

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|--|--|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input type="checkbox"/> Continuous pagination/
Pagination continue |
| <input checked="" type="checkbox"/> Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure | <input type="checkbox"/> Includes index(es)/
Comprend un (des) index |
| <input type="checkbox"/> Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées. | Title on header taken from:/
Le titre de l'en-tête provient: |
| <input type="checkbox"/> Additional comments:/
Commentaires supplémentaires: | <input type="checkbox"/> Title page of issue/
Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue/
Titre de départ de la livraison |
| | <input type="checkbox"/> Masthead/
Générique (périodiques) de la livraison |

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

NANAKWA

OR

Dawn on the Northwest Coast.

No. 6.

KITAMAAT. B. C.

April, 1899.

Dear Friends:—

My intention in issuing this little paper was that it should be a multifold letter to my friends, and relieve somewhat the burden of written correspondence, you can better tell than I, how far it has subserved, in lieu of, or supplementary to, my manuscript letters.

The encouraging words received during the past few months seem to justify its continuance. I know the evidences of hurry and lack of careful arrangement and attention to detail will be overlooked, if it is remembered that the time for the preparation of these few pages has to be snatched at odd moments, and very often when the missionary is weary at the close of the day.

If the financial burden is not too great, I shall try to enliven NANAKWA with an engraving in each number representing mission work amongst the Indians of B. C.

At this season we anticipate for all our friends, the solemn enjoyment of Easter tide with its accompaniments of new life and hope. We have this request to make,

that prayer may be repeatedly offered for all benighted pagans of the North West Coast; there are many who know nothing of THE CROSS, nor of THE EMPTY

RAVE.

Yours sincerely,
Geo. H. Raley.

DAWN AT KITAMAAT.

(Continued.)

"The same came for a witness, to bear witness the Light."

Wahuksgumalayou and his followers turned to Kitamaat shortly after the New Year; taking with them their first teacher Tsimphean George Edgar, (Aiyayough) his wife and two children.

Four strong young men were appointed

christian watchmen (policemen) by the Hudson Bay factor Port Simpson, for the maintenance of order, and the keeping of the peace between the christians and heathens. The people were at home, and appeared glad to receive a teacher.

Shortly after his arrival they proceeded to the upper village, to make preparations for the oolachan festival.

During this season their faith was sorely tried. Some of those who went to Simpson quickly fell away under persecution; either they were unable to resist the offers of promotion to chieftianship if they would return to the dance, or endure the shame and ostracism which was the penalty of refusing to sustain the heathen customs or traditions of the tribe, such as feasting and potlatching.

But some were faithful, as will be seen from the following incident*:

"Into Charley Amos brother's house (Noah Amos) wild dancers came right into our school, and Charley and his first wife try to stop them, but they were too strong for us, at last one of the men that eat dead bodies went to where Magnus was in his hanging bed asleep and try to get the boy and eat him alive, but by the help of God Mrs. Edgar was strong and young, was too quick for him, catch the boy alive in good time and hold him in her bosom, and the wild man went to Charley's little baby and try the same way to take baby, but Charley's wife took hold of the man's head** for he had long hair on his head, and knocked him down, and Charley came and helped his wife. There were fifty or sixty people in the house and there was a good fight by all for about half an hour, some on our side and some on that side.

(To be continued.)

*EXTRACT FROM A LETTER WRITTEN BY
BRO. EDGAR.

**KITKWUN, A HUMAN FLESH EATER.

STRAY THOUGHTS.

FROM MRS. RALEY.

How favored are Methodist ministers and their families, for in twelve months not only do they share in the Christmas closing, but also the ending of the conference year is theirs, a closing which often more materially affects them. Whether one's lot be cast in a city or an isolated Indian village days go quickly. Another conference is approaching, perhaps we anticipate it earlier than some, because of having to plan weeks ahead how to get there.

To-day is Good Friday, day of hallowed memory, which is really a holy day, and yet it has been a disturbed and tiring one.

Early in the morning a steamer arrived and remained for hours; there was a rush to unload freight, a running hither and thither, a hurried glancing over mail, answering letters, getting patients off to Port Simpson Hospital, and then there was the final decision about how to get to conference. We learned the Nell would not call here again in time, and if we wished to go by steamer we must leave today. After carefully weighing all points in question, we concluded the work could not spare us for two or three weeks, and we resolved to risk going out by canoe, which involves four times the expense and a good deal of trouble, what with taking blankets and provisions to last several days; canoe trips being controlled by wind and weather.

