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NA-NA-KWA

OR

Dawn on the Northwest Coast.

No. 3.

KITAMAAT. B. C.

July. 1898.

Dear Friend:-

I am gratified to find the second issue of this modest sheet met with an unexpected welcome. The desire is to circulate it as widely as possible amongst those who contribute, and pray for the success of our Indian Work, especially that of the Kitamaat Mission; to let them know a little of the good they are doing.

While at Conference in Victoria I had the pleasure of meeting the various representatives from the Mission fields, all of whom have had a year of hard toil and prosperity. Some of the missionaries asked me if "NANAKWA" might not become more general sheet, and printed monthly. I could not see my way clear to take such course without neglecting more important mission work, which would be unwise.

I have endeavoured to put as much information as possible in this issue, and hope it proves both entertaining and useful.

Yours sincerely,

Geo. H. Raley.

DAWN AT KITAMAAT.

(Continued.)

"A LIGHT TO LIGHTEN THE GENTILES, AND THE GLORY OF MY PEOPLE ISRAEL."

In our last number of Nanakwa we related how Wahuksgumalayu and the early Christians were condemned to death by witchcraft, because they would not desist holding religious services, nor again join the heathen dances. Shortly after, he heard that a missionary had come from a far off land of the great Queen; a white man, wise and good, he had tamed the

wild Tsimsians at Metlahkahtla. The idea occurred to him if a teacher could only be obtained, the savage Kitamaats might be thus influenced by the Gospel. Without loss of time Wahuksgumalayu took a cedar canoe, and with a number of willing paddlers started North in search of a teacher. After a few days' perilous journey they arrived at Mr. Duncan's C. M. S. Mission at Metlahkahtla, in the spring of 1877.

They were led into the guest-house* and shown every hospitality commonly practised amongst the Christian tribes of the N. W. Coast. When Wahuksgumalayu and his ten retainers beheld the large colony of Christian Indians, and the mighty change in the savage Tsimsians they were amazed, when they saw the model industrial settlement, a village of neat two-storey houses, the large church, school-house, salmon cannery, sawmill, trading schooner, co-operative store, brass band fire brigade; when they observed the men at carpenter work house building, cabinet making, shoe-making, coopering, tanning, rope making; and the women weaving shawls of skillful design, blankets of curious pattern, and cloth from the wool of the mountain goat, like Queen of Sheba they had no more spirit left in them, the half had not been told, they were lost in wonder and admiration. After awhile Wahuksgumalayu gave utterance to his feelings, and formally addressed the white chief (Mr. Duncan).—
"O Chief, we know the Good News is the "great medicine. It alone has stopped the "warring of this tribe and made flowers of "peace and prosperity to bloom in this vil- "lage. It has hushed the hoarse battle "chants and the jangling of angry voices, "and made everywhere amongst you sweet "music with which to honor the Name of "the Great Spirit of the Above. Cannot

*A GUEST-HOUSE IS FOUND IN MANY INDIAN VILLAGES. IT IS BUILT FOR THE RECEPTION AND ENTERTAINMENT OF STRANGERS.

GREAT FISH FESTIVAL.

"The wise chief visit our people at Kitamaat with the Message from Heaven; without God's only Son, and His Good Spirit; that is the Medicine for which our Dark, untaught hearts are anxious. We know many spirits, but they are always bad medicine. O Chief, the night of sin has settled long and darkly upon our village. Cannot the Light of the World dispel the error and superstition? We want our fathers to find the Happy Land of the Hereafter, but they cannot see the New Way without the Light. O Chief, we cannot rest till we get some one to teach us how to live at peace, and die happily."

When Wahuks gumalayu finished his appeal, Mr. Duncan gave the Kitamaats words of encouragement and instruction, but stated, that he could not leave his mission for any lengthy journey; if however, they would be willing to come and live at Metlahkahlta, they would all be welcome, they should be taught about The Light, God's Word, and enjoy the same privileges as the Tsimsians. Wahuks gumalayu did not wish to leave his people, and they, he knew would be unwilling to leave their village, hunting grounds, and fish gardens, which had belonged to their ancestors for ages. Finally Mr. Duncan advised him to go north to Fort Simpson, there he could repeat his touching story to the Rev. Mr. Crosby, the Methodist Missionary, who went from place to place in his canoe, to preach. Thither he pointed the bow of his canoe, his heart buoyant with the expectation that soon he might find a teacher who would tell his people about the Master of Life and Light. On reaching Fort Simpson they found nearly as great a miracle as Metlahkahlta, a model Christian community. Wahuks gumalayu and his band were welcomed by the missionary and all hospitality was again shown the strangers by the people. Wahuks gumalayu told the Missionary his errand, met with much encouragement, Mr. Crosby promising that as soon as possible he would make a trip to Kitamaat. After learning some short portions of the Bible, and some hymns, they departed with joyous hearts. Their expedition was not in vain,

(To be continued.)

