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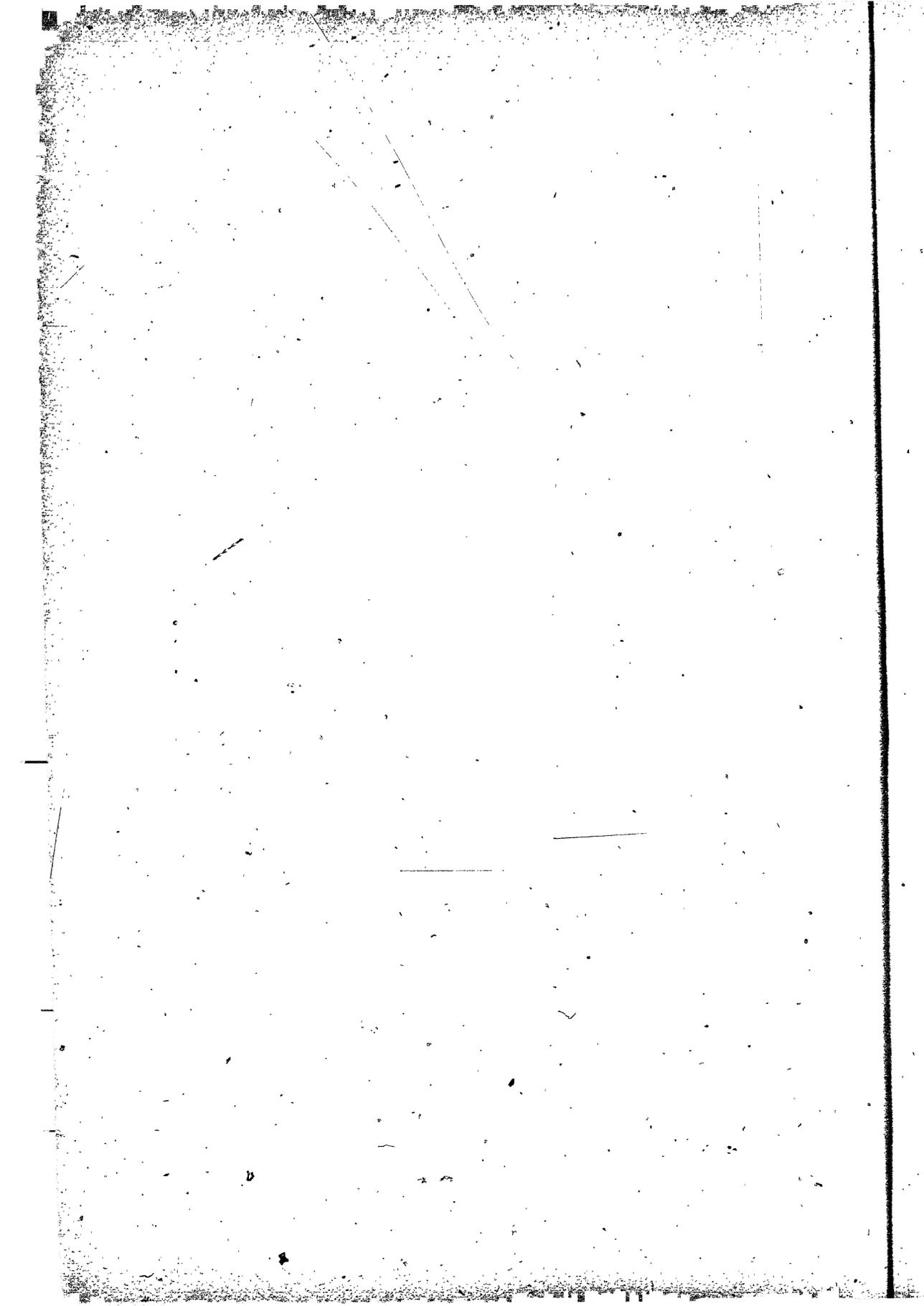
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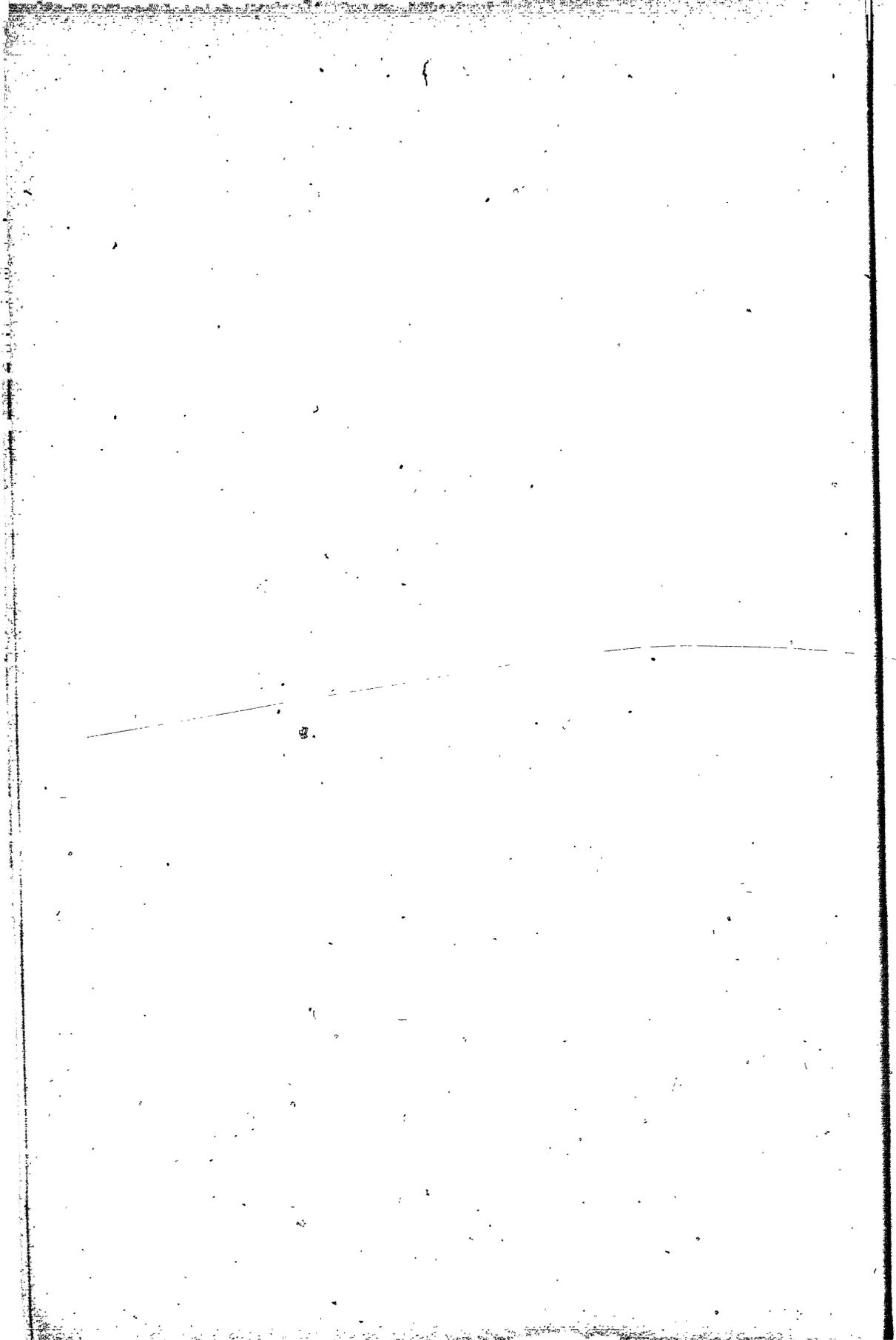
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*Letter from the Missionary Society of  
the Methodist Church to the Super-  
intendent-General of Indian Affairs.*

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SIR,—

TORONTO, May, 1889.

In accordance with an understanding reached at an interview on the 27th of March last, which the Premier and yourself were good enough to grant to a deputation representing the Missionary Society of the Methodist Church, we have the honor to submit a memorandum of the points referred to in the conversation which then took place, and certain statements and evidence in support thereof, so that the Government may have a clear understanding of the matters of which we complain.

It is necessary, in the first instance, to mention briefly how that state of affairs came about which rendered necessary an appeal to the Government. It has been known to us for a number of years past that somewhat strained relations existed between the agents of the Indian Department in British Columbia, and some of the missionaries of the Methodist Church, and we feel constrained to say that from some of the agents, at least, our missionaries have received but scant courtesy. We had noticed from time to time brief references in the reports of some of the agents containing reflections upon missions and missionaries that we thought were not justified by the facts, and which seemed to manifest an unfriendly spirit toward the agents of our Church. This became more marked when a Commission was appointed by the British Columbia Government to investigate certain matters connected with the Indians on the Pacific coast. At the sittings of that Commission, witnesses were permitted to go entirely out of the way to make charges of the most gross and libellous description against missionaries, and this without any remonstrance or reproof from the Commissioner. At a later date, a joint commission, representing the Dominion and the British Columbia Government, was appointed. A number of Indian villages on the coast and elsewhere were visited, and in due time a report was published. This report contained observations which were

evidently designed to reflect unfavorably upon certain missionaries of the Methodist Church, and their influence among the Indians. Furthermore, we have been informed that a private report from this Commission has been forwarded to the Department, in which much stronger language has been used and more damaging statements made touching some of the missionaries.

For several years our missionaries have patiently borne this undesirable state of affairs, and it was only when the damaging and, as we believe, undeserved statements of the agents and Commissioners were becoming somewhat notorious, it was felt that the issue could be no longer ignored. Accordingly, the subject was brought, in the first instance, before the Annual Conference of the Methodist Church in British Columbia, and from that body a memorial was forwarded to our General Missionary Board. After carefully considering the memorial and hearing statements in support of it, the Board decided that in justice alike to the missionaries and the Government, a careful investigation must be made, and the real facts of the case brought to light. The result of this investigation up to the present time is a mass of evidence, which, taken on its face, reveals a sad tale of unfair treatment of the Indians on the part of Government agents, and of undeserved reproaches cast upon missionaries of the Methodist Church.

It is matter of common notoriety that a dissatisfied and restless feeling has existed among many of the Indians of the Pacific Coast, and in various ways, and through various channels, certain missionaries of the Methodist Church have been accused of causing the trouble; and we have reason to believe, that reports of this description received by the Government have greatly influenced their policy, especially in relation to Indian missions of the Methodist Church. As regards any dissatisfaction that exists among the Indians, we can, after careful inquiry, emphatically deny that it has been caused by the teaching or influence of our missionaries. On the contrary, we affirm, and are prepared to support it by incontrovertible testimony, that some of the very missionaries who have been accused of causing trouble have, on many occasions, put themselves to great inconvenience, exposed themselves to serious danger, and even to death, in order to uphold the authority of the law, and to persuade the Indians to be submissive thereto. From the evidence that has come before us, we are convinced that the trouble among the Indians has been caused chiefly by two things—first, a policy on the part of the Government, which the Indians, rightly or wrongly, believed to be unjust and unfair; and secondly, the partial conduct and broken promises of agents of the Government.

It has been represented by agents of the Government that the Indians at certain villages, more especially at Fort Simpson and on the Naas River, have refused to receive a Government agent, and have refused to come under the provisions of the Indian Act. And it has been further represented that this antagonistic attitude on the part of the Indians is due to the teaching and influence of the Methodist missionaries at the villages referred to. In regard to this we affirm, that no such teaching has been given and no such influence exerted by missionaries of the Methodist Church; but that the antagonism has arisen from the fact that the Indians have seen, that, in some cases at least, where agents have been sent, the condition of the people is made worse instead of better; and in the Christian villages of Fort Simpson and Greenville, not to speak of others, there is an intense dread lest the coming of the agent would result in the breaking down of moral restraint and the restoration of old heathen practices which the people have entirely abandoned. So far as the people at Fort Simpson are concerned, they are intensely desirous to have municipal government established among them, so that they may fashion their institutions and enforce their laws after the manner of white men, instead of being under the arbitrary and, as they fear, unjust control of a virtually irresponsible Indian agent. It has not escaped the notice of the Christian Indians that in the Report of your Department for 1888 (Part I., p. 201), the Government agent institutes a comparison, very much to their disadvantage, between them and some pagan Indians who still continue the abominable potlach, herding in common, and other immoral heathen practices. These latter are spoken of as being more "respectful and obedient" than the Christian Indians—a circumstance that may be due to the fact that their village had been shelled by a Government gunboat not long before.

Our Indians at Fort Simpson, and the Naas also, feel that injustice is done them by other disparaging remarks in the same report. For instance, the Kincolith Indians are freely lauded at their expense. They consider this unfair, inasmuch as, while they have always respected the law and the rights of others, it is notorious that these same Kincolith Indians, not long before the date of the Report, had violently interfered with white men and their boats, and prevented them from going to their property in the neighborhood; that they had fired on an Indian and his family approaching in their boat, and, during the preceding summer, had also interfered with the Deputy Fishery Commissioner, in the prosecution of his official duties.

There is no doubt that the unfortunate position of

#### THE LAND QUESTION

is at the foundation of a great part of these difficulties. In various official reports, and in the Report of the Joint Dominion and Provincial Commission of 1887, it has been freely charged that it has been at the instigation of the Methodist missionaries that the Indians have put forward their claims to the land. A reference to a few dates and facts will show how unfounded this is.

Our missionaries first visited the north-west coast in 1874. We find that in 1850, 1851, and 1852, Governor Douglas made no less than fourteen different purchases of tracts of land from various tribes of Indians. In 1858, a memorial to the Colonial Secretary from the Aborigines' Protection Society set forth that "the Indians are keenly sensitive in regard to their own rights as the aborigines of the country, and are equally alive to the value of the gold discoveries," and again, that "the Indians possess an intelligent knowledge of their own rights, and appear to be determined to maintain them by all the means in their power." In a despatch to the Colonial Secretary, of March 25th, 1861, Governor Douglas says: "As the native Indian population of Vancouver Island have distinct ideas of property in land, and mutually recognize their several exclusive possessory rights in certain districts, they would not fail to regard the occupation of such portions of the colony by white settlers, unless with the full consent of the proprietary tribes, as national wrongs; and the sense of injury might produce a feeling of irritation against the settlers, and perhaps disaffection to the Government, that would endanger the peace of the country." This despatch transmitted a petition from the House of Assembly asking for aid from the Home Government "in extinguishing the Indian title to the public lands in the colony."

The Privy Council of Canada, on November 4th, 1874, adopted a memorandum of the Minister of the Interior, in which he says: "To the Indian the land question far transcends in importance all others, and its satisfactory adjustment in British Columbia will be the first step toward allaying the widespread and growing discontent now existing among the native tribes of that Province."

During his visit to British Columbia, in 1876, Lord Dufferin very pointedly called attention to the unsatisfactory way in which the Indians were being treated, and warned the white people of the almost inevitable consequences of such a policy.

The first Methodist missionary who visited the north-west

coast was the Rev. W. Pollard, in February, 1874. On his return, he stated that "the Indians were much troubled over reports about their lands." (See statement of Rev. T. Crosby, Appendix, p. 2, and statement of Rev. A. E. Green, Appendix, p. 14.) Mr. Crosby went there in June, 1874, and "found the feeling and apprehension on the subject very strong."

Mr. Green says (p. 14): "I came to Naas River first in the spring of 1877, and was advised to look out and pre-empt a piece of land to erect mission buildings on, and to use for a boys' industrial school. But I found the idea of ownership so strong among the Indians that I had to give that project up. I soon found that this feeling was general." He goes on to mention other facts, showing how fully the Indians were imbued with their rights to the land.

These references are more than sufficient to show that our missionaries were not the instigators of the claims of the Indians regarding the land. The fact is, that the Government agents first led the Indians to believe that their claims were acknowledged, and would be respected, hence the great dissatisfaction when a contrary policy was carried out. At Port Simpson especially, the Indians were encouraged in such hopes by the agent; and later, when Land Commissioner O'Reilly visited that place, they presented their remonstrances and protests in view of the previous promises to them. But notwithstanding this, surveys were ordered, and these were carried out without any explanations, such as might have relieved the minds of the Indians and quieted their apprehensions. So far as we can learn, there appears to have been no attempt to conciliate them. The excitement, however, became so great that a Commission was appointed to go up the coast and inquire into these matters. This Commission did not reach Port Simpson until the autumn, but in the preceding spring surveyors were sent out and surveyed the lands around Port Simpson harbor, and these immediately afterwards were secured by various white men—a transaction which is known in the country to-day as the "Port Simpson land grab."

Another cause of dissatisfaction with these Indians has been the course pursued with regard to the reserve for the Tsimpshans. The Port Simpson Indians had urged that if their requests touching their title to the lands could not be recognized, that at least the whole of the ~~Port Simpson~~ peninsula should be laid off as a reserve for the Tsimpshans people, and be divided between those residing at Port Simpson and at Metlakahtla in proportion to their respective numbers, which at that time were not very unequal. As the land of the peninsula is practically valueless, the request does not appear to have been an unreason-

able one. Nevertheless, it was refused. A much smaller reserve was laid off, and this was subsequently (after the exodus to Alaska of most of the Metlakah'tla Indians) divided in an arbitrary manner by the Land Commissioner, giving nearly as much land to less than 100 Indians who remained at Metlakah'tla as he allowed to more than 800 residing at Port Simpson. And this is only one instance among a great many which seem to show that the fixed policy of the agents of the Government was to discriminate against those Indians who belonged to Methodist missions, and in favor of those connected with the Church of England.

Referring again to the work of the Joint Commission, we have to say that it appears to us that the investigation was conducted in an exceedingly partial manner. The printed instructions issued to the Commission required them to proceed directly to the Naas River, and, in their interviews with the Indians, to make use of the local interpreters, and even to allow missionaries to interpret for them, but not to act the part of advocates. In the face of these instructions, the Commission stopped first at Metlakah'tla, where they employed the paid interpreter of the Anglican Bishop, who was taken to the other villages against the wish, and even protest, of the Indians. At Port Simpson it had been the custom of the Indians, from the time they adopted civilized habits, to hold all public meetings in the school-house—a commodious building, capable of accommodating a large number. But when the Commission reached that village, repeated attempts were made by them to secure another building. This had an unfavorable effect upon the people, who seemed to regard it as an unnecessary slight put upon themselves, and it was only when they refused to meet the Commissioners anywhere else than in the school-house, that the latter yielded the point. In the printed report of the Commission, the language used is guarded, but a part of it is sufficiently explicit to show that the Commission desired to convey an unfavorable impression of certain missionaries of the Methodist Church. As before stated, we have reason to believe that this unfavorable impression is much more strongly conveyed in the private report. Furthermore, we are informed on good authority, that when this report was prepared, one of the Commissioners at first refused to sign it, declaring that the Methodist missionaries were the only men who were accomplishing any good among the Indians, and it was only under pressure that he finally attached his signature.

It has already been intimated in this memorandum that we have had reason to regard the conduct of certain agents of the Government as by no means impartial in their treatment

of our missionaries. Repeatedly the Indian Commissioner for British Columbia has refused to grant any interview to Methodist Indians when the missionaries were present. In regard to schools, they have not extended to us the consideration and fair treatment which has been extended to others, and requests for medicines have been either refused or delayed for months. In the laying out of Indian Reserves the same thing is apparent. In this connection we instance the mission at Wassett, on Queen Charlotte's Island, where the Land Commissioner, in surveying the reserve, excluded a tract of about twelve acres so as to enable the authorities of the Anglican mission to obtain a patent for the same; whilst at Port Simpson and on the Naas, which are Methodist missions, he refused entirely to exclude the ground on which our mission premises are erected from the boundaries of the reserve.

Another instance of official partiality of which our Indians at Greenville or Lach-al-tsap, on the Naas, complain, is that of the Commissioner respecting the Stony Point Reserve adjoining their village.

He set apart one chain on the bank of the river as commonage, and gave the rest of the reserve to the Greenville Indians who resided there. He says in the Department Report for 1883, at page 87: "On this reserve, some ten or twelve families belonging to Lack-al-tsap village reside," etc. . . "I arranged that the resident Indians should have the exclusive privilege of cultivating the land, while the rights of those who have been in the habit of fishing should not be interfered with." Some time after this the Kincolith Indians, who live about twenty miles off, came with a map, on which was marked, "Kincolith Reserve," and took possession of it. The officials at Victoria at first denied that they had issued the map, but subsequently admitted the fact; and then Mr. O'Reilly denied having given it to the Lach-al-tsap Indians, notwithstanding his own report above quoted and the testimony herewith furnished, and the Kincolith Indians built upon and still occupy the ground behind the commonage, although this was given as above to the Greenville Indians, whose village it adjoins, and who resided upon it.

Another matter of which we strongly complain, is the course pursued by the Government touching Industrial Institutes for the Indians in British Columbia. When we heard that such Institutes were to be established, we naturally expected that in the management of these schools the work done by the Methodist Missionary Society would be recognized. When we found this was not likely to be the case, representations were made by us to the Indian Department, when we were assured that it was the intention of the Government that the Institutes

established in British Columbia should be Government Institutes and strictly non-sectarian. After these assurances, what was our surprise to find that of three Institutes two have been placed, or are to be placed, in charge of the Roman Catholic Church, while the third is planted at the Anglican mission of Metlakhatla, where there are not one hundred Indians all told; and Port Simpson, the Methodist mission twenty miles away, with more than eight hundred Indians, is completely ignored. Had the Government adhered to its proposed intention to make these Institutes distinctly non-sectarian, we would not have complained; but the course pursued we can only regard as unfriendly towards the Methodist Church, and as in keeping with the general course pursued by the agents of the Government in British Columbia, that is to discriminate against Methodist missions and in favor of those of other communions, although fully five-sixths of the Indians under religious instruction on the north-west coast are under the charge of our missionaries.

