when! I rather damaged this "medicine power" by means of an old schoolmaster-dodge of making children revolve round me in large and small circles, under the names of the planets,—very absurd, but practical, practical. And when I showed

<sup>1</sup> So called because there Fraser and his party made canoes for their voyage down stream.

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how eclipses were foretold years beforehand, and their dates read in printed books accessible to all. John gave a series of intelligent nods, and remarked, "Nika Kumtax-àss kloosh."

#### HOMEWARD, II!

Making long stages, I looked up the settlers on Dog Creek and Little Dog Creek; stayed at Alkali Lake one night, and so on to Williams Lake. In all these settlements the great, the crying evils, are Indian concubinage, and the poor, neglected half-breed families. Alas, for the sin of it! Alas, for the pity of it, the pity of it! Although the Romanists have Missions in most Indian camps in this route, and an especial one at Williams Lake, the settlers will not send their children to them to school. At Clinton, at Lillooet, at Williams Lake, all pressed upon me this urgent want of a school.

Somewhat home-sick this fourth week of my journey, I rode from Soda Creek home, 125 miles, in two days, being twenty-three hours in the saddle altogether. But I was by this in good training, and indeed good for another such trip of 600 miles. And for all my effort I was abundantly repaid by the practical knowledge I had gained of life in the lonely "ranches," and my heart kept a "feast of ingathering" for the safe folding of eight lambs of the flock.

#### IMPRESSIONS OF LILLOOET AS A CHURCH CENTRE.

The cessation of work at Lillooet was an unmitigated disaster. I consider it of the last importance that work should be resumed there. School-work might well centre there, and from Lillooet the various settlements already mentioned, as well as Kamloops, might be periodically visited. Premises might be secured at a price merely nominal; land, and, what is of more value, water secured. The Indians in the neighbourhood are numerous and friendly. The school project I discussed at all places on my journey home, and I believe such work would be supported. And work at Lillooet would dovetail with Mr. Good's work at Lytton, and foster and consolidate it.

#### WINTER OF 1869-70 IN CARIBOO.

##### RESUMPTION OF WORK.

My home work began by holding service in the Court-house, Richfield. I found, however, that the people of Barkerville did not attend, and therefore hired the theatre for one month's services. This is a large building, entirely built by voluntary labour. In order to make the service as impressive as possible under the circumstances, I borrowed a harmonium from the Masonic brotherhood, so that if "saintly shout" was none, there should at least be "solemn sound." So, with the floor strewn with cigar-ends, and crumpled play-bills of miserable farces played overnight, and signs everywhere of the want of spittoons, I did what I could. During this tenancy Governor Musgrave visited the

upper country, and the morning he attended service a very large congregation assembled, and Barkerville assumed a Sunday aspect in deference to him that she refuses altogether to the "King of kings."

Some subsequent Sundays I spent visiting the out-lying creeks, having determined to have a room of my own.

#### CHURCH-BUILDING AND ITS CARES.

At length we opened ground for the new church—St. Saviour's. I had secured a suitable lot in the spring, paying for it \$200, and balks and props for foundation cost me \$150. This lot is at the lower end of the town, at the fork of two roads, and has a large wedge-shaped plot of vacant ground in front, which I hope to fence in and plant with fir-trees.

I had spent many a pleasant hour—hoping for what might be, yet doubting might not be—drawing plans for this church; modest indeed, and unpretending, yet decorous in arrangement, and effective by mere proportion. And at last the two best workmen in the place began to build. Their wages, \$10 a day each, timber costing 10 cents a foot, and nails (very cheap) 25 cents a pound. My means, consisting of subscriptions, balance of church fund grant, and my Christmas quarter's stipend, just covered the first amount for labour done. I was compelled to stop work when the building was a mere shell, not quite roofed in. I was resolute to have service on Christmas-day in the schoolroom, and therefore set to work myself, with my two lads for assistants. They are only little fellows; but they could hold one end of a board while I secured the other, and between us we finished the room in time.