This annual trip is not a holiday, it is only a change of work, I believe popular opinion considers the latter equal to the former, but I have my doubts when the change is made up of business meetings and a round of shopping which has to do for a year. Another thing about this trip, it debars me from proclaiming to the world that I have found the clue to perpetual motion, were it not for it I could prepare year after year, continuously, 1095 meals and never get "asked out."

That reminds me no longer are we met with half reproachful tones and glances, as we some times were in Ontario, because we had not time "to stay to tea" or "take a meal" when making pastoral calls.

As I looked with interest at "Pictures

of New York's Social Life" in the Ladies Home Journal, I laughingly remarked, "how closely (?) akin is Kitamaat's Social Life." At times I fear, while we are not doleful, yet we have hardly enough laughing, though I was glad to hear Miss Long say the other day she had not laughed so heartily for a long time, and it was all over a combat with two unfortunate mice which had gotten into a barrel. We often see much to amuse us in native life but as it is usually dominated by some thing of the pathetic or tragic, we restrain our mirth. The day is done and I must close I believe I have not written what I intended, but let it go, these are stray thoughts.

THE LORD'S PRAYER IN HAIDAH.

Translated by the Revd. B. C. Froeman.

ETIL KOOLA SUNGETLANGSOWAGA

E-TIL KOONG-A GRES-TA SAH-TIL-GI-GOO ISS-IS,
DUNG KA-K-GI KO-K-GI LAH-GA;
DUNG DAH-GWE-GI KAHT-LA-GA;
DAH-O ASS-IE HAIT-ZE T'HLOI GUN GOO-DUNG-
GUNG SAH-TIL-GI GUN DAH GOO-DUNG-SEE GONG-
UNG.

E-TIL-GE TLA GA-TAH A-HY-ET EE-STA;
WAG-EN E-TIL DAHNG-A-I-GE TLA OO-EN GIES-
KEED-A E-TIL GUN GA DAHNG-GUS-GI-GE UN TAL-
UNG GIES-KEED-US GONG-UNG;

WAG-EN GUM GEEN-A KEETH-GRET-GA E-TIL
GUL-GUN-DAL-GUNG,
GEN GEEN-A DAHNG-A GIES-TA-TLA GOODT-OAHN-
GA E-TIL T'L-UD;

AL-SE-ALTH DUNG-O DAH-GWE-AG-A, FAG-EN
KLADSGOQ-A, WAG-EN LAH-GA GAIT-GER-GUN WAG-
EN GAIT-GER-GUN

AMEN.

The Kitamaat child undertands robin redbreasts to say when they twitter in the morning, "Kut-soo meah", which means "Come to the river, salmon."

Flora (my assistant in the printing office) says, the bird called the aghlughwunnee tells the berries to cook ripen in the summer.

Chief Jessea came to the mission house one fine morning in January and said, "I think the steamboat will come to day." The missionary said, "what makes you think so?" The chief replied "the ravens have told me". The steamboat came. Sometimes however the ravens make mistake.

ABUKS TLALUMKWAKS.

Chief Jessica related the following at the January Social Meeting of the Epworth League at Kitamaat. Translated by the missionary.

"In the Fall of the year a long long time ago, after the flood (not before), the husband of Abuks Tlalumkwaks was lost, most probably by the capsizing of his canoe in the Kitamaat arm of the sea. His widow felt such great grief that she decided not to return at the close of the salmon run, with her people, to the winter village for the festivities of the season. Her brother aided her in building a house on the banks of the Kiough River, then left her with her two children to spend her allotted time of mourning in solitude.

The tribe thought she would die from cold or lack of food; however she found a number of dead salmon in the river, these she smoked, and before the snow fell she had gathered a large quantity of sticks for the fire which was kept burning day and night.

One bitterly cold night shortly after the New Year, Abuks Tlalumkwaks heard a wolf howl at a distance from the house. It came nearer and she was afraid; the howling turned into a loud cry of pain,—

ah, ah, ah, ahoo, ahoo, ahoo!!!
said the wolf, then it grew fainter as the wolf retreated into the forest. In the early morning she looked out and saw the wolf had made a zigzag track, as if crazy.