To sum up, we respectfully and earnestly urge upon the Government, first, such a modification of the policy toward the Indians on the Pacific coast as will remove all just ground of complaint, and quiet the excited feeling that now unfortunately exists. Secondly, a consideration of those matters of which we complain, namely: unfair treatment, misleading and incorrect reports of agents, partiality on the part of agents with respect both to missions and schools, the ignoring of our reasonable claims touching the proposed Institutes, and that policy toward the Indians residing on Methodist missions which we can only describe as a policy of exasperation. For these things we respectfully ask redress.

Finally, we request that there may be a full investigation by an independent and impartial commission of the matters herein referred to, and that fair opportunity be given to the authorities of the Missionary Board to be represented before the commission and to produce such evidence as they deem important in the case.

Appended hereto you will find copies of a large number of affidavits, declarations, etc., which have been made by parties having an intimate knowledge of the facts upon which the foregoing statements are based.

On behalf of the Missionary Society of the Methodist Church.

A. CARMAN, D.D., }  
J. A. WILLIAMS, D.D., } *Gen'l Supts.*

A. SUTHERLAND, D.D.,  
*Missionary Secretary.*

APPENDIX.

## APPENDIX.

*Copy.]*

### STATEMENT OF REV. T. CROSBY.

My knowledge of the Indian land question, in British Columbia, dates back to 1864. In many instances, as on the Nanaimo and Chemainus Rivers, on Vancouver Island, and also on the Lower Fraser River, settlers were allowed to encroach upon the Indians' gardens and cultivated patches until there was not ten acres to each family, and in some cases not two. For years a strong feeling existed among the Indians in regard to this.

The first visit of a Methodist minister to Port Simpson was by the Rev. W. Pollard, Chairman of the British Columbia District, in February, 1874, at the request of the Indians. On his return, he reported that the Indians were much troubled over reports about their rights in the land. I went there in June, 1874, and found the feeling and apprehensions on the subject very strong. The matter frequently came up in their councils. I wrote a number of times, on their behalf, to Dr. Powell, who replied that they need not fear.

When Dr. Powell came up the coast, in 1877, he visited the Indians of Port Simpson, and told them, in a meeting of four or five hundred people, that the land belonged to them, and whenever their hearts were troubled about what bad white men might say to them they were to send to him. At the same time he told them that, in his opinion, the Hudson's Bay Company could claim no land outside their enclosure, and they need

not be troubled, for he was sent by the Queen to see after their welfare. He also spoke kindly of their village Council, and pointed out to them that their Council could remove any obstructions to the sanitary condition of their village. A reserve had been put by the Government on all the lands on that part of the coast until the Indian land question should be settled.

Mr. O'Reilly, Land Commissioner, came up in 1881, without giving notice of his coming. He called together the few people who were at home. They complained that they had not had any notice, and hence so few of their people were at home, but went on to explain what lands they wished to keep for their people. He pooh-poohed and said he could not listen to such long speeches, he must get on with his work. He met some of the Indians the next day at the Hudson Bay Company's Fort, when they handed him a written protest, dated October 5th, 1881, against his going on with the Reserves as he proposed, and asking for at least the whole of the Tsimpsean Peninsula for the Indians resident on it, in all about 2,000 people, and their fishing stations on the Naas and Skeena. A copy of this letter, with another written by myself, was forwarded to the Indian Department at Ottawa, in 1882. The whole Peninsula is mountain and rock and swamp. When Mr. McKay came up as Indian agent, he called the people together, December 3rd, 1883. They were pleased with the kind way he listened to them. Mr. Hopkins took down the speeches, a copy of which I kept. Mr. McKay told the Indians that their claim was a reasonable one, and he would go and lay the whole matter before the Government. He went away professedly to do this. The Indians expected him back, but he never came. They afterwards sent a letter asking him the reason of this. The Indians were much displeased, and said the Government would not let Mr. McKay come back because he wished to do right to them.

Some time after this Judge Elliott came up to Simpson. He spoke against the village councils, and told our people at Simpson and Essington that they had no right to have such councils, that they were illegal. These councils were the only municipal government they had ever had.

I went with Mr. Hopkins and Mr. Green to Judge Elliott, to lay a complaint before him of the violation of the Potlatch law, and also of the Indians making and selling whiskey on Queen Charlotte's Island. He replied that he could do nothing under the Potlatch law, as a circular issued by Dr. Powell gave the Indians permission to return the property they had received at previous potlatches, which really meant keeping up the system of potlatches. He took down Mr. Hopkins' statement in the liquor case, but nothing more was done in the matter. He had

also refused to listen to well-founded complaints by our Port Simpson Indians against Kincolith Indians of having stolen their property, although they offered to swear to their charges. By these means he greatly lessened the respect of the Indians for the law.

About this time the Land Reserve was lifted by the Local Government, a surveyor having been despatched from Victoria previously, to be on the spot at the date that the Reserve was lifted in Victoria. This surveyor went to work at once and staked off in lots and surveyed the whole land, encircling the harbor of Fort Simpson. This was done in the interest of private parties, and is known as the Fort Simpson land grab.

This annoyed the Indians very much. They wanted to know who got the money, as they understood this land was sold.

May 20th, 1886, Captain Jemmet and party reached Naas, having been sent by Commissioner O'Reilly to survey the fishing stations on the Naas River. The Indians of Port Simpson sent him a letter protesting against his going on with the survey. Nov. 6th, 1886, the party came to Port Simpson. The Indians again sent him a letter of protest against the survey. He told them they were right in doing so, and he would send their letters to the proper quarter. When Mr. Tuck came up the following spring, they also objected to his going on with the survey. He took down their speeches and promised to send them on to the proper authorities; but the Indians heard no more about it, and the survey was proceeded with notwithstanding their protest.

In January, 1887, I was urged, at a large meeting of the Indians, to go to Victoria with a deputation to wait on the Provincial Government and Dr. Powell and Mr. O'Reilly. We made this journey of 600 miles in mid-winter. On reaching Victoria, an arrangement was made for an interview on 2nd February. Just before the time fixed for the meeting, we were told it could not take place for another day; and, further, we were told that neither Mr. Green nor myself would be permitted to be present. Hon. J. Robson, Provincial Secretary, informed me that Dr. Powell and Mr. O'Reilly refused to meet the Indians and the members of the Provincial Government if either Mr. Green or myself was present.

A Kincolith Indian was employed as interpreter, though I had gone down at the urgent request of the people for this purpose, and the Indians repeatedly objected to going on with the interview, as they were not satisfied with the interpreter. The interpreter also expressed himself as doubtful of the correctness of his interpretation.

At the time of the murder of C. Youmans, at the Forks of the

Skeena, alarming reports reached the Government in Victoria. Mr. Green and I were both in Victoria, and were asked our opinion as to the sending up of an armed force and a war-ship. We advised that an officer of the law and a constable be sent. Accordingly, Mr. Elliott and Mr. Roycroft were sent up; but, failing to get Indians to take them up the river, we secured them a number of guides and packers at the Methodist Missions at Simpson and Naas.

For some years we have had school at Kit-lach-damux, on the Upper Naas. When Mr. Green informed me that Mr. Croasdaile had been instructed by Dr. Powell to call together the people of this place at his fishery, which was about forty miles from their home, to give their vote as to whether they would have the Methodist or English Church to supply them with a school, I wrote a letter to Mr. Croasdaile, protesting against the injustice of this. In 1877 Dr. Powell visited Skidegate and Gold Harbor, on Queen Charlotte's Islands, and promised the Indians that they should have a school and teacher. Deputations from these places frequently came to us asking for a school; but we as often put them off, saying we understood the Church Missionary Society would take charge of these islands, as a correspondence was going on at that time between the Bishop and ourselves, with a view to a division of the field.

In the fall of 1881 I called on Dr. Powell, and told him that these people were begging us to give them a teacher, and asked if he knew whether or not anything was going to be done for them by the Bishop. He said he did not know of anything, but by all means they should have a teacher. In July, 1882, I called again, in company with the Rev. Mr. Wood and Mr. Jennings. I had just returned from Ontario. I asked Dr. Powell if anything had been done by the Bishop towards sending a teacher to Skidegate. He replied that he was not aware that anything had been done. I said, in case the Bishop sent no one, would he think it well for us to send a teacher. He replied that there could be no objection to that; it would be a good thing, if the Methodists had one, to send him. Mr. George Robinson was appointed to the place. In the following fall I called on Dr. Powell again, when he seemed much put out, and said we ought not to have sent a teacher to Skidegate, that we should have left that for the Bishop. I reminded him of what he had said in July, in the presence of Mr. Jennings and Mr. Wood, and he denied the whole thing.

Years ago we had an annual industrial show at Port Simpson, and I applied to Dr. Powell for assistance in prizes, but he refused to help us, though he did assist other places in this way. For many years we have had a girls' boarding school and

orphanage, as well as a day school at Port Simpson, and Dr. Powell visited it and knew what we were doing, yet though special grants of \$500 each were made to St. Mary's Roman Catholic, and to Metlakahla English Church Mission, no special grant was ever made for the Methodists at Port Simpson, although doing at least equal work. Within the last year one of the three Industrial schools to be established in British Columbia has been located at Bishop Ridley's Mission, at Metlakahla, where there are not more than one hundred Indians, while at Port Simpson Methodist Mission there is a village of eight hundred people, and a much better site and location.

At the conference between the Indians and the Government, February 8th, 1887, a Commission was promised to go up the coast in the spring, to inquire into their grievances. The Indians were much surprised and annoyed when, instead of the Commission, a surveying party was sent up early in the summer to lay out the reserve. The Commission did not arrive till the following October. Previous to the arrival of the Commission, I received an official letter from Rev. E. Robson, President of the Methodist Conference, stating that Hon. J. Robson, Provincial Secretary, had told him that the Commission had been instructed to proceed to Naas and Port Simpson, and that local interpreters could be employed, or the missionaries might act as interpreters if the Indians wished it. Instead of following these instructions, the Commission went out of their way to call at Metlakahla, to get the Bishop's paid interpreter. When they came to Port Simpson, the Indians protested strongly against speaking through the Bishop's interpreter. The Indians had arranged to meet the Commission in the Methodist school-house, the usual place for public meetings; but notwithstanding the school-house had been offered to them, the Commission tried to make arrangements to hold their meeting in Hudson's Bay Company's Guest House, and, failing that, in a private house which would not have accommodated half the people. Finally, the Indians told them that if they did not come to the school-house they would not meet them.

The Indians had been much pleased at the arrival of the Commission, fired a salute, and were prepared to receive them in the most loyal manner, hoping that this would result in the settlement of their difficulties; but the course the Commission took greatly shook their confidence.

One of the leading chiefs, Alfred Doudoward, with whom the Provincial Secretary and the Attorney-General had previously corresponded with regard to the Commission, had been chosen by the Indians to be their chief speaker. He was in the midst of his speech, at six o'clock, when the meeting was adjourned to the next day. The next morning, at the opening

of the session, he was told that he would not be allowed to speak on behalf of the Indians, because he was a half-breed. This gave the people no time to choose another in his place, and the whole course of the Commission gave the Indians the impression that they did not wish to give them a fair hearing.

Mr. Cornwall, the Dominion Commissioner, made remarks at the close of the Commission which greatly displeased the Indians, but they were refused permission to reply, and a letter the Indians sent to the Commissioners, expressing their views, was not published in the Report. Mr. Planta, the Provincial Commissioner, told me that he wished this letter inserted, but Mr. Cornwall would not agree to it. Mr. Planta further told me that he made objections to signing the Report, because it made undue reflection upon the Methodist missionaries, who, he believed, were the best missionaries on the coast, and were doing the most good. I infer that it was the pressure brought to bear upon him that induced Mr. Planta to sign the Report.

The charge of disloyalty made against the Methodist Indians and missionaries is positively without foundation, and had they been treated fairly and kindly the whole of this trouble might have been avoided.

The Commissioners promised the Indians an official reply after their Report should be made to the Government, but no reply ever came. Instead of this, an Indian agent was sent up to force himself on the Indians, though the Indians had expressly stated they did not wish an agent till their land question was settled. More than that, the Indians maintained, that at Fort Rupert and other places where agents were stationed, drunkenness and "potlatching" and debauchery were carried on, and the Indians at these places were much worse off than they themselves without an agent.

Last year I received a letter from Dr. Powell saying that all communications with the Department were to be sent through Mr. Todd, the Indian Agent at Metlakahla. I sent through Mr. Todd, in May last, a request for a supply of medicines, as it has been the custom of the Department to supply medicines for the use of the Indians. Month after month passed, but no medicines came; and I was obliged to furnish them myself, as I was constantly visiting Indians in need of them. Last December I received a note, saying the medicines were in Victoria for me.

The Methodist Tshimpsean Indians feel very keenly the aspersions on their characters and the unjust comparisons made by the Joint Commission and in Departmental Reports between them and the Kincolith Indians. The latter are frequently referred to as "loyal" and more "civilized," and various contrasts unfavorable to the Methodist Indians drawn. The facts are

that the latter have been uniformly loyal and law-abiding; while the Kincoliths, who are now under the Indian Advancement, and who have been so much lauded by the officials, have been in the habit of taking the law into their own hands. No longer ago than last summer, they took the Deputy Fishery Inspector, Mr. McNab, before their village council, and demanded that he hand over to them half the money he had collected from the fisheries.

Last spring the same band fired upon an Indian, Arthur Ojab, and his family, in his canoe, when about to land at their village. Not long before, Messrs. McArthur and Roundy, when on their way to their timber limits, leased from the Provincial Government, were stopped by threats from these same Kincolith Indians, who took their boat from them, and by violence prevented them from going to their limits.

The fact that the Agent, Mr. Todd, has spent nearly the whole of the year at Metlakhatla and Kincolith, where there are only about 300 Indians, has tended to prejudice the other Indians against the Department. He never even made an official visit to Port Simpson, unless the occasion on which he accompanied Mr. O'Reilly there could be considered one. He has never visited Skidegate, Gold Harbor, Clue, or Kit-a-maat, where we have missions and beautiful Christian villages, or Bella Coola, where there is a less advanced mission; Bella Bella, another flourishing mission village, he merely visited in passing, and did not meet the people officially.

It has always appeared to the Indians and the people of the coast that Bishop Ridley had the ear of the Government, and at his call a war-ship would come at any time. At three different times war-ships were sent up to Metlakhatla, at great expense to the Government, and creating a very unhappy feeling among the Indians. Rev. F. Dunn and his wife, who had been in charge at Metlakhatla, stated to me that if Bishop Ridley had not been there, all would have been quiet; that his few adherents were only kept by presents. In the month of May last, I, with the Rev. A. E. Green, called on Dr. Preager, at Nanaimo. Dr. Preager had been stationed at Metlakhatla, and was Secretary of the North Pacific Mission.

He told us that while he was at Metlakhatla a trouble arose over one of the Indians, a follower of Bishop Ridley, commencing to build a house on a piece of land, to which Mr. Duncan's Indians objected. Finally, the Bishop laid some charges against certain Indians, who were tried by Dr. Powell and another magistrate, who went up on a man-of-war. The charges were dismissed, but Dr. Powell proposed that both Mr. Duncan's Indians and Bishop Ridley's should agree to let the disputed land remain unoccupied, neither party to take it,

and so avoid further trouble. Indians of both parties, with Mr. Duncan and Bishop Ridley, agreed to this. Shortly afterwards Bishop Ridley sailed for England, leaving Dr. Preager and Rev. Mr. Duncan in charge at Metlakahtla, and all went quietly. Although there were two churches, there was no clashing. This went on for several months, till they received a letter from Bishop Ridley, saying things were growing too quiet at Metlakahtla, and that they should tell Moses Venn (the man who had been stopped before) to go on and build his house on the disputed land, and so excite Mr. Duncan's Indians, and then the Government would move to put Mr. Duncan and his people down. Dr. Preager wrote the Bishop to the effect that he would do no such thing.

In regard to the reported outbreak on the Upper Skeena, last summer, after Kit-wan-cool Jim had shot the conjuror, I would say that reports were much exaggerated by interested parties. If Mr. Graham, an old and tried magistrate from that part of the country, had been allowed to remain there the whole trouble might have been averted; and if the special constables sent up had acted with ordinary prudence, no special difficulty need have been encountered. As to the war-ship being sent up, there was no need of that whatever. When Mr. Roycroft inquired into the matter he strongly censured the course of the constables. So that the fact in the whole trouble was caused, not by the "misleading" Methodist missionaries, as some of the press of this country had it, but by the blundering of Government officials.

I solemnly declare the foregoing statement to be true, to the best of my knowledge and belief.

T. CROSBY.

MARCH 22nd, 1889.

*Copy.]*

DECLARATION OF REV. J. A. WOOD.

I solemnly declare that I was in Victoria on July 17th, 1882, and in company with Rev. T. Crosby, and Mr. D. Jennings, went to Dr. Powell's office.

Mr. Crosby asked Dr. Powell if there would be anything in the way of the Methodist Church sending a teacher to Skidegate, Queen Charlotte's Island. Dr. Powell replied in this way: There cannot now be any objection, as the other Church has not sent one; and he said he thought it would be a good thing for the Methodist Church to send a teacher there.

J. A. WOOD.

Signed in the presence of,

F. W. FOSTER, J.P.,

DECEMBER 5th, 1888.

Clinton, B.C.

Copy.]

## AFFIDAVIT OF REV. D. JENNINGS.

Sometime between the 13th and the 16th of July, in the year 1882, I remember going in company with the Rev. Thomas Crosby and James A. Wood to the office of the Indian Department of the Province of British Columbia, which was then on Wharf Street, Victoria. We had an interview with I. W. Powell, Esq., M.D., Superintendent of Indian affairs. The conversation was carried on mainly between Mr. Crosby and Dr. Powell. Among the topics discussed were the line separating the land of the Hudson's Bay Company from the Indian reservation, and the condition of the Skidegate Indians in regard to schools, etc. About Skidegate, the conversation took the following turn:

Mr Crosby asked, "Has the Bishop sent a teacher to Skidegate?"

Dr. Powell answered, "I am not aware that he has."

Mr. Crosby asked, "In case the Bishop has not sent, and is not likely to send, a teacher to Skidegate, had we not better send one?"

Dr. Powell answered, "By all means, Mr. Crosby."

I am not prepared to say the above are the exact words used by these gentlemen on that occasion, but I do affirm the above to be a correct report of the substance of what passed between them on the question of sending a teacher to Skidegate.

D. JENNINGS.

Sworn to before me this third day of December, A.D., 1888, at Port Simpson, in the Province of British Columbia.

S. Y. WOOTTON,

*A Stipendiary Magistrate and Justice of the Peace in and for the Province of British Columbia.*

Copy.]

## LETTER OF REV. THOMAS CROSBY TO THE SUPERINTENDENT GENERAL OF INDIAN AFFAIRS.

To the RIGHT HONORABLE SIR JOHN A. MACDONALD, *Superintendent General of Indian Affairs, Canada.*

SIR,—

I beg to be allowed the liberty of addressing you on the subject of Indian affairs in the Province of British Columbia, a subject (as I think) of the utmost importance, both to the Indians themselves and to the government who hold them as wards. In the first place, I should like to call your attention to the question of Indian lands in that Province. At the time

of Confederation it was stipulated that the Indians should be treated as liberally as they had been treated under the Colonial Government; but an examination revealed the fact that that had been far from what was right and just. At Cowichan, Saanich, Nanaimo, and many other places where the Indians had cleared land for potato-patches, white men have been allowed to come in and pre-empt these patches, and secure government titles for them, and the Indians have been driven off—driven from the very lands they had themselves cleared and cultivated. They have been compelled to suffer this injustice both in Vancouver Island and on the Lower Fraser, and, I believe, also in the Thompson River country, until tribe after tribe has been crowded out, and their rights encroached upon until, in many instances, scarce an acre of good land is left for the Indians. Soon after Confederation the present Superintendent of Indian Affairs in British Columbia, Dr. Powell, began to look into this matter, but for some reason unknown to the writer, failed to secure redress for those grievances on account of which the Indians most justly complain.

It will be remembered that Lord Dufferin, in his address at Victoria, on the occasion of his visit to British Columbia, stated that Her Majesty's Government never took lands from the aboriginal tribes of any country without making a proper treaty with them, and no treaty having been made with the natives of British Columbia, the country still by right belongs to them. Not only has no treaty been made with them, but where reserves have been laid out, the small amount of land allowed them is a gross injustice, both to the Indians and to the Dominion Government, under whose care they are placed. The Indians throughout the country are aware of the wrong which is being done them, and the sooner, therefore, the matter is righted the better. Much dissatisfaction has arisen from the way in which the present Land Commissioner has laid out what he calls their reserves. In many cases the Indians have not been consulted at all. Apparently they are the very last parties whose interests are to be considered. When (as in some cases) the Indians have asked for a council to talk the matter over, he has told them that he had no time to hear them, and went on laying out his so-called reserves.

Now, whatever may be said of the difficulty at this date of finding suitable lands for the Indians in the more settled parts of the country, it cannot be difficult to do so in the northern part of the Province; where there are no claims to be considered but those of the Indians; and there can be no reason why the Indians of those regions should not be allowed a large tract of country for their hunting-grounds, and such portions of sea coast and rivers as may be necessary for fishing purposes. The

country is rough and mountainous, and better adapted for hunting than for anything else.

The people of Port Simpson have requested that a certain section on the coast be granted them. To this the Commission has objected. Since then they have asked that the whole peninsula be granted to themselves and other Indians who reside upon it (in all about two thousand people). This is a most reasonable request; but this, also, they have failed to secure.