The coming of the oolachan in April was occasion for the great fish festival of the year. All the Kitamaats were at home, and every able-bodied man, woman, and child, and some not able-bodied, helped to gather this harvest of living silver from the river. The oolachan, or candle fish (*Thaleichthys Pacificus*) is much like the Atlantic capelin. It has a very delicate flavor when freshly caught, and contains more oil than any other known fish. It melts like butter in the frying-pan, and when dried, burns like a candle. A bunch of them lighted furnish an excellent torch. They exist in large numbers, great schools of them come in from the sea, and fill the inlet and river from bank to bank. The Indians get them by the canoe load, and deposit them in large piles on the ground. After leaving them exposed to Spring sun, and wind to partially decompose, they put them into oblong wooden boilers, apply heat, sometimes by means of stones heated in a fire close by. After boiling several hours, the fat is expressed. The oil, or tlatte as it is called at Kitamaat, thus made, has a most dreadful odor, which I would not attempt to describe, it is however absolutely necessary for the well being of the people as an article of food, the oil is highly recommended by some doctors as an excellent medicine for consumptives. The fish is also smoked, and packed away in cedar boxes for winter use. We are thankful to the people who have liberally supplied the "Home" with this useful fish.

In Norway a new law has been passed which makes girls ineligible for matrimony until they are proficient in knitting, baking, and spinning. Certificates of proficiency have to be earned, and without these no girl may marry. Such a law in Canada would ensure better house-keeping in some cases amongst whites as well as Indians.

"As the twig is bent the tree inclines."

"Train up a child in the way he should go: and when he is old, he will not depart from it."

"WAHUKSGUMALAYOU."

(Charlie Amos.)

Out forty five summers ago Wahuksgumalaya was born at Kitamaat. His father was the leader of a secret dance called "Tlugwalla." His mother was a high caste named Keyey. We know but little of his early boyhood, his inseparable companion was Jessea, the head-chief of Kitamaat tribe. Together they learnt the tales but oft repeated legends and traditions of the nation and together they took their bows and arrows, and became skillful in the pursuit of game, fearless alike of grizzly and cinnamon bears, with which the Kitamaat Valley abounds. He was a manly boy and moral, judging of reality from the standpoint of a pagan, of some of the qualities we look upon as virtues, he was early taught to regard as virtues. When about 20 years of age he desired to be initiated into the mysteries of the secret but awful Tlugwalla. He offered himself as a candidate and after long continued fasting, incantation, and other preparation, intensely trying both on physical and mental powers, became proficient in the art. About the same time his companion Jessea was initiated into the horrors of the Tanise, or man-eating dance. His religious belief was a feeble polytheism and quite indefinite. In the storm he could hear the voice of an angry spirit which needed to be appeased. In the mist and twilight he could see in shapes of superhuman beings which foreboded evil. In the hootings of the owl he could catch the sound of a death sentence. He held there was a large animal of human shape which periodically visited the village and cast upon people an evil eye and bewitched them. He had but weak faith in Shamanism. He believed there was a power that rewarded the good and punished the bad by sending them to different places after death; and also that there was a greater medicine spirit than any of the medicine men had yet possessed. For the coming of that beneficent spirit he was constantly hoping. In his savage bosom there were —

"Longings, yearnings, strivings

"For the good he comprehended not".

He felt the darkness, but was powerless like one blind; his hands were helpless till he touched the right hand of the Great Spirit of the Above; and was led by Him into the light.

His entrance into the light was after this manner. About the fall of 1876 Wahuksgumalaya went south to Victoria with furs which he intended to exchange for whiskey and blankets. Happily the purpose of his trip was changed.