The following night as she was putting her children to bed, she heard the wolf again, not an angry howl, but rather the noise was similar to that of a dog when it is about to die happily. She covered her children with new cedar bark mats, that the wolf should not scent them. By this time the wolf was pawing and scratching at the door, she unfastened it and left it slightly open then sat down on the floor and poked up the fire, anxiously awaiting the result.

The great gaunt hungry wolf came in and she was afraid of him, thinking he wanted to eat her, she said;—

"Nohloch, Nohloch,* what is it you want?" The wolf did not answer, but by the light from the blazing logs, she saw he kept his head on one side, and his

jaw was swollen double its usual size.

"Come here," she said, and as the wolf approached her, she felt sick hearted seeing he was suffering intense pain. He placed his head on her knee, she opened his mouth and saw at once the cause of his misery; firmly lodged between his teeth was a piece of bone broken out of the thigh of the mountain goat upon which he had doubtless some days before dined. Taking up a piece of stick she sharpened one end, and with it pried out the bone.

At once the wolf found relief.

"Now," she said, "pity me, pity me, you see my food is short, my salmon is nearly finished, and the winter is not ended." The wolf said nothing, believing that "*actions speak louder than words*".

He went out to a mound of earth some distance from the house, and lifted up his voice calling all his tribe to a council. Wolves came from all quarters. Their chief told of his ailment, and of the kind, skillful treatment he had received at the hands of Abuks Tlalumkwaks.

"I want to shew her," he said "that *one good turn* deserves another." So quickly and before dawn have at her house all kinds of food."

His tribesmen, being thus dispatched, obeyed without question, making the valley ring as they went to hunt. They were successful in the chase, and returned bearing grizzly and black bear, cariboo, venison, also such delicacies as porcupine and beaver. These they piled against the front of her house, and in the morning her surprise and joy was great.

She took a pointed stick and toasted some bear meat before the fire, and handed it to the children. The elder would not eat believing it to be poisoned, the younger ate and did not die so his brother also took some, and after the family had feasted on the fresh meat as long as they could, the remainder, which filled up the house was cut and dried for future use. They lived well throughout the rest of the winter.

In the spring as soon as the ice left the river, the wife of the brother of Abuks Tlalumkwaks said to him;—"you had better take your canoe and go and find out what

* NOHLOCH IS AN EXPRESSION USED BY THE KITAMAATS WHEN ADDRESSING WHATEVER IS AN OBJECT OF FEAR.

has befallen that woman and her family at Kiough; bring home their bones. So he went, and as they poled up the river saw smoke in the distance. He said to his companion "they cannot be dead for I see smoke." Arriving at the door, Abuks Tlalumkwaks saw him, and said "Is that you my brother?"

"Yes," he replied "I thought you were dead."

"I should have been had it not been for a wolf, he and his friends brought me all this food", she said.

She prepared food for the hungry men, cooking meat in a box with hot stones.

After the meal they went to sleep. Before starting back to Kitamaat the following morning, they found their canoe loaded to the gunwale with all kinds of meat.

Abuks Tlalumkwaks determined she would never let an opportunity pass of relieving suffering, convinced in her belief that "*a good act always has its reward.*"

KITAMAAT HOME LETTER.

Another quarter has passed, and Nanakwa is being printed so I must send in my letter.

We have had a long winter but the weather is breaking and we are having beautiful sunny days, which we are all thankful to see.

The girls are looking well and are so much stronger than they were a few months ago, they are better able to do the washing and heavy work, they have had extra work since Christmas getting meals for the men who have been building the new "Home;" work there is progressing well. I am delighted with what has been done it looks so large and substantial. The new part of the building is larger than the one we are in, there is a dining room, teachers' room, hall, pantry, boys' play room, wash room, down stairs; two dormitories, one teacher's bed room, wash room and sick room up stairs. It will be a relief when the building is finished, the strain on Mr. Raley is too heavy. It is gratifying to see the interest and pleasure the children take in the new Home. On Good Friday some of them were allowed to go home to tea, the others went to the

mission house, we all came back together when the door was opened they ran in as though they were delighted to get back, and said "nice new home."