The fishing stations of the various tribes are also of the utmost importance to them, and should be properly set apart for their benefit. What has been said is equally applicable to the coast tribes and to those of the interior. I beg, also, to call your attention to the management of the Indian agencies, and the distribution of the very liberal grant made by the Dominion Government for the benefit of the Indians. Out of \$40,000 given for the instruction and civilization of these tribes, only a very small portion is so applied. Absolutely nothing has been done by the agencies to break up the cruel, heathen practices and wild, demoniac orgies of the people. In fact the agencies seem rather to encourage than restrain them in these things. Have the agencies done anything to stimulate industrious habits? I know of at least one sober, industrious tribe, who have for five years held an annual industrial show, and who have repeatedly applied in vain to the local Indian Department for some little help or encouragement in the way of prizes for successful exhibitors. [The reference here is to the Indians of Port Simpson.]

As regards the degrading heathen practices, the Government has the power through the agencies to stop them entirely, if it will. Yet I ask, what is being done in this direction? In some instances a majority of the tribe are in favor of abandoning them, but are powerless in their efforts to entirely eradicate them, because the agencies do not encourage them in their efforts, while the agents must be aware that the weeks and months spent in wild, heathen dancing, and the reckless destruction of property, and the degrading cruel rites attending these practices, constantly preclude the possibility of improvement.

I beg to inquire if it is the intention of the Government (as it is rumored) to prevent the attendance at the Indian schools of the unfortunate half-breed children, who, deserted by their fathers, are living in the camps entirely dependent on their poor Indian mothers and relatives. In many cases these are the most destitute and degraded found among these people, and to leave them without care and instruction is to raise up a class of desperadoes (like the McLean boys of Thompson's River), of the most dangerous and troublesome type.

Adverting to the question of Indian fisheries, I beg to remind you that it is of the utmost importance to the natives that the fishing laws be enforced more rigidly than they now are, for the better preservation of the means of subsistence for the numerous tribes along the coast.

Hoping that this whole matter may early receive your careful consideration. I have the honor to be, sir,

Your obedient servant,

THOS. CROSBY.

*Methodist Missionary, Port Simpson, B.C.*

—PORT SIMPSON, 1882.

Copy.]

LETTER OF PROTEST OF INDIAN CHIEFS AND  
OTHERS AT PORT SIMPSON.

To P. O'REILLY, Esq., *Indian Reserve Commissioner.*

HON. SIR,—

We the Indian population of Port Simpson regret to hear that in your interview with Moses McDonald, one of our chiefs, and others of our people to-day, you expressed the opinion that our reserve should extend only south of our village site, and include no land to the north of us. Now we cannot feel that this is just, and we wish, by this letter, to strongly protest against any such reserve being assigned us. The land to the south of us for miles is worthless, and would not furnish us with firewood.

The whole country, from the Naas River to the Skeena River, has been in the possession of our nation from time immemorial. No treaty has ever been made with us, and we earnestly hope that the Government will not deprive us of our ancient rights, and wrest from us the lands which God gave to our fathers, thus leaving us in poverty. We do not wish to put any obstruction in the way of the Government dealing with the land, but, after duly considering the matter, we have decided to ask for a reserve extending from Mal-co, seven miles to the south of our village, and to Con-e-mis, ten miles to the north, and ten miles more or less back from the salt water, together with the islands lying immediately along the coast in the vicinity of our village.

If this reserve cannot be made us, we have but one other proposition to make, that is, that the whole Tsimpshian peninsula be reserved to us and our children in conjunction with the people of the neighboring village of Metlakatlah, excepting only such claims as have already been established by law. The whole of the said peninsula to be divided into two portions for

the people of Metlahkatlah and ourselves respectively, according to the population of each place.

Independent of our land reserves, we desire that our fishing stations on the Naas and Skeena rivers be secured to us as a matter of the greatest importance.

Hoping that our claims may be kindly considered by the Government we shall ever pray. Signed on behalf of the people residing at Port Simpson,

Their Marks	His Mark
(Chief) PAUL × SCOW-GATE.	ADAM × CLARK.
JAMES × HAYWARD.	RICHARD WILSON.
(Chief) ALBERT × E. NELSON.	JOSEPH MORRISON.
(Chief) MOSES × McDONALD.	THOMAS WRIGHT.

P.S.—The land spoken of in our first request would include most of our potato-patches and some of our fishing grounds. Four years ago, in anticipation of a visit from the Land Commissioner, we agreed to request this as our reserve. You say the land is worthless, so it is for a great many purposes; but it is our fathers' inheritance, and unless the Government gives us something better, we wish to hold to our claim.

PORT SIMPSON, B.C.,  
Oct. 5th, 1881.

*Copy.]*

STATEMENT OF REV. A. E. GREEN,  
METHODIST MISSIONARY AT NAAS RIVER.

I first heard of the land question from the lips of the Rev. William Pollard, in the year 1874, when he returned from visiting the Indians at Port Simpson. In the district meeting, he declared that he found the Indians greatly excited, and much dissatisfied, as white men were going in and taking up land, and the Indians claimed the land, and looked upon men who took up land as trespassers.

I came to Naas River first in the spring of 1877, and was advised to look out and pre-empt a piece of land to erect mission buildings on, and to use for a boys' industrial school. But I found the idea of ownership so strong among the Indians, that I had to give that project up. I soon found that this feeling was general. Every mountain, every valley, every stream was named, and every piece belonged to some particular family. This claim was recognized by all the white men, viz., Harvey Snow, James Grey, J. J. Robinson, who rented small sites from the Indians for fishing purposes, and paid the Indians regular rent for the same. When the two last named men applied and received Crown grants from the Provincial Government, and

the Indians were made to give up their gardens and to remove their houses off the land that had been granted to these white men, so strong was the feeling against these white men taking this land, that Grey only got his surveyed by promising a saw-mill should be built on it. The ten acres at Fishery Bay was not, and never has been, surveyed. I wish to point out these facts, because Dr. Powell, Indian Superintendent, has tried to make it appear that it is only during the last few years that the Indians have made a claim to the land. Both he, the Reserve Commissioner O'Reilly, and the members of the Provincial Government claim it is only since the trouble took place at Metlakahltla, between Mr. Duncan and Bishop Ridley, in the year 1881, that the Indians claimed to be the owners of the land. I can state most positively that this is not correct, as in 1877 they would not allow any one to use any land, without leave from them, and payment.

In 1880, Mr. H. E. Croasdaile had a foreman named Mr. Nice, and he erected a large trap to catch salmon in the Naas River. The day that it was towed and placed in position the Indians became very excited, and stopped the work. Mr. Nice wrote, asking me to go down, as he was afraid the Indians would shoot him. I went; and the Indians, to the number of about 700, met together. I heard them, and urged them to leave the matter with Dr. Powell. I went at once—fifty miles—to Port Simpson, and wrote Dr. Powell in regard to the matter. He acknowledged my letters, and said he would inquire into the matter. I do not know if he did so or not; but I know the Indians did not hear from him again, and the trap was allowed to remain in the place the Indians complained of, till carried off by the ice. I state this part for the purpose of showing that it is not true that I have ever tried to set the Indians against the white men, but that I have gone to great trouble and expense to appease the Indians, and to prevail upon them to permit work to go on; and, also, to show the little interest Dr. Powell took to place these matters right.

In May of 1878, Mr. James Grey came to the mission-house with a letter, which he handed me to read; it was from Mr. C. Youmans, Skeena Forks, asking Mr. J. J. Robertson, J.P., to go to his relief, stating that Indians had robbed his store, and that he was afraid of his life, and dare not leave his house. Mr. Robertson had gone to San Francisco, and was not expected back for several months. Grey asked me to go. I went; walked 180 miles; found Mr. Youmans was living in great fear of the Indians. I called them together, explained to them how bad it was to steal, and treat Mr. Youmans the way they had done. They said they would not return the goods to Youmans, but would give them to me. The women shortly brought the

goods, nearly one hundred dollars worth, and put them down at my feet, and I returned them to Mr. Youmans, and made peace between them. Yet Dr. Powell calls me a "misleader."

Some years ago, I, with Rev. T. Crosby, accompanied Charles Russ and Chief Mountain, two Naas Indians who were sent by the tribe, to wait on Dr. Powell in regard to matters affecting their people. Rev. T. Crosby and I went with these men to call on Dr. Powell; he shook hands with them, and they told him they had come a great distance to have a long talk with him. He promised to meet them the following morning at his office, and hear all they had to say; but early the next morning he sent us word, through Rev. R. H. Smith (since deceased), that he would not meet the Indians. Mr. Crosby and I called on Dr. Powell, when he still refused to see the Indians, but said Mr. Crosby could write him if he chose; and so the promise to the Indians was broken, and the statement made by Dr. Powell to the Department that his "conference with the deputation was fully completed, and his reply read to the Indians, and then handed to the Rev. R. H. Smith," is not correct. The delegation was not heard through, no reply was read to them, and none was handed to Mr. Smith in my presence, and Mr. Smith expressed himself as profoundly surprised the following morning when Dr. Powell refused to meet the delegation. The Indians returned home to tell their friends that Dr. Powell broke his word with them.

At the village of Kit-wan-silh, about thirty-five miles up the river, a chief named Job Calder accepted the Gospel, with his family, and opened his house for a school. William H. Pierce taught school in this house, and about twenty young people placed themselves, with the chief, under the care of the Methodist Church. The teacher lived in the house used for school and preaching. The house was large, about fifty feet square, used in the past for the heathen dance and potlatch. The chief now proposed to take it down, and rebuild it; I offered him shingles and nails, and promised to help him to make it much smaller, so it would be more suitable for school and church. When we had the roof off, and were working inside on the new foundation, a large number of old men and women, led on by an old medicine-man, came and forcibly prevented us. An old man tore my coat, and badly tore the flesh from my arm, and we had to stop. I went to Port Simpson, consulted Mr. Crosby, then laid it before Mr. R. H. Hall, J.P., who issued summonses. The Indians appeared, excepting the one who tore my arm; he ran away. Mr. Hall heard the case, and said the Indians were decidedly wrong, but he thought it would be better to present the matter to the Indian Superintendent, Dr. Powell, and the Attorney-General at Victoria; so he wrote out, and the Indians

signed, an agreement to abide by the answer, and that they would not interfere with the re-building of the house, if Dr. Powell and the Attorney-General said it could go up. Dr. Powell and the Attorney-General answered, through R. H. Hall, J.P., that if the majority of the Indians were against it, then it could not go up, and we must stop till we had a majority. The chief thought it hard that he could not improve his own house, and it broke up our little work there for some time, and the chief had to leave that village and come down to Greenville, where he still resides. I wish to point out the unfairness of this treatment, and how different from the way the Department and the Provincial Government treated Bishop Ridley while he headed a very small minority at Metlakahla, the majority numbering above eight hundred, while the Bishop did not have over eighty, yet both Dr. Powell and the two Governments upheld the minority, and would not let the majority rule. Why should this difference be made? A Methodist minority had no rights, and neither the Department nor the Government would protect them. But a Church of England minority was protected by special constables, magistrates, and men-of-war.

When Mr. Roycroft and Judge Elliott failed to secure Indians to take them up to Skeena Forks to secure a murderer, I secured Indians to guide and pack for them, and so enabled them to accomplish their mission with little expense to the Government. And later, when the Indians at Skeena Forks had so threatened the Hudson's Bay Company manager, Mr. Sampere, that he had left the place, I met him about fourteen miles below the Forks, and he told me of the excitement among the Indians, and how they had sent him away; I went on and held a meeting with the Indians, and *prevailed* upon them to be quiet and not to interfere with the white men, and by so doing prevented a trouble that might have cost the Government much money, and some blood.

In the fall of 1881, Mr. O'Reilly came to the river and proceeded to lay off some reserves. In November of that year I arrived in Victoria, from a visit to England. Mr. O'Reilly took me to his office and told me what he had done at Naas in my absence. He told me that at Fishery Bay (Reserve No. 10), he had made a commonage of one chain deep all along the bank of the river; that back of that one chain he had reserved for our Indians of Greenville (Lach-al-tsap); that at Canaan and Red Cliffs he had made one chain deep commonage, and back of that he had reserved for the Kincolith people. I was greatly surprised when I heard that he (Mr. O'Reilly) declared that he did not give it to the Lach-al-tsap people. I first heard of this change by the Chief of Kincolith people, who came up here with a map, and said that the land marked on it belonged to

them. I saw Reserve No. 10 was marked on this map, and the map was headed "Kincolith Indian Reserves." I at once wrote to Mr. O'Reilly and to Dr. Powell in regard to this, but neither of them answered my letters. I wrote asking for a map for our Indians, but no notice was taken of the letter. Our Indians became much excited when the Kincolith people showed their map to that land which was promised them by Mr. O'Reilly. As soon as possible I obtained the Blue Books on Indian Affairs for 1882, which contained Mr. O'Reilly's report, and read this to the Indians. Mr. O'Reilly there states that on going to Fishery Bay (Stony Point, Reserve No. 10), he found some twelve or fifteen families residents of Lach-alsap (Greenville) residing there, who had been attracted by work at Mr. Croasdaile's cannery. He then states in the said report that he arranged a commonage of one chain deep, along the bank of the river, and arranged that the resident Indians should have the exclusive right to land back of the commonage. The Indians took the book and read this for themselves and were satisfied, saying: "The word in the book is like the word he spoke to us here, so it cannot be true that he has given our land to the Kincolith people." As I was unable to get any answer to the letters written on this matter, either from Dr. Powell or Mr. O'Reilly, I wrote to the Honorable Superintendent-General of Indian Affairs, under date of April 3rd, 1886, and in course of time received from Ottawa the answer given by Mr. O'Reilly to the Department, in which he states that in laying off these reserves on the Naas River, he laid them off as a whole, not designating to which part of the tribe any reserve should belong. But this is not correct, for he specially names that he reserved it for the "resident Indians," and names them by calling them "the residents of Lach-alsap." Then, again, in laying off Canaan Reserve, and Red Cliffs Reserve, Mr. O'Reilly states that he arranged that the residents of Kincolith should have the exclusive right to the land back of the one chain commonage at both these reserves. Mr. O'Reilly admits that, and those Indians are undisturbed in what he first promised them. And it is very strange that he should still declare that he did not reserve No. 10 for our people. If it was true, as he states, that he did not reserve it to the *residents* back of the one chain, then he is open to the charge of being very partial, in that he gave the Church Mission Indians, of Kincolith, the land back of reserves at Canaan, and at the Red Cliffs, and did not reserve the back of No. 10 to our people, although he found them residing on the said land. The Reserve No. 10, claimed by Lach-alsap people, is three miles from the winter village named Lach-alsap (Greenville), and is about sixteen miles from the Kincolith

village. The Lach-al-tsap people live there, on Reserve No. 10, about seven months of the year; the Kincolith and other Indians, about six weeks, to fish the oolachan.

Dr. Powell sent me a letter to read to the Indians, to the effect that the potlatch was now unlawful. I read the letter to those Indians who were accustomed to the holding of potlatch feasts, etc., and the Indians were willing to stop if such was the law; but a short time after a further letter was received from Dr. Powell, informing the Indians that the Government would not prevent them from returning property which they owed on account of previous potlatches. If Dr. Powell knows anything about potlatches he must know that a potlatch means to return property already received and owing, with a large addition to it. So that the receiver is immediately indebted to the man he receives the present from. It did not require a circular to tell the Indians that the Government would not prevent them from paying their debts. I represented this matter to Hon. Superintendent-General of Indian Affairs, and received from Ottawa Dr. Powell's reply, in which he quotes my allegations that "Judge Elliott will not take action in the matter, shielding himself with Dr. Powell's circular." Dr. Powell then states that the reason alleged is not a tenable one, and further says he has no hesitation in pronouncing the statement a very improbable one. Now, I affirm that what I wrote is true. I, with Rev. T. Crosby, Rev. D. Jennings and Rev. G. F. Hopkins, called in a body on Mr. Elliott, asking him to enforce the law against potlatches, and against the making and selling of whisky to Indians. He replied he would try and stop the whisky, but could not interfere with the potlatches on account of Dr. Powell's circular, a copy of which he read to us. I also declare the statement made by Dr. Powell to the Department that the potlatch is dying out, is not correct.

In the month of January, 1887, I was asked by a large number of Indians to go to Victoria with a deputation of Indians to wait on the Provincial Government, and Dr. Powell and Mr. O'Reilly, going in winter six hundred miles, at great expense. We reached Victoria, and it was arranged to see the Provincial Government, and Dr. Powell and Mr. O'Reilly, on the 2nd of February, but just before the time fixed for the meeting we were notified that it would not take place till another day, and afterwards were told that neither Rev. T. Crosby nor myself would be permitted to be present at the interview. The Hon. John Robson, Provincial Secretary, informed Mr. Crosby and myself that Dr. Powell and Mr. O'Reilly refused to meet the Indians with the members of the Provincial Government if the missionaries (Rev. T. Crosby and myself) were present. It is well known that the missionaries of the Church of England are

treated in a very different manner; that they have the ear of the Government; and they boast in the Report of the Church of England Missionary Society that they could and did get, through the Bishop of Columbia's application to the Department, a gun-boat despatched to Metlakahtla.

Dr. Powell again and again makes it appear through his reports, etc., that I have led the Indians on the Naas to oppose the Government, and that our Indians are not loyal. I declare that such is not the case, but quite the reverse. I have always taught our Indians to respect the Queen's laws, and our Indians, I affirm, are quite loyal. On the other hand, Dr. Powell seeks in his reports to convey the idea that, while the Methodist Indians are dissatisfied and disloyal, the Church of England Indians are both satisfied and loyal. This is most misleading, for it was the Indians of Kincolith who, by force, took McArthur and Roundy out of their boat, and prevented them from cutting timber on land forty miles from Kincolith, which they (the white men) held under a timber lease from the Provincial Government. These same Indians fired on Arthur Clah and family, when Clah was passing this mission village last spring in his canoe. During the past summer these same Indians took the Deputy Fish Inspector, Mr. McNab, to their village, and insisted on his handing over to them the money he had collected from boat fisheries on the river, declaring both land and water belonged to them. The Methodist Indians have remained quiet, and yet are branded disloyal, and their missionaries are called "misleaders;" and those who have disturbed the peace are held up as intelligent and loyal Indians.

I also submit that Mr. O'Reilly showed partiality in laying off reserves. On going to Massett, Queen Charlotte's Islands, he laid out the reserve, but did not include in the reserve the land on which the Church Mission building stood. He allowed twelve acres to remain out of the reserve, so the mission authorities could purchase it from the Provincial Government, and so secure a deed for the same. But at every Methodist mission he included all land, with mission buildings, in the Indian reserves.

Between three and four years ago Bishop Ridley wrote a letter on board the steamer *Otter*, at Naas River, and sent it to Dr. Powell, Indian Superintendent, in which he reflected on Methodist missionaries and their teachings—a very incorrect and misleading letter. Dr. Powell at once sent the letter to the Provincial Government in Victoria. The following session of the Provincial Legislature, W. Raybould, M.P.P. for Nanaimo, moved for a return of all correspondence between all parties and the Government in regard to Indian affairs on the North-West coast. The motion was carried, but when the correspon-

dence was presented, Bishop Ridley's letter was not brought down, although this was what was wanted, and the Honorable Provincial Secretary had informed me that it could be procured through a motion in the House. But it was withheld, so that we did not have the opportunity to answer the false charges made therein.

Further, I wish to say that in the month of May of the present year, I, with Rev. T. Crosby, called on Dr. Preager at his house in Nanaimo, and that Dr. Preager there told Mr. Crosby and me that he was stationed at Metlakahtla with Bishop Ridley, and that he was Secretary of the North Pacific Mission; that a trouble arose over one of the Indians, a follower of Bishop Ridley, commencing to build a house on a piece of land to which Mr. Duncan's Indians objected. Finally, the Bishop laid some charges against certain Indians, who were tried by Dr. Powell and another magistrate, who went up on a man-of-war. The charges were dismissed, but Dr. Powell proposed that both Duncan's Indians and Bishop Ridley's should agree to let the disputed land remain unoccupied, neither party to take it, and so avoid further trouble. Indians of both parties, with Mr. Duncan and Bishop Ridley, agreed to this. Shortly afterwards Bishop Ridley sailed for England, leaving Dr. Preager and Rev. F. Dunn in charge of Metlakahtla, and all went quietly. Although there were two Churches there was no clashing, and this went on for several months, till they received a letter from Bishop Ridley saying things were growing too quiet at Metlakahtla, and that they should tell Mose Venn (the same man who had been stopped before) to go on and build his house on the disputed land, and so excite Mr. Duncan's Indians, and then the Government would move and put Mr. Duncan and his people down. Dr. Preager was told by the Bishop to stir up the trouble for this purpose, and yet Dr. Powell holds up Bishop Ridley and his teaching, and cries down Mr. Duncan, so blind is he to facts.

The land that has been reserved so far is not sufficient for the Indians. It is of little use to judge by the number of acres, as I can declare that not one acre in ten is suitable for use. Not only should quantity, but also quality, be considered in laying off Indian reserves. I wrote to the Superintendent-General at Ottawa, in regard to the poor quality of the land around Greenville (Lach-al-tsap), and stated that Mr. O'Reilly's report "that the land was good, and that all kinds of grain except wheat would do well," was incorrect; that no grain would ripen and that even potatoes are very soft. I received from Ottawa Mr. O'Reilly's reply, in which he re-affirms it to be good. I declare that, from twelve years' residence on the river, I am able to say that the land is very poor. Mr. O. Reilly forwarded

to the Department a letter cut out of the *Colonist* newspaper, of Victoria, and written by J. B. McCullough, of Nass River, in regard to certain lands being good, and led the Department to believe that the said letter referred to the land of which the quality was in question; but such was not the case. Mr. McCullough was referring to land more than seventy-five miles distant from the land in dispute. I wrote about the poor quality of the land around Lach-al-tsap and lower Naas, and I beg to refer to published "Report of Conference between the Provincial Government and Indian Delegates from Port Simpson and Naas Rivers," page 268, in which Mr. O'Reilly speaking of this very land, says, "The land is all poor land and becomes overflowed. It is not good land, for the instant you get out of swamp you get into rock." It is quite evident Mr. O'Reilly has changed his tune about the quality of this land since his surveyor has been over the ground. But why should he write and deny my statement before he ascertained if it was correct or not.

