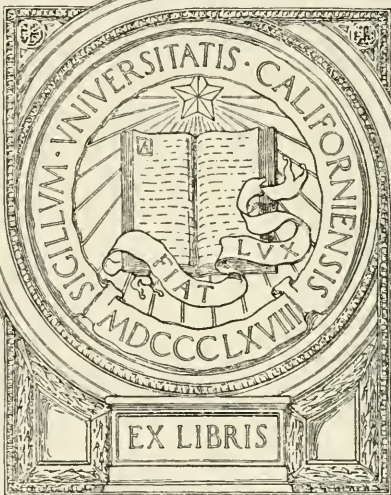


Thirty Years in the Canadian North-West

By James Woodsworth.

UNIVERSITY OF CALIFORNIA
AT LOS ANGELES



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Thirty Years in the
Canadian North-West



JAMES WOODSWORTH

THIRTY YEARS IN THE CANADIAN NORTH-WEST

BY REV. JAMES WOODSWORTH, D.D.

Superintendent of North-West Missions of the
Methodist Church

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To
My Wife and Children
who
though not always journeying with
me have ever been my
fellow-travelers

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FOREWORD

GREEN'S History of the English People bade the democracy of England turn from the adulation of warriors and the bedizzened glory of martial strife to the majesty of the common people and to the more glorious victories of peace.

Dr. Woodsworth has no tales of bloody Indian warfare to relate, but he has stories of heroism to tell which lie at the very foundation of empire in a land of immense distances, incomprehensible richness and variety of resources, and which is destined to be the home of uncounted millions of the most virile race the world has yet produced.

His work will contribute material for the future historian and give a touch of inspiration to the consecrated ambassador of Christ.

In his arduous labors he was sustained by a prophet's vision of the possibilities of this continent-wide Dominion of Canada, and of the organizing strategy by which her riches will, with increasing lavishness, be distributed for the benefit of the whole world.

Though he writes as the representative of

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a denomination, he thinks in the accents and with the utmost fealty of a broad-minded and patriotic citizen, and glories in the aggressions of his Church as the means of a nation's uplift and growth in essential greatness.

Not a few of the actors in the scenes he brings so vividly before the reader are not only alight with the flame of evangelism, but are luminous with the foregleamings of statesmanship. This combination made them worthy pioneers of a land so abounding in promise.

Let the author now lead the reader over the wide prairies and entrancing mountains of the most significant period in the history of the Canadian West.

It is my sincere hope that young men with the tinge of heroism in their blood may by the inspiration of this volume be led to follow the examples of such men as James Woodsworth and John McDougall, and may give themselves as builders of the Kingdom of Heaven in this "Great West" country.

Sincerely,

S. D. CHOWN.

Toronto, May 1, 1917.

INTRODUCTION

IF left to my own inclination, I should never have attempted to produce anything in the shape of a book, however brief its treatment or limited its scope, but having been urged to record some of my experiences in the Canadian North-West I have reluctantly consented to do so. The object is to preserve, in a measure of detail, the history of the small beginnings of our Missionary work in the West, which have resulted in such speedy, and, in many cases, unlooked for, developments. I have chosen the personal and narrative style as best suited to the purpose in view. Not having contemplated the publication of my experiences, I have not kept a continuous diary, only occasionally recording incidents of my journeys, consequently I find myself at a loss to produce so orderly or complete a book as I might otherwise have done. I have had to depend on fragmentary notes and official reports. My memory has also served to recall many experiences which I did not record at the time of their occurrence.

The importance of our Home Mission work

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cannot easily be overestimated. It means much to the new settler to be safe-guarded and encouraged in the very early stages of his experiences in a new country by the operation of educational, moral, and religious forces. The forces of evil are always present and powerful; the spirit of materialism is in painful evidence everywhere, most of the people having come confessedly with the object of improving their worldly circumstances. As an effectual offset to the love of the world, the missionary brings the unselfish teachings of Christ.

On merely lower grounds the Church cannot afford to neglect the cultivation of territory which is so promising as our Canadian West. Soon "the desert rejoices and blossoms like the rose." The thrifty settler amasses wealth, and in turn, if properly educated, becomes a contributor to the great cause of missions, thus passing on, with large interest, the blessings which have helped him and his family in their early struggles. Great sources of revenue have been created by the establishment of missions in the West. Some time since, a writer in the *New York Christian Advocate*, when dealing with the importance of

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Home Mission work to the Church at large, said, "The goose that lays the golden egg for Christian Missions is a goose that is hatched on these shores." History is repeating itself. The Eastern provinces were helped financially by the Mother Country. Finally they became independent, and were able by means of their own resources to extend their borders, until their operations included much of the territory from sea to sea.

There is much yet to be done even within the bounds of Canada. This work includes not only that among English-speaking people but what has been described as "Foreign Work at Home," which means the assimilation of the hundreds of "strangers within our gates" who have come to us from almost every land.

In addition to this the call comes to us from far-distant China and Japan, and other lands, to assist in the spread of Christianity. These immense areas of the West ought to do their share in such work. The work of the last thirty years has been largely preparatory, yet important. It is hoped that the presentation in the following pages of some illustrative experiences may contribute to the inter-

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est taken in our work in the Canadian West, and in the important relation which this territory and work must of necessity have to the future work of our Church.

The future is bright with promise. The geographical position of Canada, especially that of the West, invests with strategical importance its relation to the United States, to Europe, and to the Orient. It is claimed that the journey from Australia to Liverpool can be accomplished in shorter time by way of Canada than by way of the Suez. How much more quickly will this be accomplished when the Hudson's Bay route will bring Winnipeg as near Liverpool as Montreal now is! The Canadian Pacific liners between Vancouver and Japan, after leaving Vancouver, go north to a point within sight of the southern islands of Alaska, before turning their prows towards the West. When able to land passengers at Prince Rupert and take a short cut to Hudson's Bay, many hundreds of miles will be saved. It would appear as if Western Canada is destined to become one of the busiest and most important of the highways of the world.

Thirty years ago the territory now comprising the three prairie provinces contained a

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population of less than ninety thousand. This same territory now contains a population of approximately one million four hundred thousand. Yet vast regions are still untouched, and immigration has only commenced.

So much has been written on the great extent and marvellous resources of the Canadian West that the subject might seem to be exhausted. But her future defies anticipation. The most optimistic have been confounded by the development of recent years. Banking institutions, railway companies, and other enterprises have scarcely completed their plans of operation before these have proved inadequate, and have had to give place to others on a larger scale. Although a very small percentage of the land in the West is under cultivation, transportation facilities are inadequate to meet the need. Tens of millions of dollars are annually expended by the railway companies in construction and equipment, yet the demand is unsatisfied. Who can anticipate the situation when the population shall be fifteen- or twenty-fold more than at present, and the area of cultivated land shall have increased in the same

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proportion! When Lord Dufferin visited Winnipeg in the early days he said, "When Canada comes to this land she will no longer be a mere settler along the banks of a single river, but the owner of half a continent, and in the magnitude of her possessions, in the wealth of her resources, and in the sinews of her material might, the peer of any power on earth." The day of the fulfillment of this prophetic utterance is already dawning. The former home of the Indian and the haunts of the buffalo are being rapidly peopled by men and women from all parts of the world. Where comparative solitude had reigned for centuries, cities and towns have sprung into existence. With industrial development have come educational, social, and religious problems, complex and difficult of solution. Canada is no longer living to herself in social and political isolation. Drawn into the world's currents she finds herself related in thought, sympathy, and action to the uttermost parts of the earth. As already noted she constitutes geographically a link between the Orient and the Occident. Over her mountains and across her plains from East to West and from West to East, travel the Asiatic, the Australian, and

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the European. On her soil all phases of thought and life meet and intermingle. As a part of the British Empire, Canada must share in the responsibilities of the Empire on whose dominions the sun never sets. To her sons, Imperialism should mean more than the consolidation of her several units into a national whole. Imperialism should mean the improvement of the greatest opportunity the world has ever presented for the application of those principles which alone can truly exalt any people and cause God's glory to dwell in the land.

The Church should sustain no uncertain attitude toward the general progress of the age. She should be more than sympathetic with every progressive movement involving the true advancement of the people, but positively aggressive in her attacks on all forms of evil. She should be in the forefront, linked with all the forces operating for the good of the people in every relation of life. This may, and will, mean more or less revision of methods to meet changed conditions. While carefully conserving everything in doctrine and practice which pertains to essential truth and its appropriate expression, there should

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be no hesitation in admitting clearer and fuller light which shall serve to reveal more clearly truths already accepted and in adopting broader policies of work in harmony with enlarged responsibilities.

Among many significant signs of the times is the proposed Union of the Presbyterian, Methodist, and Congregational Churches. It seems as if the time is ripe for such a union. Essentially one in doctrine and discipline, it is difficult to justify existence as distinct organizations in this great land, especially at the present time, when all resources of every kind are necessary to do the work for which these Churches are responsible, and which can be much more effectively accomplished by a united body than by each acting independently of the others.

A personal reference may not be out of place. If spared to see the next General Conference in 1914 I shall have completed my fiftieth year in the Christian ministry, thirty-two of which will have been spent in the West. I am thankful to have had a share in foundation-laying in this great country. Never for an hour have I lost faith in its future. Though the time for my retirement from the

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active work has almost come, my faith in Canada's future is stronger than ever. I am persuaded that we are living in the early morning of a day whose fulness of promise we can but dimly anticipate.

NOTE:—These memoirs were written by Dr. Woodsworth some four years ago at the urgent request of some who wished to have a permanent record of the development of Methodism in Western Canada. Their publication was delayed; now they may serve as a memorial to his work.

Dr. Woodsworth applied for superannuated relationship in 1914 and was relieved from office the following year. He was asked, however, to continue to represent the Mission Board in several important matters. He died at his home, 60 Maryland Street, Winnipeg, on Friday, January 26th, 1917.

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CHAPTER I

WITH THE PIONEERS

THE period between 1868, when Dr. George Young was appointed to open up work among the white settlers in the Canadian North-West, and 1882 when I was appointed by the Toronto Conference to the Portage la Prairie circuit, and Chairman of that District, has been fully covered by Dr. Young in his "Manitoba Memories," and the story need not be repeated here.

In 1882 the Toronto Conference included all the territory in Canada from the Belleville District on the East to Vancouver Island in the Pacific Ocean on the West. Up to that date, there was no Methodist minister in the white work between Brandon and the Pacific, except James Turner, who was located in the Caribou Country in British Columbia. Some points west of Brandon were reached from that city under the supervision of Rev. Thomas Lawson. At the Conference of 1882, Rev. W. J. Hewitt was appointed to the "Qu'Appelle Valley," this

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indefinite designation appearing because the railway being only in course of construction, no towns were as yet located. Mr. Hewitt went to this—the then western limit of pioneer settlement—to await developments and improve opportunities as they might occur. During the year he settled in Regina, then better known by its original name, “Pile of Bones.”

At this date Methodism had five districts, Winnipeg, Portage la Prairie, Brandon, Pembina, and Turtle Mountain and Saskatchewan, the last named consisting entirely of Indian work.

Portage la Prairie was my first appointment. For some years Methodism had been established at this point. A church and parsonage had been built some years previously on the “Slough Road,” which location proved to be too far west when the town site was fixed by the coming of the railway. The old church was disposed of, and at the time of my arrival the congregation worshipped in the Town Hall, awaiting the building of a “Block” of stores with a hall above.

Although the “Boom” had collapsed its far-reaching effects were far from being fully

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understood by the scores who found themselves unfortunately possessed of too much property. The Board determined to build me a parsonage. I did not bring my family out until early in October. We occupied two or three rooms until our house was finished. The three years spent at "The Portage" proved to be very trying. Nearly all of our people became seriously embarrassed financially in their private affairs. As a church they had incurred heavy obligations in building the "Block" and parsonage. Notwithstanding discouragements, they were truly loyal to their church, most of them, in order to keep things going, paying to the limit of their ability.

The first District Meeting at which I presided was held at Carberry. There was no suitable place for meeting in the "Town," the construction of which had only well commenced. We gladly accepted the offer of accommodation on the second floor of a store which was in course of building. Our business was conducted to the accompaniment of saw and hammer, whose music was unceasing except when "the artists" adjourned at noon for refreshments. Several of us were obliged

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to remain in the locality over night. There was no accommodation for us in the "Town," so we gladly availed ourselves of the hospitality offered by an official member of our church whose farm lay some two miles distant. In a new granary, with good beds, we passed a very comfortable night.

Pursuant to the action of the General Conference of the Methodist Church of Canada at the call of its President, Rev. S. D. Rice, D.D., the First Annual Conference for Manitoba and the North-West assembled in Wesley Hall, Main Street, Winnipeg, at 10 o'clock a.m. of Wednesday, the 1st of August, 1883.

The President, Rev. George Young, D.D., Superintendent of Missions for Manitoba and the North-West, occupied the Chair. The roll-call showed an attendance of forty-seven members. The following officers were the elected: Rev. John Semmens, Secretary; Rev. John E. Hunter, Assistant Secretary; Rev. G. K. B. Adams, Journal Secretary.

Of those present at this first Conference the following still continue in the active work in the West—T. B. Wilson, G. K. B. Adams,

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*J. M. Harrison, *John F. Betts, W. G. Wilson, T. Lawson, J. H. Joslyn, S. E. Colwill, A. Stewart, John Maclean, and *J. Woods-worth,—eleven in all. John Semmens, J. H. Ruttan, Chas. Ladner, *H. Kenner, W. Bridgeman, *W. W. Colpitts, *P. W. Davies, and *John McDougall, though residing in the West, are on the list of Superannuates.

There were 2,883 members of the Church reported, including both whites and Indians.

Among numerous visitors at that Conference the most distinguished was Rev. Henry Ward Beecher. The President welcomed Mr. Beecher in cordial terms, and introduced him to the Conference. Mr. Beecher's speech is worthy of reproduction, not only because of its reflecting the optimism of the thoughtful of the day, but also because of its prophetic character.

Rev. Mr. Beecher said he perceived that most of the assembly were young men, not having yet reached the meridian of life. The fact brought back to him reminiscences of his own early ministry, for he, too, had been a pioneer preacher. He had labored in Indiana when all the northern part of the State was an Indian possession. He remembered to

*Since deceased.

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have ridden over Illinois, and, looking upon the prairies without stone, coal, or wood, except a ribbon of forest along the river, concluded that it would never be settled; that there might be a few farms along the river, but that the great interior of the State would ever remain wild. But the railroad had changed all that, and now there were great and flourishing cities there. He had received all his early inspirations for the ministry in the mission-field, performing just such work as had fallen to the most of his hearers, and he therefore had sympathy for those who were beginning their ministry, and for those of any age who were laying foundations upon which other men would build when they were gone. This was the most honorable work of the whole Christian ministry—the original creative work of going where no man had gone of which Paul had boasted. It was laying a foundation, the superstructure of which they would see only when looking out from Heaven's window, and it was the manliest and most Christian work that man was called to. In later life he had seen a great deal of work, both in Europe and America, so that he might say the experience of his later years was as

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directly opposed to his early experience as could be imagined. Yet he could bear witness that he would be glad to go back again to the ministry with which he had begun his work among the poor, outlying districts, and suffer, if need be, as he had done, poverty and ill-health. One of the most commanding words of Sacred Writ to him, and one that ought to knock at the door of every man that had scanned the work of inspiration, was this, "To you it is given to suffer with Him." There were degrees of enjoyment that were never attained by prosperity, that belonged to a magnanimous life, and a self-sacrificing life. The depth, height, breadth, and length of the love of Christ was shown in His suffering for the objects of His love. All love, deep and eternal, was to be measured by what one would suffer for love's sake. He honored their vocation; he might almost say he envied it. By-and-by, when these scenes were over, and they were drawn by the heart of God to stand around their beloved Saviour, it would matter very little whether they labored on the prairies of the North-West, the middle regions, or the populous cities. Their joy would be to see Christ and find they were like Him,

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and to be eternally satisfied. He thanked them for their greeting, and trusted they would have more and more the joy of bringing in the sheaves and reporting what the Lord had done through their instrumentality. He looked forward to the time when this Conference would become so unwieldy that it would have to be divided. The reverend gentleman was loudly applauded as he resumed his seat.

In reporting the adjournment of the Conference of 1883 the *Winnipeg Free Press* made the following appropriate reference to the occasion:

“The meeting of the North-West Conference of the Methodist Church of Canada, which has just adjourned its first session in this city, marks a momentous era in the religious history of the Dominion. It also marks an important stage in the progress of the North-West. Hitherto this section of the Church has been under the supervision of the Toronto Conference; but having grown with the country, it has attained sufficient importance to justify the handing over of its interests into its own keeping.

“The progress of development of the Meth-

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odist Church in the North-West has been truly wonderful. A great work has been already accomplished by it; and, so much having been done while its matin beams are but just beginning to shine above the boundless horizon of our great north-western prairies, what may we not anticipate when its meridian glory shall have been attained? Forty years ago its labor of love was begun among the aborigines of this country. In 1868, Rev. Dr. Young, now Superintendent of Missions and first President of the first North-Western Conference, arrived and laid the foundations of the prosperity which the Church has since attained among the then small, though now large and rapidly increasing, white population. There are at present about seventy clergymen in connection with the Church in the North-West, most of whom are young, vigorous men, thoroughly alive to the importance of the interests committed to their care, and anxious to promote them to the full extent of their ability. With such an army of workers, a great future is necessarily in store for the Methodist Church in this country.