Just now I said to the girls, "I am writing for Nanakwa," they told me what to write, but I am afraid it would not be intelligible to the readers, one thing they said "We are very glad the herrings are nearly here," they are looking forward to the herring season, and all have promised to work well drying herrings, gathering and drying fish eggs.

From spring until late in the fall there is always something to get out of doors, now they get clicksam, a root they are very fond of, when cooked it tastes something like sweet potato, to get it we have to go along the beach until we come to a place where there is earth, some times under large stones or beside logs that have floated in with the tide, they have strong sticks and dig it up. In a little while they get skinstick, for this we go into the forest, the boys go first and chop down three large trees then the girls peel off the bark and scrape it, they only get enough for one meal from the three trees. After this until the berry season they get all sorts of roots.

The girls are talking English all the time, they used to have certain hours for English, but seldom spoke except to say their sentences and answer questions; but Mr. Raley said the only satisfactory way for them to learn was to allow no Kitamaat

I spoke to them about it, all promised to try and do better, they are doing very well now, I am often surprised at some of the things they say.

I am giving a list of very urgent needs, we have had a great many quilts but still need a few heavy ones, our needs are at present, —gingham, factory cotton, stockings, yarn, quilts, blankets, sheets, pillow cases, thread, buttons, boot-buttons, tape. For the boys, shirts, underclothing, navy blue duck.— E. E. Long.

IN THE BOYS ROOM AT THE "HOME" AFTER THE EPWORTH LEAGUE SOCIAL.
TEACHER— "WHAT'S THE MATTER BOYS?"
BOYS— "WE EAT TOO MUCH CAKE AND HAVE SICK HEARTS."
TEACHER— "I THINK YOU MEAN SICK STOMACHS."

The Revs. Ephraim Evans, Edward White, Ebenezer Robson, and Arthur Browning were the first Methodist Missionaries stationed in British Columbia. They landed on the 10th. day of February 1859 at Victoria, and on the 18th. held their first preaching services in the Colony.

Most interesting and enthusiastic reunion services were held in Victoria and other places last February, to commemorate the event. I take the liberty of publishing the following very appropriate lines sent to me by a pioneer layman.

February, 1899.

Forty Years Ago.

Down the long rivers and over the sea,
Then onward through forests and Indian trails.

Up the great canyons and mountainous glens,

On the slope of the mountains that look to the West,

Then over the summits and down to the plains,

Across the great river and shores of the lakes;

There came a great cry from the West and the North,

Come over and help us, oh men of the East.
T'was the Spirit of God took the message along,

And selected the men for the work to be done.

The four who were called said "we will go"
And like valiant men turned their face to the foe.

Then saying farewell to their homes in the East,

They came to our shores with the gospel of peace,

They scattered good seed where thorns tall had grown,

In hearts who had left their religion at home.

They plou'd furrows deep in the more virgin soil,

And gladly they reaped the reward of their toil.

They planted the seed in the Indian mind,
Till from the far Naas to Fraser's broad river,

They sang of His praise who liveth for ever.

British Columbia.

Notwithstanding the fact that so many of our people have been away, the interest in our League has never flagged.

The League has received now badges, and our members consider it quite an honor to have the privilege of wearing one.

We are taking up the topics assigned by the General Society this year, the boys and girls of the Home read the daily readings.

Our Social meetings are always a success a cup of tea and "a good sing" goes a long way with the Indian to give him "a good heart" and these we always have Social night, the last three Social nights we have had solos one in Kitamaat and one in English by Isabella Nice. "Throw out the Life Line," by Henry Nice, "The Ninety and Nine" by Willie Grant.

We made a special effort to have a good programme last week as we expected a good number home. Mr. & Mrs. Raley and Miss Long each sang a solo, these were very much appreciated.

Paul Tate translated into Kitamaat a little story he read in the Guardian about an African conversion, which he related at one of our Social meetings. *M. J. Walker.*

LOCAL ITEMS.

Coal has been lately discovered on the Skeena River.

A party of Kitlopes arriving here on February the ninth report "white" food very scarce.

The first fortunate hunters returned March 6th. with a supply of venison.

Our people have been industrious this past three months, logging, canoe making, obtaining food; now all are home except three families.

The str. "Neil" was 8 days on the rocks near Metlakahla. A high tide took her off before she sustained any damage.