I submit, that Dr. Powell and the Department take more notice of the words of, and grants more favors to, Church Mission Indians of Kincolith, who number about 200, than of the other 700 Indians on the river. A large grant for windows, nails, etc., etc., to assist in building, was granted to the Church Mission; but although such help was urgently needed by our Indians, and application was made to Dr. Powell, we failed to secure any.

The Commissioners, Messrs. Cornwall and Planta, promised the Indians that an answer would be sent, but thirteen months have passed and no reply has been received.

ALFRED E. GREEN.

NAAS RIVER, NOV. 27th, 1888.

*Methodist Minister, Naas River.*

ELIZABETH SAVAGE,

*Witness.*

*Copy.]*

SUPPLEMENTARY STATEMENT BY MR. GREEN.

GREENVILLE, NAAS RIVER, Feb. 4th, 1889.

I declare that I was on board the steamer *Grappler* at Fishery Bay, going down to Port Simpson; and, as the steamer was about to start, Mr. H. E. Croasdaile came on board, and told me that he had received authority from Indian Superintendent Powell to decide as to whether the Methodist or the Church of England should have school and preaching in the village of Kit-lach-damux; and, for that purpose, he was going

to call the men of Kit-lach-damux, on the following Saturday, to vote. He further said that he had informed Mr. Shutt and Rev. Mr. Collison, of the Church Missionary Society, and those two gentlemen had already gone up to Kit-lach-damux. I protested against the whole arrangement as being unfair, as not a quarter of the people of the village were then at home; and, further, I protested against the people being called down thirty miles to vote; and, also, against Mr. Shutt and Mr. Collison having been specially favored with early information, so that they could go and try to influence the vote of these poor people. I pointed out that we had the first school in that village, and announced my determination of reporting the matter to my Chairman, Rev. T. Crosby, which I did.

Dr. Powell tried for a long time to work us out of Kit-lach-damux.

Signed,

ALFRED E. GREEN,

*Methodist Missionary.*

*Copy.]*

MR. CROSBY'S LETTER TO MR. CROASDAILE, *re* VOTE  
ON THE SCHOOL AT KIT-LACH-DAMUX.

PORT SIMPSON, *July 12th*, 1881.

MR. CROASDAILE.

SIR,—

I am informed by Mr. Green that you stated, on his leaving Naas on Saturday last, that this week you should call the people from Kit-wan-silh and Kit-lach-damux to a meeting at your fishery to take their vote, which is to decide as to which mission school the said people prefer. There is to be only one such mission school at each village; and that you have been authorized by Dr. Powell to settle this whole matter. Allow me the liberty of saying that, in the first place, I do not think this is the proper time for such vote, as the people are very much scattered, and but very few of them could be got together.

In the next place, I do not think that the fishery is the proper place for such a meeting, as the distance from their homes is so great that they will not come; and, again, all parties concerned should be notified of such a meeting, and ample time given, so that they could be there. Such a meeting should be held in the village, and a majority vote of all male members, over twenty-one years of age, should settle it.

As we have had school at the said villages for about four

years (when the people were home), and this before any other Church had a school there. In the name of the Methodist Church we demand the courtesy and fair treatment in this matter that we have been wont to receive from the Government in other parts of the Dominion, and feel compelled to protest against the order in such a way for the purpose mentioned.

I am, Sir,

Yours truly,

T. CROSBY.

*Copy.]*

LETTER FROM MR. CROSBY TO DR. POWELL, *re*  
SCHOOL AT UPPER-NAAS VILLAGE.

PORT SIMPSON, *Sept.* 1882.

J. W. POWELL, M.D.

I have the honor to acknowledge the receipt of your letter of the 7th August, in which you call my attention to certain remarks made in your last report to the Superintendent-General of Indian Affairs, with regard to the state of affairs at the upper village on the Naas River, and also to a recommendation from the Superintendent-General that the two missionary societies, Anglican and Methodist, who have stations in various places, should come to some mutual understanding as to the field to be occupied by each.

In reply, I would say that I think you have in some measure misunderstood the Indians of the Upper Naas villages when you say that the Indians urge the want of harmony between the two societies as an objection to securing either. The facts of the case are, we were the first to send teachers to those villages, and were well received by the natives; and the present opposition to Church and school I believe to be owing not to the existence of two churches among them, but through the influence of a low, wicked white man named Redgraves, who lived at Kit-lach-damux for several years. Until that time our school there did well. I much regret that the apparent opposition between the two societies should exist, and I have asked that the missionaries of the C. M. S. present a plan that might serve as a basis for the division of the field, while we would be prepared to offer our views and to refer the matter to the missionary societies for ratification. Our plans have in several instances been seriously interfered with by the other Church. Last fall we left Kit-lach-damux, thinking it inadvisable that two should be working in one little village, but during all the time we were absent the place was also unoccupied by the other

Church, while immediately after a visit Mr. Robinson and I made there a few weeks ago, Bishop Ridley sent a native teacher to begin work.

The Forks of the Skeena was one of our stations, and a missionary teacher resided among them some time. For want of a suitable man it was unoccupied for something over a year, when Mr. Tate was appointed. While Mr. Tate was on his way to take up his residence there, Bishop Ridley took Mr. Collinson from Metlakahtla and sent him to occupy the Forks. Then the fact of the Bishop's building his house at Port Simpson has suggested the idea of opposition at least to the minds of the Indians. However, in spite of these difficulties, I trust a better state of things may soon be brought about.

Yours truly,

T. CROSBY.

*Copy.]*

LETTER OF JAMES DEANS TO REV. T. CROSBY *re*  
SKIDEGATE SCHOOL, ETC.

SKIDEGATE TOWN, *Nov. 19th, 1888.*

*To the* REV. THOS. CROSBY.

DEAR SIR,—

In answer to your few questions in connection with the Indian tribes of Queen Charlotte's Islands,—more particularly those of the Skidegate village,—I send you the following: As I quote from memory, I may be a little astray in the dates. If I happen to err in the dates, the statements are not the less true. In the summer of 1879, I happened to be on these islands in July and in November. During my stay, I had many a conversation with these Indians, more especially the Skidegates, who told me they had repeatedly requested Dr. Powell to send them a teacher, and that he had failed to do so, and that he also had promised to send them one at a given time, which was passed, and none had come. They further asked me if I would go and see Dr. Powell when I got to Victoria, and remind him of his promise, which I did, and got a very unfavorable answer; the exact words I forget. At another time,—I forget the date,—they told me that they had Mr. Collinson, from Massett, a few times; and Mr. Sneath, connected with the Anglican Church. The former had built a small church, in which service was held. They said after Mr. Sneath left they had been without a teacher of any sort for a long time. They further told me that a number of them, while at Port Simpson,

had applied to Mr. Crosby for a teacher, who had refused to send one, because the other Church had the field, and he could not send one. After much pressing, they told me Mr. Crosby said he would be in Victoria, where he would see Dr. Powell, and, if he could, he would send a teacher. They further said that Dr. Powell, during his visit, had made lots of promises, which he had not fulfilled; amongst the number was a promise to send medicines, which he had never done, and that they could never believe a word he ever said. They said they hoped Mr. Crosby would keep his promises better than the doctor did.

When I returned to Victoria, I called on Dr. Powell, and inquired about the medicine; he said he would have sent some medicine long ago, but could not, because there was no one to look after it. A year or two afterward, when Mr. Robinson was teacher of Skidegate, I happened to see Mr. Robinson, who complained bitterly of the failure of medicine being sent; he told me he had wrote repeatedly for medicine, but none had ever been sent. He asked me if I would go, while in Victoria, and get the doctor to send him some, however little; and, to show the effects of not having any, he took me to see a man and two women who appeared to be very sick. The man told me he believed if he could get a bottle of pain killer, he would be well. On returning to the oil works, I sent him a bottle or two. He got better, but the women both died; for one of them he felt very bad; he said if he only had a little medicine of a sort named, he believed he could have saved her life. When I returned to Victoria, the doctor was absent; when he returned, I laid the case before him. During the following summer, a quantity of medicine was sent; but too late to save the woman, who had died a few months before the medicines had arrived. During my stay, I was frequently asked why it was that the Haidas never could get anything from the Indian Department; other tribes, they said, got medicine and seeds, as well as a number of other things, while they got nothing; was it, they asked, because they were Methodists—or what? They said if Mr. Harrison had come to them, they would have been content; but he failed to come, and they wanted a teacher, and so were glad to accept the first who offered. The Gold Harbors also complained to me; they said they had moved round from their original homes on the west coast, in order that they themselves might be employed at the oil works, while their children would have the benefit of any teacher who might be sent; they had waited patiently for Dr. Powell to fulfil his promises, which had never been attended to any more than if they never existed.

In conclusion, I may add a few remarks gathered from an acquaintance with these people, covering a period of thirty-five years. When I first knew them they were a lot of thieves

of the first water; chastity was a virtue unknown among them; always at war among themselves, and neighbors, in order to get slaves, they earned for themselves the name of Arabs of the Northern Coasts. In 1869-70 I was engaged in opening an anthracite coal mine, then again this summer, 1883, I have been busy getting down coal from the same mines; while there it was necessary for me to employ a number of these people, and I was truly surprised to find such a change for the better. At the former date they stole everything they could lay hands on. At the latter date they not only did not steal anything, but they returned what they and their fathers stole before them. All this change I can certify to has been brought about by the teachings and influence of the Methodists, who during the past few years have labored among them. Not only have they advanced in these virtues, but they are having better houses, and are gradually assuming cleaner habits. I have traveled a great deal on this coast in my connexion with the coal mines, of which I am overseer, and as assistant geologist on the Dominion Survey, and also on the Indian Department. In all my travels I have noticed that the Indians who are under the teachings of the Methodist Church have made the most progress. I also have noticed, and I am sorry to say it is so, that our Indian Department seems to me to favor all other denominations more than the Methodists. These are my views given without partiality. I am not a Methodist. I belong to the auld kirk of Scotland.

I am, dear sir,

Yours respectfully,

JAMES DEANS,

*Sup'l. Cowgate Coal Mines, near Skidegate.*

*Copy.]*

STATEMENT OF CHIEFS AND OTHERS AT SKIDEGATE, QUEEN CHARLOTTE'S ISLANDS.

SKIDEGATE, Q. C. Is., Nov. 27th, 1888.

We, the chiefs and principal men of Skidegate village, in council assembled, wish to state that about the year 1877, on Dr. Powell's first visit to us, he came in a warship, and met the chiefs in Nin-ging-wash's house. He spoke strongly against our women going to Victoria for evil purposes. We said we had no teacher to teach us better. He said to us that if there were no teacher sent by either of the Churches who have mis-

sionaries up this coast, he would in the name of the Government or Queen send a teacher and build a school-house. He said the teacher would come on a man-of-war, and bring hoes, and spades, and seeds, and also help us to make gardens. On his (Dr. Powell's) second visit he met us in Chief Skidegate's house, and we wanted to know about the teacher, why he had not come. He said now we had made his heart glad on two occasions, because we had said we wanted to go in the good way. He said that he would see that we had a school and a teacher, who would also help us with our gardens. He promised to send us plenty of medicines for the sick. When Mr. Geo. Robinson, Methodist teacher, came here in the year 1882, we met in council and asked Mr. Robinson to write for medicines, tools and seeds, as Dr. Powell had promised to send them to us. Mr. Robinson wrote, but Dr. Powell never answered the letter. The following summer Mr. James Deans came with Judge Swann. We met in council in Chief Skidegate's house. We called Mr. Deans and Mr. Robinson, and asked them to write again to Dr. Powell for medicines and tools, and two wheelbarrows, so that we could fix our gardens and our roads. Some time afterward a very small box of medicine came, but no tools, and a letter came saying that the medicines cost \$50, and we were all very much surprised that it should cost so much. Mr. Robinson said that there were scarcely any of the medicines came that he asked for. When Rev. Geo. F. Hopkins, Methodist missionary, came here, we met again, and had him write and ask for the same things. Some time after a small box of medicine came, but no tools. A good while after we had Mr. Hopkins write again. This time a small box of medicine came, and a small package of turnip seed; so small that Mr. Hopkins could only give a teaspoonful to each, so we think that nearly all Dr. Powell's promises are broken. When we first saw Dr. Powell we thought he had no favor to one church or the other; but we have watched these things, and see to our great sorrow and surprise, that it is because we are Methodists that we do not get anything that he promised. We heard from Mr. McGregor and other white men at the Oil Works that \$40,000 a year were spent on the Indians in British Columbia, so we were not afraid to ask for these little things, for we thought there was plenty of money with which to get them. Having asked Dr. Powell a good many times to help us about school and tools and he did not do so, we have only to say now that we have a good teacher, and our church is here among us which our own money has helped to build. And when we wanted to make roads we had to get old pieces of iron to make tools to work with. In closing, we would like to ask if Dr. Powell has forgotten where we live. We still live at Skidegate.

And does he know what Church we belong to, and who has taught us to improve our homes, and instructed us and our children in the right way? And we would ask him what is the reason he has not sent us help, as he promised, for school, and with tools, garden seeds, etc. We all think that it is because we are Methodists. We had heard that the Queen, and Dr. Powell, and the Government were all Christian people, and we thought that when we left our old way and became Christians we should be treated by them fairly, as they promised; but now we see that because we are Methodists we have no attention from them, the same as the people have who belong to the Church of England. We have heard that Dr. Powell helped the Rev. Mr. Hall, of the Church of England, at Alert Bay, to build a sawmill. This is what opened our eyes to see his favoritism to that Church.

Signed on behalf of the people,

Their Marks.	Their Marks.
CHIEF SKIDEGATE, ×	JOHN GWOL-ENS, ×
PHILLIP JACKSON, ×	ADAM COW-GAH, ×
TOM WHE-AH, ×	WILLIAM WILSON, ×
THOMAS BEAR-SKIN, ×	AMOS RUSS, ×
JOHN DIL-SKU-GIS, ×	MOSES MCKAY, ×
GEORGE JEB-SON, ×	ALFRED GREEN, ×
AMOS DO-AU-ALL, ×	ZACHARIAS NICHOLAS ×

Witnesses to Signatures, { THOS. CROSBY.  
A. N. MILLER.

### STATEMENT OF REV. G. F. HOPKINS.

MISSIONARY AT PORT ESSINGTON, FORMERLY OF SKIDEGATE,  
QUEEN CHARLOTTE'S ISLANDS.

PORT ESSINGTON, B.C., Jan. 4, 1889.

*Rev. T. Crosby,*

DEAR SIR,—

Below you will find a few statements in reference to governmental treatment of the land question, administration of justice, etc., on the north-west coast of British Columbia.

On January 13th, 1885, a letter was written by me, by request of the Skidegate Council, to the Superintendent of Indian Affairs, Victoria, I. W. Powell, M.D. The letter asked for some tools and implements needed for the village. In answer, a letter dated May 7th, 1885, was duly received, stating "That there is no appropriation during the present year by which the articles alluded to in your communication could be

furnished." But, in the fall of the same year, several similar articles were supplied to the Bella Bella village. Why the preference was made I do not know, unless it be that the Skidegate people were so isolated that it was thought best to refuse them, thinking that no one would ever find out the contrary.

This last summer (July, 1888) I sent a request for medicines for this village to Mr. C. Todd, Indian Agent, living at Metlakahla. Receiving no answer nor medicines, I sent on September 6th another letter to him. Still I had no reply. On September 29th I wrote direct to Superintendent I. W. Powell, M.D., and by first opportunity the medicines were sent. But Mr. Todd, Indian agent, who did not know that the Superintendent of Indian Affairs was sending medicines to me, met me, and stated that he had received my letters asking for medicines, but that he had not forwarded them because there had been a Dr. Haddon, of the Church Missionary Society, at Esquimaux during the summer. So he (Mr. Todd) thought there was no need of my having any, as he said. In my letters to him I had plainly stated that most of the Indian villages here, besides other Indians employed on the river parts of the year came to me for medicines, thus leaving little or no excuse for Mr. Todd thinking we did not have any need for medicines. It only seemed to be a desire on his part to force the Methodist Indians to go to the Church Missionary Society people for medicines.

In the early part of 1885, an Indian, Samuel Cross, of Gold Harbor, Queen Charlotte's Islands, asked me to go with him to see Judge Elliott, then the stipendiary magistrate for the north-west coast, in order that a summons might be obtained for one Hoatska, of Clue, Queen Charlotte's Islands, who had been making and selling liquor at Clue (intoxicant, known as Hoochin-new). The Judge issued the regular papers, but the case was never taken up, although the Judge himself came over to Queen Charlotte's Islands on a steamer on his way to Victoria, in May or June of the same year.

While the steamer was anchored at the Skidegate Oil Works, two other Indians, Amos Russ and Moses McKay, both of Skidegate, Queen Charlotte's Islands, went to the Judge to lay information concerning a murder which had occurred at Gold Harbor a few months previous. (I was present, interpreting for the Judge and the Indians.) After hearing the statements, Judge Elliott said that he could not make out the legal papers, as he was on an "unofficial trip" (notwithstanding that the Queen Charlotte's Islands were in his jurisdiction), but that he would make a note of it, which he did, and attend to it at the earliest opportunity. But, though three years have since passed, that opportunity seemed never to have come, as nothing was ever done in the matter.

In the fall of 1883, J. W. McKay came up to Port Simpson from Metlakahtla. He called a meeting of the village, and stated he had been sent as Indian agent for the north-west coast. After listening to his remarks, the Indians requested that Mr. McKay meet them on the next day to confer with them. He complied. The next day several Indians spoke in reference to the land question, and one of them, Gempk, in the midst of his speech, removed with his cane an oil-cloth coat that had been spread over a large stone, on which was printed, in chalk, "This was our fathers' land." Mr. McKay read it, and at the close of the speech, and of the meeting, remarked about it as being very ingeniously arranged. He also promised the meeting (being composed of most of the men of the village), that as he had heard their words, and admitted the justice of their requests, from their standpoint, to place the subject before the Indian Department, and do all in his power to aid them; but he never sent any word to them in reference to the affair, nor did he ever return himself. (The *verbatim* report of both the above meetings are in your—Mr. Crosby's—own copy book.)

I know it to be a fact that the Bella Bella, Bella Coola, Port Simpson and Hydah Indians (having labored amongst all these tribes), all lay claim to the land as having been theirs for generations back. They wonder in what way the Government claim to own the land; you never conquered them by war, nor treated with them for it, nor bought it from them or their fathers.

Hoping this may be of service,

I am,

Yours fraternally,

GEORGE F. HOPKINS,

*Methodist Missionary.*

#### STATEMENT OF REV. W. H. PIERCE,

##### NATIVE MISSIONARY, UPPER SKEENA.

The land question is not a new thing. Long before the white man made his appearance in this country our ancestors claimed the land as theirs. God, the Great Father of all the natives, gave it us. When the Hudson's Bay Company started a trading-post on Naas River and at Port Simpson, they gave many presents to our Chiefs, thus acknowledging that the natives were the owners of the land. But since the Government told us that we have no title to the land, trouble has sprung up in the hearts of all our people. For many years now we have been at peace with all the tribes along the coast,

for the missionaries taught us to be friends to everybody. The whole trouble is because the Government has not given us justice. I was on Naas when Dr. Powell came up some years ago. He met the Naas Indians in the Methodist school-house. I interpreted his words to them, when they asked him to whom the land, mountains, rivers, berry-grounds belonged. Dr. Powell replied that the mountains, salmon, river, and berry-grounds all belonged to them. It is neither Mr. Crosby, Green, or Jennings, nor any of the Methodist missionaries, who have caused all this trouble during the last four or five years. But we firmly believe the Government has done it. There is a very strong feeling among the Upper Skeena Indians about this land question. Years ago our people never thought the Government would trouble them or allow any one else to do so. It is only by the advice of the missionaries that the natives have so long been kept from shedding blood, on account of the way they are treated by the Government. Many of our friends have already gone to Alaska, because of the unkind treatment about their land. They were told they had not one inch of ground by Attorney-General Davie. This made their hearts very sore, and we think that many more will go away also if there is not a just settlement of this question. All our people want is their rights. Let the Government admit the title and make a just agreement about the land, then the people will be satisfied if they are allowed to have the land they need. But I beg of you, sir, to do all you can to bring about a speedy settlement of this very trying question. Two years ago I wrote to Dr. Powell for some medicine for the Kit-ze-gucla people. He neither answered my letter nor sent me medicine until it had been brought up and discussed in the Methodist Conference, New Westminster, in May, 1888. His excuse for not complying with my request was, that I was not a white man, and was not capable of dispensing medicine. I did not ask Dr. Powell for anything I did not perfectly understand. What was such articles as salts, senna, castor oil, cough mixture, linseed, etc.? Being blankly refused by the Indian Department, I bought with my own money \$20 worth of medicine from T. Shotbolt, druggist, in Victoria. During the winter following, there was a great amount of sickness on the Upper Skeena Mission, none of which—the people—received a teaspoonful of medicine from the Indian Department. At Hough-wil-get station, 30 died; at Kishpiax, 46 died; and at Kit-ze-gucla, 32 died. I think that fully one-half of these dear people would not have died if Dr. Powell had given medicines. On the other hand, the Church of England got all the medicine they asked for from Dr. Powell. This shows very plainly that the Government is dealing rightly to one Church

and wrongly to the other. This I saw with my own eye. The Rev. Mr. Field, Church of England missionary at Hazelton, Skeena Forks, has received from the Government great praise for the help he rendered this summer during the so-called "Indian Trouble," while the Methodist missionary of the Upper Skeena, who kept open house for all or any of the Government officials who might wish to stop there—the Indian Agent, Judge Fitzstubbbs, and the special constables have, at different times, used the Methodist mission-house at Kit-ze-gucla—but instead of thanks or praise, the Methodist missionary has been sneered at and lied about by these very persons. In fact, it is spread all over the country that the Methodist missionary would not proceed on Sunday without extra pay.