While in Victoria he heard the "Story of the Cross" from the lips of the Revd. Wm. Pollard, who in tender simple words such as a child mind could understand related the history of our Creation, Fall, Redemption, and hope of the Hereafter. While he listened, he became convinced of the need of a Saviour and sought the mercy of God in Christ Jesus. This was the medicine of the Greater Spirit for which his feverish, restless heart had long been anxious, medicine which did not bewitch him, but gave him the "calm of utter peace," and inspired implicit trust in God the Father, and hope of immortality. Following the strong impulse of a heart bursting with newly conceived love, and eager to repeat the "Good News" to his fellow-tribesmen, he determined to make the return

journey to Kitamaat without delay.

Instead of a cargo of whiskey in his canoe, he carried "God's Letter," a flag (British Ensign,) and a paper signed by Mr Pollard stating that Wahuksgumalaya had become a Christian, and asking anybody to whom the paper might be shown to give the bearer a kind word of encouragement. On Wahuksgumalaya arriving at Kitamaat he immediately opened all his heart to the people and told them of Jesus's love. For a few days the savage feast and wild dances were suspended in order to hear him, but when a few converts resulted from his preaching, who objected to return to the dance house, a council of the chiefs was called and Wahuksgumalaya was ordered to desist and return immediately to his dance, — the Tlugwalla. To this he objected, stating that the "New Way" was the better and he had finished his old work. Whereupon they became enraged, and persecution began, a bitter struggle between light and darkness. All evil was let loose on the little band of Christians.

Sometimes they were pelted with red hot stones by the fire dancers, at others bitten by one of the man-eaters. The cedar roof of the large Indian lodge they occupied was torn off.

They were forsaken by their friends, and at last took refuge and held their services in a den at the back of a large house, the door of which was strongly barricaded to prevent the entrance of the infuriated dance man. The tribal Council again met and Wahuksgumalaya and his associates were condemned to death by witchcraft, one of the leading chiefs passed sentence in a characteristic manner, he took in the palm of his hand a piece of dry cedar bark, and powdered it to a fine dust, then blew it away with the remark "thus shall you, Wahuksgumalaya and your family and you Wingohse and your friends perish and vanish from the earth, your names shall not be handed down, you Wahuksgumalaya shall be the last to perish, and shall see all your friends pass before you, this is all I have to say." Wahuksgumalaya answered the council respectfully that while they knew the chiefs' words were not idle threats, they believed in the Great Father, who would protect them and set the time of their departure into the hereafter. Open opposition ceased for a while, but secretly the doctors were at work with Indian poison and witchcraft. One after another the early Christians died mysteriously.

Early in the year of 1877 he built a small log church, and a few more joined him. In the Spring of the same year, he went with two canoes filled with men and women, to seek a teacher. First they went to Mr Duncan C. M. S. of Metlakahlah, and asked him to visit them and send a teacher, who would explain to them the Word of God. Mr. Duncan, upon reading the note given by Mr. Pollard of Victoria, to Wahuksgumalaya, spoke words of encouragement which strengthened the Kitamaats, and referred them to Mr. Crosby of Fort Simpson. Thither they went and were received kindly by the missionary, who promised shortly to visit them. Mr. Crosby baptized Wahuksgumalaya, "Charlie Amos," by which name he has been known since. From the time of his baptism he has been a very useful man, firm and true, standing in dangerous times the right arm of the missionary and ever ready to help. When at times all the other Christians would be lured to the Potlatch, he remained steadfast.

A few years ago he was sent to Kitlope as supply teacher, he also went voluntarily to Fort

Rupert to carry the gospel to the heathen there. During days of discord and jealousy between different crests of the tribe, the missionary has had to give words of chiding and warning, strong medicine, in order that their feuds might be settled in a peaceful way. Some would murder and complain, but Charlie Amos never. He was always ready to say, "My brothers, we asked God to send his servant to us, and God sent him. We promised to obey his words. It may be hard for us, but his words are wise, and will do us good. Our hearts are dark and we do not know anything. We are only little children. Let us listen to his counsels".

For many years he has been in delicate health, owing no doubt to the Witch Doctors of nearly all the villages of the Kwagwiltz nation whom Charlie knew were anxious to effect his death.

The end came suddenly upon a beautiful Sabbath afternoon last August. He gave clear evidence of his readiness to depart and be with Christ. A few days before his death he said, in reply to a question of the missionary, "Why should I be afraid? I am going into the calm. I have been in the tempest, I am happy", then he passed away to receive his Everlasting Crown, a member of the Noble Army of Martyrs.

