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NA-NA-KWA,

OR,

Dawn on the Northwest Coast.

No. 2.

KITAMAAT. B. C.

April. 1898.

Dear Friend:-

This little paper is sent to you instead of a written letter. Please give it the same consideration as though it were addressed to you personally. If you are interested in it, be kind enough to send me a note to say so, should it not contain the information you wish, about Kitamaat and our work, tell me without reserve what you would like to know, and I will strive to make the next issue more instructive. Make free criticism; but remember that the printer has never seen inside a press room; therefore a degree of allowance should be made for inefficiency of work, and also lack of suitable plant.

Would you like to receive this sheet every quarter? Have you any friends to whom you would like to hand or mail a copy? If so I shall be glad if you would let me know.

Cordially yours,
Geo. H. Raley.

DAWN AT KITAMAAT.

(Continued.)

“GOD SAID, LET THERE BE LIGHT: AND THERE WAS LIGHT.”

When Wahuksgumalayu and his small band of followers arrived at Kitamaat from Victoria, he immediately opened his heart to the people and told them of Jesu's love. For a few days the savage feast and wild dances were suspended in order to hear him, but when as a result of his preaching the few converts objected to return to the dance house, a council of the chiefs was called and Wahuksgumalayu was ordered to desist from preaching, and return immediate-

ly to his dance—the Tlugwalla. To this he objected, stating that the “New Way” was the better and also that he had finished his old work. Whereupon the chiefs knowing a source of gain would be lost to them if the dance feast were discontinued on account of Christianity became very enraged, and persecution began; a bitter struggle between light and darkness. All evil was let loose upon the band of Christians. They were maltreated in a variety of ways; sometimes they were pelted with red hot stones by the Noonithgeistah (tire dancer); at others bitten by one of the Taniise (man eaters). They were forsaken by their friends, and Satanic malice possessed their enemies who combined to tear down the Indian house where meetings for the worship of God were held, the cedar roof was torn off, and the place looted. Wahuksgumalayu and his company took refuge and held services in a den at the back of a large house the door being strongly barricaded in order to prevent the entrance of the infuriated dance men. The tribal council again met and Wahuksgumalayu and his associates were condemned to death by witchcraft. One of the leading chiefs passed sentence in a characteristic way he took in the palm of his hand a piece of dry cedar bark, and powdered it to fine dust, then blew it away, and remarked, “thus shall you Wahuksgumalayu and your family, and you Wingohse and your friends perish and vanish from the earth, your names shall not be handed down. You Wahuksgumalayu shall be the last to be destroyed, and shall see all your friends pass before you. This is all I have to say.”

Wahuksgumalayu answered the council respectfully that “while they thought the words of the chiefs were not idle threats, they believed in the Great Father whom they had learnt to love who would protect them, and set the time of their departure

into the Hereafter." Openly, opposition ceased for awhile but not until a few of the Christians died from the effect of the work of the Aikuklithla (witch doctor). Secretly the heathen doctors were at work and one after another the early Christians passed away, by means of a martyrdom perhaps not so revolting, yet none the less sure, than that of Nero's day.

(To be continued.)

THE KITAMAAT HOME.

The Kitamaat "Home" needs no apology for its existence. The good already accomplished has demonstrated its necessity and is a strong plea for future support.

Perhaps some of our friends would like to ask, what is the specific object of the Home? It is threefold, viz.

To save the Tribe;

1. Physically.
2. Mentally.
3. Morally.

If we want the future of the Tribe to be happy, we must, *gec.*, and save the children.

1. Physically.

It is not to our credit to see the Indians dying out, we do not wish it, it behoves us to use all means in our power to prevent it, and to save the remnant of a powerful nation. In 1811 the Haidahs of Queen Charlotte Islands numbered 6,593 inhabitants to the 31 villages, in 1878 there were 2,000 in three villages, now there remain under 600 in two villages, Skidigate and Masset. The Oweekinios, and Kimsquits have also dwindled down.