The Barkerville people at this time grieved me much. A little sympathy goes far with hopeful natures, and the lack of it, not to speak of open ridicule, is hard to bear. Cruel people *du pays!* ready to worship success with mean adulation, ready to think one defeated, and then *væ victis*. But I was not beaten. To the Cariboo parson's *Ni espoir ni peur*, was added the Yorkshireman's pertinacity. Worship is an objective duty to God, and subjectively the promise is to "two or three." On Christmas-day three persons attended service; on the following Sunday morning, two; that same evening, none. Now seemed the justification of all the condemners of my building at all, and my building a church as a still more foolish thing. I had one answer to all such: "Do what you can to help cheerfully, or not at all. For myself I am not afraid of poverty, or hand, heart, or head labour; but I am afraid of doing less than my all, or of offering to God that which costs me as little as possible. I shall do my best un-*stintedly*." On the 5th of January, 1870, I called a meeting of all who had shown any interest in Church matters from my first coming. I laid matters fairly before them, asking for assistance by way of personal effort and advice, at least sympathy. One after another declined any such service; some on the very proper plea that it would be binding on a church officer to close his store on the Sunday, which they were not prepared to do. This was an old bar to any action of the laity, as I told the meeting; but, assisted or unassisted, I should

persevere; knowing that the Bishop in generous old England would help all he could, while I had two hands not unacquainted with blisters on which I could depend. These words had their effect, for the next morning four of the most intelligent and reputable of the traders of the place came and proffered their assistance as a Church Committee. To these I added a fifth, in the person of a most steadfast working miner, a Cornish Wesleyan, now a good Churchman, yet I hope not the less a "Methodist."

#### A "WINTER OF DISCONTENT."

All the "claims" about Barkerville depend for successful mining work upon the "Bed-rock Drain," made by the "common-day" labour of the miners themselves; otherwise a most costly undertaking. At the fall of the year 1869 this drain was seriously damaged, and months of hard labour for no wages were necessary to repair it. Just as some few claims got to work came on a spell of

#### SEVERE COLD.

This weather set in with a gale from the north; the heavens were black with wind and storm. Down at a leap went the thermometer to 38°, and lower still, eventually, for the mercury froze. The winter up to this time had been comparatively mild. Now at our utmost need my wood-heap near the house "gave out." I had purchased a lot of logs in the fall, and slid them down from the hill-top. They were now snowed up seven or eight feet deep, and at some distance from the house. Sleigh-loads of good dry wood passed our door again and again, making the tenth command a great difficulty, but there was no help for it. I turped out in the bitter cold, mined under the snow, beat a path in the snow (dry as sawdust with the intense frost), and hauled a week's fuel home. I had boasted of my strength and health, hand-skill, and fearlessness of rudest labour. God touched the "sinew" on which I depended. The last log I dragged up the hill fell upon my right hand, numbed with cold, bruised it very much, and well-nigh broke the wrist. That day J. Reynard learnt how much physical endurance he is capable of. (It seems now when I write out these memorials—June 20, 1870, with my wrist swollen still, and aching with holding the pen—that, a drop more of pain or anxiety, and I should howl like a dog. And yet I know not; God's "grace is sufficient" for either fortune, grace given only "at need.")

I persevered in the wood business till the logs were sawn and split, and the house filled with fuel, and then collapsed upon my pain.

#### A COLD SUNDAY.

My accident happened on Friday, January 14th. Sunday came on. I was helpless for any work on Saturday, and therefore the books, &c. used at the evening classes had to be collected, room "redded up" for service, prayer-books and Bibles distributed on the Sunday morning. My boy Steevie is less sensible of cold than his elder brother, and I took him to assist me. While I made the fire he gave out the books.

They stuck to the poor bairn's fingers; he would come to me laughing, while his teeth chattered like castanets, with a book depending from his open palm. On reaching home I found one foot frost-bitten, black, and skin peeled off. And now, my lord, I felt beaten, tyrannous cold, maimed hand and foot—for the first time incapable of the world's work—my "hands hung down," and I felt as I think I should had I been another sort of soldier, and, stricken down at the beginning of some great battle, heard my comrades pass on "shouting" for the victory.