W. H. PIERCE.

*Copy.]*

STATEMENT OF W. H. DEMPSTER, J.P.

1. The chief cause of disturbance in the Indians' minds was the disruption between Mr. Duncan and Bishop Ridley, and the action the Government took in that dispute.

2. The present staff of officers are very dilatory in enforcing the law; it is only by urgent solicitation they can be persuaded to inquire into evils which are increasing to an alarming extent since their residence among us.

3. The acts of the officials in this part of the country have a tendency to weaken the confidence of the Indians in the justice of our Government.

4. I believe, if Judge Graham had remained on the Upper Skeena, the trouble which has cost the country so much would have been averted.

5. The official who has taken Judge Graham's place in the interior may have some difficulty in gaining the respect of the Indians, and their peaceable submission to law.

6. If the Tsimpshewan peninsula had been given the Tsimpshewan Indians residing thereon, less the land taken by the whites, it would have satisfied the people, and prevented the exodus to Alaska.

7. I believe the Indians' confidence, peace, and goodwill, can be secured by a fair, just, and impartial treatment with them.

8. The action of the Government commission in throwing the odium of the Duncan-Bishop quarrel on the shoulders of the Methodist missionaries, showed their preference to one Church and prejudice to the other.

9. Many of the Indians are of the opinion they are not impartially treated by the representatives of the Government.

10. During my residence of ten years I have not known the

Methodist missionaries to advance other teaching than that which is calculated to advance the best interests of the people. I have known them to have many hard-fought battles for right, which never fails to meet the displeasure of evil-doers.

11. It has never been necessary for the Government to send a gun-boat to put down disturbance on the Methodist missions; their work is generally prosperous. I believe them to be doing more good with less money than any other missionaries on this coast.

12. I believe the Methodist Indians are loyal to their Queen and her Government; they require to be treated kindly, and made feel the Government are interested in their welfare.

W. H. DEMPSTER,

*Salmon Packer, Aberdeen, B.C.*

OCTOBER 27th, 1888.

#### STATEMENT OF GEO. ROBINSON.

METHODIST MISSIONARY TEACHER, KIT-A-MAAT.

In the annual report of the Honorable Minister of Indian Affairs, for the year 1881, page 152, the following recommendation may be found in regard to Skidegate, Queen Charlotte's Islands:—

“At Skidegate (near which is another important Hydah village called Gold Harbor) there never has been any Christian mission, but the natives are exceedingly well-behaved, and far superior to many of the Southern tribes, who had possessed much greater advantages. The only request they had to make of me was that I should send them a teacher, and aid them in building a school-house. They were greatly desirous of emulating the Tsimpsheans of Metlakahtla, and wondered why they had been left so long unprovided for. I promised to represent their wants to the Government, and am of opinion that there is no place in the Province where a grant for school purposes and providing Indians with the means of education, would be so satisfactorily expended as at Skidegate.”

Also, see page 158 of the same report: “One or two efficient schools are required on Queen Charlotte's Islands, and also on Naas River.”

I was given to understand, by the Rev. Thomas Crosby, that Dr. Powell, when told in the year 1879 that I was ready to teach an Indian school, said: Send me (*i.e.*, the writer) to the Upper Naas. Accordingly, I threw up my situation in Victoria, and proceeded to Port Simpson; taught the school there for five-and-a-half months, thence went to Naas River. In the

following fall, 1880, on the strength of Dr. Powell's promises, I taught school on the Upper Naas at Kit-lach-damux Indian village, having an average attendance of about nineteen in the December quarter, and of twenty-four in the March quarter. I sent in the first Quarterly Report to the Indian Department, which was rejected, and consequently no grant was made, so I did not think fit to send in any more reports under such circumstances. Dr. Powell's reason for rejection was because two missionary societies were contending for the possession of the same place—the one a Methodist, the other an Episcopalian. Now, I was the only white missionary there, and the only person that could read at all. Hence, the only reason for withholding a grant was partiality to the Episcopal Church.

In regard to Skidegate, Queen Charlotte's Islands, I have already given you Dr. Powell's words from the Blue Book. I proceeded after that date, in the autumn of 1882, to that place; the people subscribed more than \$300 toward the erection of a school-house. I being the first white man to take up a permanent residence in their village, the Missionary Society of the Methodist Church supplemented the Indians' subscription and also supported me, but the Indian Department washed its hands of the whole affair because I was a Methodist, and declined to grant anything in aid of a school in the village of Skidegate during my stay therein. I was given to understand by the Rev. Thos. Crosby, that Dr. Powell objected to the Methodists sending a teacher to Skidegate, although he had already given his sanction to Mr. Crosby sending one in July of 1882, in presence of two gentlemen, who will state the matter on oath, if required.

Sometime after receiving a letter from the Rev. Mr. Collison (of the Church of England Missionary Society), promising to go and take charge of the Skidegate field of labor in case the Methodists withdrew from it, I tried to prepare the people of Skidegate for such a change, but failed; owing, no doubt, to their want of confidence in the Church Missionary Society. However, I continued advising the people to put themselves under the Church Missionary Society, fully expecting that Mr. Collison would be sent over, and so upon one of my trips to the coast I called at Metlakahla to see if an agreement could be arrived at, when, to my astonishment, I was told that Mr. Collison had been stationed at Naas River, and that he had no authority for writing to me about Skidegate, etc. Messrs. Dunn and Praeger, being present, of the Church Missionary Society.

Such being the case,—Mr. Collison's blundering on the one hand, and the antipathy of the Skidegate Indians to the Bishop of Caledonia on the other, together with the fact that without

one dissentient voice they all declared themselves for me as the representative of Methodism—I do not—cannot see how the Indian Department could justify itself in withholding a grant to the Methodist Church to aid in building a school at Skidegate, seeing that it had already promised the Church Missionary Society, through its representative, aid for such a purpose. Such partiality as this was so apparent at the time that it seemed as if Dr. Powell was always approachable by a Churchman, but would hardly deal civilly with a Methodist.

Upon leaving Skidegate, Queen Charlotte's Islands, I went to Kit-a-maat, and found there a so-called illegal council formed after the Metlakahtla fashion. I wrote Dr. Powell, requesting that he open the way so that the people of Kit-a-maat might have a legal council established, (offering myself as an agent without pay) to conform to the requirements of the Indian Act. Dr. Powell's replies have been altogether unsatisfactory, no way being opened up to grant the request as above.

I also have applied for seed potatoes and a grindstone at different times, owing to the great poverty of the people, but the request might as well have gone to the dead-letter office. On the other hand, the heathen village of Kitlup claim to have their grindstone from the Indian Department, thereby leading the Indians here to think that heathens are preferred to Christians by the Indian Department.

It would only be right to state that I have been supplied once a year with a small quantity of drugs, and a still smaller quantity of garden seeds, for the use of the Indians, from the Indian Department.

To the best of my belief, I affirm the above to be a true statement.

(Signed) GEO. ROBINSON.

PORT SIMPSON, Oct. 23, 1888.

*Copy.]*

EXTRACT OF LETTER FROM REV. MR. COLLISON  
TO T. CROSBY.

(About going to work at Skidegate, Queen Charlotte's Island,  
while Mr. Robinson was there).

METLAKAHTLA, October 13th, 1883.

MY DEAR MR. CROSBY,—

As I understand you have embarked by the *Otter* to pay a visit to Skidegate, and, I presume, you will thence sail for Victoria, I am desirous of sending you a few lines in reference to Skidegate. I informed you in answer to your letter of

inquiry, that our Society would, no doubt, be willing to take up the work there; I now desire confidentially to inform you that I may be able, if necessary, to occupy that post myself if only I can obtain the consent of the Bishop as Chairman of the Conference, but I cannot consult with him until his return from the Skeena.

W. H. COLLISON.

*Copy.]*

MR. CROSBY'S REPLY.

PORT SIMPSON, October 30th, 1883.

MY DEAR MR. COLLISON,—

Your letter of 13th instant is to hand. As it has been our custom at all other places, a subscription has been taken up among the people themselves, backed by a small grant from the Missionary Society, and lumber has been bought for a small church and teacher's house, which we are to build at once. Still we desire to have in view nothing but the glory of God and the salvation of men, and if you will meet the Skidegate people, and in presence of our missionary, place before them the fact that you are prepared to live among them, and a majority will agree to the change, the Church Missionary Society refunding to us the amount of outlay, and giving us assurance that the place will be permanently occupied, we will withdraw our missionary from the field, take the Upper Naas where he (Mr. Robinson) was formerly stationed, and where he would do good, and where we have continued to keep an agent with entire satisfaction. We think the Church Missionary Society should leave us in undisturbed possession of the Upper Naas.

Yours very truly,

T. CROSBY.

Copies of this were sent to Mr. Robinson, and he asked the Indians to go in with Mr. Collison should he come. In the Spring of 1884 he called at Metlakatlah to see Mr. Collison, but found he had moved to the mouth of the Naas, Kincolith, to settle.

T. CROSBY.

LETTER OF CHIEFS AT PORT SIMPSON TO THE  
COMMISSIONERS OF 1887.

PORT SIMPSON, Oct. 8th, 1887.

*To the Members of the Land Commission.*

SIRS,—

We are pleased to meet you, for we have looked forward to your coming as a peaceable settlement of what has been a great trouble to us for years. It has made our hearts bleed to be treated as we have been about our land, the inheritance which God gave to our fathers, and it was for this reason we sent three of our number to Ottawa, in 1885, to meet Sir John Macdonald. He promised us in fair words we should have what we needed, but nothing was done. The servants of the Government sent here have never treated us like men. Mr. O'Reilly came here in 1881, without sufficient notice to our people, and hence there were not many home, and when he met us he would not give time for our chiefs to speak, nor listen to our wants, but went on and, as he says, laid out reserves, although we protested in writing against it. Now we want you to see what he has done. He has taken twelve houses of chief Legaic's tribe and given them to the Hudson's Bay Company; and although we sent letters to Dr. Powell and to the Hudson's Bay Company against it, no notice was taken of it, and we were told that the Company's line commenced at Legaic's pole. Now if you look at this you will see that it is not just; and as the Company could take plenty of land to the east, up the harbor, we cannot tell why they wished to enclose the houses on our land; and we were told by Dr. Powell when he visited us, that the Hudson's Bay Company's land would not come more than a few feet west of their fence. Then all at once we found a man here surveying for the Government, he said, all round the north-east side of the harbor, and we were told that this land had all been claimed by the white chiefs in Victoria, and they said they had bought it from the Government, and this before our claim had been settled. We wrote about this, but received no reply.

In the fall of 1883, Dr. Powell came up in a war-ship to Metlakahtla, but we think he was ashamed to come up here, for his words to us had all been broken, so he sent Mr. McKay as agent. He met us, and listened kindly to our trouble, and said our claim was just. We said if he would go and lay it before the Government and get it settled, we should then be glad to have him come back. He went away and never came back, and we thought it was because he wished to carry out our wishes that he was not allowed to come back.

And again, the war-ship came to Metlakahtla, and we were told that the Chief of the Government, Mr. Davie, said that not one inch of the ground belonged to the Tsimpseans; and then you know there was trouble at Metlakahtla about the two acres on Mission Point. All this sending of war-ships, and putting Metlakahtla people in gaol, and the way we were treated about our land, cause us great trouble and made our hearts weak. Our Council, that had for years kept the roads in good order, and built bridges, and endeavored to repress immorality among our people, was put down by Judge Elliott, who said we were no council; and now you see our village is in a bad state, and our young people, who once had great respect for the village council, have none now. We have wondered what would come next. We have been put down and discouraged by those who should have encouraged and helped us; but we have been kept by our teachers and our profession of religion from breaking the laws, and they have always encouraged us to believe that we should have our rights.

When Mr. Jemmett came to survey on the Naas, we sent him a letter protesting against his work until we had the land matter settled. But he went on, and we are told that our fishing stations which he marked off are but one chain in depth from the water's edge, and on this we were to be allowed to build no houses. This seemed very strange to us, for here our fathers used to live two or three months in the year, and we had large houses on this ground long before Mr. O'Reilly or Mr. Jemmett were born. This made us feel sore and angry, and had we been as we once were, we should have been tempted to fight; but no; we prayed to God to help us, and waited, and now we do hope you will see that we have at least two chains' width in our fishing claims on the Naas. All the Upper Naas people will agree to this, as they know it is our just right. When Mr. Jemmett came here to our own village and commenced to survey and take the line from Legaic's pole, we protested against it, and called him to a large meeting, and told him we did not wish him to go on with the survey. He said he would send our words to the proper quarter, and the matter would be attended to. In the meantime he went on with his work, and we never heard that any notice was taken of our protest.

Feeling that all our attempts to get a hearing had failed, and that some of our people were becoming exasperated, and, desiring to prevent an outbreak, we decided to make one more effort, and, calling a large meeting last January, we appointed a deputation, consisting of our missionary and two men of our tribes, to go at once to Victoria, in company with Mr. Green and some Naas chiefs, to wait upon the Government. Though

in the midst of a great storm, our deputation proceeded without delay to Victoria, when, strange to say, the Government did not wish to meet the missionaries, and would not allow them to be present at their interview with the Indians. We have not forgotten that yet. The Government promised that a land commission should be sent to put our land matters right. We expected it here in the spring, but instead of that we were surprised in the early summer by the arrival of Mr. Tuck and a party of men to go on with the survey. A meeting was called of the few people at home, and we protested against his surveying the land. Mr. Tuck said, in reply, that he could not stop his work, but he promised that our words should be sent to the Government. And now that you have come, we ask you to be good enough to take time and listen to our wishes and hear the words of our chiefs, and we do hope that your visit will be the means of bringing peace and confidence to our hearts again. We welcome you to our village, and will do all we can to make your stay pleasant and happy. And do not feel sorry if we have to say some words you do not like to hear.

We suppose you have all the papers concerning our land question, and our letters of protest before you, but we thought it well to call your attention in this letter to some of the circumstances of our grievances.

As you are no doubt aware, the Government have never had to send a war-ship to us, and, although a judge lives here, he would have no work to do were it not that the Government has given the Hudson's Bay Company license to sell liquor, and bad white men come here and get drunk and then give it to our people. This has given us great trouble. For many years the Hudson's Bay Company sold no liquor here, and our young men were safe from temptation, and bad men did not dare to trouble our wives and daughters, but we fear for all this now. This is aside from the land question with which you come to deal, but it is a thing that troubles us much, and we hope you will do something to have it put away from our midst.

At your pleasure we call a public meeting. We have had letters from the Government to tell us of your coming, and we hope you will find time to meet us before you go to Naas, and as a large number of our men have been awaiting for your coming, and would like to be away soon.

On behalf of the people of Port Simpson,

Signed,

	Their Marks.
PAUL LEGAIC.	×
DAVID SWANSON.	×
ALBERT McMILLAN.	×
WILLIAM KELLY.	×

LETTER OF PORT SIMPSON CHIEFS AND OTHERS  
IN REPLY TO COMMISSIONER CORNWALL'S  
SPEECH, AT CLOSE OF PORT SIMPSON  
MEETING.

[NOTE.—This letter, with the exception of one short paragraph, is excluded from the Commissioners' Report.]

PORT SIMPSON, B.C.,  
October 24th, 1887.

To C. F. CORNWALL and J. P. PLANTA,  
*Land Commissioners.*

SIRS,—

We were very much surprised when we heard at the close of the Commission that we would not be allowed to say a word in reply to the gentlemen of the Commission, so we take this way to let you know that our hearts were sore at some of the words that were said. We would say, also, in the first place, that Chief Doudoward, who was in the midst of his speech when the meeting closed the first evening, is one of our hereditary chiefs, and a man of influence among us. Letters about this Commission had been addressed to him by Hon. Mr. Davie, and Hon. Mr. Robson, and we had chosen him to speak for us. We were surprised that the next morning, just at the opening of the meeting, when we all expected him to go on with his unfinished speech, word was sent to him by the interpreter to the Commission that he would not be allowed to go on. We do not see why this should have been done at all, but if it had been done the evening before we could have had some one else ready to take his place. As it was, it looked like an attempt to confuse us, and we do not think it was right.

We wish, also, to give a word of explanation about the two roads [reserves] that Chief Albert Shakes spoke of, which he did not make very plain. One, as laid down by Wilson, is the Tsimpshian peninsula, and the Naas and Skeena River fisheries; the other, as Shakes wished to express it, would be the town site at Port Simpson, the Naas and Skeena fisheries, and one hundred and sixty acres for each man.

The parting words of Mr. Planta were kind. We have the words of Mr. Smythe in the report which Mr. Planta handed to us, and it has been read to us, but we do not agree to these words and the plan of the Government about our lands.

And now we wish to say that if the two Governments are going to answer us in the same spirit as that of Mr. Cornwall's address, we have only one way left, after our patient waiting

and protesting against the surveys, and the way our protests have been treated, and that is to follow our brethren into Alaska. But we do not believe that the Government will treat us in that way after all they will hear through this Commission. It would be very hard for us to leave the graves of our fathers, and the inheritance God gave to them and us, but what else can we do if our land matters are not settled in a just way? We wish to inform Mr. Cornwall as to the Hudson's Bay Company's position here. They were first established on the Naas, but finding that an unsuitable place, came here by the direction of our Chief Legaic, whose daughter was the wife of one of the Hudson's Bay Company's officers. Legaic built his house here at the time the fort was established; but you must understand this was our country long before that, for if we had not been here what would the Hudson's Bay Company have come for? It is this land upon which Legaic and his tribe have lived all these years that the Hudson's Bay Company have had included in what they call their claims. We hope, sirs, that you will find all the letters you promised to look up on this subject in the Indian office, and will have this thing put right.

Then, in regard to the Indian Act, we had had it read and explained to us, and we do not think that we are foolish, as Mr. Cornwall said we were, if we do not take it. From what we have seen from the working of it, and the agents who carry it out, we believe we should be no better off than the worst heathen about us. As our chiefs pointed out to the Commission, what we want is a municipal law, backed by legal authority, without the bondage of being under a bad Indian agent, who would take us backwards rather than forwards. As to Mr. Cornwall's reference to our teachers, we would ask, if they have not taught us and led us from our heathen darkness to what we are now, who has? It has surely not been the Government. What have they done for us? No; we have to thank the good, Christian people who have sent missionaries among us to teach us about God, and the improvements of our homes, and industrious habits. And so it is by their teaching, and the blessing of God upon our own industry, that Mr. Cornwall finds us in the comfortable appearance of which he speaks. As one of our leading men said, we would remind the Commission and the Government that they have a very solemn trust committed to them, that is to treat us in truth and righteousness as men, in regard to our country—the home of our fathers. We believe that a kind, good Providence is with us, and is directing all these matters. He has kept us through all these years, while we have been oppressed and tried, and we trust He will still keep us from doing wrong.

We shall pray that the Government and the Commissioners

may be directed to a wise and happy conclusion of all these matters, and that their decision may bring peace and gladness to our hearts, and to the hearts of our children and children's children.

On behalf of the people of Port Simpson,

Signed,

	Their Marks.
PAUL LEGAIC.	X
ALBERT SHAKES.	X
DAVID SWANSON.	X
SAMUEL GEMK.	X
RICHARD WILSON.	X
CHARLES ABBOTT.	X
JOSEPH PEERS.	X
LEWIS GOSNELL.	X
ARTHUR W. CLAH.	X

#### AFFIDAVIT OF A. W. CLAH (AN INDIAN).

I was one of the first to be with the missionary when Mr. Duncan came here about thirty years ago, when I left heathenism. I have kept a journal over twenty-five years. When the Methodist missionary, Mr. Crosby, came here, Mr. Duncan having gone to Metlakahla, I was one of the first to join the new mission. A council was formed at that time in 1874. We gave up heathenism. All went well for years. Our people did well, all following as well as they knew the law of God, as told by the missionary, and upheld by the village Council. But bad white men came, jealous of the missionaries; they began to do bad, to hunt and work on the Sabbath. They also got liquor and went after our women.

I thought I would settle on the Naas, on my father's land, where they had lived for three months of the year for generations. Judge O'Reilly came, took our land, leaving us a chain on the bank of the river, and gave the rear to the Kincolith people. We don't know why Judge O'Reilly gave this land to the Kincolith people, only they are of the Church of England. He helps them, but opposes the Methodist Church. More, I read in the Bible that God did not approve of Ahab taking the land from Naboth: So I don't think that God is pleased with the way the Government has taken our land. These Church of England people at Kincolith came down the river. Our fathers for generations owned the mouth of the Naas as our fishing grounds, and had large houses there in late years. They had small houses for all their fishing tackle. The Naas people often take out all our things, and have burnt them. Judge

O'Reilly said we must not build houses, or leave our things, but take them all away every year. It is just this, Judge O'Reilly helps the Bishop's people, and Judge Elliott came and followed in Judge O'Reilly's paths. He said we had no right to build houses, or to have our things there, when we had the land and the houses there before Judge Elliott came, hundreds of years before Judges O'Reilly and Elliott were born. Now if it had not been for the teaching we had, we should long ago have put black paint on our faces and a knife in our hands and used our power; but the missionary said: "Don't do that, for you are Christians." Now we don't believe the Queen said they were to do this way. We have always been told that she is a good and kind Queen; but her servants have come and done according to their own hearts, and they tell us it is the Queen's heart. It was this Judge Elliott that told our people that our Councils had no power, and we had no power, and thus destroyed our influence, one over another, in our own villages, so that now we have a whiskey shop to destroy all the good that is in our village. The taking of our land, and the bringing of the bad among us is all very bad.