Whiskey and immorality are largely responsible for the rapid decrease of these tribes. As soon as the girls attain the age of 12 or 14, they are taken by their parents to Victoria, or one of the cities of the Sound, and sold to a life of disease and shame. If only these girls could have been gathered into "homes", and saved from such degrading slavery; these tribes would probably have increased. It appears now they are doomed to extinction. I believe the Children's Home at Kitamaat has been, and will continue to be, the means in the hand of God of saving the tribe numerically, and physically, by protecting helpless

girlhood from a life of misery and shame.

The Home has also been a "House of Help" to the younger children, from six years old and upwards. On account of the roving habits of the people necessitated by hunting, fishing, canoe making, at a time of the year when the thermometer would often register below zero, children were constantly sacrificed. Little ones especially the weak would get chilled by exposure to the raw winds and die. Now many of the children remain in the Home, consequently do not suffer as formerly. In past years when a fever would die through exposure only one dies now; the tribe is increasing. The Indian Agent stated a little while ago - Kitamaat has more children in proportion to its population than any village on the coast.

2. Mentally.

Hitherto the Kitamaats have come into contact with the civilized world but little. It is almost an assured fact that the Kitamaat Valley is about to be settled by white population. In order to enable them to cope with the changed circumstances pertaining to civilization, more attention than ever must be paid to the mental and industrial training. Such training can only be systematically given by means of a Home, because as I said before, of the nomadic habits of the people.

3. Morally.

Another reason which prompted me to undertake home work: - When I looked into the old Indian houses I found all the members of one, two, three, four, and five families, headed together in a miserable den, a filthy dwelling, a single room where all ages, and both sexes slept, ate, and dwelt together. Fancy what a picture of human life must be formed in the mind of a child who is familiar with vice in all its forms from infancy upwards, and who looks on scenes of sin as the normal condition of humanity. With object lessons of human wickedness ever floating before its eyes, is it any wonder that the children should if left under such conditions be morally corrupt? If we want the future of the people to be Christian, we must remove the children from such demoralizing surroundings, into homes where they are under the constant influence of Christian teachers, and a thorough transformation

quickly takes place. When once they embrace the teachings of the Word of God, they are sincere, and loyal to the cause of Christ.

Let me remark, these people often perish for "lack of knowledge" concerning the primary elements of domestic economy. In the Indian houses there is utter thriftless ignorance regarding the simplest matters of household duty. The Home is specially helpful in effecting a remedy, for girls are being trained in what will be useful to them, not only at the present time, but also when they marry. Miss Long is trying to inoculate them with a love of cleanliness and order; she is training them in sewing, cooking, and other departments of household industry. Mrs. Raley gives each of the older girls in turn individual care in the details of house-keeping, and finds them wonderfully improved during the last year. Our hearts respond when "Home sweet Home" is sung. Let it be ours to teach these Indian children not only the same words, but also how to make home "sweet". To them formerly, it was a place of foul odors, jangling voices, superstitious, and evil in all its forms.

There is now the opportunity at Kitamaat for doing a greater work for the children than ever before. Let us by earnest toil, faithful prayer, and liberal giving, work out its wonderful promise.

THANKS TO THE W. M. S.

The Indians of Kitamaat in public meeting assembled, request the Revd. G. H. Raley to forward their hearty vote of thanks to the Woman's Missionary Society of the Methodist Church, for substantial aid already rendered towards the maintenance of a home for the training of their children.

With the wish expressed by all:—"That the kind-hearted Ladies of the W. M. S. and all Christian friends, may as God inspires them, of their bounty, remember the little Indian children, who are waiting to eat the crumbs that fall from their table."

Have you a crumb for her?

A child in black darkness now living.

Have you a crumb for her?

An Angel in Glory soon shining.

Shall you receive a jewel from her?

Remember:—Inasmuch as ye shall do it unto one of the least of these little Indian girls, it shall be counted as done unto the Master. *(Co. Robinson.)*

MISS LONG'S LETTER.

Mr. Raley asked me to write a little about our removal. In the last issue of *Nanakwa*, I told how the children had their Xmas dinner in the new Home. Well; they continued to have meals there, but it was not until January 25th. that we gave up sleeping in the Mission House. The girls were delighted to move. It was a very snowy day, but as we had promised they should move, we did not want to disappoint them. At the Mission House, they had to sleep in two story bunks, but at the Home, there were double bedsteads. These bedsteads are home manufacture, 10 feet long, divided by a board; two little girls sleeping at the foot, and two big girls at the head. There is only one dormitory, and the beds had to be made this way to accommodate so many girls. Beds were tied up in the outside quilts, the girls put their shawls over them, and carried them up the hill. We hardly knew how they would get up with such a load, but they seemed to enjoy it.