#### CHURCH INSTITUTE CLASSES.

Five evenings in the week I hold classes for young men: Monday, grammar and elocution; Tuesday, music; Wednesday I reserved for a sort of club-night, in which I could talk over Church news and Church teachings, or popular science and historic criticism; Thursday, Euclid and arithmetic; Friday, music. The music classes were a difficulty, with my crippled hand; but the piano being impossible to my swollen fingers, I fell back on the violin, and managed to "scrape" through.

#### ELOQUENCE IN COMMITTEE.

One of these days of extreme cold the mail brought me "good news from a far country," in the shape of your lordship's letter. I read this to one of the committee, the steadfast fifth member aforementioned. He had just lit his pipe, starting home from the evening class; and as I read one encouraging sentence after another the bowl glowed fitfully, finally brightly; and when I read the words, "So take courage and go forward," he took the pipe from his mouth with quick triumphant gesture, and, in a tone of heartfelt relief, remarked, "Bully!"

#### ANOTHER COLD SUNDAY.

The wildest morning I ever knew was the morning of Sunday, February 13. A perfect whirlwind blew; it seemed as if the winds in every "gulch" and valley made war against each other—and animated nature was a common foe. Clouds of dry-cold snow smote you from all quarters. The storm caught the trees on the mountain-top, north side of the Creek, just as I and my lads came upon the rugged "canaan" of Williams Creek. Down went the tall pines, like grass before the mower, with horrid roar and strident crash. Then, as the storm-cloud rolled down the mountain-side, I caught the lads firmly under my cloak—a precipice eighty feet deep was beneath us, on the edge of which the road is made, as usual, by "cribbing." The shrill laughter of the lads as the wind lifted us from our feet and bore us down over the hill-side showed how little they knew of danger.

This storm was the precursor of another spell of extreme cold—in the rigour of which a fifth little recipient of our Saviour's grace and tender pity was born unto us. We were poor then, my lord, and the cold made life all the harder. We were camped at nights round the fire in the most sheltered room in the house; the little ones crying from the cold—too active to remain in bed—then playing about when warmed a little, till they tingled with cold again. What wonder, then,

that the mother's maternal "joy that a man is born into the world" was tempered with emotions of mere tenderness, and piteous moans of "My poor baby, thou'rt come to a cold world!" We had a true neighbour in Mrs. Lee. My hand was getting better, and we pulled through. That poor baby, blue with cold, and rapidly stiffening when taken from under the bedclothes, is now a great healthy lad, all smiles, all dimples. He is named Tallis Cleveland, in grateful remembrance of Church music and kindness, as of brethren in North Yorkshire.

## ILLUSTRATIONS OF THE COLD OF FEBRUARY.

A bottle of port wine froze under my wife's pillow the day baby was born; although the bedstead touched the stove in which fire was maintained night and day—the room 12 ft. by 10 ft., and the whole household living in it. Hoar-frost covered the windows for half an inch thick; nail-heads were like English daisies; the boards cracked like pistol-shots, and the knots flew out with great noise. On calm days the air was full of fine needles of ice, and, on more than one occasion, I saw rainbows—if that is not an Irish expression. During these cold spells old men looked sad, young men serious, all worn out and weary.

## MUSIC CLASSES.

My music classes commenced in small things; but increased steadily, and still maintain their efficiency. The general classes continued till Easter. I yet continue the music classes. The last week of the classes the average attendance *at all* was sixty.

During the winter we have studied the best glees and madrigals; and the choruses from Handel's "Messiah" and "Judah Maccabeus." And a good hearty "joyful noise" my Cariboo chorus makes. We have no treble voices, of course, but a good cornet-player keeps the part agoing. The last night of the elocution class the members read and criticized (1) Bacon's Essay on Vain-glory; (2) Gray's Ode on the Progress of Poetry; (3) The Death of Little Nell. My business was to explain all classical allusions, and words used in a literal sense; criticize all criticisms as to faulty enunciation.