“This first session of the new Conference was worthy of such a body. It was marked

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throughout by the greatest unanimity and energy of action. Business of the highest importance was transacted with a promptitude and a freedom from petty dissensions and bickerings which older bodies would do well to take a pattern from."

The next important event in the history of Methodism was the uniting of the Churches. Negotiations looking towards the union of the Methodist Church of Canada, the Methodist Episcopal Church of Canada, the Primitive Methodist Church, and the Bible Christian Church had been in progress for some time and found their consummation at the meeting of the United General Conference which assembled in Belleville, Ontario, September 5th, 1883. So far as I know the Rev. Dr. Young and I were the only ministers present from the North-West.

The Union was most timely, permitting the conservation of forces both of men and means, especially in the West. In the "Address of the General Conference of the Methodist Church to the Methodist people of Canada" the following paragraph appears:

"The present time is very opportune for the cessation of the waste of men and means

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through the divisions of Methodism. Vast areas of our country are being thrown open for settlement; an ever swelling tide of immigration from the older provinces and from the crowded countries of the Old World is bringing a vast population to the virgin acres of our great North-West. It is an hour of highest privilege and duty. We are laying the foundations of empire in righteousness and truth. We are moulding the institutions of the future; we are shaping the destiny of the country. The heralds of the Cross must follow the adventurous pioneer to the remotest settlement of the Saskatchewan, the Qu'Appelle, and the Peace River, and the vast regions beyond. This we can do as a united Church with far greater efficiency and success than we ever could as separate organizations."

This General Conference arranged for the dates and places of meeting of the First Annual Conference of the United Church. For Manitoba Conference the place selected was Brandon, and the date the 12th of June, 1884. At this Conference Rev. E. A. Stafford was elected President and Rev. Thos. Argue, Secretary.

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During the year 1885 the country was greatly disturbed by what has been generally termed the "Second Riel Rebellion." Many Indians and half-breeds in the territories of Assiniboia and Saskatchewan—now the Provinces of Saskatchewan and Alberta—took to the warpath and attacked the whites.

With great difficulty troops were rushed from the Eastern Provinces. These were united with home auxiliaries, and after much hardship, involving many hundreds of miles of marching over prairies, the enemy was reached, speedily defeated, and the leader, Louis Riel, captured. As is well known his trial was followed by his execution in Regina. Many lives were lost during this unfortunate disturbance. On the other hand much good resulted. Disaffected half-breeds and rebellious Indians were taught a salutary lesson; they learned something of the strength of British rule, and likewise experienced something of its clemency and righteousness.

The penetration of so many soldiers from the East into the heart of this great country served to advertise its resources. Some remained in the country, and others who went back home soon returned to stay. Altogether

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the North-West became better known and more highly appreciated.

At the Conference of 1885 I was appointed to the pastorate of Brandon, which was then a vigorous and growing charge.

At the General Conference of 1886 I was elected Superintendent of Missions for the Manitoba and North-West Conference. I did not enter fully upon my new duties until the summer of 1887, on the completion of my pastoral term in Brandon.

At the time of my appointment, a large portion of our mission work lay within the bounds of the Province of Manitoba and Eastern Assiniboia. As much of this territory was not accessible by the railroad, one of my first acts was to purchase a horse and "buggy," and by this means I visited many of the missions. Later on, as railway communication was extended, and the distances to be traversed were greater, I was able to use the railroad to reach distant centres, but it was still necessary to do much driving to reach outlying points.

As Brandon was centrally situated, I determined to locate there. My residence in Brandon covered a period of twenty years.

CHAPTER II

INDIAN WORK: LAKE WINNIPEG

FOR the information of those who have not studied the geography of our Western Mission fields, it may be well to state that there are two ranges of Indian Missions within the bounds of what was, at the time of my visits to those fields, the Manitoba and North-West Conference. The first range is on Lake Winnipeg and tributary rivers, covering some hundreds of miles north and south, and the other range is at the base of the Rocky Mountains, from the Blackfoot reservation on the south, not far from the International Boundary, to the borders of Athabasca on the north. These two ranges are about eight hundred miles apart.

As the Indian work in Manitoba Province and the Territory of Keewatin formed a very important part of our work, it may be well to introduce at this point an account of a visit to some of the missions on Lake Winnipeg and tributary rivers. It may not be generally

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known that Lake Winnipeg is a large sheet of water quite irregular in its formation, at some points comparatively narrow, and at the northern end nearly eighty miles in width. It is about three hundred miles in length, covering a much larger area than that covered by Lake Ontario. Our missions stretch from Fisher River in the Province of Manitoba to points not far distant from the Hudson's Bay. In the following description of our visit, rather minute details have been indulged in for the purpose of conveying a clearer conception of the respective localities and the nature of the work done by our missionaries, than would be possible by any other method.

First, it may be well to recall the early history of our Indian missions on Lake Winnipeg.

Norway House is especially interesting because it was here that the Wesleyan Methodist Church started missionary work among the Indians of the Canadian North-West, or in the Hudson's Bay Territory, as it was then called. The authorities of British Methodism through the Rev. Dr. Alder, the Missionary Secretary residing in London, England, and the Rev. Joseph Stinson, President of the

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Conference in Canada, informed James Evans that three young men, Revs. G. Barnley, W. Mason, and R. T. Rundle, were being sent from England to engage in mission work among the Indians in the Hudson's Bay Territory, and they wished him to take charge of the work in that country. He consented, and became General Superintendent of these Missions. In the minutes of the Conference for 1840, the mission stations were thus printed:

Norway House, Lake Winnipeg..... James Evans.
Moose Factory and Abittibe..... George Barnley.
Lac-la-Pluie and Ft. Alexander..... William Mason.
Edmonton and Rocky Mountain House.. R. T. Rundle.

JAMES EVANS,
General Superintendent.

It will be observed how vast a territory was included in this first Missionary District, with Norway House as the centre. Up the Saskatchewan for nearly 1,000 miles to Rocky Mountain House, and from Fort Alexander on Lake Winnipeg on the south to points near Hudson's Bay.

James Evans possessed linguistic talent to an eminent degree. This was utilized in his fields of labor, especially at Norway House. "In less than one year," says Dr. Maclean in

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his "Life of James Evans," he devised and perfected the Syllabic system, upon which his enduring fame rests. When the invention had been made, the first thought was how to utilize it for the benefit of the Indians. There was no printing press, type, or paper, and it was impossible to get any. Naturally enough, the Hudson's Bay Company's official objected to the introduction of a printing press, lest that mighty censor of modern times, the newspaper, should find a location within the domains of the country, and a powerful antagonist to its interests arise. The missionary, ever fertile in resources, whittled his first type from blocks of wood with his pocket knife, made ink from the soot of the chimney, and printed his first translations on birch-bark. Afterward he made moulds, and taking the lead from tea chests and old bullets, cast his first leaden type from these. In January, 1889, the writer called upon the Rev. Dr. Evans of London, Ontario, who informed him that his brother, before leaving Norway House for England, burned nearly all his manuscripts. Dr. Evans was in England in 1841, attending missionary meetings under the auspices of the Wesleyan Missionary So-

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ciety, when a letter came from his brother from Norway House with rough castings of the Cree Syllabic characters. The letter asked the Wesleyan Missionary Society to call on the Hudson's Bay authorities to obtain permission to have a printing press sent into their territory. Dr. Evans worked hard in conjunction with Drs. Alder and Elijah Hoole to secure this permission, and a press and font of type were sent to James Evans. These were allowed to go into the country after Dr. Evans and the missionary authorities had given a pledge that the materials would not be used for any purpose but religious instruction.

We need not wonder at the astonishment of the Indians and half-breeds. Indeed, the records of its influence and simplicity have aroused the interest and sympathy of men of culture, and not least amongst the number, Lord Dufferin, late Governor-General, who, when the characters were explained to him by Egerton R. Young, said, "Why, Mr. Young, what a blessing to humanity is the man who invented that alphabet! I profess to be a kind of literary man myself, and try to keep up my reading of what is going on, but never heard of this before. The fact is, the nation

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has given many a man a title and a pension, and then a resting-place and a monument in Westminster Abbey, who never did half so much for his fellow-creatures.”

In my possession I have a copy of “Instructions” given in 1840 to Mr. Mason, Missionary to the Hudson’s Bay Territory, by Rev. Dr. Alder, Secretary of the Missionary Society of the English Wesleyan Church. This document was given to me by Dr. Young in 1892. He received it from the late John Matheson, Esq., of Montreal, in 1873. As this letter has, I believe, never been published, I quote extracts which throw an interesting side-light on conditions prevailing at the time of the opening up of our work in the North.

MY DEAR BROTHER:—By virtue of arrangements entered into with the Hudson’s Bay Company by the Committee of the Wesleyan Missionary Society, the vast Territories belonging to that body in North America have been added to the already widely extended field of missionary operation in which the Wesleyan missionaries are employed, and you have been selected and appointed to a station at Lac-la Pluie, including Rat Portage, Ft. Alexander, Osnaburgh House, Lac-le-sal,

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etc., etc., which places you will visit as often as may be practical and expedient in order that, by the blessing of God on your presence and labours you may promote the best interests of all classes of persons at the various establishments within your circuit generally, but especially of the Indian tribes which may be found within your appointed sphere of missionary operations. To the latter your chief attention must be directed, and you must specially spend and be spent for them. As at your own request you have been furnished with an outline of the address which was delivered to you on the solemn occasion of your ordination on Sunday last, it is not necessary to repeat the directions contained in that document to which we direct your prayerful attention. It only remains to us previous to your departure to put you in possession of some additional information on a few topics connected with your correspondence, pecuniary allowances, and personal behaviour.

The Governor and Committee of the Hudson's Bay Company send an overland dispatch to their Territories in the month of March. They send a vessel to Moose Fort and to York Fort in the month of June and very frequently

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forward overland dispatches in November. You will hear from us by each of those opportunities, and in the same way you may hear from your friends in England through the Mission and Hudson's Bay House. You will have opportunities for writing us and your relatives. As soon as it is determined by the Governor-in-Chief and his council that dispatches will be forwarded at a particular period to England, information is sent to all posts in order that the various officers connected with them may prepare their communications, which are given to a messenger who calls at the different establishments for them on days fixed for that purpose. Having made these remarks on the time and mode of corresponding with us and others we proceed to give you directions respecting the character of your communications. As Mr. James Evans will be general superintendent of our work in the Hudson's Bay Territory, it will be advantageous to the interest of the mission as well as to yourself to write fully to him on all matters connected with the high and holy undertaking in which you have embarked as well as in accordance with the connexional principles of our religious system.

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. . . In writing to your private correspondents at home it will be obvious to you, considering your relation to the Missionary Committee, that you should abstain from details and statements of a business character which as such must in due time come under the notice of the Secretary and Committee to whom, as you are aware, the management of our missions is entrusted by the Conference. By not attending to this caution statements have been sometimes put into circulation at home which have led persons ignorant of all the facts to draw erroneous conclusions on matters of great importance which have been attended with not a little practical inconvenience and embarrassment. Do not, therefore, communicate to private and irresponsible parties what in the first instance at least should be communicated to the Secretaries and Committee alone.

Board and lodging are to be provided for you by the company wherever you may be stationed. You will have suitable lodgings for your accommodation and you will take your meals with the principal officers, who have a common mess, on which occasion you will officiate as Chaplain, and as a Christian

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Missionary you will have daily family worship with those gentlemen and such other residents as may attend. Endeavor to make these services as interesting and profitable as possible. The means of conveyance from place to place, interpreters, and other assistants will also be provided for you gratuitously and readily at such times as they may be required. Medicine will also be supplied to you by the gentlemen in charge of the different establishments. Your Quarterage will be paid by the Committee and until we receive further information from you respecting the price of clothing, etc., it is deemed proper to apply the scale of allowances acted upon in Lower Canada to the missionaries that are now or may be appointed to your district, according to which rule you will receive as a single man 30 Spanish dols. or £6.15.0 sterling, per quarter, and £1.10.0, for washing and stationery. Of course this is merely a provisional arrangement and will be subject to such alterations as may be deemed necessary when we shall have received fuller information, and in the meantime you will be treated by the Committee with that consideration and kindness always manifested by them toward every

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missionary. Be laborers for God and you will be provided for by His Church.

You will be required to send home your account annually for examination according to the printed form which you have received. Write fully and freely on all these subjects and your statements shall have every attention.

Avoid the appearance of evil. Be swift to hear, slow to speak, slower still to wrath. Be cautious in forming opinions of the character of others and still more in expressing those opinions. A fool uttereth all that is in his mind, but a wise man keepeth it till afterwards. Identify yourself with no parties. Strive to promote peace. Be the friend of all, the enemy of none. Show all due respect to lawful authority. Treat your civil superiors with due respect. Act towards your inferiors with kindness and condescension. . . .

May He give you the souls of many of the aborigines for your hire and the seal of your ministry. When He shall appear may you and they appear like Him and be presented before the presence of His glory with exceeding great joy. Such are the prayers of my colleagues and myself.

Most truly yours in the Gospel of Christ,

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It was in order to inspect some of these Northern Missions that the visit already referred to was arranged. The party consisted of Rev. John McDougall, Rev. Joshua Dyke, and myself. The following entries in my diary will convey some idea of our trip:

Friday, July 6th, 1888.—Left Selkirk at 2 a.m., by steamer "Princess," on a tour of inspection of Indian Missions on Lake Winnipeg. Made Fort Alexander on the Winnipeg River at 1 p.m. While the freight was being removed from the vessel, we called on the family of Mr. Flett, the Hudson's Bay Company's postmaster. Found the family very intelligent. Left Ft. Alexander at 7 p.m. Sailed at night and reached "Dog Head," a point on the west shore, at 8 a.m.

Saturday, 7th.—Mr. Ross secured a York boat with a crew of five Indians to take us to Fisher River. Made a point on Moose Island about 7 p.m.—17 miles from our destination—where we camped, a strong head wind blowing.

Sunday, 8th.—About 1 a.m. we were called to resume our journey, the wind having changed. Made about 4 miles, when reaching an open channel 8 miles wide we were

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afraid to cross, the sea running very high. Lay until 7.30, sleeping most of the time by the camp fire. Crossed the channel in a little over an hour. After considerable difficulty in getting up the river, which was blocked in places with logs, we reached the mission house at 1.30 p.m. Held an English service at 2 o'clock, Mr. Dyke preaching. The choir numbered 7 in all in the afternoon and 11 in the evening, including the organist. In the evening Mr. McDougall preached in Cree to a large congregation. I also gave a short address which Mr. McDougall interpreted. The reserve at Fisher River is about 3 miles by 5, containing about 9,000 acres of land. On this are settled 90 families numbering between 300 and 400 persons. This is a colony from Norway House, which removed about 11 years ago. There is a membership at Fisher River of 157, 6 classes. Visited Johnny's house. It was clean. Four children well dressed; mosquito netting on beds, windows, and door. Visited Chief David Rundle. He hoped that the visit of the "big praying masters" would result in the enlargement of their church. The chief expressed the wish that the new missionary would give special

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attention to the class meeting. He said: "We are Methodists and wish to enjoy all that John Wesley found to be good." He also expressed a desire for the commencement of a women's prayer meeting (week day) such as Mrs. George McDougall conducted at Norway House 28 years ago. Many of the old people remember with gratitude the interest taken in them by Mrs. McDougall. Held a short service at the Chief's house. Sang in English, "Precious Name"; sang in Cree, "O That Will be Joyful." The Chief's daughter, a girl of about sixteen, was dressed in a clean print dress, with a frill of white lace at her throat. Her hair was braided neatly and she wore a straw hat.

Just before service on Sunday evening an old man named John Oig, aged 89, came into the Mission House. Was converted 48 years ago under James Evans. He said, "I will pray for you, I know that God will keep you in His arms." The old man reads his Testament for practice. Among other hymns sung we recognized, "My Heavenly Home is Bright and Fair."

Monday, 9th.—We spent most of the day in outfitting for our trip. Hired a skiff, tent, and

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two Indians, George Wastata and Martin Paupanakis.

Tuesday, 10th.—After some delay in getting ready we left the mission premises at Fisher River at 8.30 a.m. On our way down the river stopped opposite an Indian house to get a paddle. George went ashore. When near the house we saw him hesitate, then quietly withdraw. On enquiring the reason we were told that they were at family prayer. Found some little difficulty in getting out of the river, the course being blocked with logs. Camped about 9 p.m. on a stony point. After worship retired to rest. The large camp fires lighted up both land and water. Smoke drove the mosquitoes from the locality of our camp. We are more than pleased with our Indians, George and Martin. Both good Christian men. George is 44 years old and Martin 54. The former stands 6 feet 2 inches and is a fine specimen of physical manhood. They cook well and wait on us in everything where service is required, generally anticipating our wants with a thoughtfulness truly remarkable.

Wednesday, 11th.—The wind blew all night. We were suddenly awakened by one end of our tent leaning over, threatening a

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speedy collapse, while the wind, now admitted, played very freely about us. Dressed and had breakfast and worship. Our men set porridge and potatoes before us with the addition of tea. As the wind was unfavorable to progress, we pitched our tents in a sheltered spot, and settled ourselves to await developments. At 4 p.m. the wind having veered to the S. E. we ventured to leave our island refuge. A huge flock of pelicans was observed to settle on our island a mile away. There must have been many hundreds of birds, and when massed on the shore they appeared like a large bank of snow. While driving before a strong wind and bounding over the swells caused by the recent storm, George was heard to sing very softly, "God Moves in a Mysterious Way," and the rest of the company joined him in singing the hymn. At 7.30 reached "Jack Head," a region which takes its name from a beautiful clear stream of water known as "Jack Head River." On its banks are settled 18 families of Chippewa Indians, mostly pagan. Our missionary at Fisher River has visited them occasionally, but last winter an English Church catechist having been resident among them, Mr. Ross did not deem it

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necessary to continue his visits. The catechist left this spring, so at present they are without any religious instruction. A school should be established here. On the shore were a number of birch-bark tents, or "wigwams," as they are called in the Chippewa tongue. Here we bought some dried moose meat, a few fish, and a couple of quarts of milk, which furnished an agreeable change of diet.