A "Potlatch" is in progress at Fort Rupert on a large scale. The Potlatch is the "bete noire" of all people on the North Pacific Coast who have the welfare of the Indians at heart.

Our long dark winter is nearly over. It has been quite mild with the exception of a severe cold snap in November. But little snow fell before February when we got five feet; signs of spring rejoice our hearts.

The "Barbara Roscowite" whose departure from active work we regretted in a former issue has, we are glad to say, been raised from her watery grave, and is on her old route, with her former obliging officers and crew.

Captain Oliver brings word of a large run of colachan or candle-fish at the Naas, colachan run a month earlier at the Naas than at Kitamaat. "An acre of good fishing-ground in the sea will yield more food in a week, than an acre of the best land will do in a year."

EPWORTH LEAGUE KITKATAH.

LEGEAK AND MR. DUNCAN.

(A Story by Chief Timothy.)

Hartley Bay Jan. 6th. 1899.

We take our tea after New Year, our president Timothy Buxton give us a good story about olden time. Mr. Wil. Duncan was up here first and telling a school.

"I was 4 years old Mr. Duncan ask me to school with 3 boys we were 4 altogether taking school we learning a b c book, I am in 3 years school my father took me out from school. One day in our school a man come in our school name Legeak, that man was a great chief in Port Simpson. He wants to kill Mr. Duncan, we were very afraid a gun in his hand we go where Mr. Duncan to hide our self and that man go and jump to Mr. Duncan and hold his throat with big knife in his hand like to cut his head off, now we were crying running in the school house we have no place to hid our self my father and mother came in the school house and stopped that man who wants to kill Mr. Duncan. Afterward about 3 days another man come in our school with big knife when Mr. Duncan see that man he run towards us, he said; - "be not afraid boys the knife wont kill our soul God is with us, He'll keep us with His almighty power". Another chief name Shakhahud come and stopped that man name Gwashwadha, that last man who want to kill Mr. Duncan name Gwashwadha. I am very glad because the one of our chief save Mr. Duncan from that man, the chief name Shakhahud I never forget that chief because he is save Mr. Duncan.

After that and my father take me from school I am very sorry because only 3 years I school. My father give old Indian doing dancing and other bad things. I left father Port Simpson and went to Kitkatak place and stay 13 years with doing to bad working. After that I remember all what I school before. I was want to go to Metlakahla, I go Metlakahla and stay there little while till revival time was a great time. Mr. Duncan was not in Metlakahla he was at London. I remember my people I was one man to go and tell Word of God the people was Hartley Bay we use canoe and go to Hartley Bay we tell the Word of

God, all the people listen while we preaching. Next day they all say they will go to Metlakahla and learn good thing. All the people go Metlakahla not one man stay at Hartley Bay."

E. L. Hartley Bay, Dec. 1-20th. 1898

To Rev. G. H. Raley.

We ready to go to Kitkahtlah, was a bad day strong wind and raining, we dont know what we going to do. The steamer "Nell" was came from Kitamaat. We ask captain how much he charge one man, he say 50 cents, we told him we go to Kitkahtlah to preach the Gospel, he alright I'll charge you 25 cents. We take trip was a very good time, the Lord is with no trouble against us.

We one man gave us one box of bread before we got to Kitkahtla, and that we come back, and another man he gave us another box of bread, this were christain. First one man Arthur Robinson, and the second one man Daniel Wadelu. We left Kitkahtlah on 6th. day of Dec. We take camping in the Chief Sheak's house. One woman bear child we stay two days wait till the woman get better was a very cold. On the 9th. day of Dec. we start again take on other canoe, it was on Saturday we made ready every thing for Sunday, we meet one of our friend with his wife been hunting, and about 6 o'clock steamer Nell was come from Simpson we ask Capt. how much he charge he charge \$ 9-50, see how first trip \$ 5-00 and last trip \$ 9-50. We ask the Kitkahtlah people for few money and they us collection, we got about \$ 18-50.

We already to go up to your place, and the way is not open for us, we ready in between Christmas and New year and the wind was blowing come from Kitamaat, so we not go to Kitamaat and we were very sorry because we did not go to your place. If you please tell to our brother we our best thankful to you all. I call the roll some times. And hoping you will send me the Nanakwa and hoping you will put these on the Nanakwa.