## GREAT LABOUR OF COPYING MUSIC.

To keep the classes supplied with music was necessarily a great labour. I took advantage of my Chinese school in the afternoons to write much music, while the patient plodding Chinamen coured their reading lessons. Often I have felt repaid for all this exertion, when going home I have seen the gleam of a "Cariboo lantern" going up and up the snow-clad hill-side; heard from the distant heights phrases of quaint madrigals or melodious glees. Then the cheery "good nights" would be heard, as one by one the tenants of the lonely cabins reached home, and the manly bass of the last man having the farthest to travel was heard fainter and fainter. "Music made the winter fly," they said.



## TO MAKE A "CARIBOO LANTERN."

Take a white-glass bottle; cover the bottom thereof about an inch deep with water: then hold it over a sharp fire; and the bottom will crack off more or less evenly. Invert the bottle, and drop a candle in the neck. Voilà Q. E. F.

## EASTER-DAY IN CARIBOO.

On Easter-day we had a grand service, the evensong being more especially musical. Anthems, "Christ being raised" (Elvey), and the "Hallelujah" from the Messiah; and also two most joyous hymns. Sixty-five people crowded into my little schoolroom, filling up every corner. Two very tall miners came in late, and took their seats upon a low bench in front of the choir-desk usually occupied by my lads. As they sat, in quaint pose, their long legs almost level with their ears, they reminded me much of grasshoppers! But they sat quiet as stones, although uncomfortable, listened attentively, and hailed my boy with the alms-basin with a cheery "Here, Georgie!"

The offertory on Easter-day amounted to \$35. This is, I hope, a sign of what our Church service will do when in proper place and in decorous mode.

## INCIDENTS OF THE EASTER SERVICES.

There is resident at Barkerville a member of the English Bar, clever, well informed, but utterly degraded by intemperate habits. He has lost all self-control, and men who retain his services sit up with him the night before the trial to keep him from "the drink." Yet the old habit of attending church on Easter-day brought him to matins; and as I passed from the vestry to commence service, I felt a gulp in my throat to see him for one day "clothed and in his right mind."

Evensong attracted strangers of all nations: Europeans, two Chinamen, a few Indians; and in the remotest corner, the last of the crowd, stood a poor Lascar, his dark Oriental face, lean figure, and gleaming eyes in marked contrast with all the rest.

## CHURCH-BUILDING AT A STAND-STILL.

I managed during the winter to get the exterior of the church finished neatly and carefully. But, although men say to me, "people will see your pluck at last"—the mining season, on account of the terrible length and severity of the winter, has opened late—only a few of the claims at work, and none "washing up" the results of their preparatory labour. The building therefore stands still. I work upon it stated days, and hope ("yet fear presumption in the hope") to get it ready for summer-day services at any rate. My great difficulty is to get the door and windows: the woodwork of these will cost me \$300, the express charges for the glass, \$127 (six times the original cost in Victoria). When the work that I can do is done, \$150 would suffice for all the rest.

I think I have said enough to show that the work, if it has not reached the numerical success one could wish, has grown into the

proper form. It has gathered round me the young, the intelligent—the better sort every way : it is an influence to strengthen and foster all that is good, honest, and true ; to help the wavering by frank companionship, and profferance of the solid for the doubtful ; an influence to warn the fallen ; while it is an undying protest against all that is reckless and wanton, as earnest and affectionate as persistent.

## HELP OF THE LAITY.

Mr. Reynard had begun to be anxious for the completion of his church when the arrival of Mr. Justice Crease at Cariboo, on circuit, brought him timely encouragement. In a letter dated August 20, 1870, he says :—

I suppose you will hear from Mr. Crease of all the ups and downs of the past winter. Steadfastness and silent endurance are winning their way. In the vernacular, Mr. Crease worked for the church "like a steamer." His visit was altogether that of the first sympathizer in church matters. He prevailed upon two gentlemen to act as churchwardens, and lightened the burden very greatly.

The church will be ready for service in two or three more weeks. I had exhausted my entire means. Through Mr. Crease's energy and liberality we have got the windows and door, and the benches are in hand. I get many rudely-expressed but hearty congratulations : "You've come out right-side up, sir, after all ; and you deserve it, for, darn me, but you've tried to make things stick." So deeply do many of the men feel the work in the evening and other classes of last winter, that many wish for the winter, that the "night-shift" might not interfere with the classes.