Thursday, 12th.—Made an early start from Jack Head. Halted on a small rocky island for dinner. The day was very warm. Pursued our journey, and reached Berens River about 10 p.m. The scenery on the east shore is very beautiful. The formation is granite. Mr. and Mrs. Butler gave us a warm welcome, and we were glad to rest in a bed once more. There are about 35 families at Berens River, 45 members. The missionary visits Grand Rapids, up the river three days' journey, where there are more Indians than at Berens River, 15 members. They desire a school. Also visits Poplar River, 70 miles north of Berens River; about 25 families, 12 members, few Christians. A school here under the direction of the Government.

Friday, 13th.—Inspected mission premises.

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Visited the school, 16 present. Mr. McDougall addressed the school. The Government gives two biscuits a day to each child who attends all day. Heard some Indian women singing on the opposite side of the river, "Tell It to Jesus," and "O'er Jordan's Dark and Stormy River," and "Old Hundred." . . . 7 p.m. the rain having cleared and a fair wind blowing, we thought it well to make a start. Made "Lobstick" Island, about 5 miles away, passing en route the house built and occupied by Rev. E. R. Young during his incumbency of the Berens River Mission. Camped on the same spot where Rev. George McDougall and family camped on their way to Norway House 28 years ago. Instructed our men to call us early if the wind continued favorable.

Saturday, 14th.—Heard George and Martin astir about 3 a.m. We hastily dressed. Breakfasted on porridge, bannock, and syrup. Sang part of the morning hymn, "Arise, My Soul, and with the Sun," and committing ourselves to the keeping of our Father, set sail at 4.30. It was an exhilarating ride. The sea ran high. We daren't put out in the open with our small flat-bottomed

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boat, so kept close to shore, dodging in and out among the rocks. Our men are expert sailors, so we had no fear. We made about fifty miles by 11 a.m., when we went ashore to dinner. Mr. McDougall was very sick for awhile, Dyke and myself not sick, yet uncomfortable. Called at an island on which were lodges of Indians to notify them that we would hold a service there tomorrow evening. Arrived at Poplar River about 4.30. Were kindly received by Mr. McLeod, the Hudson's Bay Company's agent. He is married to an Indian woman. We had a good supper, sturgeon, currant biscuits, tea, coffee, milk, sugar. Plates cleared away,—strawberry jam served. There is a sturgeon pond here with twenty fish in it, one of which weighs 100 pounds. The sturgeon are sometimes called "the pork of the North." A poor grade of flour here is sold for \$7.50 per sack (100 pounds). Same price at Norway House. Can easily read my pencil notes, time 9.40 p.m., at which hour I write this.

Sunday, 15th.—Through the night the mosquitoes were very bad. Our tent moderately free. Put my netting over my head. The cattle persisted in grazing round our tent close

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to our heads. The dogs howled like wolves. They keep a number of their dogs in enclosures surrounded by poles or posts eight or ten feet high, and sharpened at the top. Held service in Mr. McLeod's house. About 60 present. We each in turn addressed the people. The chief, who is a nominal Christian, spoke with considerable emotion. He put in a strong plea for a missionary and teacher. He says that he is pained to see the children growing up without observing the Sabbath. The reason given by the people for not embracing the Christian religion is that they see the missionary so seldom that it would be folly for them to adopt a new religion and have nobody to instruct them.

"We hear the Word so seldom that we forget; surely it cannot be that the white people care more for their money than they do for our souls?" They had been told that the want of funds was the reason that a missionary had not been sent. In the midst of the service old Tommy looked in and as he went away said, "You invited us here, you ought to give us some tea." Most of the Indians were ashamed of him.

Monday, 16th.—Left Hudson's Bay Post

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—Poplar River—at 4.30 yesterday. Called at the island before mentioned, where were six lodges of pagan Indians. Held a short service. Some seemed totally indifferent; others listened with apparent attention. Proceeded a few miles and camped on a small rocky island. The night rough. Started again and ran about five or six miles, playing once more at our game of rock dodging. It was very exciting. Camped on another island. Rained nearly all the day. A new experience to me to spend the day in a tent with the rain pouring down.

Tuesday, 17th.—Beautiful morning. Head wind. Breakfast nearly ready. . . . 6 p.m. . . . Rowed against a head wind all day. Made about 15 miles. Dyke took a notion to make pancakes for dinner.—4 cups flour, 4 water, 2 eggs, 2 spoons baking powder. Went well with syrup. A fried egg and apple sauce completed our meal. We halted to rest at 3 p.m. At once we saw that a party had recently camped. Went round a point and discovered that there were people on an island about half a mile away. We hoped it might be the missionary party for Norway House. They saw us and signalled. We immediately

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pushed off and went to them. It was Donald Sinclair and a crew who were returning from Selkirk in a York boat with a load of supplies. A little further on we camped on an island, rocky shore with a plateau rising about fifteen feet above water level, on which grew spruce, mountain ash, etc. The rocks here, as elsewhere, are abundantly covered with moss.

The party from Norway House camped beside us. Saw tracks of caribou or reindeer to-day.

Wednesday, 18th.— We were wind-bound until 5.25 p.m. Our men rowed until 11 p.m., when we reached the "Spider Islands," having made about 20 miles. This is a place of remarkable beauty. Sun set last night at 8.40. I could see to read a good type, though not plainly, at 10 o'clock. The daylight does not leave the northern sky at this time of the year.

Thursday, 19th.— We were awakened at 4 a.m. by George calling us and announcing, "There is a fair wind." Sun rose at 4.25. Started from "Spider Island" at 5.30 7 a.m. are sailing, not rapidly, before a gentle breeze. Martin steering. The rest are lounging on the blankets in the bottom of the boat.

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Dyke is telling the Indians of the wonderful sights in London. McDougall is interpreting when necessary. Our men listen very attentively. I wish I could describe the beauties of Spider Island, with its sandy beach, its rocky shores, its plateau of good soil covered with a rich growth of spruce, poplar, and other trees and shrubs, notably the bush-rose in all its wealth of rich flowers; and a large central space covered with long waving grass. . . . Passed Montreal Point, then Warren's Landing, or the "Old Fort," the building having long since either been removed or crumbled into ruins. . . . We are now among scenes familiar to the Hudson's Bay Company two hundred years ago. Sailing down Playgreen Lake which is a contraction of Lake Winnipeg, a beautiful sheet of water dotted with many islands, we soon come to the newly-made home of William Isbister. He was in the service of the Hudson's Bay Company for forty-one years; of late years at Nelson River, where he held service constantly among the Indians. He and his family received us very kindly. Gave us an excellent dinner of whitefish, bannock, and cranberries. At 1.30 again on the water. Reached Ross-

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ville at 7 p.m. Rossville is the name of the Mission; Norway House that of the Hudson's Bay Post. The names are used interchangeably when applied to our Mission. Edward Paupanakis, an Indian, was in charge. He has spent a very successful year in his work, preaching, teaching, holding prayer-meetings, visiting the sick, and, as far as time permitted, visiting outposts. He ran out of supplies in March and has lived principally on fish since then. We took possession of the Mission House. After supper of sturgeon and tomatoes prepared by our men we took a walk, then retired each to his own room. Used our own bedding. . . . The sun set at 8.45.

Friday, 20th.—Rose at 7.30 thoroughly refreshed. I am almost as black as our Indian guides. Glad to get a good wash and a change of linen. Spent most of the day consulting with representatives from distant points. Unfortunately, the whole of this North country has been indifferently supplied with missionaries for some time past. It had become generally known that representatives of the Methodist Church would spend a few days at Norway House and people from distant points kept coming to interview us. Held a

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service in the evening. Some 80 or 90 present. I addressed the company. McDougall interpreted. Mr. Dyke also addressed them. Had a conversation with a Mr. Dixon, a fur trader from Nelson River. He spoke very highly of the people of that locality. Told us of the ravages of measles last winter. In one place the dead were left unburied, and this spring the dogs ate them. This reminded McDougall of a time when he rode into a camp of thirty-five lodges on the plains and found not a living person, only dead bodies with wolves feeding on them.

Saturday, 21st.—Made a trip to Norway House this morning. Took an hour and a half to run over. Came back in fifteen minutes. Ewing McDougall, Esq., Chief Factor, received us kindly. Showed us a dial set up by Sir John Franklin. It is a plate of lead about eight inches in diameter, with an indicator of copper. The inscription is:

Longitude 97 56

J. H. F.

Latitude 53 59

Held another service in the church.

A deputation of seven men from Oxford House sought an interview, relative to the

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work in their locality. We met them in the church: Thomas Walker, who acted as spokesman, said: "We have come to ask why it is we have no missionary. How is it that, having planted the garden, it is left uncultivated? No missionary since Mr. Langford left, only an occasional visit (once a year) from Norway House."

A large number, perhaps from eighty to one hundred families, reside at Island Lake, almost one hundred and fifty miles southeast of Oxford House. Also a large community at Spirit Lake. Nearly all from both Spirit Lake and Island Lake spend most of the summer months in the vicinity of Oxford House. Not a great many who are not nominal Christians. All desire to become Christians. They want instruction. A rumor has gone abroad all through the North Country that we are coming, and they are assembling to meet us. Great disappointment. There are a great many to be baptised and married. No magistrate, no ordained missionary, consequently no marriages, no baptisms. . . . Visits from Norway House at seasons when most of the people were away. Hence some of these people have been without the ordinances for years.

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Two boat crews, twenty-nine men in all, came from Nelson River. Spokesman said: "It is a long time since we saw an ordained missionary. No marriages! no baptisms! Winter before last Mr. Semmens visited us." Service has been held by Mr. Isbister. Mr. Isbister—postmaster in the Hudson's Bay Company's employ—has been very useful here for many years. Translated Watson's Catechism, a number of hymns and some dreams recorded in Scripture into the Cree Syllabics, all of which he used.

A deputation of seven men from Cross Lake, 60 miles from Norway House, waited on us. The spokesman said: "We feel our weakness without anyone to teach us. . . . We cry aloud for a missionary to live with us, and teach us. . . ." Just building their village.

Extracts from Baptismal Register, Norway House. . . . "Man and wife each aged seventy-five when baptised. Parents' names unknown."

"Dec. 5th, 1875.—Child baptised by J. H. Ruttan; George, son of Joseph and Ann Mallet. NOTE.—Adopted by George Garrwick by agreement before the child's birth."

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“July 1, 1840.—Robert C.S.N. (Robert Kewa-sis) Parents’ names unknown. Age 50 years.”

“A number of children were baptised by John Ryerson 1854, 2,360 baptisms recorded in the book at Norway House. 506 Marriages registered.”

Extracts from Marriage Register:

“—— ———, age 50 and 40, having lived together 21 years.

—— ———, aged 75 and 75, having lived together from youth.

—— ———, aged 76, Chief Factor and aged 63, having lived together 49 years.”

Sunday, 22nd.—The Sunday experiences, though not recorded in my diary, are still fresh in my memory.

The church is a neat building with a seating capacity of 300 persons. It was kept scrupulously clean by our Indian caretaker. Sometime before the service commenced, this official stationed himself at the door with a long stick in his hand. His object was to make sure that no dogs found entrance. The importance of this precaution will appear when one considers the large number of dogs to be found in this part of the country, owned

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by both Indians and Hudson's Bay Company. These animals are a necessity. The people have no horses. Horses could not be used if possessed, for practically there are no roads in the Norway country. The country partakes something of the nature of an archipelago, very flat with numerous and extensive water stretches—lakes and rivers large and small. In summer time travelling is done by canoe and on foot, and in winter by dog-sleigh. Dogs are used for purposes of transportation of people and freight. The hunter takes his dogs with him on the hunt; uses them to carry provisions, furs, and meat. In short, the dog is to the Indian much what the horse is to the white man. On our way we called at a small island to visit an Indian settlement. The community consisted of six men, six women, about twenty-five children, and between thirty and forty dogs. Many of these useful animals are affectionate creatures, loving to accompany their owners on all possible occasions. On the day in question scores of them might have been seen outside the church, but all kept at a respectable distance from the building; not one dared to face the vigilant sexton and his long stick.

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Babies were not excluded. I do not think I ever saw so many babies to the square yard as I saw on that day in this Indian church. There were babies in the arms, babies in the aisles, babies on the seats, and for all I knew babies under the seats. Our late Dr. Sutherland is authority for stating that "Indian babies cry in English." Be that as it may, the little crying indulged in was quite as intelligible to us as that sometimes heard from infants in white congregations. On the whole this very youthful element of our congregation was remarkably orderly.

The morning service was conducted principally in English. I preached, and Mr. McDougall baptised a number of children. We were surprised and pleased with the mothers and children, especially in the matter of the children's dresses. There was nothing suggestive of the Indian "papoose," which has such a strong resemblance to a bundle of clothes. The little ones were dressed in long white robes, artistically made and scrupulously clean. These women had evidently profited by the teaching and example of the missionaries' wives, who for many years had lived in their midst. There were also a number of

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marriages celebrated during the service. We did nearly everything that it was lawful to do on the Sabbath day. It ought to be explained that twelve months previously the ordained missionary had been withdrawn, and as it was impossible to succeed him with another ordained minister, Edward Paupanakis, a native local preacher, was placed in charge. Shortly after his appointment a serious difficulty confronted him. Some young people presented themselves to be married. He was not ordained. What was he to do? What were they to do? After a little reflection Edward said: "I will announce your intentions to the congregation, and when the missionary visits us he will perform the ceremony." While this was a temporary solution of the difficulty, satisfactory to the parties principally concerned, it was not altogether satisfactory to Edward himself. It burdened his mind during the year. No wonder that he sought the first opportunity to make his humble confession. While he explained, his face was a study. The perspiration gathered on his brow and ran down his cheeks. He did not know whether he had committed a sin worthy of death, or had done something which merited

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a vote of thanks. It is not uncommon for Indians, whose knowledge of English is very imperfect, to pick up some words and phrases whose meaning they do not understand, and use them in an inappropriate and often in a ludicrous way. In speaking of these irregular unions, Edward spoke of them as "Breach of Promise Marriages." We confirmed several of this class that day.

Afternoon service commenced at 3, and continued until 6. Mr. McDougall preached. I conducted the Sacrament of the Lord's Supper. Mr. McDougall took charge of the Fellowship meeting. 130 partook of the Sacrament. After we had left the church we were told that a number of Nelson River men had been crowded out of the church, but wished the Sacrament. We returned, and held another service.

After supper Mr. McDougall and I administered the Sacrament to an old man; in another house to a sick woman. Mr. Dyke dispensed the Sacrament to a sick woman who sojourned in a tent.

The evening was far spent before we completed our heavy day's work.

Monday, 23rd.—Council held in Norway

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House church. Chief Thomas Mus-ta-gun and twenty-five others present. The Chief said: "We are few, be we speak for all the land."

Tuesday, 24th.—Took breakfast with Mr. Isbister. Held a short service. Twenty-two present. Nine besides ourselves partook of the Sacrament. Left at 10 a.m. Reached Spider Island at 9 p.m. After supper of sturgeon and hardtack we had worship and retired.

Wednesday, 25th.—Was awakened early by the cry of "Fair Wind." All astir. A cup of tea, then off. Arrived at Stony Point at 10.30 p.m. Made nearly seventy miles.

Thursday, 26th.—Left Stony Point at 8 a.m. Slight head wind. Reached Lobstick Island at 10 p.m. Rained during the night. Left at 8.30 a.m.

Friday, 27th.—Reached mission premises, Berens River, at 10.30. Ran across to Swampy Island. Steamer gone.

Saturday, 28th.—Left the "Fisheries," Swamp Island, at 10 a.m. No wind. Rowed until 12.30 when we landed for dinner. A breeze sprang up while we rested. Off at 2 p.m. The breeze freshened to a

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strong wind, which was directly behind us. Made good use of it. Sailed until 9 o'clock, having made about forty miles since dinner.

Sunday, 29th.—After breakfast and worship had a good wash and change of clothes. Spent a quiet day. Night set in cloudy and threatening. Rained very heavily and blew fiercely.

Monday, 30th.—Rose at 7 o'clock. The wind had suddenly chopped 'round to the west and we prepared to start immediately. Although we started with a furled sail, our men were obliged to take in considerable canvas. The wind kept rising, and the sea became very heavy. Shipped considerable water. After running some twelve or fourteen miles we gladly availed ourselves of the lee of an island to go ashore and await the subsidence of the wind. We wish to record our gratitude to God for His care over us when exposed to imminent peril. Remained in the shelter of the island until after supper, then proceeded to "Dog Head," where we renewed our stores, and remained in the house of the postmaster (a Roman Catholic), sleeping on the floor.

Tuesday, 31st.—Did not get started until 8

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o'clock. Side wind. Made only about twenty miles. Camped for the night on an island on the east side of the lake.

Wednesday, August 1st.—Rowed all day against a head wind. Made twenty-five or thirty miles and camped on a beautiful island containing about one hundred and fifty acres of land. An Icelandic family resides here. Have a good crop and keep cattle. Bought some milk and bread from them.

Friday, 3rd.—Rose at 2.45. Off at 3.35. Made Gimli at 11 a.m. Had a hurried meal and worked away until we reached Selkirk at 9.30 p.m.