WEDDING BELLS.

On Monday June the 20th. Mr. George. L. Anderson, who for several years has filled the position of teacher at Kitamaat, was married to Rhoda Amos, one of "our girls". She is the daughter of "Wabuksumalayou", (Charlie Amos) She was attired in a summer muslin dress, a veil with a wreath of wild roses, and carried a bouquet of the same. After the ceremony they went home to Mr. Anderson's ranch.

On the 18th. of June, Julia Wesley of Kitamaat widow of William Wesley, was married to A Fred Wesley.

Emma Brown of "our girls" was married to Arthur Mc Kay, of "our boys" on the 20th. of June. The bride wore a dress of white cotton, veil, wreath and carried a bouquet of wild roses.

While it would be unfair to look for much in the way of orderly house-keeping from those who have not had the advantages of the "Home" training. We expect each of our girls to be a missionary to her own people and exemplify in her home christianity, order, and cleanliness

WOING AMONG ALASKA INDIANS.

WOING AND WEDDING IN ALASKA AMONG THE NATIVES ARE INTERESTING AND PECULIAR RITES.

IT IS SAID, WHEN A YOUNG MAN IS OF A SUITABLE AGE TO MARRY, HIS MOTHER, HIS AGENT OR HIS SISTER LOOKS UP A WIFE FOR HIM: IF HE CAN HELP IT HE SELDOM MARRIES A WOMAN YOUNGER THAN HIMSELF SHE IS SELECTED FROM A FAMILY WHOSE POSITION EQUALS HIS OR IS EVEN HIGHER. WHEN A SUITABLE WOMAN IS FOUND,

THE YOUNG MAN IS ASKED HOW MANY BLANKETS AND FURS HE IS WILLING TO PAY FOR HER.

WHEN HIS QUESTION IS SETTLED, A FEAST IS ARRANGED TO WHICH THE FRIENDS OF BOTH FAMILIES ARE INVITED. WHEN THE COMPANY IS ASSEMBLED, THE WOMAN'S PEOPLE THEN EXTOL THE GREATNESS OF THEIR FAMILY. THE YOUNG MAN'S MARRIAGE GIFTS ARE SPREAD OUT WHERE THEY WILL MAKE A FINE SHOW AND THEN HIS FAMILY SOUND THEIR PRAISES. THE CEREMONY LASTS FROM ONE TO TWO DAYS, AND FINALLY IF THE NEWLY MARRIED COUPLE DO NOT GO TO LIVE WITH HER PARENTS, THE YOUNG BRIDEGROOM TAKES HIS WIFE TO HIS OWN ARODE.

PROGRESS OF THE GOOD WORK.

The year at Kitamaat has been characterized by steady and encouraging work along missionary lines. While perhaps we cannot report considerable progress amongst the aged, we can however state that there has not been a year in the history of the mission when the natives have taken more interest in the education and salvation of their children. The old people say to us again and again, we are too old to learn much about the Light, our hearts are very dark, we do not wish our children to grow up to be like us, we give our children to you, that they may learn the "True Way" and become wise and good.

The church services are all well sustained. The Sunday School is our most largely attended service. The simple lesson with black-board illustrations, and the line upon line, precept upon precept, style of teaching has been productive of much good.

We have had under our care a number of boys, but our work amongst them has not been altogether satisfactory owing to the lack of a suitable building for this purpose. A married teacher is almost essential to the growing demands of the place, and would greatly aid in our work amongst the boys. We hope this matter will receive special consideration of the Missionary Society, especially as the British Columbia Conference recommended Kitamaat as a suitable location not only for a girls' Home but also for a boys'.

The work amongst the girls is very satisfactory, and in good results, considering the accommodation has far exceeded our expectation.

This work is fully established. We have commenced to build a "Home" for the girls, and what we have built is strong and will make a good kitchen and dining room for the main building.

During the year the mission property has been improved, a new school-house built, and a good road made to the church, a board sidewalk has been built through the village. We are building a strong picket fence around the mission house.

The day school has been very largely and regularly attended, by the children of school age in the village. Mr. Anderson has been very faithful in the discharge of his duty as teacher.

MISS LONG'S LETTER.