## COMPLETION OF THE CHURCH.

Mr. Reynard's hopes were not long doomed to disappointment. The enlarged and orderly means of ministering the Ordinances and Word of Christ were at length at hand. The following paragraph is taken from the Cariboo newspaper, the *Sentinel*, dated September 24, 1870 :—

ST. SAVIOUR'S CHURCH.—The Rev. James Reynard formally opened the new church bearing the above name in Barkerville on Sunday last. A larger number of people than usual attended the service, and the completion of the church was the occasion of much congratulation toward Mr. Reynard, who has shown a great deal of patience, energy, and industry, in the work he undertook.

## WANTS OF THE DIOCESE, 1871.

## LIVING AGENCY.

PLACE.	NATURE OF POPULATION.	REQUIRED.	
		Clergy.	Catechists.
Burrard's Inlet and Chilwak	Settlers . . . . .	1	
*Colwood, Cedar Plains, &c. . . . .	Settlers . . . . .	1	
*Comox . . . . .	Settlers and Indians . . . . .	1	
*Douglas and Lillooet . . . . .	Indians and Settlers . . . . .	1	
Fort Rupert . . . . .	Five thousand Indians . . . . .	1	1
Kamloops . . . . .	Settlers and Indians . . . . .	1	
Kootenai . . . . .	Miners . . . . .	1	
*Lytton . . . . .	Indians . . . . .	—	1
*Metlacatla . . . . .	Indians . . . . .	1	
New Westminster . . . . .	Indians . . . . .	—	1
Ominica and Peace River . . . . .	Miners . . . . .	1	
Queen Charlotte Islands . . . . .	Five thousand Indians . . . . .	1	1
*Saanich . . . . .	Settlers and Indians . . . . .	1	
Salt Spring Island and Chemainus . . . . . }	Settlers and Indians . . . . .	—	1
San Juan Island . . . . .	{ British Soldiers, Settlers, and Indians }	1	
Stickeen and Tongas . . . . .	Several thousand Indians . . . . .	1	1
*Victoria . . . . .	Indians . . . . .	1	
		14	6

\* Places thus marked have Churches, Mission Chapels, or Residences already erected.

## RESCUE FUND.

Archdeacon Woods is anxious to open an orphanage for the rescue and education of girls whose fathers are Europeans and mothers Indian, but who, deserted by the former, are left in every Indian village to grow up as heathen. Touching is the sight of these beautiful and intelligent children, who, with the mind and vigour of the white race, speak only the native tongue. Rescued, they might become a valuable element in European society; neglected, they are sure to sink down even to lower depths than that of the poor native race.

A house is ready—the means and the living-agency are wanted.

## MISSION PUPILS.

The Rev. J. B. Good, of St. Paul's Mission, Lytton, asks for help to board promising native children of both sexes, the children of Christian parents, who may be trained up as teachers. About \$1. a year would suffice for the maintenance of each Mission Pupil.

## BELLS, BADGES, AND FLAGS.

The chiefs who are adherents of the Mission are accustomed to call their people every day in each village to prayer, and a small bell is

required for each village. Also certain steady Indians are appointed *watchmen*, who look after the morals and order of the village, and who have *badges* to distinguish them. A badge has been adopted similar to those used by the National Society for Sick and Wounded in the War. These are supplied at two shillings each by Messrs. Nichol, Regent Street, London. Every chief also who belongs to the Mission has the Mission Flag, which is hoisted on Sundays and chief occasions. This Flag is the St. George's Cross on a white ground, well known as used in the British Navy.

## AIDS TO INDUSTRY.

Archdeacon Reece is leading the Indians of Cowichan to habits of industry and economy of labour. He is in great want of a yoke of oxen to be lent out to the Indian farms, a plough, a logging-chain, two fishing seines (one for salmon, the other for herrings), and two Whitehall boats with fittings.