When Judge O'Reilly came to measure out our land, he took our land without our consent, and this has brought all the trouble. Mr. McKay was sent here to be our agent. He called a meeting, and heard all the words of the Chiefs. He said we were right, and wrote down all our words, and said he would take all our words to the Government. We waited long but he did not come back, nor did he answer us. All our words were lost, although he promised to make matters all right. A short time after, all our people were in great excitement. We held a council, for one of the Government, Mr. Davie, had said that we did not own one inch of land. So we sent two of our men to visit, in mid-winter, Victoria.

Our men did not wish to go. They went, and after reaching Victoria, after travelling six hundred miles, at great expense, the government would not allow our missionaries, Messrs. Crosby and Green, to be present. We don't know why they did this, unless it was to put down the Methodists and help the Church of England. We heard that Bishop Ridley called for a man of war, and he got one to help him. No matter what expense the thing he asks comes to, he gets it. Our Methodists did not ask a war ship, but they are put down when they try to do good at their own expense. Our missionaries came back and told us that they were not allowed to speak. The Government promised our people a commission in the spring, but the commission did not come till the fall. They sent a surveyor to go on with surveying our land. The commissioners, Messrs. Planta and Cornwall, came after they had called at Metlakahla to get

the Bishop's paid interpreter. When they came here they did not want to use the school-house, our usual place of meeting, but they tried to get an old guest-house of the Hudson's Bay Company, then a private house, and next the Temperance Hall. So we told them we would not meet them unless they would meet in the school-house, so they met there. All the people objected to the interpreter, but the commissioners disregarded their wishes.

Mr. Cornwall tried to put Mr. Crosby, our missionary, out of the house, because he (Mr. Crosby) moved his hand, without saying a single word to influence his people. By this we see they help one church and not the other. Sometimes I go to Alaska to work. I met Governor Swynford. He spoke very kind words to me, saying my people could come to Alaska as Mr. Duncan had come; and we have thought of doing so, for then our children would get all the advantage of good land, schools, etc. We had had none here until the Methodist Church talked about one. Then, more, we hear the Government is to put up one school at Metlakahla. Again we see it is to help the Bishop and his few people, while all the large country of Indians is to be shut out that belong to the Methodist Church. Why is it the government helps one church and puts down another? I hope to see the day when this will be put right.

A. W. CLAH.

Sworn to before me this third day of December, A.D. 1888,  
at Port Simpson, Province of British Columbia.

S. Y. WOOTTON,

*A Stipendiary Magistrate and Justice of the  
Peace, in and for the Province  
of British Columbia.*

#### AFFIDAVIT OF JOHN RYAN (AN INDIAN).

It is many years ago, our fathers had this country from the great God, and we had no trouble about our land till late years when the Government men came amongst us, so I hope you will see for yourself what is troubling the people. One thing I wish to tell you of, a trouble which happened on the Naas: Every year our fishing tools are taken by the Naas people, as they have small gardens near all the fishing places. All of our things were gone one year, so one of our company locked up their potatoes till the difficulty would be settled, and Judge Elliott sent a summons to Samuel Musgrave, had him brought down to Port Simpson, and tried him. We were all witnesses. Several ministers were present at the trial. The

judge fined Musgrave, and let those who stole our tools, etc., go free. The Kincolith people belong to the English Church, and we belong to the Methodist Church; this was clear to any one the reason of his action. We have several good interpreters among our people, but when the Government party want one for any purpose they go to Metlakahtla for one, or to some other point connected with the Bishop's party. Is it because ours are Methodists? Those of the Church of England are always bringing trouble to us, and the Government are sending war-ships and soldiers, at great expense, to the Church of England, but there never has been one sent to Port Simpson, for we are a law-abiding people.

The winter before last, this village sent John Ryan and Richard Wilson to Victoria to lay their case before the Government, and Mr. Crosby was urged to go with them to act as interpreter. When we reached Victoria, the Government would not let Messrs. Crosby and Green act, because they were Methodists. When they met us we asked for Mr. Crosby to interpret for us, as we could not get one. The late Mr. Smythe wished Mr. Crosby to interpret, but the others would not have him. This showed us they did not wish to have the truth. We think it was because Messrs. Green and Crosby were Methodists. So we see they, the Government, favor one Church more than another. It was our land troubles we want set right, for we have been in great trouble about it. I heard Mr. Smythe say, "You will get what you need."

Now the Government are building a large school at Metlakahtla, where are only a few people. Why did they not build the school where there are many people? At Port Simpson there are nearly eight hundred people, perhaps more; at Metlakahtla about eighty people. They send a commission here, which returns to Victoria and tries to shame us; but we are still on the land God gave to our fathers. We wish to have the truth and to be treated like men, and not be deceived and treated like brutes. Still we shall have a large school. We hope the Government will do right, and let us live on the ground of our fathers. God has blessed us again with light. The Skeena people would long ago have put the Government to great trouble but for our chiefs, who told them to stop. We are glad to hear you are going to put these things right for us. We pray that God will bless you.

THOS. CROSBY,  
*Interpreter.*

His  
JOHN X RYAN.  
Mark.

Sworn to before me this third day of December, A.D., 1888,  
at Port Simpson, Province of British Columbia, through the

interpretation of Thomas Crosby, who was sworn by me to administer the oath to the deponent, John Ryan, and who first made oath that he had read over and explained to the said deponent, in the Tsimshean language, the contents of this affidavit, and that the deponent seemed to thoroughly understand the same, the said deponent making his mark hereto in my presence.

S. Y. WOOTTON,

*A Stipendiary Magistrate and Justice of the  
Peace in and for the Province  
of British Columbia.*

*Copy.]*

AFFIDAVIT OF CHIEF PAUL LEGAIC.

We are living on the land that God gave to our fathers. I have never heard that any grandfather had any trouble about the land with any people or tribe. Each nation had its own hunting grounds, its own grounds for fish and for berries, etc. My people told me that when the first white men came here they brought liquor and tobacco and gave these as presents, to get a piece of ground to trade upon. They paid us for the land because it was ours. Some years ago the missionary came to teach us God's law. We learned a little about God, and we put off our old ways. Mr. Duncan was the first missionary. He moved to Metlakahtlah. After many years the Methodist missionary came to Port Simpson.

I was at Metlakahtlah when Judge O'Reilly came. We told him our country included the Naas and the Skeena fisheries, that Port Simpson and Metlakahtla were our winter quarters. We asked him not to survey our land. When he visited us again we asked him to let us keep the Tsimshean peninsula and our fishery rights on the Naas and Skeena. He would not consent to this. Since then we have been told that it is not our land. I was at Metlakahtla when a war ship came, and lawyer Davie said to us then that we had not one inch of land. We asked him if ever the Queen took land without a treaty. Another year a war ship came to blow up our village, Metlakahtla. We said all right; we will stand by our land, or die by our land. Three different times war ships came to fight us; but we knew it was our land. Mr. McKay came to Metlakahtla, and we sent him away, as we did not want an Indian agent, for at all the places where the agents were the people were worse off than we. What made the most trouble was that the Government measured off two acres of land at Metlakahtla, called Mission Point, and let the Bishop of Caledonia have it. We saw the Government was on one side more than the other.

They helped the Bishop, though there were only a very few people with him, the rest being with Mr. Duncan. I had lived at Metlakahtla for years, but my people came and brought me back to Port Simpson where I now live. I have seen my people in great trouble about the land; for they said the Government has taken the land of our fathers. We understand the white man has land that God gave him; so has the colored man; but they say we have not an inch of land. The Government sent their servant, Judge Elliott. He did many things against us. He broke down our councils and the government of our villages. We had rules, but he, Judge Elliott, said they are no good.

We have tried to keep the fear of God before us all this time. We have had trouble about our land, but still the bad seems to be gaining on us. A liquor license was given to a trader here. Bad white men come and drink the liquor, and they give it to our people. We sent Mr. Crosby, our missionary, with two of our men, to Victoria, in the midst of winter, at great expense. When they reached Victoria they would not let our missionary in because he was a Methodist. Mr. Crosby could interpret for us. Afterwards the Commissioners, Messrs. Cornwall and Planta, came. They first called at Métlakahtla and got the Bishop's paid interpreter. When the Commissioners came here we objected to their interpreter, as we had a much better one. Mr. Cornwall persisted in the use of the interpreter he brought with him. Though we had the school-house ready for the Commissioners, they sent their servant around to see if they could not use an old guest-house for their meeting. Afterwards tried to get a private house, then the temperance hall, but we would not meet in any of these places other than the public school-house. They met us there. It makes our hearts sore to see things which make us think that the Government are helping the Bishop's party, and are all the time against our missionary. We have just heard that the Government is to have a big boarding-school at Metlakahtla for boys. Why is it built there when there are only about eighty people? Here we have seven or eight hundred people, perhaps more. All these and many other things show us that the Government party is in favor of one Church more than the other. We don't ask help from the Government, but we ask for our rights on the land.

THOMAS CROSBY,  
*Interpreter.*

His  
PAUL X LEGAIC.  
Mark.

Sworn to before me this third day of December, A.D., 1888,  
at Port Simpon, Province of British Columbia, through the  
interpretation of Thomas Crosby, who was sworn by me to

administer the oath to the deponent, Paul Legaic, and who first made oath that he had read over and explained to the deponent in the Tsimpshian language the contents of this affidavit, and that the deponent seemed to thoroughly understand the same, the said deponent making his mark hereto in my presence.

S. Y. WOOTTON,

*A Stipendiary Magistrate and Justice of the  
Peace in and for the Province  
of British Columbia.*

#### AFFIDAVIT OF LOUIS GOSNELL (AN INDIAN).

When I was a little boy my fathers all went on their own way in this country. There was no trouble about the land. Mr. Duncan came here about thirty years ago to teach us. Since, he went off to Metlakahtla and left a lot of bad people behind. About fifteen years ago we asked for a Methodist missionary. One came and taught us about God, and all our people gave up their old way to walk in the new way. Then we commenced to build a new town, and to do like the white man. Then people began to talk about the land on which our fathers have lived since God put them on it. Dr. Powell came to see us in 1877. He said we need not trouble, because it was our land, and that the Queen would see that we had our rights. This is what our missionary had told us for years. We thought those words were true. Not long after a land surveyor came here, and we wished to know what he had come for. Afterwards we found out he had come secretly to mark out land for some white chiefs, some say Government chiefs. Afterwards we saw it in the newspaper. It was called the *land grab*. We do not wish to keep all the country, nor do we wish to keep out the white people. We only ask that we keep the peninsula, and our fishery rights on the Skeena and on the Naas. Neither do we wish white men to move off their places on the peninsula; but we want to know that the land will be ours forever. The land is poor—no soil; only rocks and moss.

When Mr. Tuck came up to survey the land he said we had a right to protest, and that he would send on our letter to the proper place. He went on to survey the land. We also sent letters to Mr. Jemmett, the other surveyor, who promised to send them on to the Government. Still the surveyors went on, and we thought our letters were destroyed because we belonged to the Methodist Church. The Commissioners, Messrs. Cornwall and Planta, did not come straight here, as they were to do. They called at Metlakahtla for an interpreter, and brought her

up the coast, and to all the places to which they went. They would not change her when our people protested against it. Our people wished to have their own interpreter, but because Mrs. Morison was of the Church of England, she was kept in employ. Thus we see they prefer one Church to another.

This is the big place of all the Tsimpshans. Here are eight tribes with their chiefs. We don't know why they wish to build a boarding-school at Metlakahtla, for there there are only about eighty people, and here there are about eight hundred people. Nearly four thousand people belong to the Methodists, and only three hundred people, or a few more, belong to the Church of England.

We got into great trouble about our land. We chose two of our men to go to Victoria, and we urged Mr. Crosby to go with them. The Naas people sent Mr. Green with some of their men. When they reached Victoria, the chiefs there would not allow Mr. Green and Mr. Crosby to come before them with our people, so they did not tell the great chiefs all our words. We think it was because we belong to the Methodist Church. We have been hoping for an answer to all our words. When Judge O'Reilly came, we told him our wishes, but he has not answered us. He also went to Metlakahtla to get Mrs. Morison for an interpreter, just as others had done before. Our people do not know what to think of it. We think it is because our people are Methodists they do this to them. We do hope God will bless us, for He has promised to help the weak, and we shall trust Him to do it.

T. CROSBY,  
*Interpreter.*

His  
LEWIS X GOSNELL.  
Mark.

Sworn to before me this third day of December, A.D. 1888, at Port Simpson, Province of British Columbia, through the interpretation of Thomas Crosby, who was sworn by me to administer the oath to the deponent, Lewis Gosnell, and who first made oath that he had read over and explained to the deponent in the Tsimpshans language the contents of this affidavit, and that the deponent seemed to thoroughly understand the same, the said deponent making his mark hereto in my presence.

S. Y. WOOLTON,

*A. Stipendiary Magistrate and Justice of the Peace  
in and for the Province of British Columbia.*

Copy.]

AFFIDAVIT OF CHIEF ALFRED DOUDOWARD.

As long as I have lived I have seen my people happy in their own way on the land which God gave to our fathers. When the Hudson's Bay Company came here to trade, nothing was said about land. Other traders also came here to trade. Our people did not always stay on this place. They had four places: one salmon fishery on the Skeena for the summer; the winters they spent here and at Metlakahtla; in the early spring they went to Naas River for the small fish. These were the places where our fathers got their food by fishing and hunting.

The Kincolith people did not always live at the mouth of the Naas River, but they have just been down a few years, as a new mission was formed.

The Methodist mission was commenced here, and they taught us about God, and some have learned to read and write and work at different trades, and we are all trying to be like the white people. Some time after the commencement of this mission, Dr. Powell came here in 1877. All the people were glad to see him because the great chief had come. He said he had come to help us. He was sent by the Queen. If we had any troubles, he said, we were to take them to him and he would put them all right. If you want a council, he said, I shall be glad to give you help toward this to govern yourselves. I said to him, "Look on those hills where the bones of our dead are laid." In reply, he (Dr. Powell) said, "That is right. Tell me all your hearts, and I will send a strong letter to your good mother, the Queen. Don't trouble yourselves about the land. It is yours, and no one is going to take it from you, for it is yours." I have heard Dr. Powell say this after the feast he gave. When we were walking toward the Fort, he asked where the Hudson Bay Company's claim began. We told him where they first spoke of their line. He (Dr. Powell) said they (the Hudson's Bay Company) do not claim outside of their fence. Dr. Powell left. All the people were pleased with his promise to look after all our interests.

Not many years after, a surveyor came up when all the people were away at Naas, and secretly surveyed the land all over the bay and round the harbor. The land was taken up by private men, etc., and we heard that the Government men were in the land steal. The whole thing was done while our people were away from home. When our people returned, we sent a letter to Dr. Powell, for he had told us that when we were in trouble to write him. We did not believe that he would help the land speculator, or that he would allow them to take our land.

ALFRED DOUDOWARD  
CHIEF

Judge O'Reilly came to settle our land trouble. He did not send us word about his coming, so that most of our people were away when he came. I met him in the mission-house, was introduced to him by our missionary, Mr. Crosby. I said to him, "What have you come for?" He replied, "The Government has sent me to measure the land." I asked how much land he was going to measure. He said, "I want to see about it first;" then he asked me how much I thought it ought to be. I said, "All the way between the Naas and the Skeena rivers." He said, "Po! po! It is all rock and mountain; what can you do with it?" I said to him, "What would you think if we went to England and said we are going to take your land? What would you do? Would you be pleased?" He said, no, we would not like it. The Queen would not let it be done. So I said, "That is the way we feel." We met, and wrote a letter and protested against his movements; for we saw that he was going to take our land from us. We expected the Government would help and protect us from bad white men. But it was the Government that was going to take the land. A chief went up to Naas to urge Mr. O'Reilly not to take our land there. He gave one chain in front, commonage, but all the good land at the back to the Kincolith people, because they are Church of England in religion and we are Methodists. We have no place to get wood on the Naas River as we used to, owing to Judge O'Reilly giving the woodland to the Kincolith people. He promised to call here and have a meeting; but he did not do so. He went off another way. Afterwards Capt. Jemmett went to the Naas. He did not tell us he was going. We sent a letter to stop him. He told us that our letters of protest should be sent to the Government, but the Government has not answered them.

Capt. Jemmett afterwards came to Port Simpson. Again we protested. He promised to send on our letters. We were in great trouble, and some of our people were ready to fight; but our missionary told us to be quiet and pray to God, and that He would help us. So we did not break any law about our land. No words in reply to our protests have yet come to us from the Government. Capt. Jemmett said our way was right, but said, do not stop us. You have a right, he said, to protest, and this is the way Christians do. He was allowed to go on.

We had a visit from that great chief, Lord Dufferin. At that time there was trouble with the Government about the land. He made a speech. He said the Queen's Government has never yet taken any country without a treaty. If no treaty has yet been made, it is still the Indian's country. When we heard this, all our hearts were glad, the words of this wise chief, as we always felt safe in our possessions.

Some time after, Mr. McKay, an Indian agent, was sent. When he came he called a meeting of all the people in the school-house. He said, Chiefs, I have come to help you, and to watch over you. We told him what Mr. O'Reilly had done, of the *land grab*, etc., round the bay. We also told him, as we had told Mr. O'Reilly, that we must keep our country from the Naas to the Skeena. He said, I shall take your words to the Government, and try and settle it all. Also we told him we wanted to have a good large boarding school for our boys, and he promised to do all he could to get it. I will do all I can to help you, he said. He went away and never came back; so nothing came of his visit. He, Mr. McKay, took down our words, yet we never got one word from him. Not hearing from him, we sent him a letter to know if he was dead or alive. He sent us one letter, but seemed in an angry mood. This was the man who was going to settle all our troubles. We have sent letters to the Government, also we sent one of our Chiefs to Ottawa to see about our interests, with Mr. Duncan and two of his men, to meet Sir John A. Macdonald. Sir John has not yet answered us. Not long ago, right in the midst of winter, we sent two of our men to Victoria, with our missionary, as he could speak our language. Though he did not wish to go, we urged him so much to go that he went. When he had reached Victoria, the men in power would not let Mr. Crosby interpret for our Indians. Mr. Green, the missionary at Naas, went down with two of his men. He was not allowed to interpret for them. An Indian from the Naas was chosen interpreter. He told the men in power that he could not interpret. Still they went on with him as if they did not wish to hear the truth.

Richard Wilson, one of our men, said, we don't wish to be slaves on our land. Mr. Smythe said, you are free men, and what you wish the Government will give, and they are willing to do what you say. The Government promised to send up a Commissioner—we hoped our land troubles would then be settled. Messrs. Cornwall and Planta were sent up to the Naas. They called here on the way down, having with them an interpreter from the Bishop's following at Metlakahtla; got a meeting of the people, but the people did not like the way the Commissioners went to work. The people of Port Simpson had chosen me and others to speak. There are eight tribes with their chiefs here. I am the chief of the Kit-an-dok tribe. We wished to have our own interpreter, but the Commissioners would not allow us to have her interpret for us, but kept their own. I gave a part of my speech to the Commissioners. Spoke up to 6 p.m. When we again met I was told that I was not to speak any more before them. I asked them why? They said you are a white man; so they did not get the words of the

head of our tribe. When the Commissioners went away they told us they would send an answer to our words; but no answer has come to us up to the present. They sent an Indian agent against our wishes. Mr. O'Reilly has since come, and told us he wanted to cut the reserve into two—between us and the people of Metlakahltla. We told him we wanted no division of the reserve. He has, against our wishes, made the division of the reserve: giving to 80 people about as much land as he has given to 800 people. There are people living here who came from Metlakahltla when the crowd went over to Alaska. They have houses at that village, but the Indian agent says they cannot be allowed to take their houses down to rebuild them at Port Simpson. The Metlakahltla people are of the Church of England, followers of Bishop Ridley; the people here are Methodists, therefore they are not allowed to have their houses removed from Metlakahltla. An old man on the Naas, a Methodist, removed from his village to Kincolith under Bishop Ridley, taking his house with him. The Indian agent does not interfere in this case to prevent a house being taken down. The Government help the Church of England in all the work. The officials are all with the Bishop's party. All are on one side in all the work.

We had a good council here to keep the village in order, but Judge Elliott came and said it was no council and no good, and broke it up. Mr. Harrison, of the Church of England, living at Massett, on Queen Charlotte's Island, held a trial, fined a man; and he (Mr. H.) said, "Dr. Powell told me to do so." He had power from Dr. Powell, the Superintendent of Indian Affairs in British Columbia. So you see one Church is treated differently from the other.

ALFRED DOUDOWARD

Sworn to before me this the 3rd day of December, 1888, at Port Simpson, British Columbia.

S. Y. WOOTTON,

*Stipendiary Magistrate and Justice of the  
Peace in and for the Province  
of British Columbia.*

#### AFFIDAVIT OF CHARLES ABBOTT (AN INDIAN).

I heard Dr. Powell say, in Chief Albert Nelson's house, The land is yours, and you ought to have it right up to the Hudson Bay Company's fence. I was in the Fort when the people told Judge O'Reilly to stop his work, as he would not allow them as much land as they wished. When Mr. O'Reilly

came most of our people were away, because he had not let them know of his coming; but he did not wish to do what our people wanted. He went on to the Naas. One of our Chiefs followed him, and told him what were our claims on the Naas (see Blue Book); but still he would not do what he said—went on and gave our land on the Naas to a few Kincolith people at the mouth of that river. We see Judge O'Reilly went up to help the Church of England people, and he did not wish us to live on our own ground, which was the camping-place of our fathers. We had houses on our land on the Naas many long years before Judge O'Reilly came up. Still he said that he did not wish us to build houses for fishing, and only gave us one chain on the bank of the river Naas. The rest of the ground that we and our fathers cleared he gave to the Kincolith Church of England people. We see that Mr. O'Reilly does not wish to help the Indians, or to see them become wise.