Saturday, 4th.—Reached home at 4.30. Thankful to find all well.

The difficulty of procuring suitable missionaries for our Indian work sometimes results in the appointment either being left vacant or supplied with an incapable missionary. Such was the state of things in the northern part of the Winnipeg District at the time of our visit. A deputation of seven men from Oxford House, distant about one hundred and fifty miles from Norway, sought an interview, and requested that Edward Paupanakis be sent to Oxford House.

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Reference has already been made to the disabilities under which he labored, lacking ordination. When we proposed that he go to Oxford House he declined. He justified his refusal in an address to his Indian friends, in the following way: "My brethren want me to go to Oxford House, but it is like sending me into a bush without an axe to make a garden." Realizing the force of Edward's objection, we determined to press for his ordination, as he was well qualified to minister to his people. Consequently he was instructed to report to the ensuing Annual Conference, which he did. His case was favorably considered. He was received as a probationer for our ministry, ordained for special purposes, and appointed to a charge. He held this relationship to the Church until his death, having faithfully served her as an ordained missionary for over twenty years.

A second visit was made to the Lake Winnipeg Missions in July, 1893. On this occasion I was accompanied by the Rev. John Semmens and my family. Some particulars of the trip are contained in the following letter written by my wife to a friend:

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WEST SELKIRK, July 7th, 1893.

When we arrived at Selkirk our boat proved to be a steam barge, every available foot of which was crowded and filled in with cargo, including supplies of lumber for the parsonage at Berens River Methodist Mission, also yearly supplies for Hudson's Bay Posts in the far North—sugar, flour, oil, bacon, syrup, pork, tobacco, matches, nails, medicines, paints, dry goods,— in short, everything that was necessary for life in the North. No regular accommodation for passengers. You may imagine we were somewhat appalled at the prospect of taking passage with so little accommodation. There was our own family and one missionary in our own party; and a Hudson's Bay Factor and his family, besides the crew. After making up our minds to suffer the inconveniences and risks involved we crawled on board, climbing over the various obstructions. The Indian deck hands carried our luggage on board. Father and Mr. Semmens went out and bought provisions for the trip—canned goods, ham, bread, and hardtack. The captain and mate gave up their two little staterooms right over the boiler. Mr. McDonald, the Hudson's Bay

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Factor, had a little tent forward on deck, and the men who were going out to build the parsonage and some of the boys crawled under the lumber when the shades of night began to fall. Five of us got into our stateroom, 5 ft. x 6 x 5, and the boat weighed anchor Saturday, 1 a.m. When we arose in the morning we were already out of the Red River and in Lake Winnipeg. You must not despise this lake of ours, which is three hundred miles long and in the widest place eighty miles wide, dotted with beautiful wooded islands and in places dashing against bold, granite promontories or shelving layers of limestone. The west shore is of limestone formation, the east of granite. We had a good run on Saturday, but towards evening a heavy wind arose, and having such a heavy, loose load, we were forced to run back to Gull Island where we harbored till daybreak. Then we proceeded on Sunday morning to Bull's Head where we anchored for some hours, during which time we "wooded up" and held a service. Spent the evening in singing and conversation. You should know that during the service we were perched on lumber, chests of tea, and our mode of transit was to walk along the rail of the barge and keep from becoming dizzy.

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We had hoped to be at Berens River for the Sunday night's service, had it not been for the delay. Early next morning we entered the river, moving slowly among the rocks and islands for about seven miles to within about a mile from the Mission. Then, as the channel was unknown, the captain drew the boat up beside a great rock on the shore. The scenery here was as lovely as Muskoka scenery, but the shores and islands were beautifully wooded and the growth less stunted. As soon as the Indians heard the approach of the boat they jumped into their birch canoes and came hurrying after us. They drew their canoes to the shore and crowded on board to greet us. Father and I stood on the side of the boat and the Indians came filing along and were introduced to us by Mr. Semmens, who speaks the language. Quite a levee. We had three York boats in tow into which the supplies for the missions were loaded and transferred boatload by boatload up the river. Mr. McLachlin, the missionary, coming with his small sail boat, took us to the Mission where we remained during the day. We visited the Indian tepees, schoolhouse and church, holding a short ser-

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vice in the evening. Our dinner was procured from the sturgeon pond. The fish are caught in nets and kept in this pond ready for use. Many of these fish weigh one hundred pounds each. The Indians, who were working at the lumber, at dinner time were given a half-sack of flour, a pound of tea, and eight pounds of bacon, which they proceeded to prepare and eat on the shore. The flour was kneaded on the rock, made into bannock, and eaten in short order. It was rather novel to see thirty men so soon provided with an appetizing meal (seasoned with the hands of the cooks which had never seen a washdish).

At the door of the schoolroom there is a tub and washdish and combs, to which ordeal the pupils are subjected in the morning before entering upon the school exercises. Each day each pupil receives as a stimulus to come to school two hardtack biscuits—and as a rule the school is full. When the supply of biscuits runs out there is a very marked decrease in attendance till more are received. Here first at night we heard the howling of the husky dogs, of which the Indians have a great number. The true husky is half dog and half wolf. They are used as sleigh dogs,

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there being no horses in the country. About 11 p.m. we returned to the boat, accompanied by the missionary and his wife and the school teacher. Next morning we started northward to explore further the wonders of this charming lake. That evening we saw the most beautiful sunset. Although past the longest day the sun did not set until 9 p.m. and then in the N.N.W., the light remaining in the sky much of the night. It is impossible to describe the glories of that sunset, the waters changing in color as they reflected, apparently, in fathomless depths, the ever varying tints of the rainbow. As the sun sank, leaving a pathway of gold stretching out towards us, Mr. Semmens spoke of the experience of an Indian, who years before pointing to a similar scene said, "There is my experience, bright here, brighter there."

As we "turned out" next morning, we were approaching the source or rather sources of the Nelson River, the scenery still continuing fine and always varying. We passed by Kettle Islands, where there are some very peculiar formations, resembling vessels, in the rocks. We now saw the site of the original Norway House, H.B. Fort, nearly two hun-

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dred years old. It is overgrown with grass and trees and only the remains of the foundations mark the spot which witnessed an extensive fur-trade and continued Indian warfare. Each side of the river is dotted with the homes of the Indians. In the afternoon we arrived at Norway House, where everyone, both white and Indian, welcomed us, especially glad of the arrival of the steamer, as provisions had run out. The arrival of the steamboat is a great event of the year and there is great excitement in consequence. The first news that greeted us on our arrival was that of the death of the missionary by drowning some weeks before, but of which fact the outside world, as yet, had no tidings. Here we intended to pitch our tent, but having become acquainted with Mr. and Mrs. McDonald, on the way up, they kindly invited us to the fort where we remained for the next few days.

The fort is situated on the bank of the river, and covers about three acres of land. It is surrounded by a fence of logs and heavy palings which has taken the place of the former high, strong palisading which was necessary for defence. Within this enclosure are a num-

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ber of buildings, including dwelling houses, officers' houses, storehouses and stores, all of which are white and arranged in a quadrangle. On an adjacent hill is the powder-magazine. Adjoining the fort is a fine well-kept garden supplying various vegetables and small fruits. In the centre of this garden is an old sundial placed there by Sir John Franklin on one of his Arctic expeditions. Chief Thomas Mus-ta-gun gave us an account of one of the relief expeditions in search of Franklin of which he was the guide. Mr. McDonald, with whom we stayed, is the highest official at the fort and is a governor on a small scale. The houses are large, plain, frame buildings, furnished mostly with home-made furniture. Everything is old-fashioned; heavy English locks, etc. The dining-room is not in the same building as the private apartments, but in an adjoining building. Here where the chief officials dine, everything reminds one of what he had read of plantation life, except that Indians instead of negroes hang around the kitchen doors. The meals were plain but substantial, consisting of venison, sturgeon, whitefish, goldeyes, corned meat (only wild meat, fresh), bread, and

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canned jam. Soon after landing, the work of carrying in the supplies commenced, the Indians trotting along from the boat to the storehouses with their heavy loads on their backs or bound on their foreheads. This work continued for over two days.

The morning after we arrived we had a long-to-be-remembered sail in a York boat manned by Oxford House Indians who were down for supplies. Oxford House is nearly two hundred miles farther north. We soon arrived at our Norway Mission premises. This Mission was the first in the Hudson Bay Territory and was founded in 1840 by Rev. James Evans. Evans was the inventor of the Syllabic System now in use among the Crees. We are bringing with us the slate on which he designed the characters and parts of his printing press, as well as part of a stone used for grinding grain into flour. These are to be placed in the Museum of Wesley College, Winnipeg.

We met the teacher and the doctor and saw the former at work with the Indian children, but I could not but feel that the task of teaching the Indians is a very discouraging one, seeming to be the work of generations, before

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much fruit appears. Here we saw some of the finest specimens of Indian work, chiefly in silk and braid, on leather of their own tanning, made up into moccasins, slippers, gloves, tobacco pouches, cradle clothes, etc., etc. As the wind had gone down we had to use oars in coming back to the fort. It was a picture to see the ten stalwart Indians using the long, heavy sweeps. We passed one spot of peculiar interest where formerly the Indians were accustomed to solemnize their religious festivals and feastings, dancing and revelry. Friday was spent in bathing and rowing, etc. At 7 p.m., we bade farewell to our newly formed friends. All the white people of the fort, as well as Indians by the score, men, women and children, covered the dock, river banks, and surrounding rocks. Amidst shouts, ringing of bells, and waving of handkerchiefs, and shrieking of the steamboat whistle, the boat carried us away southward, leaving the fort to solitude for another twelve months. As there is no chart as yet of the lake, navigation is very dangerous, as well as tedious to the pilot. We were compelled, as on the way up, to proceed with great care, winding in and out among the islands, rocks and shoals. As

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it was nearly dark, and the weather rainy and unsettled, we anchored that afternoon (Saturday) off Warren's Landing. After the weather cleared up we started from Warren's Landing and continued our journey, making for Fisher River. Nothing of special interest happened on Sunday. We had beautiful sailing and scenery all day. Monday, near noon, we entered Fisher's Bay. As the boat did not run up the river to the Mission premises, we landed at a point where Captain Robinson has a sawmill and where we were to take on a load of lumber. Here we saw a large number of Fisher River Indians, who work at the sawmill during the summer and return to their homes during the winter season. On Tuesday we wandered about enjoying the fresh air and observing the habits of lumber camp life. In the evening we witnessed an interesting baptismal service, in which Mr. Semmens read the service (in Indian) and Father baptised the baby (in English). You can hardly imagine how tastefully this little "Injun" was dressed, having over its moss-bag clothing a long white robe, trimmed with lace and ribbon, which was made by its mother.

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On leaving Fisher River our boat was almost as heavily laden as when we started out, the lumber being piled in the hold, and on the deck, coming half way up the doors of our sleeping apartments. Late in the evening we had to draw in at Bull's Head to take on some wood and let an Indian girl off. We not only took on a load of wood but also a load of mosquitoes which kept us awake all night. We sailed all night and forenoon and at noon reached the mouth of the Red River, about thirty miles from Selkirk. For a number of miles the river forms a kind of delta, dividing into a number of streams which intersect and flow along through a low, marshy country covered with reeds and rushes. Gradually the country became higher and more wooded, dotted with the homes of the Indians and French half-breeds who cultivate small garden patches.

Near Selkirk is situated St. Peter's Reserve. Here we were much interested in seeing the treaty money paid. This occurs annually. The Chiefs are recognized as such and promise loyalty. Every man, woman, and child receives five dollars. The Indians gather from all parts and it is a time of feasting and

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dancing. In passing we had a good view of the encampment. It was on the bank of the river and composed of tents and booths. Although this is for the Indians a time of rejoicing, it is a most dissipating time, drinking, dancing, and general carousing. We were told that in many cases at the end of one day the treaty money is all gone, the Indians having squandered it on trifles obtained from Jews and other land-sharks. There is an English Church mission here which is about one hundred years old. We arrived at Selkirk (where we had decided to camp for a day or two) in time to pitch our tent for the night. I presume that you understand enough about camping to know that we put our bedding on the ground and had a good night's sleep. I felt as we stood waiting for the tent to be fastened down as if I had turned gipsy. However, after we were enclosed I soon felt the pleasure of tent life.

To conclude, as we were up at an unusually early hour to take the train for Winnipeg we attracted the attention of the constable. He approached the tent with the question, "What are you, circus or sideshow?" We managed to convince him that we were

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neither, after which he departed. It was a busy time for an hour or two, getting our camp-fire lighted, breakfast over, trunks and bedding packed, tent down and packed, ready for transport. Shortly after eight we went on board the train and soon arrived in Winnipeg. After a few hours in Winnipeg we took the train again and reached Brandon 20.30 Saturday evening.

Reference is made in the foregoing letter to the death of our missionary at Norway House. Mr. Semmens writes of this tragic occurrence as follows: No sooner had the boat been moored, and while yet the party were exchanging pleasant greetings with erstwhile friends, they received the sad news of the death of Edward Eves, late missionary at Rossville Mission. With sadness the story was told, and with regret it was listened to. He had gone with hearty good-will to build a house for the Lord at "Cross Lake." Lacking the necessary provisions, he essayed to go where the sturgeon are numerous at that season, and in passing Pelican Rapid his canoe struck a rock, he was thrown into the boiling flood, was caught in the embrace of a whirlpool, and drawn down by the force of the cur-

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rent to a watery grave. The whole community was grief-stricken at the sad news. The village church was draped in mourning, while men and women, with sobs and tears, gave expression to their grief. Two little boys and one girl had lost a father, a fond wife was a widow, and the whole community had lost a pastor. The country at large could not but feel the shock of his sudden and tragic death. Diligent search has failed to find the body so far. The falls just below the scene of the accident must be nearly fifty feet in height and very rugged, and those who know best entertain but little hope that the search will ever be successful; but still efforts will not be relaxed, and should the object be attained the remains will receive suitable interment. The widow of the late Mr. Eves was not in good health at the time of the visit, and preferred to remain until the next boat, which may go out some time in September, when she will proceed to Ontario and probably take up her abode at Newmarket.

After the death of Mr. Eves much of the responsibility of the work fell on the school teachers, Dr. Strath and Miss Swayzie, who with commendable zeal have done their ut-

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most to meet the double demand upon their time and strength. Services have been maintained regularly, the sick have been visited, and Mrs. Eves herself has received, in her sore trial, both comfort and help from these devoted workers.

CHAPTER III

INDIAN WORK: ALBERTA

IN 1888 I visited Blood Indian Reserve, situated south of Macleod, in Southern Alberta. Rev. John Maclean had for some years been laboring as missionary among this tribe of Indians. By my request Dr. Maclean has furnished me with descriptions of some customs prevalent at that time among these savage people. These descriptions will serve to illustrate the state of heathenism in which these benighted people lived. Dr. Maclean did faithful work during his stay. As the Episcopalian Church had a mission on the same reserve, an arrangement was made whereby that Church relieved the Missionary Society of the Methodist Church by assuming the entire responsibility of serving the Blackfeet, so far as Protestantism was concerned.

It may be of interest to note that we did not reach Macleod in those days by means of express trains, with accompanying conveniences and luxuries. On leaving the main line

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of the C.P.R. at Dunmore, a point near Medicine Hat, we were permitted to occupy space in a "caboose" attached to the end of a train of empty coal cars, and at a very slow rate of speed made the one hundred and ten miles that intervened between Dunmore and Lethbridge. At this point we took stage to Macleod, thirty miles distant. The coach was an old-fashioned one, not set on springs, but swung on leathers, consequently the oscillation was considerable when the road was rough. Our driver, generally called "Polly," an abbreviation of his name, "Pollinger," was a well-known character in all those parts. He knew his business, having had a lengthy experience in mountain-driving in California. He generally drove four, sometimes six, horses. The coach was heavy, generally well loaded, and though the road in the main was level, there were some formidable hills, these being both steep and long. "Polly" was not wanting in a love for adventure. The bottle was never far distant, and when specially hilarious he would sometimes make the descent of a hill much in the same spirit that a boy does that of a toboggan slide, as if the sense of exhilaration experienced in a rapid

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descent were the object in view. On such occasions he would run his horses from top to bottom, acquiring a speed which might compete with a modern motor car, rounding sharp curves with marvellous dexterity, and finally reaching the base in safety much to the relief of the passengers, though the driver and horses seemed to enjoy the fun.

On one of these occasions, after reaching the bottom of the hill, we were informed that the ferry was out of commission. Without a moment's hesitation "Polly" turned his horses' heads towards the river. In these swiftly-flowing mountain streams the river bottoms are continually changing through the influence of the currents. "Polly" had not forded this river that season, but in he dashed. There were four of us inside passengers, and one, a woman, on the seat with the driver. This not of necessity, but of the lady's choice.

As if the bottom were well known the driver plunged into the stream. Soon one wheel mounted a boulder; the coach almost overturned. The water rushed in, we climbed on the seats in order to keep dry. This dangerous emergency was instantly met by "Polly," who dexterously manipulated his

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horses. They seemed to be all in a heap in the water, but they soon righted themselves and the coach regained its equilibrium. In a few minutes they were tearing up the other bank, with the water escaping from our coach as from a very leaky bucket. Dr. Maclean writes as follows:

During the years spent as a missionary among the Blood Indians, at Old Fort Macleod, and at the Reservation on Belly River, I was favored with a visit from Rev. Dr. Woodsworth, Superintendent of Missions. It was in the days when the Indians were in their savage state and were practising their native customs, as the influences of civilization had not so seriously affected them, or the authority of the Indian Department been so exercised as to change their modes of living, except in so far as the presence of white men had corrupted their manners and debased their passions.