## MISCELLANEOUS.

Two or three chests of carpenters' tools, any amount of clothing for the native women and children, sets of the most useful medical drugs and one or two surgical pocket cases, assortment of common flower seeds, school books and apparatus, especially Scripture prints. If any kind friends will bear the Mission in remembrance, and supply as they can any of these wants, they will be helping to make the good work efficient, and promoting the order and unity of the new Christian flock, only so lately gathered from the kingdom of darkness, and who are in many respects still but as children.

Better still if this Statement of wants shall move any, whether Ministers of Christ, or faithful laymen, or devoted women, to offer themselves for the Lord's work (at their own charges) in a land of beautiful scenery and salubrious climate.

## CLOTHING AND BOOKS.—THANKS TO LADIES.

THE grateful thanks of all concerned in the Mission are here rendered to those kind friends and helpers who have sent books, clothing, and other useful articles for distribution. And especially to Miss Ellen Mackenzie, Miss Forbes, Mrs. Pitt Dundas, of Edinburgh; Mrs. Bulwer, of Heydon, Norfolk; Mrs. Gellibrand, Miss Ropes, of the Albys, Essex; Miss Ray, Mrs. Morgan Graves, of Greenstead, Essex; Mrs. Place, of Skeltor, York; Mrs. Hallward and the Misses Hoare, of Frittenden; Mrs. Boyle, of Kidderminster; Mrs. Anson, of Birch, Manchester; the Misses Penrice, of Yarmouth; Mrs. and the Misses Nunns, of Chichester.

1871.

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## ITEMS OF THE MISSION AND COLONY.

## CONFEDERATION.

The British Columbia Legislature, in January 1871, passed the formal resolutions for union with the Canadian Dominion. The Address to her Majesty was also passed, the Delegates were to be in Ottawa in February, and the actual union to be consummated in July.

## VIEW OF THE UNION.

"The determination of British Columbia to enter the Canadian Confederation on the terms which had been offered must prove gratifying to every well-wisher of the Dominion. When this promising colony has been admitted, the grand scheme of British North American union will be well-nigh consummated. The terms offered may be well considered liberal to the Pacific Colony; but then it is very desirable, in the future interest of both sections, that the Western colonies be attached to Canada, their elder sister and natural ally."—*Canadian News*, Feb. 1871.

## CLIMATE OF COLUMBIA.

The general climate of the colony is considered to be a dry and mild edition of that of England. The bitter cold of the 1st of January, 1871, in London will be remembered. The following extract from a local Columbian paper tells us about the weather the same day in Victoria, the capital of the colony:—

"If the beautiful bright weather that came with the dawn of the New Year be auspicious of the future prospects of this colony, then is there a blessed and prosperous season in store for British Columbians. A bright warm sun, shining in an unfleeced sky, and just enough frost in the air to bring a ruddy glow to the cheek and quicken the lifeblood in the veins—such was New Year's Day, 1871. Let us hail it as any augury of the good in store for us as the youngest member of the Anglo-American Empire."—*Colonist*.

## NEW DISCOVERIES.

A hundred miles to the north of Cariboo is the Peace River, on the tributaries of which gold has long been known to exist. During 1870 explorations have disclosed an extensive auriferous district, some 800 miles distant from Victoria, to which the name of Omineca has been given. The following extract is from a local paper of January last, and describes an excitement to which this colony has been so often subject:—

"The confirmation of the news from Germansen Creek has awakened once more the spirit of mining adventure in our midst.

## COLONY.

1871, passed the Dominion. The gates were to be consummated

the Canadian cannot prove gratifying promising colony with American union may be well considered very desirable, in western colonies be ally."—*Canadian*

to be a dry and mild climate of January, 1871, extract from a local newspaper of the day in Victoria,

with the dawn of prospects of this colony, in store for British an unfecked sky, they glow to the cheeks on New Year's Day, in store for us as the"—*Colonist*.

Peace River, on the exist. During 1870 in this district, some 800 of Omineca has been the number of January last, and they have been so often

Germanen Creek has been a feature in our midst.