I think it would interest you to know a little about their work. They learn to sew very quickly. Some of the girls have been making blouses. I showed them how, and they did all the basting and work themselves; they are very nicely done. They seem really anxious to learn how to do things properly, and anything I do, they watch closely. A number of print patches came in the last barrel of things we received. I had been wondering what sewing I could give the little girls, as I was very short of material. When I saw the patches, I thought it would be a good idea to let each make a little quilt for examination, which is to be held on the 15th day of June. There is a square of turkey red in each quilt, on which they will work their name, Kitamaat, B. C. and the date with white crocheted cotton. They like them and are always pleased when it is time to sew. They are allowed to talk only English during meals and sewing.

lesson. I enjoy teaching them sowing.

The herring season is just over, the run being short this year. During the time, the girls were very busy getting herrings ready to smoke, and gathering the eggs to dry. We all went down on the beach to get them, and found the seaweed white with eggs. Most of the people were also down, busy gathering and eating the eggs. They eat a great many and consider them a treat. We have dried some, and put away in sacks for future use.

I have not said anything about the house work; in another issue I will tell you how they are advancing in that line. *E. E. Long*

PERSONAL MENTION.

Mr. A. S. Going C. E. has returned, and is surveying for a Syndicate on the shore opposite this village.

Mr. Ed. Wilkinson C. E. has been engaged at the inner harbour, surveying and taking soundings. He reports a good harbour, a mile long by half a mile wide, deep water, and good anchorage.

The Dominion Government steamer "Quadra" Captain Walbran, arrived here 1st inst. On board were the Honorable Mr. Coste of Ottawa, Deputy Minister of Railways, with Mr. Maitland-Kersey and others. The "Quadra" anchored at Chlo Bay. The whole party visited the mission on a naphtha launch, and were very much pleased with the signs of advancement in the village.

Mr. A. H. Bolton C. E. representing Sir Charles Ross arrived here on the 7th inst by the Str. "Princess Louise". Having obtained some of our people as guides and packers, he started on a two-months trip for the Skeena, Hazelton, and probably as far as the Stikcen. He has instructions to take barometrical elevations, and certain observations prior to starting a railway survey.

The Chairman of the District, Revd. Thos. Crosby, paid us a pleasant visit last month on the Str. "Glad Tidings", and from here went to Kitlope, accompanied by Mr. Raley and Mr. Robinson. The Kitlopes were in good spirits, and seemed to appreciate the visit. Two children were baptized, and a man and woman, who had gone through some old marriage form

under the Council's orders, were lawfully united in marriage.

LOCAL NOTES.

During the quarter just ended, there have been:-

6 births.

2 marriages.

8 deaths.

The Temperance Society and Firemen are doing good work in their own particular lines.

Snow to the depth of nearly six feet fell during February; this being an exceptionally heavy fall. However it soon disappeared, as the weather has continued very mild.

We hear three Charters have already been granted by the Government for a railroad, with terminus at Kitamaat. We presume it is a matter of subsidy as to the Company which will go ahead now. From all reports, there is but little doubt Kitamaat will be, as stated in our last issue of Nanakwa, the key to the Omenica and the Klodike.

Our old friend "Buff", the Mission watch dog, held out with his "bull-dog" tenacity for two months, seriously ill. We thought it humane to relieve his sufferings by a dose of lead.

The Kitamaat Indians form a part of the great Kwakwiltz nation. Though the largest tribe numerically, it is one of the least known, probably because it is the most northerly, and its home is at the head of a deep fiord, called Douglas Inlet, out of the ordinary route of the Coast and Alaskan steamers.

In our next issue, we will endeavour to continue "Dawn at Kitamaat, giving an account of the baptism of Wahukgumala-you, and the Revd. T. Crosby's first visit to Kitamaat.

We shall be very glad to receive a donation of Bibles and Methodist Hymn Books for the Kitamaat Home.

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