Under the shadow of the great sentinels of God covered with eternal snow we walked together along the trail, and came to a small bluff on the margin of the river, where were a few Indian graves, which expressed the

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ideas of the natives and some of their religious beliefs as shown in their modes of burial.

In the crotch of an old cottonwood tree were two small bundles which revealed the grave of a little child. One of the bundles contained the body, wrapped in blankets and fastened tightly with shaganappi, and the other held the child's trinkets and various articles which the mother and her friends had deposited for the use of the spirit of the child on its journey to the "Sand Hills," which is the usual name given for death, as when a person dies the people say "Etupo Sputsikwi" — "he has gone to the Sand Hills." A few days before our visit I had met the mother of the child on the trail, and did not recognize her, as she was so much changed. She was a handsome Blood Indian woman, and was always neatly dressed in her native garb, but on that day her garments had been replaced by an old tattered and dirty blanket that reached a little below her knees. Her hair had been cut off by her female relatives, her face was dirty, her limbs had been gashed with a knife, and the clotted blood was dry and hard.

One of the fingers of her left hand had been

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chopped off at the first joint, the hand had been besmeared with ashes, and she held a small bit of wood on the palm. She was singing the native coronach, the song of the bereaved, and as I met her on the trail, so forlorn was her condition that through sympathy I stopped and looked at her and the song ceased. "Akio! Akio!—Woman! Woman!" I said in despair. She looked at me as the tears ran down her cheeks. "Woman, what is the matter?" She pointed toward the tree in the bluff, and then I knew what had happened when I saw the bundles in the crotch of the old cottonwood. I tried to comfort her and she listened patiently, but it was in vain, so deep was her sorrow. On down the trail she passed singing her funeral song, and the burden of it was pathetic in the extreme. She called aloud the name of the child, and in tones which I shall never forget, she cried: "Come back! Come back to me!"

Nearby in the bluff was a platform grave for one of the male members of the tribe. Four stout poles about ten feet high had been erected, and a platform made of branches of trees, whereon rested the body of the deceased. It was encased in blankets, the best

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which the relatives could supply, and on the ground were the gifts to the spirit of the traveller to the "Sand Hills."

Across the river on a knoll stood a buffalo skin lodge, wherein was laid the body of one of the chiefs. It was fitting that a notable warrior of the tribe should have a resting place superior to that of the common members, and therefore, according to the native custom, there had been selected a commanding site which overlooked the prairie. Before the close of the burial ceremonies, the chief's favorite horse had been slain, that the spirit of the animal might accompany his master on his journey to the hunting ground in the land of the spirits.

Within the lodge lay the bows and arrows, the gun, an old saddle, some pieces of meat, and a cup of water, while his pipe and tobacco were placed by his side. When I remonstrated with some of the people for using good blankets, and placing so many valuable articles in the lodge, they looked up in astonishment and said, "Do you wish us to steal? These things belong to him and not to us, and he needs them in the land where he has gone." In reply I remarked: "I was here a few days

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ago, and these articles were there then, and they are here now without any change." They smiled and said: "You have lived so long among us, and speak our language, and we thought that you understood our ways of thinking, but we see you are still a white man in your heart. When a man dies he is no longer material, but is a spirit, and cannot live upon material food, but on spiritual. So soon as the spirit leaves the body it calls all the spirits in the community, which are constantly hovering around, and they take the spirit of the pipe and the spirit of the tobacco, and they have a good smoke. When the spirit starts for the hunting grounds it takes along the spirit of the horse which it rides, and the spirit of the gun, bows, and arrows, and whatever else is required. You look at the material things and you see them, but the spirit of them is gone."

In this animistic fashion the natives explain the strange customs which they practise in the burial of their dead.

Passing along the trail we came near a deserted camp, where the lodges had been together a few days before. A member of one of the bands had died, and as the people are

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always afraid of the spirits of the dead, the whole camp removed a few miles down the river. In explanation of this custom an intelligent native said that the spirit of the dead person, even of a relative, always remembered the injuries which had been inflicted upon him by word and act, and being a spirit he possessed superior power to hurt those who had dealt unkindly with him, and being invisible he could not be caught, and there was no escape from the malicious powers of the spirit.

Beside all this, the bereaved members of the family, male and female, sing their sad coronach, calling upon the dead by name to return. It is pathetic indeed to listen to the wails of these stricken souls as they go at sundown and sing their songs of mourning. With a love that is intense they weep for the loved and lost, for human love is the same the world over, and death without the bright hope of immortality is a dark valley.

On the Blood Indian Reserve the natives were accustomed to hold an annual religious festival at the season of the year when the *Service* berries were ripe. The festival known amongst the tribes of the Blackfoot Confed-

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eracy as the Sun Dance and Grand Medicine Dance, and among the Crees as the Thirst Dance, is supposed to have originated among the Aztecs or Toltecs, whence came the worship of the Sun. It was essentially a religious festival and in no wise connected with amusement, and though in later years it degenerated, through large numbers of white people visiting the Reserve at the time of the feast, still it was a religious ceremony in its simple and uncorrupted form.

Upon my return to the "medicine" lodge, there was great commotion as a young man was led into the centre by a "medicine" man. He was naked save a breech-cloth around his loins, a wreath of willow twigs and leaves encircled his head, while around his ankles and wrists were twisted willow twigs and leaves. His body was painted in symbolic figures, and he presented a strange appearance as he stood before the assembly with the old man by his side. Before coming to the medicine lodge the young man had visited the medicine man who had prepared him for the ordeal, which is erroneously styled "making a brave," being a religious sacrifice in fulfillment of a vow. Having painted his body, the

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wreath was consecrated by the medicine man passing his hand around it and praying four times, four being the sacred number of the Algonquin peoples to whom the Blackfoot Confederacy belongs.

As the twain stood before the assembly, the old man recited the virtues and sterling qualities of the youth. "This young man has been a good son, obedient to his father and mother. He has been loyal to the traditions of his people, and has lived a religious life. He is a brave warrior and a good young man."

At the close of each sentence the people applauded with shouts of approval. The youth lay on a blanket spread on the ground, and four men knelt beside him while the old man was addressing the people. When the speech was ended the youth arose, placed his hands on the shoulders of the orator, and brought them down over his body to his feet, as an expression of gratitude for the words spoken on his behalf. The assembly then burst forth into an impromptu and impassioned song, in which the name of the young man was mentioned and the glory of his life.

Again he lay down on the blanket, and the four attendants laid hold of him, while one

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of them made an incision with a double-edged knife in his right and left breasts and inserted therein wooden skewers. They turned him over on his face and made a similar incision on the left shoulder and inserted another wooden skewer.

When he arose the attendants led him toward the sacred pole and fastened a medicine drum to the skewer on his back. From the top of the pole hung two leathern lariats, and these were fastened, one to each skewer, on his breasts, and tugged to make sure that they would not slip. All the preparations being completed the attendants stepped aside and the youth walked reverently toward the sacred pole, embraced it, and prayed fervently while his body trembled with emotion. On the completion of his devotions, he stepped backwards a few paces, seized the drum hanging on his shoulder, and with a sudden motion tore the flesh and dashed the drum to the ground. With a small bone whistle in his mouth he stood erect and then slowly bent backward till the lariats fastened to his breasts became taut and the flesh was stretched, and throwing himself forward, and quickly backward, the skewers tore the flesh

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and he fell to the ground. The attendants went toward him, and they bent over him, while one of them cut ragged edges of the wounds with a knife, and he was set free. Again the assembly burst forth into a song, extolling his virtues as he passed out of the medicine lodge toward home.

For several days the ceremonies were continued, when the people returned to their lodges to begin another year anew, with the sense of injuries among themselves forgotten, their sins forgiven through their sacrifices, and prayers to the Sun, and to the prospect of health and prosperity throughout the new year. The medicine lodge was left standing with the sacrifices floating in the breeze, none daring to take any of the articles which were consecrated to the Sun.

Whatever anyone may say as to this corrupt form of religion, these people were sincere in their devotion and loyal to the native instincts of the soul, and none can gainsay the benefits of religion coming to men and women who are true to the light which they enjoy.

What is now the Province of Alberta had scarcely emerged from the "Great Lone Land" stage during my earliest years in the

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West. There were comparatively few white settlers, our work consisting chiefly of educational, industrial, and evangelical effort among the Indian population.

Morley, or Morleyville Mission, is located on the Stony Indian Reserve in the Bow River Valley, near the Rocky Mountains. It was named after Dr. William Morley Punshon. This mission was started by Rev. John McDougall in 1871.

My first visit to Calgary and Morley was early in the winter of 1885. By appointment I met Mr. McDougall and Mr. Dyke in Calgary. The train service west of Calgary was very infrequent, so we concluded to drive, the distance being forty-two miles over the foothills. Mr. McDougall preceded us by some hours. Mr. Dyke and I followed with a pair of ponies. So long as the daylight lasted the track of Mr. McDougall's sleigh guided us, when otherwise we should frequently have been at fault in keeping the trail. About dark we reached the Cochrane ranch. We made a short stop. We were urged to remain all night. I was inclined to do so, but my companion preferred to push on. We secured a lantern to use if necessity re-

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quired. We had not proceeded far before we suspected we were on the wrong trail. We lighted our lantern and concluded to retrace our steps, which we did until we reached the junction where we had made the wrong turn. On we went, though with much uncertainty, until we reached the long hill descending to Ghost River. As we were strangers to the road I preceded the horse, carrying the light, while Mr. Dyke drove. We crossed the river on the ice, then made a wrong turn, and again had to retrace our steps. When within two or three miles of Morley a severe snowstorm burst upon us, the wind driving the snow into our faces with great violence. The horses would have turned tail had they been permitted to do so, but our driver, by vigorous application of the lash, kept them headed the right way. At length the lights of the Mission House appeared. We were cordially welcomed by Mr. McDougall and family.

The return trip was not without incident. Just before the evening darkened into night we noticed a pack of timber wolves not far distant. Some were standing, others sitting on their haunches, all apparently intently watching us. We had no weapons more formidable

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than our pen-knives and were many miles from human habitation. Had they attacked us we would have been powerless. Presumably they were not hungry, as to our great relief they allowed us to pursue our journey unmolested.

Among my papers I find notes of a trip to the Indian Mission of Northern Alberta. Some of these I quote; memory supplies the rest.

August 12, 1889, I left home, accompanied by my son James, for the Calgary and Saskatchewan Districts. After visiting Calgary, Banff, and other places, we reached Morley on the 19th.

Mr. McDougall had made all preparations to start for the North on Tuesday morning. It would require an abler pen than mine to describe that morning's experiences—commonplace, I presume to a Westerner, but new and startling to a tenderfoot. Our conveyance was an old-time buckboard, broader by several inches than our modern standard, admitting of ample storage room for bedding and provisions. These were all in place and tightly secured by ropes before attention was turned to the horses. For some reason Mr. McDougall's

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regular driving horses were not available. That was a difficulty easily overcome. A few days before our arrival at Morley, Mr. McDougall sent to the range and had several wild horses "roped" or "lassoed." One of these had been "hitched up" a couple of years previously, the others had never had human hand on them. These horses were in training for a few days. On the morning of our start Mr. McDougall, after seeing that all things were ready on the wagon, and having said good-bye to his wife and family, gave his undivided attention to the horses. And they needed all the attention bestowed on them by Mr. McDougall and three other men. Needless to say I was not one of them. With such wild brutes I was absolutely helpless—all agreed to that.

Mrs. McDougall said to me, "Whatever happens, do not speak to John." I had absolute faith in Mr. McDougall's expert horsemanship. Indeed, we had to go with him and his wild steeds or not go at all. The men proceeded to the corral and brought out the horses, harnessed one at a time. (The plan was to drive two, with a third as a reserve.) They kicked, reared, struck with forefeet, etc.,

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but at last were harnessed and stood side by side. Mr. McDougall, in short jacket, long boots and long whip, took charge. He drove them several times around the open space in front of the Mission House. James and I were told to get on board. I mounted the seat; James' place was on the bedding in the rear. The horses were brought to a stand, a man at the head of each, with bridle firmly gripped. The wagon was quietly and cautiously drawn up, the tongue inserted in the ring of the neck-yoke, the traces attached to whiffletrees. Mr. McDougall climbed carefully to his place, gathered the lines, braced his feet, and said, "Let go!" And go they did! Off at full gallop, though under control of the cool and expert driver. Thus we started for Calgary. On coming to a long hill, if not too steep our driver would call out, "Now hang on," and away the horses would run at full speed to the bottom. At our first camp our reserve horse made his escape—leaving us no hope of finding him before the next "round up."

We reached Calgary—forty-two miles—early in the evening. For the first time in their lives the horses entered a stable, having

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always lived in the open, both day and night. I believe this was the first time they had a chance of a feed of oats, which, however, were left untouched.

The distance from Calgary to Edmonton is two hundred miles. Stopping places were few and far between. Sometimes when overtaken by night we camped in some place where grass and water were convenient. We had no tent, occasionally the shelter of a "bluff," but, our robes and blankets both under and over us, we slept as only they can who have the whole out-of-doors, and that the boundless prairie, to breathe in. There was at that time but one little settlement between Calgary and Edmonton. At Red Deer, about half way between these two places, Rev. Leonard Gaetz had some time before settled with his family. A number of others had followed his example and added to this little community. Besides these there was an odd settler, but no village, town, or community. Our Church had only two men outside of the Indian work stationed north of Calgary. J. W. Dickinson at Red Deer and George H. Long at Edmonton.

We left Calgary Wednesday noon and

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reached Red Deer Thursday evening, where we were hospitably entertained by Rev. L. Gaetz and family.

Friday, 23rd.—Left Red Deer at 2 p.m. and reached Mr. Nelson's home, Woodville, same evening. This is a Stony Indian Reserve, covering thirty-six sections of land. When set apart by the Government for the use of the Indians there were about one hundred and eighty souls, or a section (640 acres) for every five persons. Now there are about eighty all told, disease having carried the rest away. Measles prevailed about three years ago. Since then scrofula and consumption have been very prevalent.

There is no school, most of the children of school age having died. Only eleven children between ages of five and fifteen are left on the Reserve. Several of these are orphans, therefore their attendance could not be depended on. Mr. Nelson's work has been enlarged by including Riviere Que Barre and White Whale Lake, situated northeast of Edmonton, where reside Stonies, many of whom enjoyed the ministrations of Rundle and George McDougall.

August 25th.—Attended service in the

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Woodville school house, Mr. McDougall officiating. Nearly all the people were present. Drove in the afternoon to Battle River Reserve. Rev. Mr. Glass, missionary. Mr. McDougall preached.

August 26th.—Drove to the "Farm," where Mr. Ross is in charge as Government Farm Instructor. One of his duties is to supply the Indians with rations, thereby observing this part of the Treaty between the Government and the Indians. Rations for each person per week: 5 lbs. flour, 1 lb. bacon, 2½ lbs. beef, tobacco, tea, powder, percussion-caps.

Yarn, twine, and farming implements are all furnished by the Government. The Indians farm and are allowed the proceeds. Those who do not work are not supposed to receive rations. It seemed to us that with such a liberal allowance from the Government, and opportunities for self-help by farming and hunting, the people ought to be well off. But they are always for "more, more."

It may be a question whether a too liberal paternalism on the part of both State and Church has not been a mistaken kindness, the effect being to pauperize instead of to produce independence of character.

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One of the characters of this reserve was "Old Grasshopper," said to be one hundred and four years of age, still quite active. It is said that in the long ago when all the Indians were pagan, Grasshopper had made a vow that he would kill ten men before he died. He had redeemed his pledge to the extent of seven when the law and Christianity interfered with such sanguinary pursuits. On the occasion of Dr. Sutherland's visit to that country he was informed of Grasshopper's vows and exploits. Chancing to meet with this old Indian, who courted an interview, Dr. Sutherland allowed Grasshopper to do the talking. After a long harangue in the Cree, of which language Dr. Sutherland was ignorant, the Doctor (not being disposed to challenge any of the Indian's positions) replied, "Those are exactly my sentiments, Mr. Grasshopper," and took a hasty leave.

While we were at supper at Mr. Ross' the old man opened the door and looked in, flourished a beef-bone and spoke with animation, then quietly disappeared, Mr. Ross explaining that the old man complained that he had had too large a share of bone in his meat allowance.

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Left Mr. Ross' at 5 p.m. and reached "The Farm," Peace Hills, at a little after 7 o'clock. Spread our blankets on the floor and passed a fairly comfortable night.

August 27th.—Crossed the Saskatchewan by ferry and reached Edmonton in a wind and rain storm about 4 p.m., and were glad to avail ourselves of the hospitality of Mrs. Hardisty. Mrs. Hardisty is Mr. McDougall's sister, and wife of Senator Hardisty, Hudson Bay Factor in Edmonton. They occupied the residence in connection with the "Fort" (near where the present Parliament Buildings now stand).

August 28th.—Left Edmonton at 2 p.m. Drove thirty miles when night overtook us. We passed the night on the prairie very comfortably without shelter of any kind.

August 29th.—Made a start at 7.30 a.m. and reached Victoria on the banks of the North Saskatchewan, eighty miles north of Edmonton. This mission was founded by Rev. George McDougall in 1864, where he spent seven years of his useful life,—a life by no means unchequered. Besides the usual difficulties of missionary work among uncivilized aborigines, the tribe was visited with a

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smallpox scourge, the missionary's family sharing in the terrible affliction. On the mission premises is a small enclosure with a brief and simple record:

"Georgina, aged 19, who died 1870."