I am Yours truly
Epworth League Secretary,
Per E. T. Patelas.

old Tsimp-
 missionary at Fort Simpson last Decr. to
 talk with him concerning the past, and
 the future; he evidently was returning to
 the Fold from which, for some time, he
 had been absent. The story of his life,
 of success and failure in christian life is
 deeply interesting; he handed the writer
 several old documents and asked that they
 should be published, so that his white
 brothers might know he had been of some
 service in the cause of Christ. The first
 of the old papers reads:—

Fort Simpson
 October 1857

In the year. 1857

First William Duncan came up Fort
 Simpson.

This same day, me and him meet to-
 gether. I help him in Simshen (Tsimp-
 shean) language, he help me in English
 language, he preach the Gospel June 18.
 1858, walk round chiefs houses at Fort
 Simpson preach the words of God Father
 almighty in the love of Jesus Christ our
 Saviour.

Arthur Wellington Clah.

CONCERNING SHAMANISM.

Shamanism or witchcraft with its
 attendant Indian poison has been very
 powerful at Kitamaat, numbers of the
 christians have died on account of it, and
 several at present are sick despairing of
 health because it is thought, of the necro-
 mancer's evil spell.

A short time ago two magistrates sat
 a whole day at the mission house taking
 evidence, in regard to, what is called
 "Indian poison." This evidence is to be
 submitted to the Attorney General. We
 sincerely hope the result of this action
 may be the entire cessation of the black
 art as practiced not only at Kitamaat, but
 at other places on the Coast.

One of our boys seemed surprised his teacher
 would not believe in Indian Poison, and he said
 "I believe it, because I see it. My father died
 of it."

We are making satisfactory progress
 with the building, in fact occupying the
 greater part of it. Both chiefs and people
 have willingly worked without exception.

Every day's work was closed by prayer
 and exhortation after supper, which was
 aerved to the workmen. We have had to
 employ one carpenter for four months
 steadily, who has served us faithfully.

The missionary, who cannot boast much
 skill in the line of carpentry, however
 devoted every spare moment to the work
 of superintending, and also actual manual
 labour as is evidenced by the numerous
 remains of blisters on his hands. The
 work is a lesson reaching far in its
 influence and the Home is an object lesson
 to all, of patience, labour, and above all
 Trust in God. In next Nanakwa we shall
 strive to give an account of the Home
 work, from its inception to the present,
 and also obtain if possible an engraving.

ESSAY ON MRS. RALEY'S BABY.

Mrs. Raley's Baby is a very nice little
 boy he like to play with every thing he
 like to play outside and he knows how to
 talk he fond of his wooden doll baby say
 he is a girl sometimes he calls himself a
 name of a person that he knows and he
 likes to eat the small fish he always like
 to go down to see the sick people when his
 mother ask him where did you get your
 eyes so blue and he answer and said out of
 the sky as I came through and he likes
 his sunday cloths best and he likes to wear
 his mother's gum boots he call the Bible
 Jesus book and sometimes he call it
 sunday book one day baby took his father's
 hat and put it on his head and he took
 the coat and put it on and he took the
 hymn book and put it under his arm and
 he took the cane and go into the door and
 said I am a preach man. That all I can
 say, his name is Emsley.

Grace Walker. (Kullaekilaxks.)

[This is Grace's own essay, without cor-
 rection or change. G. H. R.]!

There are 82 children in the Home It
 is a large number to have the care of in
 sickness and in health. E. E. Louy.

BAPTISMS.

"One Lord, One Faith, One Baptism."

At the Mission Church Kitamaat.

Jan. 1st. Florence, daughter of Mark and Matilda Smith.

Feb. 10th. Harley, son of Solomon and Alice.

BURIALS.

"Concerning them which are asleep, . . . sorrow not."

Jan. 28rd. Rebecca, daughter of William and Odillo Young.

Feb. 18th. Lazarus aged 70.

DEATH OF LEWIS NICE.

(WEAKAH)

The subject of this brief memoir was one of the first boys to come to the home six years ago. It is nearly two years since he left us, he was always bright and obedient also deeply interested in his bible. He had no difficulty in keeping at the head of the school. Last fall he went to Alert Bay to obtain the benefit of a thorough industrial training. Consumption however developed, and in spite of a skillful doctor, and the kind thoughtful care of the missionary Rev. Mr. Hall (C. M. S.) and his devoted staff, he passed away, as Mr. Hall wrote, "we believe into the presence of his Saviour Friday 7 pm. Feby 17th just as the church bell ceased, he dropped off to sleep in the arms of Jesus."