Owing to lack of space last Nanakwa, the following portion of Miss Long's letter was omitted:-

The children are allowed to speak only English during meals and sewing lesson. I heartily enjoy teaching them sewing, but find it difficult to teach them to speak English, because they are very shy about speaking it themselves; although most of them understand what I say. Each girl says a sentence of her own composition during sewing lesson, and sometimes they are funny. They like to say they are happy about something. I will give you a few of the little girls' sentences;—

"I am very happy when I play with the little girls in the New Home."

"The girls make the beds in the upstairs is a very nice."

"I am very happy because the small-fish nearly come."

Every Sunday Mr. Raley gives the big girls a Bible subject to study, the following Sunday they tell in English all they know about it. I read to them during the week so as to help them with their subject explaining as I go along, they understand well and listen attentively, enjoying the Bible stories very much.

Kitamaat. June 1898

Now I must tell you something about closing exercises. We had a very busy week. Monday was school examination. Tuesday we had a reunion of the old girls and boys, they had a nice tea in the school house after which we all played games, but Wednesday was the great day. The girls were busy in the morning cooking finishing up their work for examination, and tying up their clothes. They all did their work very nicely, each of the big girls made a garment on the machine, which with their knitting and crochet made a good show. The little girls completed the quilts I mentioned in my last letter, they each darned two holes on a piece of stocking. For their fancy work they had picture cards worked in red and green wool, and their knitting. I must tell you about Mary and Lizzie, because I have never seen such little girls work so nicely, Mary is naturally a good sewer and has no trouble to do fine

work, but Lizzie has to try and try again she had a lot of trouble to learn the outline stitch to put on her quilt but at last she succeeded, hers was one of the best.

The girls who had been the best cooks during the year baked bread, buns, cake, and pies, for examination. We had the work on a large table, and the baking on a small one, when all was arranged there was quite an exhibition, the mothers and friends came at four o'clock in the afternoon to see the things, they seemed to be pleased with everything. Nancy the best sewer of the little girls made a dress on the machine, I put it in the centre of the table, when the mothers looked at it they would say Nancy, and nod their heads approvingly. After they had looked at the work, the cooks passed them tea, and some of the prize baking. After that we had tea at the Home for the school children, then came the entertainment which started at seven o'clock. At about a quarter to seven the watchman came up to tell us to hurry it was very late the people were going to bed, we sent him to ring the first bell. Everybody came to the entertainment, and enjoyed it. The children did finely.

It was the best entertainment we have given, it is amazing how well they do they have never seen other children perform publicly.

At the end of the programme the prizes were given. Then the little girls went to their homes, but the big girls said they would prefer to stay till next day as there was a lot of cleaning up to do at the Home. After we got home we had a nice time together, three of the girls led in prayer in English. I was just leaving them, when they called me and said;— "We love you Miss Long, and do not want to go away," (some of them knew they would not come back) I said, if I had helped them I should be glad I came to Kitamaat, there was quite a chorus half in English and half in Kitamaat "Yexsu have helped nu-gwa." (You have helped me.) I felt quite encouraged and repaid for anything I had done for them. The next day they worked very hard washing, cleaning floors, and packing up dishes, and hanging up bedding. In the afternoon we had a picnic. Then they went home and the holidays began. On Monday June 20th: two of our were married.

BEFORE THE GIRLS COME BACK I WOULD BE VERY PLEASED TO GET SOME FACTORY COTTON, YARN, SPOOLS STONE BUTTONS WE ALSO NEED A FEW PILLOWS, and SHEETS.— *E. E. Long.*

KITAMAAT HOME CLOSING EXERCISES.

On Sunday, the 12th. of June the missionary preached a special sermon to the children in the morning, and Bro. Sam Amos an exhorter preached to the parents in the evening. In the afternoon Mr. Anderson gave an address; all the services were well attended. On Monday the Missionary held an examination in the school, the scholars did excellently in reading and writing, and creditably in other subjects. On Tuesday we had a reunion of "our old boys and girls," a very pleasant evening was spent. Several of our girls are married, also one boy: we want to keep in touch with them at all times. On Wednesday the examination of industries, such as sowing, knitting, cooking, was held. In the evening the entertainment and prize giving. For the entertainment, the children furnished a programme consisting of 48 numbers, which were rendered in a manner very creditable to themselves, and all who had drilled them. We hope all the children will not forget Miss Long's parting words of advice, have a pleasant holiday, keep in good health, and be ready to return when the Home re-opens on the 15th. of August.