"Flora, aged 13, who died 1870."

What it cost the family to part with these loved ones under these especially painful circumstances, Heaven and themselves only know. No doctor to prescribe, and none to lay them in the grave but the sorely bereaved parents. All honor to the missionaries and their wives who persisted in their work under such trying conditions!

August 30th.—Reached White Fish Lake about noon. Rev. Orrin, German missionary, in charge.

This mission was started in 1860 by Rev. Henry Steinhauer, a missionary of more than ordinary ability, education, and devotion.

Some of the Saddle Lake people (forty miles away) heard on Friday evening, and some on Saturday morning, that we were to have a Quarterly Meeting at White Fish Lake on Sunday, and started early on Saturday, reaching White Fish Lake on Saturday evening so as to participate in the Sunday services.

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Peter Erasmus, an Indian school teacher at Good Fish Lake, was there also. He appears to be highly respected and takes a great interest in the welfare of his people. While we were there he stated that he thought he would translate one of Chiniquy's works into Cree, "for," said he, "they have nothing but the Scriptures"!

On Sunday, September 1st, we conducted two long services. Mr. McDougall preached in the morning to upwards of one hundred and fifty people. A good love-feast followed. I preached in the afternoon to a large congregation. About one hundred partook of the Sacrament of the Lord's Supper.

September 2nd.—Chief Pakan had called a council to meet at 8.30 a.m. About fifty men were present. The subject under discussion was Roman Catholic aggression. Pakan opened with a speech as follows: "I hear that the priest has made application to the Indian Department to build on my Reserve. He has not consulted me. He shall not do it. Why are we at White Fish Lake? About thirty years ago, when Mr. Steinhauer came among our people at Lac la Biche, which was then our home, the Roman Catholics refused to

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tolerate a Protestant missionary. So we moved south, forty miles away. Now we will not have these priests invade our private property.”

Other similar speeches followed, and the conclusion arrived at was a determination to write to the Superintendent-General of Indian affairs which they did as follows:

WHITE FISH LAKE, 2nd September, 1889.

SIR:—We, the undersigned chief, councillors, and Indians, of Pakan’s land and reserve at White Fish Lake and Saddle Lake, N.W.T., do hereby earnestly submit to you our united protest against the establishment of a Roman Catholic mission on any portion of the aforementioned reserve.

We have the honor to be, sir,
Your obedient servants,

To the Honorable,
The Superintendent-General of
Indian Affairs, Ottawa.

There were forty-nine present (besides teachers and missionaries, none of whose names were on the petition); forty-six signed the protest. Two were Roman Catholics from Lac la Biche who happened (?) to be present.

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One declined to sign because some of his family connections were with the Roman Catholic party. Among other names registered was that of John Sunday, son of Thomas Didymus. One man said that he had been baptised, but did not know his name.

It was claimed that the priest was influencing the children to leave our school at Saddle Lake. One of the Indians wished a Protestant school, for he wanted his children to read and write. I enquired of Pakan if he knew whether the priest had opened a school. He replied: "I do not know, but I know that they have a place where they confess."

Blue Quill is a subordinate chief of Pakan's Band. He is a Protestant, but the seven families of his band are Catholics. Only three families of Catholics besides these on the whole White Fish Lake and Saddle Lake reserves.

September 2nd.—Left White Fish Lake and drove to Saddle Lake, a distance of forty miles. We were kindly received by Mr. and Mrs. Grass, with whom we stayed. Mrs. Grass seemed specially glad to see my son James. She explained that she had a brother

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at home about his age, and that James was the first white boy she had seen since she had been in the North-West. Her nearest white neighbors were forty miles away. The isolation involved in being on such missions is a trial appreciated only by those called on to endure it. A Church of England missionary was stationed here for a while, but left in 1885. Our Society bought the buildings. During the rebellion a certain rebel Indian was delegated to kill the missionary (Mr. I.). When the Indian entered the house, his heart failed him. He said to Mr. I., "You run away, and I will say you were gone when I came here."

September 3rd.—Held a service in Robert Steinhauer's house. Drove to Victoria (forty miles) in the afternoon.

September 4th.—Left Victoria at 8 a.m., drove sixty-three miles, where we camped for the night, reaching Edmonton early on the 5th.

Edmonton House is one of our oldest Indian missions, dating back to 1840 when Robert T. Rundle was stationed there, having ascended the Saskatchewan river about one thousand miles from Norway House. Later on he was followed by Henry Steinhauer,

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Thomas Woolsey, John McDougall, and others.

September 8th.—I preached twice in Edmonton.

September 11th.—Left Edmonton homeward bound.

We again visited some of the missions referred to in our northbound trip, reaching Red Deer on Saturday the 14th.

Sunday, 15th.—Was spent at Red Deer. A commission composed of James Woodworth, John McDougall, and Leonard Gaetz had been appointed by the preceding Annual Conference to ordain J. W. Dickinson. Rev. Joseph Gaetz of the Nova Scotia Conference being present assisted in the ceremony. The service was held in a small school house.

September 16th.—Left Red Deer. Drove about sixty miles. Resumed our journey on the morning of the 17th, reaching Morley about 5.30 p.m. "John," as the Indians called him, said we had covered over eight hundred miles on this buckboard trip.

Took train at 1.45 same night and reached Brandon on the 19th, thankful to find all well.

The country through which we travelled on the trip just described had been the

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scene of many stirring events during the rebellion of 1885. These had so recently happened that the memory of them was very fresh in the minds of those who were unfortunate witnesses. Marks of violence were pointed out in different localities which we visited.

It is a notable fact, and very gratifying, especially to the Methodist Church, that the Indians under her care were united in their loyalty to Queen and country. They were frequently and persistently urged by the rebels to join their ranks, but as persistently refused. At White Fish Lake our Indians were greatly annoyed by agents from Big Bear and Poundmaker visiting Pakan's camp and exciting the young men to rebellion. After several civil but determined refusals these agents persisted, so as a final answer to their importunities one of Pakan's men shot the messenger. Pakan took the man before General Strange as soon as the latter came to Victoria and stated the whole case. After hearing it the General slapped him on the back and fully justified the act.

Dr. John McDougall rendered excellent service to the country during these troublous

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times. After the rebellion was over I received the following letter from General Strange:

CAMP BEAVER RIVER,
ALBERTA, June 18, 1885.

To the President, Manitoba
Conference, Methodist Church.

SIR:—As I have availed myself for the public good of the services, freely offered and conscientiously rendered by Rev. John McDougall, of your Church, I think it my duty to thank you, and the Church over which you preside, for the valuable services rendered, as well as to render a brief account of these services, which, in my opinion, reflect honor not only on himself, but on your whole community.

On the outbreak of hostilities, the Rev. John McDougall offered his services. Knowing his twenty-six years' experience in this country, and his influence for good among the Indians, I accepted his offer to go north in advance of my column to Edmonton with four of his faithful Stonies, to warn the turbulent Indians on the various reserves that the strong arm of the law would eventually take note of misdeeds, and to assure the people of Edmonton that I would spare no effort to come to

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their succor at the earliest possible date. He achieved his somewhat dangerous and difficult mission to my entire satisfaction. On his arrival at Edmonton I authorized him to procure supplies in advance and to start the construction of scows for the conveyance of troops down the river to effect a junction with the mounted force and main body of my force at such point as would be within striking distance of the enemy, but sufficiently far to secure disembarkation without danger. His intimate knowledge of the country aided me materially in bringing to a successful issue this part of my plans. During the whole march he was ever at my side, ready to inform me of the character of the country in my immediate vicinity, and translate information from half-breed or Indian scouts. On my arrival at what remained of Fort Pitt, the Rev. Mr. McDougall again volunteered for a dangerous duty. He crossed the Saskatchewan and examining a trail found traces of the lady prisoners. In conjunction with Major Perry, N.W.M.P., and a small detachment of that corps, he pushed on to Battleford, opening up communication with General Middleton's force. On his return he continued his valu-

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able services to the banks of the Beaver River where General Middleton, assuming command of the whole force, relieved me from the necessity of retaining longer the services of one I now know, value, and respect as a friend. In addition to military scout duties I need not tell you that he did not neglect those of his sacred calling, holding services for the soldiers when possible, and the striking example of a manly soldier, combined with the sacred office of the ministry, have not been without its effect upon the camp. Your community may well be proud of him, and the Dominion Government owes him the thanks which I have endeavored to convey to you.

I have the honor to be, sir,

Your obedient servant,

T. BLAND STRANGE,

Major-General, Commanding Alberta Forces.

The following paragraph appears in June, 1885, in the Report of the Committee on the "State of the Work":

"We praise God that the Indians who have been under the training of the Methodist Church have, by their loyalty to law and order, done much to redeem their race and sustain the confidence of the Church in their ultimate elevation."

CHAPTER IV

GRADUAL EXPANSION

AT this period there was but little growth in the population of the country. The immigrants arriving in Winnipeg in 1886 numbered 10,065, those arriving in 1887, 17,692. Owing, however, to the adoption of a more vigorous policy the Methodist Church showed greater progress. There were in 1886 11 charges self-sustaining. In 1888 25 charges self-sustaining, supporting 22 married and 5 single men. It should be noted that of these charges 21 averaged a period of only five years' dependence on the Missionary Society.

In 1886, there was in Southern Manitoba but one District containing eleven fields, the "Pembina and Turtle Mountain," of which Rev. A. Stewart, B.D., was Chairman. But new fields were rapidly opened up so that in 1889 there were three Districts with 21 circuits and missions, a gain of nearly 100 per cent. in three years. Most of our now flourishing stations were commenced in the days of small things.

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As an example I will cite my first visit to Treherne which was made in December, 1888. A few months previously the Conference had constituted this an independent field, capable of supporting a young man, and Mr. R. C. Manly had been placed in charge. My visit with Mr. Manly will not soon be forgotten. By invitation, Mr. Manly and I took tea with Mr. and Mrs. McAdam. Late in the evening we took our leave and went to the hotel where a room had been reserved for us—or so we thought. But on our arrival we found the room occupied, and were told that there was no accommodation for us in the town. We were on the street near midnight with the thermometer registering 20 degrees below zero. A little house or shack, intended for the future kitchen of a parsonage, was in course of construction. It was but a shell of rough boards—walls, roof, and floor. The furniture consisted of a stove, bedstead, and empty bed-tick. The preacher had not yet commenced housekeeping; yet thither we repaired, not caring to disturb our friends. We soon had a fire. I kept my feet warm, or rather from growing still colder, by stamping up and down the house while my companion went out and

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filled the tick from a near-by haystack. Then we lay down in our fur coats and slept till morning. Our people were paying \$50 per year for a small hall in which to conduct divine service. Our numerical strength on this field was represented by 13 members at Treherne and 19 at Holland, which was included in this charge. Other weak points were also visited from these centres. Both places have developed into strong circuits.

Many other fields with as small beginnings have had as extraordinary a growth.

Other less promising places were visited during this itinerary. Spent Sunday, 13th December, at Swan Lake. I have the following note:

"A very weak mission, five appointments.

"Swan Lake, 6 members, preach in a school house.

"Somerset, 8 members, preach in a school house.

"Beamsfield, 0 members, Presbyterian church.

"Norquay, 5 members, preach in school house.

"—, 0 members, preach in private house or barn."

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There were many such weak missions,—not very promising, yet we determined to hold on, work, wait, and hope. Swan Lake, for example, proposed to raise that year \$100, but failed to reach that mark. True, it has not developed into one of the strongest circuits, yet it was well worth working. It has now 98 members, pays a respectable salary, and contributes nearly \$200 for missions.

Shortly after my appointment as Superintendent of Missions, I took a trip south and west of Brandon, accompanied by my son James. At that time there was no railway in that part of the country. We drove to Souris, then to where Napinka now is, then west, across the Manitoba boundary into the Territory of Assiniboia. The settlement became thinner as we proceeded. Keeping on our way, we reached the South Antler country. In all this district, over one hundred miles southwest of Brandon, the nearest market was Brandon, where the new settler, with great toil, transported his grain, generally by means of ox teams. We spent Sunday in a region where most of the settlers lived in sod houses. An ordained minister seldom visited these lonely settlers. One couple took advantage of

my visit to get married. The groom had carried the license in his pocket for a long time before the favorable opportunity arrived.

Another example of the crudity of early conditions is furnished by the following extract from a letter which I wrote from Moose Jaw:

“Mr. Alexander (Government Immigration Agent), with whom Mr. Wilson stayed, provided horses for an afternoon’s outing. Mr. A. rode an old buffalo runner, Mr. Wilson a well-bred Ontario mare, and I was mounted on a young Indian pony, a beauty to look at and a deer to run. We were taken out to see an Indian grave, or rather to a place where an Indian body was disposed of. This was done by placing it on a stand, built for this purpose. The young man was a chief’s son. Mr. A. knew him well, and had helped to put him in his coffin. The stand was about eight feet high. The coffin was firmly tied to the stand with a strong rope. An old satchel with the dead Indian’s clothes was tied to the side of the coffin. Mr. A. informed us that good blankets, two pairs of moccasins, a cake of soap, two towels, and other articles were placed in the coffin, all for use. The de-

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ceased's horse was brought and shot at the foot of the platform, dragged round and placed right under the body. The horse's tail was cut off and tied up near the coffin—could not learn why. Then a rude table was placed on the ground near the horse with a tin plate, cup, etc., etc. The bones of the horse, the table, plate, etc., are all there; nobody molests them. How strange to see such evidences of paganism right here so near the town. . . . On Wednesday night we held a missionary meeting. The collection and subscriptions amounted to \$45.00. Think of that where there are only nine members!"

(*Contrast.*—The minutes of 1912 report Moose Jaw as having 704 members and raising \$2,228.00 for missions.)

During the spring and summer of 1889 I drove over very large areas of country, both in Manitoba and Assiniboia, in organizing new missions and rearranging already organized fields. Steps were also taken to supply the few settlers in the Rainy River country.

What shall we say of the important cities, Prince Albert, Saskatoon, Moose Jaw? I visited them time and again in the days, or rather years, of their weakness, and en-

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couraged them in their early struggles. In the case of both Moose Jaw and Saskatoon the question was raised more than once, "Is it worth while to continue the fight? Can we hope to maintain an existence as a Methodist Church?" Much credit is due to the faithful few who stood by the ship when hope was almost gone.

These once small villages have grown into cities where Methodism is worthily represented by large membership, wealth, and general usefulness. Metropolitan churches have succeeded the small, plain buildings in which the early settlers worshipped. How much such centres mean to Methodism cannot be estimated.

The General Conference of 1886 transferred Port Arthur and Ft. William from the Toronto Conference to the Manitoba and North-West Conference and attached them to the Winnipeg District. They remained in this relation until 1897, when the development of New Ontario justified the formation of the Port Arthur District. In 1894, Fort Frances, which years before had been supplied by the Toronto Conference, was reopened. The advent of the

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Canadian Northern Railway, which traversed the Rainy River country, added to the importance of the Port Arthur District. Subsequently the District was divided so that the work of the Manitoba Conference in New Ontario is now covered by the Port Arthur and Rainy River Districts.

The following incident will serve to show how highly the presence and ministrations of the missionary are prized even by some who do not themselves profess to enjoy experimental religion. By request a brother and I visited a mining camp with a view to placing a missionary if desirable. We had a pleasant drive of some twenty miles from the railway station. It was winter. We at once reported at the office of the manager, or "Captain," as he was locally called. After bidding us welcome, he proceeded adroitly to ascertain our temperance principles:

"Drive far to-day?"

"Only from the station," we replied.

"Cold?"

"Not very."

"Stop anywhere on the way?"

"No."

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“Did not stop at the half-way house for a drink?”

“No.”

“Glad to know. We do not want any but temperance missionaries in here.”

He then proceeded: “This is a hard camp. Not many Christians in here. Only about as many as would have saved Gomorrah from the fire—ten, was it not? My wife is a good Christian woman, but I am the hardest man in all these parts.”

Arrangements had been made for a service in the school house in the evening. We found our “hardest man” acting as chief deacon, renewing the fire, attending to the lamps, distributing hymn-books, and performing other necessary service. My friend preached. After the service the “Captain” and I walked in company through the woods to the camp. He said, “I think if you two men would stay here for a fortnight a number of people would ‘turn over’”—meaning, would commence to lead a new life. He continued: “A member of the Salvation Army has been here for a short time and through her efforts several have ‘turned over.’ She will soon have gone, and then there will be no one to help these people in

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their new life." Thinking it very strange to hear a man with his professions, or rather without them, talking in this way, I began to suspect that he was a backslidden Methodist, so I said, "Captain, why don't you turn over?" He turned abruptly to me and said, "How long have you been a Christian?"

"Since my youth," I replied.

"Why not sooner?" he asked.

Well, he had me there, so I stammered, "Really, Captain, I cannot say."

"Same here," he replied.

He then went on, "We would like you to send us a degree man."

"Captain," I replied, "we cannot man all these missions with university men."

"I don't mean that," he said, "I want a man with the three P's."

In desperation I said, "Captain, I don't understand you."

Then he said, "Pardon, Peace, and Purity. Send us a man with these three degrees. A man full of faith and the Holy Ghost, and we will welcome him."

I thought then and often since, when recalling this remarkable interview, if ever there was a Macedonian cry, "Come over and

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help us," this was one, and I think of this incident whenever I hear that grand old missionary hymn,

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

Do we, in the exuberance of our sentimental gush, think seriously of the solemn question uttered in this sacred song?