PERSONALS.

Miss Walker has moved into her new quarters at the new "home".

Mr. Anderson has been steadily engaged at carpenter work at the "home" for over three months.

John Amos (Gahdegeahow.) returned from Port Simpson Hospital able to walk much benefited. He speaks very kindly of Miss Spence and Miss Lawrence.

We are delighted to hear our old friend and tried missionary Rev J. C. Spencer has graduated in medicine from Cooper's Med. Col. San Francisco. We wish for Dr. Spencer with his wife who also is a devoted missionary, many years of a successful career in the mission field.

On Friday March 3rd. Jacob Duncan, (Papu-howkwalah) was brought home, with a poisoned thumb and swollen arm, caused by the prick of a spine of the sea-urchin, or as we call it at Kitamaat the umdun. He will probably have to go to the hospital at Port Simpson for surgical treatment.

Messrs. MacFarlane and Jones crossed the divide between the Skeena and Kitamaat, arriving at the latter place 7th. Feb., after a hard tramp. They followed no particular trail; their only guide was a tiny compass. It was well for them the natives are quick to observe or they might have had a weary wait, before being rescued. In fact they might have perished having little food and no way of crossing the Inlet. After reaching the mouth of the Kitamaat river they followed the shore for a mile or more and spent a night, the next morning their smoking camp-fire attracted attention, and a canoe with several men crossed the Inlet and brought them safely over. They left for Port Simpson two days later.

THE LOWER LIGHTS.

Brightly gleams our Father's mercy
From His light-house evermore,
But to us He gives the keeping
Of the lights along the shore.

—P. P. BLISS.

"Whatsoever doth make manifest is light."

ACKNOWLEDGEMENTS.

WE ACKNOWLEDGE WITH MANY THANKS THE FOLLOWING DONATIONS WHICH HAVE REACHED US DURING THE QUARTER:—

BANK FROM SAINT JOHN N. B. AUXILIARY, PER MRS. (REV.) SHENTON; BRASS ROLLER STOCKS AND MOLD FOR PRESS MR. C. SOVEREY OF VICTORIA; CURRANT BUSHES MR. JAS PARKER OF VICTORIA; PARCEL OF INFANTS' CLOTHING PER MRS. HILDEED ST. THOMAS ONT.

NANAKWA

OF DOWN ON THE NORTH WEST COAST.
A QUARTERLY LETTER EXPLANATORY OF SOME PHASES OF MISSION WORK AMONGST THE NATIVE TRIBES OF BRITISH COLUMBIA.
PRINTED AND PUBLISHED AT KITAMAAT, B. O.
BY REV. G. H. RAILEY.

SECOND YEAR, NO. 6.

APRIL 1909

NANAKWA FUND!

THE FUND IS NOT ONLY TO DEFRAY THE COST OF THIS QUARTERLY LETTER; BUT ALSO TO ASSIST IN THE RUNNING EXPENSES PERTAINING TO THE PRINTING OF THE MISSION. WEEK AFTER WEEK OVER 100 SHEETS WITH THE TEXT OR A PASSAGE OF SCRIPTURE IN BOTH THE KITAMAAT AND ENGLISH LANGUAGES ARE PRINTED, AND DISTRIBUTED AT WHAT IS CALLED "SCHOOLUM TEXT" WHICH IS HELD AT THE CLOSE OF THE MORNING SERVICE WHEN THE TEXT IS TAUGHT IN BOTH LANGUAGES; QUESTIONS DEARING ON THE SUBJECT ARE ALSO ASKED BY THE PEOPLE. HYMNS HAVE BEEN PRINTED IN THE VERNACULAR, AND AS TIME IS FOUND MORE WILL BE PRODUCED.

WITH MANY THANKS, WE ACKNOWLEDGE THE FOLLOWING, RECEIVED DURING THE QUARTER.

DATE	NUMBER	\$	CENTS
FEB. 13 11	1	00
MAR. 10 12	1	00
.. 11 13		25

NAMES ARE NOT PUBLISHED THE NUMBER CORRESPONDS TO A NAME.