Dr. Powell came again, and said that he was going to send an agent; but the people did not wish to have an agent. Dr. Powell had promised us many good things, but he did not fulfil his promises. He sent Mr. McKay, and he called a meeting and heard all that we had to say. Mr. McKay said we were all right, and he put down our words. He said also that he would lay all our words before the Government, but we never saw him again. Soon Mr. Jemmett, a surveyor, came, and the people sent him a letter of protest against his survey. He came here in the latter part of summer. Again we protested, and he said he would send our letter to the Government and it would be attended to; but we have never heard a word from him. Mr. Tuck, another surveyor, came here the following spring, though we had asked for a Commission, and the Government had promised one. Mr. Tuck came before the Commission. We told him not to go on with the survey of the land against our wishes. We sent him a letter, which he promised to send to Victoria. He went on surveying the land, but we have not heard a single word from that day to this.

A year before last a Commission came, consisting of Messrs. Cornwall and Planta. They called at Metlakahtla and took Mrs. Morison as interpreter. They had no reason to do that, for we had a better interpreter up here. So in all this we see the Government are opposed to the missionaries of the Methodist Church, and help the others. When they came here they tried every way not to use our school-house; tried to get the old guest-house of the Hudson's Bay Company, then a small private house, then the temperance hall; but the people told them that if they did not hold the meeting in the school-house, they would not meet them at all.

No one told us to have strong hearts about our land; but the men of the Government have told so many stories and made so many promises, we are strong. By all this false dealing we got our eyes opened, and have found out their bad tricks. We see they do not wish to do right.

The Commissioners met and heard the words of our people, and wrote them down, and promised that the Government should send us an answer, which they have not done, but sent an Indian agent—forced him upon us. We do not want an agent, for we have never consented to any of their work. Judge O'Reilly was sent again. This is what we object to. We see that the Government are opposed to us. We have never given up our land or taken any from the Government. We don't wish to hear them say, it is the missionary that has put all this into our heads. Yes, the missionaries have taught us so that we know something of what is right.

T. CROSBY,  
*Interpreter.*

His  
CHARLES X ABBOTT.  
Mark.

Sworn to before me this third day of December, A.D. 1888, at Port Simpson, Province of British Columbia, through the interpretation of Thomas Crosby, who was sworn by me to administer the oath to the deponent, Charles Abbott, and who first made oath that he had read over and explained to the deponent in the Tsimpshian language the contents of this affidavit, and that the deponent seemed to thoroughly understand the same, the said deponent making his mark hereto in my presence.

S. Y. WOOTON,  
*Stipendiary Magistrate and Justice of the  
Peace in and for the Province  
of British Columbia.*

*Copy.]*

STATEMENT OF CHIEF HERBERT WALLACE.

Some time ago the Government said they would not deal with us. Judge O'Reilly came up and laid out a piece of land for us and called it a reserve, and said no one could take it from us. Afterwards came a surveyor and cut off Mission Point at Metlakahtla, and gave it to the Bishop of Caledonia.

A few months ago Judge O'Reilly came again and divided our land against our will into two parts, giving the Metlakahtla people (about 100 in all) as much land as he gave us, about 800 people. We don't want this. We want the whole of the Tsimpshian peninsula. We were heathen people once; then we did

not know anything about our land, but now we are being civilized, we know this to be our land from our knowledge of God.

Three years ago our people sent me to Ottawa with Mr. Duncan, etc., where we met Sir John Macdonald. He said to us, "What do you want?" We answered, "We are greatly troubled about our land." Sir John replied, "The land belongs to you. Nobody is going to take it from you." After an interview of half an hour, Sir John sent us to Mr. Vankoughnet, telling us that he had charge of the Tsimpshian people. To Mr. Vankoughnet we said, "We want to be free on our own land." We also told him we wanted the whole of the Tsimpshian peninsula, and that we would allow the white people now on the land to remain; but that we do not want more to come. He promised us all that we wanted, telling us he would take our words to Parliament when it opened, and afterwards he would send us word to let us know what had been done for us. We returned home told our people what was said to us, and ever since no answer has been sent to our words. Instead of sending us an answer, he, or some one else, sent up a surveyor to mark only a small piece of land for us. This we thought was his answer. We tried to stop the surveyors by letter. Mr. Vankoughnet came to Victoria. In company with several gentlemen, ministers and laymen of the Methodist Church, I met him at the Driard House. He promised to hold an interview with us that day at 2 o'clock p.m., in Dr. Powell's office. When we came to his office, Dr. Powell would not allow the Revs. Mr. Starr and Mr. Tate, N. Shakespeare, Esq. (then M. P.), Sheriff McMillan, etc., to be present at our interview, so we Tsimpshians were heard alone. Mr. Vankoughnet said to us, "What do you want? What have you come for?" I answered, "Why did not Sir John fulfil his promise to answer our words?" Mr. Vankoughnet said, "We did promise you to send word to either Mr. Duncan or to Dr. Powell." I asked, "What had Mr. Duncan or Dr. Powell to do with us? You promised to send the Tsimpshians an answer." Again I said, "Why did not Sir John answer us?" Mr. Vankoughnet said, Judge O'Reilly had sent a letter to Sir John, telling him the Tsimpshians were satisfied with their land. Judge O'Reilly was present; I turned to him, asking him what Tsimpshians were satisfied with his survey. I told him that I was a Tsimpshian and that I was not satisfied. Mr. O'Reilly said, "The people take me where they want me to go and I give them a piece of land there." I said to him, "You remember Moses McDonald, a chief of the Tsimpshians, that he was opposed to your surveys. Show me a paper with the name of a Tsimpshian chief to it, who says he is satisfied with your surveys? That shows you, Mr. O'Reilly, you did not do

right, because you cannot show me such a paper." Mr. O'Reilly said, "They are satisfied." I said, "How can they be satisfied when you gave a part of their lands on which their houses stand to the Hudson's Bay Company?" Mr. Vankoughnet said, "What do you want such a big lot of land for?" I said, "We are only wanting what is our own." Mr. Vankoughnet said the reserve would not be divided. All who spoke the same language would be one. Mr. Vankoughnet said, "Mr. Duncan must have put you up to say this;" but I said "No, Mr. Duncan is away in the United States, and our brothers are over there, because you did not do what you promised."

His  
HERBERT WALLACE. X  
Mark.

PORT SIMPSON, JAN., 1839.

Herbert Wallace has sworn before me that the foregoing document is an expression of his own views.

R. H. HALL, J. P.

#### STATEMENT OF RICHARD WILSON (AN INDIAN).

I am glad to have this opportunity to say something about our land. I think I am not mistaken in calling this land our own; because I know this land was given to us by the hand of God, from the beginning of the world until now. I don't know why we should be troubled about our own land. We should have no more trouble about our land than I have about my coat. My coat is my own. No one should take it from me. So our land is our own, and the Government should not interfere with it. We cannot allow any one to take our land from us. The Government ought not to take it from us without a treaty, or getting it from us in some upright way.

The Government has not treated us aright yet. Years ago we sent Herbert Wallace to Ottawa. Sir John promised him to send us an answer to our words, but he has not yet done so. In this way Sir John has not done right. He broke his own promise. By the English law he has not done right. The English law is straight, not crooked. So Sir John ought to have answered us, for he was at the head of Indian Affairs. I think if Sir John had fulfilled his promise, we should not be in trouble to-day about our land. The reason why we write again is that we may have justice. We should not be in trouble so many years while justice could be had. It is a shame for us to go somewhere else for justice, whilst there is the law of England to settle the trouble for us. We don't want to have this land called a reserve, because the land is now

our own, and it is not right for us to borrow what is our own. The people sent me to Victoria in company with the Revs. Mr. Crosby and Mr. Green, etc. There I met Mr. Smythe, the Prime Minister of the Province. He said the Queen gave us our reserve, but that white men had to buy their land. He also said no one could take away our land from us. I do not believe this, for the Flat Heads, of Victoria, had their land taken from them after Mr. Smythe had said this to me. We know the reserves are not strong; for a surveyor came to divide the reserve of the Tsimpshans into two parts, giving as much to the one hundred people at Metlakatlah as to the eight hundred people at Port Simpson. This was done against our will. This shows us that this reserve is not strong to us. It is not strong enough for a man to live on it. Because the officers of the Government gave as much land to the people of Metlakatlah as they gave to the people of Port Simpson. It shows us that they are one-sided. We think the reason is because we, the many, are Methodists, and the few at Metlakatlah are Church of England.

Tell me, sir, if you think this is right? I think myself it is not right. The Government now is building a boarding-school at Metlakatlah where there are only about one hundred people, and they have paid no attention to us whatever. The law officers all live at Metlakatlah. There are two judges there and one constable, all employed by the Government to look after one hundred people, while at Port Simpson there is only one magistrate for about eight hundred people, and he is not hired by the Government. What do you think of this, sir? We show you these things that you may know we are not properly treated. We want to be dealt with aright here only. We will follow what is right about our land. You know better than we do these two things are not right. The way the Government do things hurts our feelings.

Our forefathers, from all time, went to the Naas in spring to fish for oolachan. When the fishing is going on, they used poles for drying their fish on, and for nets; firewood for cooking and boiling their fish; also they cut down timber for boxes to put the oolachan grease in. The poles, firewood and timber they cut on the lands on the Naas River. Nobody doubted their right to cut down timber for these purposes, because it was well known the land and the right to cut down timber were their own. Now, since the land has been divided on the Naas River into reserves, we see from the Indian Act [the British Columbia Timber Law is probably meant] that it is impossible for us to cut down timber for our own use without being considered trespassers, and subject to a fine. That is our rights inherited from our fathers have been given to others,

namely, to the Kincolith people, who now live at the mouth of the Naas, and are people who have come out from tribes now living at the villages on the Upper Naas. Kincolith was only founded between fifteen and twenty years ago. We look upon the above as a great injustice to our people. It will be almost impossible for us to take with us to the Naas every spring poles, firewood, and timber along with our other things, sufficient to carry on our work. The Government has given us only one chain of land above high water mark for our use, and they call it Commonage. On the Commonage there is nothing but grass. If the Government carry out the Indian Act in regard to timber on the reserves, we, the Tsimpshans, shall not be able to go the Naas to fish, and so we shall lose a part of our food. So we ask you to judge this matter now, and have it put right before trouble is made between us and the Naas people.

The Commonage on the Naas should be increased, say to two chains, and our rights inherited from our forefathers to cut down such timber as we need for fishing purposes in spring should be secured to us. On the Commonage, when our camps are built, the land is ours, and no one has any right to make garden of it, as is done now, for it brings trouble to us. We shall be very happy if you secure to us these rights. We ask the Government to secure to us the whole of the Tsimpshans peninsula for our own and our children's use after us. On the Skeena River we ask that our fishing stations be secured to us; and also we ask that those pieces of land around the Skeena fishing stations, suitable for gardens, be secured to us and our children.

R. H. HALL, J.P.,

RICHARD WILSON.

*Witness to signature.*

PORT SIMPSON, JAN., 1889.

LETTER OF PORT SIMPSON CHIEFS, AND OTHERS,  
*re* SURVEYS ON THE NAAS RIVER.

PORT SIMPSON, *May 20th*, 1880.

To Capt. W. J. JEMMETT, and other Surveyors of Indian Lands  
on the Naas.

SIRS,—

We have heard that you have come to survey land on Naas River. We think that we should have been told by the Government, as the Government well know we are all interested in the Reserves on the Naas.

For generations we have lived on the Naas part of the year. Our fathers had large houses there, and spent some months there to gather small fish and fix their food, and we still hold our claim to those fishing grounds, as you will see by our houses, etc., being still there, and we do not wish to have them taken from us. This is one reason why we sent a delegation to Ottawa, to have this and other matters settled about our land, and as it is not yet settled we do not wish you to survey the land now.

Judge O'Reilly started all the trouble on the Naas between us and the Kincolith people by saying he had given us only a chain for our fishing ground.

These people have just a few years ago moved down to Kincolith, the mouth of the river, and we do not see why they should wish now to plant our fishing grounds that we have held so long.

We have no objection to them planting all the ground they wish up the river, at their old homes, but we do not wish them to plant on our fishing grounds.

If they do, we shall always have trouble. One of our chiefs was sent up with Judge O'Reilly and pointed this out to him, but he would not listen, so now we do not wish to have our land surveyed till we have heard from the Government at Ottawa.

All we wish in all this land question is our rights; so you have heard our words, and know that we do not wish the land surveyed till it is properly settled.

Signed on behalf of Indian Council of Port Simpson.

Their marks.

ALFRED DOUDOWARD.	×
GEORGE KELLY.	×
PAUL SCOUGATE.	×
DAVID SWANSON.	×

T. CROSBY,

*Witness.*

*Copy.]*

LETTER OF PORT SIMPSON CHIEFS TO W. J.  
JEMMETT, Esq., *re* SURVEY.

PORT SIMPSON, *November 6th*, 1886.

W. J. JEMMETT, Esq.

SIR,—

We have received your letter, and wish to ask you to be good enough to wait until our chiefs and people come home, then we shall be pleased to have a meeting and hear your

explanations about the survey of our land. All we wish about our land is justice and peace as long as we live.

We are, Sir,

Yours respectfully,

Their marks.

PAUL SCOWGATE.	×
JAMES HAYWOOD.	×
OWEE.	×
LICE.	×

\_\_\_\_\_  
T. CROSBY,

*Witness.*

*Copy.]*

PROTEST OF PORT SIMPSON CHIEFS AGAINST SURVEY.

PORT SIMPSON, *November 6th*, 1886.

W. J. JEMMETT, ESQ.

SIR,—

At the meeting held this evening you heard the words of our chiefs, that they do not wish you to go on with the survey of any reserve for them and their people, as they have not been satisfactorily treated with in the matter; and we hereby protest against the survey of our land, or any part of the inheritance of our fathers.

Signed by request and on behalf of the Indian chiefs and people of Port Simpson.

Their marks.

PAUL LEGAIC.	×
DAVID SWANSON.	×
A. DOUDOWARD.	×
MATTHEW SHEPHERD.	×
C. PRICE.	×
MATTHEW JOHNSON.	×

\_\_\_\_\_  
T. CROSBY,

*Witness.*

*Copy.]*

STATEMENT OF DAVID MCKAY (AN INDIAN).

NAAS RIVER, B.C., *Nov. 27th*.

I expected the officers of the Government would be true, but it is not so. I saw a map in the Church mission-house at Kincolith, and the Indians told me that Dr. Powell sent it to them, and that Mr. O'Reilly had given them (the Indians of Kincolith) the land at Fishery Bay (Reserve No. 10), which Mr.

O'Reilly himself promised us in 1881, when he came to Fishery Bay and saw us living on the lands. This map troubled me much, because I saw on it marked "Kincolith Reserve," the land at Fishery Bay that was given us. In the spring of 1885, on June 24th, I went to the Indian Office, Victoria, with Arthur Calder and William Jeffries, and saw Mr. Moffat and Mr. Green from Mr. O'Reilly's office, and one other white man. Mr. Moffat asked us what we wanted. I said, "I want to ask you about our land, if you have any maps in the office here to show our lands." He answered, "Where is your home?" "Green-ville," I replied. "Oh, Lach-al-tsap you came from, do you?" he said. "Yes," I answered. "No," he said, "there are no papers about your land; we have not made the maps yet for the Indians." I said, "I want to ask you if you had a map?" "No," he replied; "the map will show your land, but we have not made them yet." I said, "I tell you why I came, because I saw a map at Kincolith Church mission, and they said it was sent from this office; that is why I came to ask, for I saw Fishery Bay, our land, marked on this map, that they said Dr. Powell sent them; because Mr. O'Reilly said when he was with us in 1881, that he gave us the land down to Black Point, including Fishery Bay, and then I saw that land on Kincolith map, so I came here to ask about it." Mr. Moffat answered, "No, no; we did not give a map to Kincolith." "Is that so?" I asked; "Did it not go from here? Why, Frederick Allen, of Kincolith, told me that he came to Victoria when his brother committed suicide in Victoria gaol, and that he went to Dr. Powell and he gave him the map to take back to Kincolith, which he did." Mr. Moffat answered, "I do not know that man. We did not give a map to Kincolith, or any Indian from Kincolith; they have never received a map from here. We would not give a map to just one village." I asked, "Where did the map come from then?" "I don't know," he said; "some white man, perhaps, made it for them; we did not; Dr. Powell did not. I will call Mr. Green from Mr. Kelly's office." I answered, "There is trouble all about the Kincolith map between our village and Kincolith people, because they have our land on their map." Mr. Green now spoke and explained to us that a map had not been sent. He repeated this many times. A little after this, Mr. Green, our missionary, received a letter from Ottawa, in answer to one he had written to the Department, in which it said, "Dr. Powell wrote he did send the map to Kincolith." I was surprised at how they had deceived Arthur Calder, William Jeffries and myself. We want the Government to do right and make a treaty with us, and give us enough land for ourselves, and then give us a present for that the Queen will take, so that our hearts will not be troubled

again. We are not against the Government, but we want the officers to treat us all alike. We do not want to break one of the Queen's laws, and we want just one more law, the treaty. I know the people at Kincolith want a treaty too. I heard them ask Mr. Collison to write a letter to Dr. Powell, telling him they wanted a treaty. Mr. Collison replied, "He would not; that if he wrote it he would be hanged," and so he frightened the people; but they want a treaty.

These words are true, and I hope the good chiefs will listen to us, and give us what is right in the sight of the great God.

DAVID MCKAY.

ELIZABETH SAVAGE,

*Witness.*

Copy.]

STATEMENT OF CHIEF ARTHUR CALDER.

GREENVILLE, NAAS RIVER, *Nov. 27th, 1888.*

I, Arthur Calder, declare that I went with David McKay and William Jeffries, and I heard David ask Mr. Moffat about the map at Kincolith Church Mission; and he asked if Dr. Powell sent it; and I heard Mr. Moffat say that it was not sent to them at all; and then Mr. Green, the surveyor, said, too, that the map was not sent them, for they had not made one, and that no Indian had received one. I also heard them both declare that if Kincolith had a map, some white man had made it; that it did not go from Powell to Kincolith.

ARTHUR CALDER.

ELIZABETH SAVAGE,

*Witness.*

Copy.]

STATEMENT OF CHARLES RUSS (AN INDIAN).

NAAS RIVER, B.C., *Nov. 27th, 1889.*

I want to say that we, the Indians of Naas River, are not satisfied about our land, because the officers of the Government say the land is not ours. Before the white men came here, we had the land and said it was ours; and, when the white men did come, we still continued to say, this is our land. It is just the last few years that the Government said that the lands did not belong to us; but we did not believe this; and, when Mr. Cornwall and Mr. Planta, Commissioners, came, we asked them to make a treaty with us, and so we would have the land we need for our own, and the Government have the other part.

2

And, when we asked this, Mr. Planta and Mr. Cornwall read a book, and said for twenty years we had had no land. This was the first time we heard this from the mouth of the officers of the Government, and this surprised us all. All the chiefs were troubled at this; and, from all this our people want a treaty, because they never saw such a thing before. We have all our old traditions about the laws of the past, but we have no story like this of one people taking the land from another without an agreement. So, if the white chiefs want our land, we ask them to go by the Queen's law and make a treaty with us. We have many times asked Dr. Powell and Mr. O'Reilly for what we wanted; but they did not do it. We have told them what troubled us, and what would give us peace; but they take no notice of us. We know it is not us against them; but they are very much against us; and want to take the land from us that always belonged to our forefathers. I know that Dr. Powell does not take care of us, for I was sent by the Indians, with Chief Mountain, to Victoria, to go and talk to him about our troubles. I paid my way on the steamer, and Mountain and I went, with Mr. Crosby and Mr. Green, to talk to Dr. Powell. He told us another day he would see us and answer us, but he did not hear our other words; and, after a long time, we returned home without any answer; and so we know that he did not want to assist us.

And I want to say, Mr. O'Reilly deceived us in 1881. When he first came, he told us that he would set apart one chain at Fishery Bay as a commonage, on the bank of the river; for all to fish on; and, back of that, one chain deep, he gave to us, "the residents of Lach-al-tsap." But, since then, he has changed his word, we hear; but, when he was here in August last, we told him his words to us, and that it was our land, and that he admitted this in his report of 1881; and that he was the only one who told us it should be ours. He did not make any answer to these words. We know that Dr. Powell and Mr. O'Reilly are troubled in their hearts; they are against us, and we do not want them to be the judges of who is wrong. Let the Government judge between us and them as to who is wrong. These are the men who judged Mr. Duncan, and, by their unfairness, sent so many of our friends out of the country.

Do not believe that we are the only people who are troubled about this land; Kincolith people, Church Mission, mouth of the Naas, are troubled very much, too. Their teachers tell them they will receive special favors if they abide by Dr. Powell and judge O'Reilly's decisions; but it shows how troubled they are when they went after and took the Fish Commissioner, and wanted him to give up the money from the boat fisheries, because the water and the land belonged to them, they said. We

have not done this; but with my mouth I tell you we want a treaty to the lands that the great God gave to our forefathers.

The Commission, a year last fall, promised we should have an answer to our words that they wrote down, but it never comes. These my words are true.

His

Signed, CHARLES X RUSS.

Mark.

ELIZABETH SAVAGE,

*Witness.*

STATEMENT OF GEORGE A GIBSON (AN INDIAN).