The following extracts from my Quadrennial Report to the General Conference of 1890 will further reveal the progress during the period under review:

The generous additions made four years ago to the Manitoba and North-West Conference, together with the magnificent distances previously embraced within her boundaries, constitute a field of operations for your Superintendent that cannot be regarded as in any way circumscribed.

In attempting to execute, as far as I might be able, the instructions received from you, and what seemed to be in the best interests of the Church, I have visited once or oftener nearly every circuit and mission to ascertain from personal observation the exact state of

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affairs, to learn the needs and prospects of each locality, and to render such assistance as I could to further the interests of the Church in every possible way; to devise methods that would ensure greater efficiency and larger results, and to acquire such information as might be helpful in laying larger and broader plans for the upbuilding of our beloved Zion, and for promoting the cause and spreading the Gospel of our Lord Jesus Christ.

It is perhaps needless for me to say that though, during my occupancy of office, I have travelled some 55,000 miles, yet it was impossible for me to visit as many points as I would like to have done.

Opportunities have been afforded of visiting and holding meetings of various kinds as far north as White Fish Lake and Norway House, as far west as the Rocky Mountains, and as far east as the shores of the Atlantic.

Valuable information has thus been gained of the whole work, Indian as well as white, which has aided in the work of rearrangement, extension, and general management. In considering what may be brought under your notice in this report, it should be borne in mind that the territory embraced within the

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limits of the Manitoba and North-West Conference is still in a formative state, and that this condition of affairs must inevitably continue to a greater or less extent. This means that our people have been bearing, and must continue to bear, burdens peculiar to a new country. The expense of establishing municipal institutions, of opening school districts, of building roads, bridges, and public buildings of various kinds, imposes a burden of taxation that will gradually diminish in the course of events as the numbers increase among whom such burdens will be divided. All this comes at a time when the people are really least able to bear it, as they, too, are just making a start in life, and, whether possessed of much or little of this world's goods, see numerous opportunities in which to invest every dollar at their command in ways that promise a better foundation on which to build their hopes of future returns. A personal knowledge of these conditions enables us rightly to appreciate the conspicuous generosity of our people, and also to understand how great are the needs of the Church in every quarter. The Church has abundant reason for profound gratitude and thanksgiving for

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the marked success that has crowned her efforts during the quadrennium in this particular part of her work. From a subjoined table you will learn that in 1886 there were only 74 Circuits and Missions within the bounds of this Conference; now there are 121, an increase of 63 per cent. A significant fact in this connection is the marked increase of self-sustaining charges. Of this class in 1886 there were 11; now there are 46, an increase of 318 per cent. If we add four other Circuits which will ask removal expenses only this year, the number of independent Circuits will reach 50. From this gratifying comparison you will learn that, though a large amount of new work has been undertaken, a surprisingly large proportion of the expense has been assumed by the people themselves. It is interesting to note that the 46 independent Circuits now in the Conference have averaged a period of only four years and three months of dependence on the Missionary Society. Having undertaken to support their own ministers, the contributions of the people for this purpose are on a liberal scale, the average salary appropriated this year for married ministers being \$913, and that of single men, \$444. Nor are their

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sympathies purely local. These fields now constitute important sources of Connexional revenue, the Sperannuation, Missionary, and other funds of the Church having acquired permanent tributaries at a trifling financial cost.

With additional men in the field, new missions and preaching appointments have been opened. In 1886 the number of these was 310; in 1890, 459, an increase of 48 per cent.

The number of churches in 1886 was 60; in 1890 the number is 95, an increase of 58 per cent. While this may be regarded as a creditable advance, it is scarcely equal to advances along other lines, and certainly falls far short of the requirements of the people. Where there are 459 preaching appointments, there certainly ought to be more than 95 churches.

Twenty parsonages have been built during the quadrennium, making in all 59, an increase of 51 per cent.

As a result of church and parsonage building, the value of connexional property has been handsomely increased. In 1886, the church property of the Conference was valued at \$161,240; in 1890, a conservative

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valuation places it at \$264,521, an increase of sixty-one per cent.

It may be proper to introduce just here a similar statement of the membership of the Church:

	1886	1890	Increase	Per cent.
Indian	842	1109	267	31
White	4191	8786	4595	109

It should be explained that probably not more than twenty-five per cent. of this increase can be attributed to recent immigration. Personal visitation of portions of our vast territory hitherto unoccupied by the Methodist Church abundantly confirmed statements previously made that for lack of a more vigorous policy of extension many of our people had been lost to our Church, and many more were in danger of following their example. Hence the formation of so many new missions, and the re-arrangement from year to year of those already in existence; changes rendered possible by the introduction of a large number of additional men into the Conference.

Hundreds who had in other lands been members of the Methodist Church, but who had, since their settlement in the North-West, been without the services of Methodism, and

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were either leading careless lives or worshipping with other Christian bodies, were, by the extension already referred to, again enrolled in the membership of the Methodist Church. The largest proportion, however, of the increase is the direct product of our ministers and people by the use of the time-honored means and methods peculiar to our Church.

The importance of Sabbath School work has been fully appreciated, and there has been a gratifying advance in this department:

	1886	1890	Increase	Per cent.
Schools	84	156	72	85
Officers and Teachers....	535	1162	627	117
Scholars	4075	8906	4833	118

I would like to draw your attention to a financial aspect of the case, as presented in the following statistics: While the Church has during the last four years, from 1885 to 1889, paid out of her Missionary Fund \$53,455.76 for the support of Domestic Missions in this Conference, she has actually had returned from the white work of this Conference, in the form of contributions to the Missionary Fund, the sum of \$22,112.18, thus involving the net expenditure of \$31,343.58, or only an average of \$7,835.89 per annum.

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It may be pertinent to ask when and where similar results have been achieved at such a cost. For reasons already suggested there is ground to believe that the whole situation will continue to improve. Our people with the communities generally in that land are getting in a better position to contribute, and there is no reason to doubt that their liberality will increase with their ability. But while this is undoubtedly true, it is equally true that the cases demanding and deserving assistance will constantly increase. If such aid be rendered, as it is hoped it will, in proportion to the real needs, it may fairly be assumed that increasingly gratifying reports will be received from this Conference in the years to come. It does not seem unsafe to predict that in the not distant future, if the cause of our Church be properly fostered and promoted, this vast territory with its numerous Conferences will become the best source of revenue she will enjoy. If we are true to the commands of our blessed Saviour, if we are true to the history and traditions of Methodism, if we would emulate the example of heroism of our fathers in Canadian Methodism, if we would prove ourselves worthy of the glorious heritage we

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enjoy, there will be no hesitation in deciding promptly to go up and possess this goodly land, in the name of the Lord of hosts, and if need be to make sacrifices to accomplish our purpose.

Without anticipating the report of the Principal of Wesley College, I may be permitted a passing reference to the beginning of active operations by the Board of this institution. The difficulties of launching a college under ordinary circumstances are neither few nor small. Those which confronted our people in the North-West were of considerable magnitude. A man was found, in the person of Rev. Dr. Sparling, who was willing, on the call of the Church, to attempt a task which would have deterred one of less faith, energy, and persevering industry. He has proved himself in every way master of the situation. Aply seconded by those associated with him in the professoriate, and supported by an undivided sentiment in the Church, expressed by magnificent contributions of money for the maintenance of the College, the work accomplished thus far has satisfied the expectations of the most sanguine and begotten confidence as to the future of this institution

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which is destined to play an important part in the education of scores of young men for the ministry of our Church.

The great need is for men of ability, possessed of a true missionary spirit; men ready to do and dare, and, if necessary, to suffer for the cause of Christ; men of sound constitution, of intellectual attainment, of willing mind, of Christian experience, filled with love to the Master, are much needed to promote and extend the work. Other fields at a distance may lend their enchantment. The novelty of other countries and new surroundings may, and sometimes does, possess powerful attractions. The experience of pioneering at home among English-speaking people, with some, does not afford a promise of glory and distinction that many, perhaps, covet. But surely the desire to bring the blessings of salvation to our fellow-countrymen ought, if rightly considered, to be keener and more compelling than to spread the Gospel in foreign lands. It is a lamentable fact that many who have gone out from Methodist homes are, to-day, without the means of grace it is our duty to provide. It is painfully true that the classes I have mentioned and many

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others feel to-day that they are being denied the ministrations of the Church that should be provided. Men are needed to provide for the wants of these classes, to gather in those who being surrounded by less favoring circumstances than those enjoyed in their former homes wandered away from the fold, and to seek and save those that are lost.

You do not need to be told that we do not begin to occupy that great territory in anything like an effective manner. There should be no hesitation or delay in occupying at once every available point. Possessed of valuable resources, it will not be doubted that very rapidly the land will be peopled with teeming thousands. The prediction frequently made that Manitoba will, at no distant date, become the Premier Province of the Confederation, seems to rest on certain grounds of fulfillment, and long before that day shall have arrived the present limits of the territory now embraced with the bounds of this Conference will be carved into numerous important provinces. Those who may be inclined to think this prospect overdrawn must bear in mind that it is the confirmed opinion of scores of men well informed and generally regarded

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as the most reliable and far-seeing in our midst. It will be becoming, then, for us to consider the situation with all gravity, and with a due sense of the solemn obligation that now rests upon us. Surely we do not need to be exhorted by being reminded of what has been done under similar circumstances. The time for action has fully arrived, and we are now met for the purpose of counselling with each other as to the best means of securing the largest possible results.

If the Church henceforth does what she can, success, victory, conquest, are as sure as the eternal promises of God. Time forbids my going into greater detail, however meagre this report is. Let us unite in our ascriptions of thanksgiving and praise to Almighty God for the wondrous blessings He has been pleased to pour upon us. Let us look to Him for wisdom and guidance in this momentous period of the history of our Church. Let us pray that He will give each of us to feel our individual responsibility, to realize the obligation that rests upon us, and that we may be enabled to discharge every duty that is imposed.

May the missionary spirit in larger measure

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descend upon us! Then shall we go forth in His name conquering and to conquer, and we may confidently anticipate in the future more glorious results than even those which have crowned our labors in the past.

CHAPTER V

TOURING THE EAST

AMONG other duties I visited the Eastern provinces of Canada nearly every winter, spending from two to three months attending missionary meetings and looking up ministerial supplies. No good end can be met by burdening these pages with particulars of these journeys. I think they served to bring our North-West and the importance of our Church into much greater prominence than formerly, and helped to create greater sympathy for this work.

My heaviest trial in connection with these prolonged absences from home was the separation from my family. This was felt even more keenly by my wife. It was no small matter to be left during the rigors of a Manitoba winter with the care of six children. Yet I cannot recollect having heard a murmur or complaint.

While I was more before the public, she was doing a much greater work in the home.

I was very cordially received wherever I

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went. I found, however, much incredulity among Eastern people as to the West. It took many years to disabuse many minds of prejudices and to correct misunderstandings. Indeed, the work is not yet quite complete, though the progress of the West has established its value to Canada. One year in the late '80's a leading Toronto paper took Manitoba to task as follows: "Manitoba undoubtedly has a good crop this year, and the cutting has commenced so early that the whole of the crop will be secured without damage from frost, but Manitoba should not make herself ridiculous by sending out official reports that she will have a surplus of 10,000,000 bushels for export. Even Ontario will not have much more than that quantity to export. If Manitoba can export 1,000,000 bushels of wheat she will be doing well and ought to be satisfied."

I well remember delivering an address in an Ontario town on the resources of the North-West and our mission work. The next day I called on the editor of the principal newspaper in the town. He was an old friend and had been present at the meeting. He said, "I am sorry that I can't give a full notice of your address. It would tend to disturb our

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people here, and we don't want them to move West."

On another occasion I was describing the great fruitfulness of our soil and giving an example of its growth and productiveness, when a man actually left the hall unable to longer listen to such fabrications! After the publication of the account of one of my trips in Alberta, in which I stated that cattle and horses lived out all winter, I received a severe letter from a man in British Columbia, telling me that what I stated was an absolute impossibility.

An old Scotch lady had three sons who came from Ontario to Manitoba. The old lady could not be reconciled to the move, and could not believe any good about the country. Some time after, John returned on a visit. He told a good story. His mother refused to believe him. She said, "I will hear what Sandy says when he comes; he is a minister and will tell the truth." Sandy came and confirmed what John had stated. Still she refused to believe. Then Duncan came home on a visit. He was told of his mother's stubborn unbelief, and determined to tell her something agreeable. Among other things he told her

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was this: "Do you know, mother, that when the cattle are turned out of the stable to drink, the water freezes solid in their stomachs before they get back to the barn." She replied, "I believe every word of it!"

In these latter days we are beginning to realize that even the severity of our climate has its compensations. Attention is called to this by the following clipping from a recent issue of the *Toronto Daily Globe* (Feb., 1912):

"Dr. George R. Parkin has been talking to the Royal Geographical Society of Great Britain about the relation of climate to national character. One of the features of the address was a reference to the value of 'thirty below' in relieving Canada of the negro problem and in keeping out the lazy and improvident white. Some of us who have spent most of our time during the past month in feeding furnaces that were insatiable are not quite so sure of the benefits of 'thirty below' as the worthy former headmaster of Upper Canada College, but there is undoubtedly a measure of truth in his application to Canada of the theory generally put forward to account for the success of the Scot, in all lands and under all conditions. Scotland, it is said, is

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such a difficult country from which to wrest a living, with its stone-strewn uplands and its sullen skies, that the man who can live at all in Scotland can become rich anywhere else. The constant fight against nature under the most adverse conditions gives the Scot the perseverance, the thrift, and the adaptability that he turns to such good advantage abroad.

“If Dr. Parkin believes that ‘thirty below’ will in the end make Canadians the Scots of America he is probably right. In a climate such as ours, foresight, thrift, and perseverance become as necessary to human life as to the life of the lower animals. The squirrel with his store of nuts, the beaver with his carefully prepared winter habitation, the bear with his incessant activity in foraging during the fall that he may put enough fat on his ribs to carry him through till spring, are all examples for man when he establishes his home in high latitudes.

“Of the value of the Canadian winter in making a strong race physically there is no doubt at all. It may be that in parts of Manitoba and Saskatchewan the cold is too intense to benefit the human frame during the few weeks in midwinter, and that the result is a

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general disposition to spend overmuch time indoors, but everywhere else in the Dominion, winter is of far more value in a recreative sense even than summer. If the necessity to make provision for the winter teaches Canadians the value of thrift and steady application to whatever task lies before them, 'thirty below' will prove one of the greatest assets of the Canadian people."

In my addresses I endeavored to show the possibilities of the North-West; first, the vastness of territory, the variety and value of its resources, and the excellence of its climate, and then argued that with such a material basis there would inevitably be a large population. In view of these considerations I urged the duty of the Church and State in relation to the country.

My travelling experiences were very varied in character, involving dangers as well as pleasures. One of my home letters happens to have been preserved:

Here I am after an eventful journey. . . .

When we arrived at Fort William, found that the "Alberta" which was due on Monday morning had not arrived. So I took my ticket all rail. Since, we have heard that she

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arrived 30 hours late, having encountered a terrible storm. Indeed, all through that country north of Lake Superior the wind and rain have been dreadful. In places we had to proceed very slowly for the rains had rendered the tracks quite unsafe. On Tuesday we had to wait five hours while they repaired a bridge that had been partly washed away. This was a few miles east of Pt. Colwell. About 9 a.m. we started off in the darkness, crossed the newly repaired bridge, and as our train approached a very high trestle (about 100 feet high) the locomotive ran into some boulders which had rolled on to the track from a high hill. Instead of throwing them off the track, the engine mounted them and left the rails. The driver applied the airbrake, which stopped the train after it had run 40 or 50 feet. When she stopped, the engine was half its length on this high trestle with all but the hind driving wheels off the track. The bank of over 200 feet, almost overhanging the train, threatened to hurl more boulders down, for they seemed very loose. We were kept here for nearly four hours. I went to bed about 10.30, and slept until I felt the train moving,

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and in a minute or two heard some one shouting, "We are over the bridge all right." Got to North Bay in safety. Left there about 6 o'clock p.m. A little after 7 we were again brought up with a jerk—felt something bumping under the car. Hurried out to find that we had run over a cow. It crushed under the train, and when it struck the trucks of the first-class car it so twisted them that they left the track and were smashed into a hundred pieces and jammed up through the floor of the car. When I hurried to the car I could scarcely see across it, it was so full of dust and escaping steam. The passengers were picking themselves up. Providentially no one was hurt, though those in that car got a bad scare and a considerable shaking up. This delayed us for five hours. You would be astonished to see the wreck, yet this was the only car that left the track. In the sleeper we were not thrown from our seats. The train travelled over the cow, and when we stopped we found the beast, or what was left of her, on the track just behind the sleeper. She was in bad shape, or no shape at all, all cut to pieces. I soon went to bed and got up before reaching Barrie.

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During the last twenty-five years I have averaged over 20,000 miles of travel each year, and have been in several railway accidents, yet beyond a shaking-up have not sustained any injury.

In reviewing our Eastern tours, memory recalls many incidents in connection with securing men for our Western work. Several of these recruits have passed away, having done faithful and successful work. I think of S. R. Brown, B.A., whom I found at Wesleyan Theological, Montreal; of T. E. Fletcher, M.A., whom I met in the home of my old friend and superintendent, Rev. George Brown, when stationed at Maple; of F. A. August, whom I knew so well when a youth when I was stationed on the Horning's Mills Circuit; of J. H. Morgan, B.A., who attained to the Presidency of the Manitoba Conference, whom I met as a youth in Mount Forest, Ontario; and of John Stewart, faithful and efficient. These all died in the faith.