KITAMAAT VALLEY.

To the Missionary.

Having just returned from an exploring trip up the Kitamaat River and its tributaries with Mr. D. Stevens I thought it might be of interest to you and your readers to know of some of the resources and possibilities of the above hence the liberty of addressing you. We find that the Kitamaat River is navigable for about 20 miles up for light draft vessels of about 15 inches draft; that there is abundance of fish; that there are some large tracts of land that could be brought under culti-

vation very easily; and that the Valley is capable of sustaining quite a large population; and that intending settlers would do well to turn their attention thitherward.

Traces of minerals were found by us, which indicate that the mountain chains on both sides of the Valley would bear prospecting. There are three large rivers flowing into the Kitamaat from the East side, and one from the West side which has a large branch; there are also a number of small streams that flow into the main river, if space would allow a fuller description could be given.

Respectfully yours,
A. Walkley.

CONFERENCE.

The high esteem in which Rev. J. F. Betts is held by his brethren was shown by his election to the Presidency of the B. C. Conference, a position he has filled before. The well tried secretary Rev. J. P. Bowell was re-elected.

The Rev. Dr. Sutherland; and the Rev. Jas. Woodsworth accompanied by his wife were with us. The counsels and instructions of these General Conference Officers regarding various phases of mission work were helpful and profitable, both to Indian and Domestic missionaries. Much inspiration and comfort was derived from Dr. Sutherland's sermons and addresses.

The General Conference representatives are most welcome visitors, not only because of the very important interests they represent; but they are a strong link in the girdle of Methodism binding that of the East to that of the West.

Rev. G. H. Raley, Mrs. Raley and the baby went South on the Str. "Boscowitz" to attend Conference, and the Branch Meeting of the W. M. S. Mrs. Raley had not been away from the Mission for 17 months. The baby took quite kindly to civilization excepting the ladies; steam-boats, cars, horses and cows, were much more after his heart. Unfortunately he was not well half the time. They were the guests of Mr. and Mrs. Jas. Maynard, whose hospitality they much enjoyed.

ESSAY ON DRYING SALMON

The first thing when the salmon comes the man go up the river and make their smoke-house when he finish make their house he go to his canoe and he catch the salmon with his hook and the woman take her knife and cut the salmon and make clean, and she take her cedar basket and carry them up into her house and she hang up on the sticks and the man get some wood when he come back and make a fire in his house and the salmon get a little dry and she cut them again into smaller pieces and she hang up on the high sticks and then make a good fire and then the salmon get dry and smoke and she put them in the big box to keep them good for food and they eat them all the time when the winter comes.

Jessie (Tlakwaith.)

[Jessie is the daughter of Jessea the head-chief of the Kitamaats, she has made very good progress in both "Home" and school work.]

PSALM XXIII.

Translated into the Kitamaat language and arranged for chanting by Rev. G. H. Raley

1 Kay Bugwahteahie neise hyth dzsillah dsahayahie: Kuse gwelhan yatht'li nohk-wats mah.

2 Hunsahmahtle intlah owtzoeise kay tipuestos kwahiyass: wilemahlahtle intlah li owkwayaseis kay khokwalleise wap.

3 Asdoowheattler hylegints: wilet dahlahtle intlah kay calpas dachills his Dount assie.

4 Watht'li hainahugh won kathtlah kahcalghowah te hyamoodt kay thlic; Kudlan wiltkah noqwats yith: li Yeksam mahallaugh do noogwa scagaehgunmous do bugwahlahuous hykgaeahullood intlah.

5 Kwahkwultdzoahleits hums dummah li noogwa anbis cowgumnis kweakeb-butints: Thloughwahs hytegints his hyks tlatte wilet neice nahgaliu khowtahtle.

6 Owwahlahses hygeneous do mamah-dlumous wile lathlatleintlah llwah ka-gaedsoelse li wassel gwullahough wilan

gwailthtlenah guchs Bugwahte wah gwa
tlas hygilletlemgwihl. Amen.

LOCAL NOTES.

During the quarter just ended, there have been:-

1 birth.
8 marriages.
1 death.

Gardens are well advanced this year we expect a large yield of black currants and raspberries.