Every one is waking up to take advantage of the new opportunities to reap a golden harvest. We hear of preparations for another migration being made in all directions, from the lower as well as the upper country. We know parties comfortably situated who intend to throw up present advantages to go to the mines in the spring. The chance to make a lucky strike is consequently likely to be improved by all who are dissatisfied here, and who can manage to work their way by hook or crook to the mines. Victoria and all the lower and upper country may consequently expect to lose a considerable proportion of their population. There seems to be no doubt whatever but quite a large number of miners and others will arrive in the country from the neighbouring States. Hence we may expect a prosperous time after the opening of spring. From the character of the new diggings, Germanen Creek will be the central point where the miners and others will first direct their steps, and quite a town is certain to spring up there. But it is barely possible that Germanen Creek will not find claims enough for all who may go there, if there should be a great rush. It is, however, asserted by miners who have recently arrived here from that quarter that good diggings can be had there in numberless places besides Germanen. That being the case, we may feel assured that a large gold field has been discovered, or, as one of the hardy explorers of the country has put it, 'In that northern country there is a larger gold field than can be found elsewhere on the Pacific Coast.' The opinion has been long entertained that the gold lead of northern British Columbia stretches away to the north-west, and of this there is now no doubt whatever. In the ensuing year we shall probably hear of a continuation of gold discoveries all the way from the Omineca to the Stekin. All that is required are cheap provisions and a cheap way of getting to the mines, and we may feel assured that the prospecting season of 1871 will give a satisfactory account of our northern mines."—*Weekly Standard*.

## TESTIMONIAL OF RESPECT.

The Rev. J. Cave Brown Cave and Mrs. Cave left the colony in August last. The Churchwardens of Saanich presented an address in the name of the parishioners, expressing "the sentiments of esteem which we have learned to entertain towards you personally, and our appreciation of the zeal manifested during the period of your ministrations in your present incumbency. Be assured you will convey with you our warm and respectful regards; and in whatever quarter the course of events may determine your future career, our kindest aspirations for your welfare and that of Mrs. Cave will attend you."

## EMIGRATION TO AMERICA.

The Thirtieth General Report of the Emigration Commissioners published 1870, shows that 292,880 emigrants arrived in New York and British America in 1869; including those who may have arrived at other ports, and the Chinese immigration on the Pacific side, made

more than 300,000 may be estimated as the number added to the population in a single year. Thus a population equal to that of the metropolis of London—3,000,000—is added every ten years, to spread over the new country, and found villages and towns, where exists, to begin with, no spiritual provision whatever. Surely the Church should follow these wandering children, and assist in preserving amongst them the blessed means of Spiritual Life. They are for the most part poor. If assisted in their first struggles in settlement, they will heartily contribute labour and some means towards the erection of churches, and will gradually do more and more towards the support of their clergy. But, if neglected, they will fall away. Either there will be a spiritual desert or a wilderness abounding in superstitions and heresies.

#### CHURCH PROGRESS.

Since the last Report, St. Saviour's Church, Cariboo, has been finished and opened, but not without leaving a debt of £400 yet to be paid.—At Lytton, the new buildings of St. Paul's Mission have been erected, and operations begun upon a Mission farm of 150 acres.—Indian chapels have been commenced at several points along the Fraser.

#### INDIANS UNDER INSTRUCTION.

The Rev. J. B. Good, of St. Paul's Mission at Lytton, reports 2,000 in connection with his work. There can hardly be less than 2,000 willing recipients of the Christian instruction of the Rev. D. Holmes at Hope and Yale and the Fraser; Cowichan, Alberni, and Nanaimo may furnish 500 more; and Mr. Duncan and the Rev. R. Tomlinson at Metlacatla and Naas cannot have less than 1,500, who in various ways participate in their teaching. Thus may we hope that the good seed of the Gospel is being sown in various parts of the colony, sinking into many willing hearts, to be blessed by the Holy Spirit to a joyful increase of the Redeemer's kingdom.

Twelve years ago there were not fifty Indians under Christian instruction. The above calculation shows the number now to be over 5,000.