NAAS RIVER, B.C., Nov, 19th, 1888.

We know the sons fathers owned this land. God gave it to them when He made them, and they gave it to us, so we know it belongs to us, for we never gave it away, and never sold it. And I cannot think how the white Government says our land belongs to them; I do not know who gave it to them. All the things that our forefathers had we know, and they told us what they sold, and what they did not sell, and they never told us they sold the land, and so we know they did not. I know it belongs to our forefathers, they never gave it to the white men, and so it is ours to-day. So I am surprised that Mr. O'Reilly, who came here this August, said that we were calling ours which belonged to the Queen. That the land did not belong to us. We are not against the Government in saying this. We are not in rebellion, but we want the Government to do right with us. We have taken the Queen's flag over us, and honor it. We have taken the Queen's law to guide us, but when we took the flag and the laws we never had a little thought that in so doing we were giving away our land. And all the officers of the Government told us that our property would be protected. Mr. O'Reilly came in 1881 to lay off reserves, and we were surprised at this; and he measured off just a small piece, which he said was for us; but it was too small, not large enough for us, not enough for us to live on, only a little from our houses; we told how much we wanted, but he only shook his head. Only a small part of what he measured is good. My heart is sick, and so are all our people, because the land is so large outside of what he measured for us, and our berry trees, our salmon streams, and our hunting grounds, are in this land that is taken from us. These are not in what Mr. O'Reilly measured for us. We are not like white people who grow their food near their houses; our land will not grow wheat

or oats, or barley. We have to set traps to catch the fisher, and the lynx, and the martin, and to shoot the bear, and to gather berries, and we have to use a lot of country to do this, and the animals get fewer each year. We want all these put right for us so we can live. Mr. O'Reilly, when he first came here, measured off the land he said was for us, but our hearts were not satisfied then, and they are not satisfied now. And Mr. O'Reilly measured off our fishing ground at Stony Point (Fishery Bay Reserve No. 10). We had always camped there the summer months long before Mr. O'Reilly came. He came and saw us there, and said he reserved one chain deep along the front for a commonage, and back of that he said it was for us the residents of Lach-al-tsap (Greenville), but afterwards he changed his word, and said he did not give it to us. And so my heart is troubled. I don't think his word is good because he has two words. I also saw the map at Kincolith which was sent them by Dr. Powell, to show the Kincolith Indians their reserves, and in this map was included the land at Stony Point where we camp, and which Mr. O'Reilly said he reserved for us. We sent to Dr. Powell for a map, but he would not give us one. I and the people see that Dr. Powell and Mr. O'Reilly treat the Kincolith Indians different from what he does us. I saw the same thing at Metlakahtla when Dr. Powell and Mr. O'Reilly treated Mr. Duncan different from what he treated Bishop Ridley, and he did it till Mr. Duncan's Indians were driven out of the country; and we do not like to see the same thing being done by him on the Naas. I want to see the Government do right by us, and the officers to treat us all alike, not help one village different from another, and then we shall have confidence in their work. We want sufficient land for ourselves, to be our own; we do not want it as a reserve; and give us a treaty, and something for the outside, our hearts will then be satisfied.

TIMOTHY DERRICK,

*Witness to Signature.*

GEORGE A. GIBSON.

*Copy.]*

STATEMENT OF CHIEF SCABAN.

KIT-LACH-DAMUX, NAAS RIVER, B.C.,

Nov. 13th, 1888.

My heart is very sick because the white man want to take our land away from us, and do not make a strong promise to us on paper. We want a treaty, and want the Government to give us something for our land. God gave us the land, and we picked our berries, got our furs, made our houses, and made our

canoes; all our living came off of this land, and out of this water, and now our hearts are made sick by the white chiefs taking nearly all our land away from us. We do not want a reserve if we do not have a treaty, for the reserve is not large enough for us to live on. Our berries and hunting grounds are not in the reserves. Mr. O'Reilly did not do right; when he was here he said he would take away my power and give it to another man. Mr. O'Reilly did not make me chief of Kit-lach-damux; my power came from my forefathers, and all in the village acknowledge that I am their chief, but because I did not want our land surveyed he said he would take my power away and give it to some one else. God gave us a good survey when he gave us the land, and we do not want Mr. O'Reilly to survey the land unless the Government make a treaty with us, and give us a present for our land. God made this land, and then put us on it, so we know it is ours. We do not want an Indian agent; he does not know our language or our hearts, and agents speak to bad white men who hate the Indians, and the agent believes all the bad words he hears. The white man's law is no one to cut timber without paying the Government. We do not have good timber on our reserve, but we have no money to pay for cutting trees down. When Dr. Powell came to my village a long time ago he spoke good words, but his words turned to smoke. I gave him some old things—stones, etc., because he asked me for them, and he promised me he would leave the money down at Mr. Croasdaile's for me, and when I would go down the river I would get it. But I went for it, but Mr. Croasdaile said Dr. Powell did not leave any money for me.

We love the Queen, and use her flag and obey her law, but we did not understand that in doing this she would take our land away from us for nothing. I am getting old, and I want to see my people satisfied and happy before I die, so I beg the good chiefs to listen to my heart. I want to be friendly with all the white people, and so I want the Queen to make a treaty with us, and we will know what the Government will do for us, and we will make a strong promise and never break it, for God sees us.

ELIZABETH SAVAGE,  
*Witness.*

His  
CHIEF X SCABAN.  
Mark.

Per JONATHAN MEAR.

Copy.]

## STATEMENT OF CHIEF NESS-PASH.

GREENVILLE, NAAS RIVER, B.C.,

November 16th, 1888.

I want to say that I and all my people are very much troubled about our lands. Thus the Government takes it away from us without asking us, and without giving us anything in return. The great God gave this land to our forefathers, and they lived here and made their living from the land, out of the woods and rivers; and now Mr. O'Reilly comes and takes away nearly all our land, leaving us only a little to die on. We want a strong word made about our land, and we want the Government to give us something for the land we give the Queen, and we want to keep plenty of land to live on. The land is not good like the land at Victoria; a little there will do for many people, but not so here; only a few potatoes grow, and we have to go over a large piece of this rough land for berries, and skins, so we can buy flour, tea, and sugar. And a long time ago we had many wild animals in the wood, but they are few now, and get fewer each year since the white man came. And then my heart is troubled because Mr. O'Reilly said the land at Fishery Bay was reserved for us, all but one chain along the bank of the river, and now he turns his word. Last August he was at Fishery Bay, and we told him the words he spoke to us before, and asked him if he did speak those words to us or not. And he did not answer a word. We do not want an Indian agent until we make a treaty with the Government.

A. E. GREEN,  
Witness.

His  
CHIEF X NESS-PASH.  
Mark.

Copy.]

## STATEMENT OF CHIEF CLAY-TSAH.

GREENVILLE, NAAS RIVER, B.C.,

November 18th, 1888.

I and my people held the things our fathers put in our hands, and it is killing me to have our land taken out of our hands for nothing. We know so many white people are against us, and some of the teachers trying to deceive the people, and they tell us we must not speak; and the Church of England people say that they have all the river now, and we are not to have any.

Fishery Bay Reserve, No. 10, Mr. O'Reilly promised to us, with his own lips, when he first came and found us living on it.

but the Kincolith people now say Mr. O'Reilly has taken it away from us, and given it to them. The Kincolith people know that Fishery Bay belonged always to us, and this is seen to-day by the name it bears, for it is called "Ness-use's land;" no one doubts this, and Ness-use does not live at Kincolith, his descendants all live at Lach-al-tsap Mission. It is not because the Kincolith people need the place, but because of their pride. They have Red Cliffs and Canaan for fishing reserves, good ones, and much nearer to their village than Fishery Bay, but they did not want to fish, but to trouble us. They want to prevent the Port Simpson Indians, and also the Kit-tick-shens, from fishing on this river. We do not want this, we want all to fish here the food God has sent us. We are surprised that the Kincolith people do this, for God's Word should make us love each other. We want the land Mr. O'Reilly promised us, and we want a treaty, so there will not be any more trouble about our land.

I want to say that Kincolith is only a small village, about two hundred persons, and up the river there are three large villages, and many chiefs who watch the land all the time, and we want peace in our hearts. We do not name ourselves chiefs, we have been chiefs a long long time, and the power came from our forefathers. And Mr. Green is witness to us, and knows who are chiefs, for he has lived here a long time, and knows our language. I told Mr. O'Reilly when he came where we wanted our reserves to begin and where to end. We have not changed our word; we want that because we need it to live on, and then we want a strong word from the Government, and a present for the land we give over to the white Government.

G. A. GIBSON,  
*Witness.*

His  
CHIEF X CLAY-TSAH.  
Mark.

#### STATEMENT OF CHIEF TAT-CA-KAKS.

GREENVILLE, NAAS RIVER,

*November 7th, 1888.*

I wish to say that every mountain and every stream has its name in our language, and every piece of country here is known by the name our forefathers gave them. And we are not satisfied with Mr. O'Reilly coming and measuring off our land. We do not understand how he comes to get this power to cut up our land without our being willing. When Mr. O'Reilly came we told him how much land we wanted, but he would not do what we asked. God gave this land to our

fathers a long time ago, and they made gardens and made homes, and then when they died they gave them to us. And strange Indians of other tribes who came here, wanting to fish the "oolachans," always asked our fathers for the privilege to come and fish here and always paid something for it. So this shows that all recognize that this belonged to us, and we have never been willing that our land should be surveyed. We did not want in 1881, when Mr. O'Reilly first came, and this last August when he came again to enlarge his grant we did not want it, for I asked him for a paper with an agreement on—a strong paper, so we can know that we are still to have our land outside of the little bits he wants to leave us with. We know the white man would not feel well if we went and took away their property for nothing, and so I, the other chiefs and all my people do not want the white government to take away our land. It makes us trouble every day. It has troubled our friends so much that many hundreds have gone into Alaska, and we are sorry to lose our friends in this way.

I am greatly surprised, because Judge O'Reilly had two words when he was here. In the Fall of 1881, I was at Fishery Bay (Reserve No. 10), and Mr. O'Reilly told me that one chain deep along the bank of the river was to be set apart for all Indians to fish, and the other land back of the one chain was for the residents of Greenville (Lach-al-tsap) then a few months after he said it did not belong to us. I told him this to his face last August and asked him if he did not speak these words to us in 1881, and he would not give us any answer. I also know that Dr. Powell and Mr. O'Reilly sent a map to the Kincolith Indians at the Church Mission, but when we sent for one to show our land, they would not send us one. It troubles us because they always make a difference between us and the Indians of the other mission. I declare these words to be my own and to be true.

His  
TAT-CA-KAKS. X  
Mark.

E. SAVAGE,  
*Witness.*

*Copy.]*

STATEMENT OF JOB CALDER.

NAAS RIVER, B.C., *November 26th. 1888.*

My name was Nouse. I was chief at the village of Kit-wan-silh. I have been baptized, and my name is now Job Calder. My wife is named Victoria. She is the head of the whole Naas nation; all chiefs and people know this, and she holds the

power in her hands. A long time ago we were troubled by whiskey and war among our own people. One chief would want to get above another, and so would fight and would take slaves, and we were afraid to sleep; but the missionaries came and opened God's word to us, and told us the whiskey was wrong, and that it was wrong for us to fight and kill each other. Mr. Duncan stopped the whiskey among us, and Mr. Green and Mr. Crosby told us God's love, and we stopped fighting, and had peace in our hearts, and could sleep till we saw the white men take our gardens and our land, and then when Mr. Davie said we did not have an inch of land, this troubled us, for the land belonged to our fathers, and they left it to us, and we use it. We do not want the Government to take it from us. Mr. O'Reilly came here twice, but he would not give ear to our words; he wants to take away nearly all our land. We want it larger, and then we want a strong paper that the land is ours, and a strong paper and a present for the land outside—the land the Queen will then have. We want a present if it is only a few matches; something to make our hearts feel right when we give up a lot of our land. We showed Mr. O'Reilly what we wanted, but he took no notice. We have written Dr. Powell; we have petitioned the House of Commons, but no notice is taken of our words. A committee came, Mr. Cornwall and Mr. Planta, and heard our words and wrote them down, and they told us that they could not answer our words, but when our words had been put before the Government, the Government would send us an answer. They told us to wait for the answer. We have waited over a year, but no answer came.

I want to say that the Government does not help us the same as it helps other people. I was living at Kit-wan-silh, was one of the chiefs of that village. Mr. Green brought the Gospel to our village and I accepted it, and opened my house for preaching, and a day-school was taught in it for two years, and then I thought I would take my large house down and make it smaller. Mr. Green promised to help me. When we got the roof off and began to put up the new foundation, those who were opposed to the Gospel came and stopped us by force, and when they were taken before the magistrate, they promised to leave it to Dr. Powell, and if he said I could build my house they would not trouble me again. The reason they gave for stopping me was, that I had become a Christian, so they wanted me to leave the village, and did not want the young men to have a house to have school in and preaching. But Dr. Powell answered that I could not put up my house if the people (a majority) did not want it. So I left the village and moved

to Greenville, and for two years' there was no house for school or church in that village.

Mr. O'Reilly has broken his own word that he spoke to all of us in 1881. He told us he gave Fishery Bay land to us back of the one chain commonage. He told us before all the people, and we believed him; later, he says, he did not give it to us. He came here in August last, and we asked him if he did not tell us in 1881 that it was ours, and he would not answer. We were living on that land when he came in 1881, and also when he came last August. He broke his word to us. This Fishery camp is only three miles from Greenville, and it is eighteen miles from Kincolith, and the Kincolith people have two other reserves, Canaan and Red Cliffs. We wanted the land settled before we have an Indian agent here; but when we have a treaty, then are we willing to have the Indian agent here, but not till then. These my words are all true, God knows.

(Signed)                      JOB CALDER.

ELIZABETH SAVAGE,  
*Witness.*

*Copy.]*

LETTER HANDED TO THE COMMISSONERS ON  
THEIR ARRIVAL AT PORT SIMPSON.

*To the* MEMBERS OF THE LAND COMMISSION.

SIRS,

We are pleased to meet you, for we have looked forward to your coming as a peaceable settlement of what has been a great trouble to us for years. It has made our hearts bleed to be treated as we have been about our land, the inheritance which God gave to our fathers, and it was for this reason we sent three of our members to Ottawa, in 1885, to meet Sir John A. Macdonald. He promised us in fair words we should have what we needed, but nothing was done.

The servants of the Government sent here have never treated us like men. Mr. O'Reilly came here in 1881, without sufficient notice to our people, and hence there were not many home, and when he met us he would not give time for our chiefs to speak, nor listen to our wants, but went on, and, as he says, laid out reserves, although we protested in writing against it. Now, we want you to see what he has done. He has taken twelve houses of Chief Legaic's tribe, and given them to the Hudson's Bay Company; and although we sent letters to Dr. Powell and to the Hudson's Bay Company against it, no notice was taken of it, and we were told that the Company's line com-

menced at Legaic's pole. Now, if you look at this, you will see that it is not just, and as the Company could take plenty of land to the east, up the harbor, we cannot tell why they wish to enclose our houses on their land; and we were told by Dr. Powell when he visited us that the Hudson's Bay Company's land would not come more than a few feet west of their fence.

Then all at once we found a man here surveying for the Government; he said, all round the north-east side of the harbor, and we were told that this land had all been claimed by white chiefs in Victoria, and they said they had bought it from the Government, and this before our claim had been settled. We wrote about this, but received no reply.

In the fall of 1883, Dr. Powell came up in a war-ship to Metlakahtla, but we think he was ashamed to come up here, for his words to us had all been broken, so he sent Mr. McKay as agent. He met us and listened kindly to our trouble, and said our claim was just. We said, if he would go and lay it before the Government and get it settled, we should then be glad to have him come back. He went away and never came back, and we thought it was because he wished to carry out our wishes that he was not allowed to come back.

And again a war-ship came to Metlakahtla, and we were told that the chief of the Government, Mr. Davie, said that not one inch of ground belonged to the Tsimpshans, and then you know there was trouble at Metlakahtla about the two acres on Mission Point. All this sending of war-ships, and putting Metlakahtla people in jail, and the way we were treated about our land, caused us great trouble, and made our hearts weak. Our Council, that had for years kept the roads in good order, and built bridges, and endeavored to repress immorality among our people, was put down by Judge Elliott, who said we were no Council, and now you see our village is in a bad state, and our young people who once had great respect for the village Council, have none now. We have been put down and discouraged by those who should have encouraged and helped us. But we have been kept by our teachers and our profession of religion from breaking the laws, as they have always encouraged us to believe that we should have our rights.

When Mr. Jemmet came to survey on the Naas, we sent him a letter protesting against his work until we had our land matter settled; but he went on, and we are told that our fishing stations, which he marked off, are but one chain in depth from the water's edge, and on this we were to be allowed to build no houses. This seemed very strange to us, for here our fathers used to live two or three months of the year, and we had large houses on this ground long before Mr. O'Reilly and Jemmet were born. This made us feel sore and angry, and

had we been as we once were, we should have been tempted to fight; but no, we prayed to God to help us and waited, and now we do hope that you will see that we have at least two chains' width in our fishing claims on the Naas. All the Upper Naas people will agree to this, as they know it is our just right.

When Mr. Jemmet came here to our own village and commenced to survey, and took the line from Legaic's pole, we protested against it, and called him to a large meeting, and told him we did not wish him to go on with the survey. He said he would send our words to the proper quarter, and the matter would be attended to. In the meantime he went on with his work, and we never heard that any notice was taken of our protest.

Feeling that all our attempts to get a hearing had failed, and that some of our people were becoming exasperated, and desiring to prevent an outbreak, we decided to make one more effort; and calling a large meeting last January, we appointed a deputation, consisting of our missionary and two men of our tribes, to go at once to Victoria in company with Mr. Green and some Naas chiefs, to wait upon the Government. Though, in the midst of a great storm, our deputation proceeded, without delay to Victoria, when, strange to say, the Government did not wish to meet the missionaries, and would not allow them to be present at their interview with the Indians. We have not forgotten that yet. The Government promised that a Land Commission should be sent to put our land matters right. We expected it here in the spring, but instead of that, we were surprised in the early summer by the arrival of Mr. Tuck and a party of men to go on with the survey. A meeting was called of the few people at home, and we protested against his surveying the land. Mr. Tuck said, in reply, that he could not stop his work, but he promised that our words should be sent to the Government. And now you have come, we ask you to be good enough to take time to listen to our wishes, and hear the words of our chiefs; and we do hope that your visit will be the means of bringing peace and confidence to our hearts again. We welcome you to our village, and will do all we can to make your stay here pleasant and happy. And do not feel sorry if we have to say some words you do not like to hear.

We suppose you have all the papers concerning our land question, and our letters of protest before you, but we thought it well to call your attention, by this letter, to some of the circumstances of our grievance. As you are, no doubt, aware the Government have never had to send a war-ship to us, and although a judge lives here, he would have no work to do were it not that the Government has given the Hudson's Bay Company license to sell liquor, and bad white men come here and

get drunk, and then give it to our people. This has given us great trouble. For many years the Hudson's Bay Company sold no liquor here, and our young men did not dare to trouble our wives and daughters; but we fear for all this now. This is aside from the land question, with which you come to deal, but it is a thing that troubles us much, and we hope you will do something to have it put away from our midst.

At your pleasure, we will call a public meeting. We have had letters from the Government to tell us of your coming, and we hope you will find time to meet us before you go to Naas, as a large number of our men have been waiting your coming, and would like to get away soon.

On behalf of the people of Port Simpson.

(Signed).

	Their Marks.
PAUL LEGAIC.	x
DAVID SWANSON.	x
ALBERT McMILLAN.	x
WILLIAM KELLY.	x

PORT SIMPSON, Oct. 8th, 1887.

## SUPPLEMENTARY STATEMENT OF REV. T. CROSBY.

1. I was the first resident Methodist Missionary on the north-west coast of British Columbia. I first went to Fort Simpson in June, 1874, where I have since resided; and as Chairman of the Fort Simpson District of Methodist Missions, which embraces the north-west coast above Queen Charlotte Sound, also the Naas and Skeena Rivers, and Queen Charlotte Islands, I have from time to time visited the Indians of that District during that period.

2. The Bella Coola, Hiletsuck, Hydah and Tsimpshean Indians who occupy that district, and who are set down in the Report of the Department of Indian Affairs for 1888 (p. 317), at 10,000, do not really number more than 7,000. Of these, about 1,000 are under the instruction of the missionaries of the Church of England, and the remainder (with few exceptions), about 6,000, under the instruction of the Methodist missionaries.

3. In that district the number of resident whites—men, women and children—is only about 150. About one half of these are missionaries, teachers and members of their families; the other half being composed of Government and Hudson Bay officials, traders and cannery men, and members of their families.

4. As to the charges against our missionaries of disloyalty and inciting their people against the Government officials, and against the Indian Act, and receiving an Indian agent, so freely made in various official documents, I am able to give these a most unqualified denial. I am firmly convinced that it has been only through the loyal teaching and active exertions and peaceful influence of our missionaries that the Indians have been kept quiet under the indignities and unfair treatment to which they have been subjected; so that our Indians have never been guilty of any violence or disturbance, or occasioned any trouble to either Government, but on the contrary have given them their assistance, which cannot be said of other Indians in that district who are unduly favored by the officials, and lauded by them at the expense of our Indians.

5. The prejudice on the part of a number of our Indians against coming under the Indian Act or an Indian agent, is due in part to their having observed that numbers of Indians who, are under an agent, are much worse off than themselves, and continue their heathen practices; and in part to the offensive and imperious manner in which they have been treated by most of the Government officials who have come in contact with them, and also to the fact that their appeals and requests have, as a rule, met with no response, even when answers have been promised them.

T. CROSBY.