We found that tinned milk though an excellent substitute was not the best thing in the world for the "missionary baby", so the missionary imported two goats, one of which gives a very good supply of rich nourishment.

Our little ones have left us for the holidays, we know they have been happy with us we can see that every hour of the day, whether in school conning lessons, or at their work or out on the hill joining in merry games with each other, their bright faces tell the story.

The fur season has again been a comparative failure, we do not think the game is getting scarcer, nor the skilled hunters losing their cunning; but rather the low prices are so discouraging. The men have not done so well as formerly. The largest number of bears shot by one party of three was eleven.

Two wild dogs, (half-wolves,) were from the mission house last month, but not until they had killed 10 hen and several chickens. They were quite wild and dangerous, and for the safety of the children it was necessary to shoot them. Their is still another prowling around in the woods behind the mission house, which which should be disposed of in the same manner. If hungry, it would not hesitate to attack a child who might be alone gathering berries.

On the 20th. June the Str. "Edith" of the British Columbia Canning Co. came into Kitamaat at midnight. Mr. Kirkland the manager for the company was aboard. The following day the "Edith" took in

low, 30 canoe loads of people for the season's work at River's Inlet. The Kitamaats are good fishermen, the women have a first class reputation for filling tins. The two past seasons have been failures, this year we hope there may be a large run of salmon and a full pack for each cannery.

DEATH OF THE CHIEF'S WIFE.

Since the 5th. of July the people at Kitamaat have been wailing bitterly on account of the sudden death of Hannah (Moodseith), the wife of the head-chief of the Kitamaats Jessea Morrison. She appeared to be in her usual health, and had been gathering hwhyahs, a native food, during the day. At sunset after the evening meal, she went out, and as she did not return immediately, the chief sent one of the children to look for her, she found her on the ground dead. We think heart failure was the cause of her death. We hope the chief will for himself and his family look to Him who has said "I will not leave you comfortless".

PERSONAL MENTION.

Matthew Ross or Dsoahgeelough has gone to the Hospital at River's Inlet. We hope he will return a strong man.

Mr. Geo. Robinson was the representative of the Mission to District Meeting, he was also elected to attend Conference.

Mr. Walkley who has been exploring the Kitamaat Valley, left on the "Edith" for the South. He expects to return this month on the "B. Boscowitz"

We are very sorry to hear of the illness of Mrs. (Rev.) T. Neville *nee* Miss Shelvy. Mrs Neville was the teacher at Kitamaat when the Home was instituted, and rendered most valuable assistance.

C. Todd Esq. the Indian Agent, paid an official visit to the mission in May. In answer to a letter requesting help for the old people, he brought a ton of potatoes which are much appreciated. Owing to the recent failures in fur, and two successive failures at the cannery the Kitamaats are very badly off.

We do a little hospital work. Mark Brown or Weahghugh, a very sick man, exceptionally needy, is our special care.

Miss Long is spending her well-earned holidays at the mission. She hardly feels free to take a trip because of the uncertainty of the boats, and there is a lot of work to be done before the children return.

Captain Walbran D. G. S. "Quadra" again visited Kitamaat to make an inspection of the harbor in the interests of the Dominion Government. On his return to Victoria in an address before the Natural History Society he spoke quite favourably of the harbor at the head of the Kitamaat Arm.

Mr. D. Stevens of Victoria, is now at the mission, he has been scouring the country:— Up the Kitamaat and its tributaries, the Dablah, and Kildablah rivers. He is in possession of much useful information regarding the now famous Valley. He has been over territory, and climbed mountains, where most probably the foot of a white man has never been planted before.

A large number of the Kitamaats did not go to the cannery this year, nearly eighty remained behind, whom the missionary cares for spiritually and not a few physically, as most of them are aged, sick or children. Mr Robinson (who is appointed to Kitlope) cares for the Kitamaats and the Kitlopes who have gone to work at the cannery.

NOTICES.

The Missionary will esteem it a favour if anyone would send him the address of Miss Lawrence formerly teacher at Kitamaat. She could supply an interesting chapter for Nanakwa.

There is no charge made for Nanakwa but three ladies knowing there must be expense connected with it, have sent offerings. These I have placed to what I call NANAKWA FUND.

July. Received to date.....75 cents

The Nanakwa is printed and published at the Kitamaat Mission quarterly by the Rev. G. H. Raley.