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## LIST OF THE MISSIONARY BODY. 1870

## CLERGY.

NAME.	PLACE.	WORK.
The Right Rev. Geo. Hills, D.D.	Victoria	Bishop of the Diocese.
The Very Rev. E. Cridge, B.A.	Victoria	Dean of the Cathedral.
The Ven. C. T. Woods, M.A.	New Westminster	{ Archdeacon of Columbia, Rector of Holy Trinity.
The Ven. W. S. Reece, M.A.	Cowichan	Archdeacon of Vancouver.
Vacant	Saanich	Missionary.
Vacant	Nanaimo	Rector and Missionary.
The Rev. F. B. Gribbell	Victoria	{ Principal of the Boys' Collegiate School, Minister of St. Paul's, Esquimalt.
The Rev. J. B. Good	Lytton	S. Paul's Indian Mission.
Vacant	Victoria	{ Assistant Minister of the Cathedral Colwood, Cedar Plain.
The Rev. D. Holmes	Yale and Hope	Missionary.
The Rev. Percival Jenna	Victoria	Rector of S. John's.
The Rev. H. B. Owen	Comox	Missionary.
The Rev. J. Reynard	Cariboo	Gold Mining District.
The Rev. R. Tomlinson, B.A.	Kincaulth	Indian Mission.
The Rev. J. Xavier Willémar	Alberni	Indian Mission.
Vacant	Victoria	Indian Mission.
Vacant	Lillooet & Douglas	Indian Mission.

## ● CATECHISTS.

NAME.	PLACE.	MISSION.
Mr. W. Duncan	Metlacacla	Indian Mission.
Mr. H. Guilford	Alberni	Indian Mission.
Mr. W. H. Lomas	Cowichan	Indian Mission.

## BOYS' COLLEGIATE SCHOOL.

*Principal*—The Rev. F. B. Gribbell.  
*Assistant Master*—Mr. Nicholson.  
*French and Drawing*—Mr. Le Lievre.  
*Singing*—Mr. Austen.  
*Drilling*—Lieut. Vinter.

## ANGELA COLLEGE.

*Lady Principal*—Miss Crease.  
*Assistant*—Mrs. Hayward.  
*Music*—Miss Pitts and Mrs. Nicols.  
*French*—Madame Blum.  
*Drawing*—Mr. Coleman.  
*Botany and Astronomy*—Rev. P. Jenns.  
*Religious Instruction*—The Dean of Victoria; the Rev. P. Jenns.



CONTRIBUTIONS TO THE COLUMBIA MISSIO

1870.

\* Subscriptions acknowledged in Appenidic of last Report. Money not received in

GENERAL LIST.

		Don.	Ann.		
		£ s. d.	£ s. d.		
Abererromby, Dowager Lady.....	.....	—	2 0 0	In Memoriam, per S.P.G.....	.....
Anonymous.....	.....	0 2 6	—	Jubb, Miss.....	.....
Ditto, for Nanaimo.....	.....	5 0	—	Lyall, George, Esq. M.P.....	.....
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Beatrice and Alfred.....	.....	10 0	—	M. H. per Dr. Headlam Greenho	.....
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Boothby, Mrs. C.....	.....	—	1 1 0	Mackenzie, Miss (collected from	.....
Blundell, C. E. Esq. (for Nanaimo) ..	.....	2 2 0	—	of "The Net") for Cariboo,	.....
Bonyon, Rev. E. B.....	.....	10 0 0	—	(general purpose	.....
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Courthorpe, G. C. Esq.....	.....	—	2 2 0	(School at Lyt	.....
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Cobb, A. B. Esq.....	.....	—	1 1 0	Reports, Sale of.....	.....
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Gibbons, Miss M. (sale of work).....	.....	1 5	—	Thomas, Mrs. coll. by (for C	.....
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Gibbs, W. Esq.....	.....	25 0 0	—	Watson, Miss Mary (for Ca	.....
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Don.	Ann.
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Hewson, Mr.....	13 0
Hewson, Miss.....	13 0
McLeod, Miss.....	1 1 0
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Expenses.....	1 6
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Moore, Rev. J. H. ....

WEST, FENNARD

Oratory..... 10 0