Then several whom I brought from the East have gone to the foreign field. Among these C. R. Carscallen, B.A., W. B. Albertson, B.A., E. R. Brecken, M.A., B.D., and James Endicott, B.A., D.D.

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How well I remember when at the close of a missionary address delivered in Meaford, a young man came forward and asked me whether I thought "the likes of him" would be useful in the West. I did not hesitate to accept him. Canadian Methodism is thankful to have such an able representative as James Endicott.

A. C. Farrell, B.A., is also well known to the Methodist public. I met with him at Victoria College and arranged for his going West. I do not hesitate to say that all of these men acquired strength and versatility, and perhaps other qualifications for more efficient service, by their experience in the West.

An evening spent in the home of Dr. Langford, when he was stationed at Askin Street, London, will not soon be forgotten. Dr. Ryckman had, a few hours before, strongly recommended a young man as suitable for our work in the West. An appointment was made for him to meet me that evening, and in a short time arrangements were completed for Robert Milliken to go West.

J. E. Hughson, B.A., I met in his own home in Nova Scotia. I offered him a place in the

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West, which after deliberation he accepted. I brought from England through correspondence, E. J. Chegwin, B.A., and his cousin, W. B. Chegwin, I met at a prayer meeting in Dundas, Ontario; W. P. McHaffie was one of the boys converted under my ministry at Horning's Mills; E. J. Hopper, B.A., introduced by Dr. Burwash; Lorne McTavish, R. W. Dalgleish, B.A., A. E. Smith, whom I met in Hamilton, and a host of others are still in the work doing faithful service.

During one of my visits to Morley I met a young man who was teaching a few Indian children in connection with one of the Mission's schools. I was much impressed with his conversation, and asked him if he had any thought of the ministry. He replied that he had, but did not know how to proceed. I made suggestions, including the offer of a Mission the following year. He closely followed directions and the next year G. J. Blewett was appointed to Elbow River Mission. The year following he served in the Sturgeon River field, then returned to Toronto to complete his Arts course. His distinguished career is well known, and his early death deplored by the entire Church.

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Many others might be mentioned had we further space to devote to this class of my recollections.

I cannot speak too highly of the welcome accorded me by the principals and the professors of the colleges. Dr. Douglas of Montreal was always intensely interested in our work, as was his successor, Dr. Shaw. Dr. Nelles and Chancellor Burwash always gave me a kindly welcome. Though my visits to Sackville were very few, Dr. Inch and, later, Dr. Allison and his staff, made me feel very much at home among them.

Extracts from one or two private letters will illustrate the attitude of the colleges towards my work.

A letter dated 9th February, 1889, makes reference to one of my visits to Victoria College: "Hired a livery rig at Port Hope on Friday, a.m. Drove to Cobourg and found quite a programme prepared. The college professors and students had arranged to give the day to the North-West. . . . It was arranged for Dr. Maclean to lecture on the origin and development of the Blackfoot language, and I was to follow with an address on the North-West and mission work in that

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country. There was a large attendance, Chancellor Burwash in the chair; the professors, students and a number of visitors. Dr. Burwash invited all who would like a conversation with me to meet us in his room. About twenty students responded. Then all who wished still further and more particular information were invited to remain. Some eight or nine stayed. Dr. Burwash says that my address will bear more fruit next year, for a large number are thinking of going to Manitoba who have not completed their college course. Met a few yesterday and will hear from others before long who are considering the matter. It was nearly six when I got through. I had to take train at Port Hope for Peterboro at 8 p.m. The Doctor and I took a hurried tea and hastened down town. Got my horse and drove rapidly to Port Hope, where I caught my train for Peterboro."

In another of my letters, dated Halifax, 20th February, 1890, is a reference to a visit Dr. Shaw and I made to Sackville during our tour of Nova Scotia. I was entertained in the home of my old friend, Dr. John Burwash. "The whole of the college proceedings were suspended for the afternoon to make way for

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my address on the North-West. At half past two the bell rang, and the University Chapel, a beautiful room, capable of seating nearly 200, was filled. In filed 70 or 80 young ladies, about 100 young men and I don't know how many professors. A number of ministers and other visitors were also present. So you see I had a select audience. Well, I had a map and I talked for nearly an hour. Two young ladies in the front seat took down my address in shorthand and a number of both sexes took notes. At the close Dr. Burwash moved a vote of thanks, which was seconded by Dr. Stewart, the Dean of Theology. Dr. Inch, the President, presided. I am amazed that my little talks appear to be so highly appreciated. In the evening the basement of the church was crowded to hear Dr. Shaw lecture on Temperance."

As may be supposed, all the men whom I brought out did not succeed. In not a few cases have we been disappointed. In common with our Church in all parts of Canada, and indeed, with every Church in every country, some failed to measure up to the requirements. Practical work soon revealed the qualifications or the deficiencies of the men.

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Of course I could not accept all the candidates who offered their services. Some men placed a much higher estimate upon their abilities than others were able to discover, and occasionally, after a man had been declined, he expressed his surprise, and perhaps disgust, in letters which were anything but complimentary to the representative of the Church who was so blind as not to recognize his ability at a glance. For example, the following letter was sent by a man whom I could not see my way clear to employ:

“June 28th, 1903.

Rev. J. Woodsworth,

DEAR SIR:—I have your letter from June 23rd and in reply beg to say, I repine to think I have troubled you. After Mr. Blank and other ministers told me that was the best step I could take, I considered I would do so. I did not know I had to have a M.A. or B.A. qualifications for a mission. Neither did I take that step to be domestic, or for opulence, but for my own good and beneficial to others, and in regard to preaching, which I have also done, I never took my sermon on paper into the sanctuary, which some of your greatest

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preachers do this day. What good is your B.A. and M.A. when they read their sermons off? Such work is dead. And here will I stand in the antagonism of my own right and throw defiance in the face of all philosophical dogmas of men that I know in whom I have believed. And again, what are all these colossal elocutionists with a big head and a small heart doing but perambulating a sagacious skepticism throughout the land? And again, are there not many of these dexterous diplomats led people into a dilemma and their words pass by, like the recapitulation of somnambulism, like an idle wind, their thoughts of imagination sink again into depths of the well despair? Write me if it seemeth to thee good for my instruction. I am, yours in Christ."

The foregoing references and quotations will serve to show the great variety of experiences which I met with in my quest of men. While there were many unsuitable offers and a small percentage of failures, the majority succeeded, most of them under very difficult conditions.

The scarcity of men in the West and the employment of so large a number in

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the East in proportion to the territory covered, led me to a study of the whole situation. I came to the conclusion that the organization of the work in the Eastern Provinces, which necessitated multiplication of fields to provide for men, was largely responsible for such unequal distribution of ministers in the Dominion. The policy complained of was a serious charge on both the Missionary and Superannuation funds. I prepared a pamphlet entitled "Whither are We Drifting?" Its publication led to a lengthy controversy in the *Christian Guardian*. The ensuing General Conference appointed a Commission to investigate the whole situation in the interests of the Superannuation Fund. It was found that this was one of several causes which accounted for the then unsatisfactory condition of this Fund. Of course remedial legislation was recommended.

There is great danger that the Western Conferences will repeat in their circuit organization the mistakes of the East. The temptation is strong to divide the work into small fields. The minister naturally would like less driving and the people call for more

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frequent services. In the East there were circumstances which in a measure at least excuse, if they do not justify present conditions. The Union of 1883 introduced complications, involving both ministers and churches, which could not be adjusted without the lapse of time. In the West there is no such excuse. In the arrangement and rearrangement of fields a sufficient constituency should be included to ensure a good support for a married minister within a reasonable time.

During these years I was very closely associated with the late Dr. Alexander Sutherland, for so long General Secretary of the Missionary Society. I entertained an affectionate regard for him, which increased as the years passed. His name must always stand inseparably connected with the Missionary Society of the Methodist Church in Canada. Indeed, his splendid gifts placed him among Canada's greatest men.

CHAPTER VI

WESTERN MANITOBA AND EASTERN ASSINIBOIA

THE work was now expanding, especially in Western Manitoba and Eastern Assiniboia. At the Conference of 1892 the Committee on the State of the Work reported: "The opening of the Souris branch of the C.P.R. has been followed by a rush of settlers into Southwestern Manitoba and the southeastern portion of Assiniboia. A new mission was formed in the northwestern portion of the Birtle District among settlers who had lately emigrated from South Dakota. Most of these were members or adherents of the Methodist Church in former years in the Province of Ontario. Brother Lawford was sent to minister to these newcomers. Though his ministry commenced in this new field only last year, he reports one church built and another in course of erection. A gracious revival almost immediately followed the dedication of the church and a membership of 39 is reported on this Mission which is scarcely nine

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months old. This and other instances similar, with more or less striking evidences of early and signal successes, justify the wisdom of our Church's policy in occupying the territory as fully as possible, and as early as possible, no matter how weak the beginnings nor how crude and unpromising the surroundings. We 'know not which shall prosper, this or that.' "

The following details of the development in certain districts will give an idea of the general conditions here referred to:

Estevan was constituted a mission of the Deloraine District with A. Galley in charge. Pasqua, in the Regina District, was formed a few years earlier. Both places were weak. They were 161 miles distant from each other, on the Soo branch of the C.P.R. To economize both men and money it was decided at the Conference of 1895 to unite these two points, the young man supplying each every alternate Sunday. Eli Taylor was appointed to this charge and a pass on the railway supplied to him. There was practically no settlement between these places. The membership aggregated 55. The total amount paid for ministerial support the first year was about

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\$200.00. What was then bare prairie, thought by some to be very inferior land, now ranks with the most fertile in the country.

The Weyburn and Rouleau Districts now cover this territory with their numerous circuits and missions, a number of the charges paying from \$1,000.00 to \$1,400.00 salary, besides raising large amounts of missionary money.

My first trip to Dauphin took place in the latter part of June or early in July, 1891. The occasion of this visit was the inspection of the mission started there some time before; also to lay plans for the extension of the work and to dedicate the first Methodist church in that part of the country. The Dauphin Mission was attached to the Birtle District and situated about one hundred miles north of the present Yorkton branch of the C.P.R.

Our party consisted of Rev. T. B. Beynon, Mr. William Shaw, who was a probationer, the writer, and the driver of our team of horses. Mr. Shaw drove his own horse and gig. There were three roads or trails into the settlement, one leading from Rossburn, one from Strathclair, and one from Neepawa. Each had the reputation of being worse than

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the other two! Thinking that it would suit our purpose best we choose the Strathclair trail. This led us over the Riding Mountains with their areas of dense forests and their sections of dangerous muskegs. These treacherous spots were unavoidable. Light as was our load the horses were unable to take our wagon through without unloading. In a number of places we had to wade through a hundred yards at a stretch of mud and water which came to our knees. In one place our horses stuck fast before we decided to resort to wading. Mr. Shaw nobly volunteered to carry me on his back from the wagon to a bit of higher ground not far away. Then our baggage was conveyed in the same way by Mr. Shaw and the driver. After some difficulty the horses were extricated from the mud and taken to high ground. A rope was then attached to the wagon, and after much hard pulling it was finally dislodged from the hole. Added to trouble beneath was torment above. The mosquitoes were intolerable.

We reached the settlement on Saturday evening and stopped at the house of one of the settlers to make a few enquiries. The first thing that we learned was that we were ex-

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pected by another trail and were looked for in the eastern part of the settlement. Consequently, no provision had been made for our entertainment in the locality in which we had arrived. One of the settlers undertook to accommodate two of us, but this was all he could possibly provide for. His house was situated in the woods. Mr. Shaw and the driver, wishing to get grass for their horses, drove off to a bit of prairie about a mile distant and prepared to spend the night under the wagon. The mosquitoes were bad beyond description. To add to the discomfort of the travellers, a heavy rain set in. About midnight Mr. Shaw retraced his steps to the vicinity of the house in which Mr. Beynon and I slept or tried to sleep. He had observed a fire or smudge which had been prepared that the cattle might, to some extent, be relieved from the attacks of the mosquitoes. He joined the cattle and remained with them till morning. This was Mr. Shaw's introduction to his new mission.

Next morning a small number gathered in the little church which was built a few miles west of where the flourishing town of Dauphin now stands. The people of a city

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congregation consecrating a costly temple could not have been prouder of their achievement than this little flock of its plain little building. While W. B. Chegwin, the retiring pastor, who had contributed largely to the erection of the church, was making some announcements, he became excited. He was leaning against the communion rail with his back to the pulpit platform. His thoughts were centred on the words he uttered when suddenly losing his balance he fell backward and measured his length inside the communion rail. The incident was more amusing than serious. The minister was neither frightened nor hurt, and though somewhat mortified was not altogether disconcerted.

After a few days' sojourn in the neighborhood, we made our return trip. One night spent in an open space on the Riding Mountains will not soon be forgotten. We had no tent, but we had blankets which we laid on the ground, then made a good smudge, close to which the horses crowded for protection from the mosquitoes. Notwithstanding the howling of the wolves in the forest around we managed to get snatches of sleep and rose early to continue our journey homeward. We

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came back on the same trail and so had to recross the muskegs. In some of these places my underclothes, which were not rolled up sufficiently high, got wet. When we reached the open prairie with its breezes, I hung my clothes on the back of the buggy to dry. As we drove along they flapped out behind like a sail. Fearing that the settlers might think it was a signal of distress I hauled in the sail when passing farm houses. We were glad to reach home in good health, though weary, after one of the hardest trips in my experience. We gradually extended our work in the Dauphin country until a District was organized. Then a few years later the District was divided and Swan River District formed one hundred miles to the north. This whole territory, so inaccessible in 1891, is now well served with railways. Passengers may travel through this territory either to Edmonton or Prince Albert with sleeping and dining car accommodation. There are several important self-sustaining charges, and no doubt in the not distant future the Dauphin and Swan River country will rank second to none in Manitoba for wealth and general prosperity.

As early as 1884 an attempt was made to

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reach the few settlers in the York Colony (afterwards Yorkton), first attached to the Regina District, though the first name that appears opposite this place is that of R. A. Alkins in 1886.

In 1887, the Birtle District was formed with Rev. J. W. Bell, B.D., as Chairman.

Up to 1891, there was no missionary between Yorkton and Saskatoon, a distance of 200 miles. At the Conference of this year, C. H. Lawford was appointed to occupy new territory known generally as New Aberdeen. The name was changed the following year to Sheho. Rev. T. B. Beynon, B.A., was now Chairman of the Birtle District. With a view to the further extension of the work in the northwest portion of Birtle District, and the visitation of a number of missions, Mr. Beynon and I, accompanied by my two boys, James and Richard, left Brandon, August 6th, 1891. Again let me fall back on my notes of the trip. We reached Shoal Lake as our first objective point. On the 7th, we drove to Rossburn where we held a service in a school house.

Next day to Russell, where we held Quarterly Official meeting. 9th (Sunday), Quarterly meeting at 3 p.m.

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After passing Yorkton the settlement became very scattered. Towards dark we reached a Danish settlement. The houses were small and of the crudest construction. We halted at the door of one of the homes and asked if they could provide shelter for our horses for the night. (We had a tent and so could provide for ourselves, but the mosquitoes and "bulldogs" (horse flies) were so numerous and fierce that we could not hope that the horses would or could stand the infliction out of doors.) We were welcomed, so we unhitched our horses. When we asked where we should take them, the reply (in broken English) was, "Right in here." We then realized that this was house, stable, and hennery combined. We secured our horses comfortably in the farthest stall, then put up our tent and tried to settle for the night. Composure was impossible. In vain we tried to sleep. The enemy were too numerous for us. In desperation James collected some rubbish and made a smudge in the tent which nearly choked us, and to add to our discomfort it rained heavily during the night. At last the day dawned. I went quietly to the house or stable to give our horses a feed of oats. On

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reaching the door of the house I saw the husband and father, with a small boy, lying in the first stall. There was no floor in the building. Behind them was a cupboard with dishes and provisions, and some six or eight feet behind our horses the wife and mother and little girl reposed on a home-made bedstead. Yet these people were healthy and happy! They expressed themselves as better off than they had been in the old land and were cheerfully hopeful of the future.

While the horses fed we took down our tent and made every preparation for a start. We drove until we reached a little eminence in a more open country where the wind had some chance, where we halted, picketed our horses, spread our tent out to dry, lay down on the ground and fanned by a cool breeze which carried away the mosquitoes, had a good sleep, then breakfasted and were off again. Drove many, many miles without sight of settlement or settler. At last we met a man on the road of whom we enquired the way to Sheho. His reply was, "Go to Piece's on Cussed Creek and avoid the trail to Devil's Lake." We were puzzled at first, but soon learned the value and significance of this peculiar direc-

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tion. We had to cross "Cussed Creek." Though a small stream the banks were steep and it was difficult to cross without a bridge. The only bridge for miles was one opposite the house of a man named Piece. On the other side of the creek there were but two trails, the one leading to Sheho, the other to Devil's Lake.

We reached Sheho on the evening of the 15th. We found thirty or forty families, mostly from Dakota. This was Saturday evening. Messengers were dispatched through the settlement and notice given that there would be a service next day which we conducted in a private house.

21st.—Drove to Shoal Lake before 7 a.m., and in the afternoon as far as Mr. Ried's. That night there was a severe frost which destroyed most of the wheat in the country. I was much impressed with Mr. Ried's spirit. He had been up most of the night; in the morning when we expressed sympathy with him he laughed and said, "I have a good living in my cattle, so can spare the wheat."

On the 22nd, after a drive of 38 miles, we reached home in safety and found all well.

CHAPTER VII

OPENING UP OF ALBERTA

SETTLEMENT continuing to move westward, it became our duty to keep pace with its advance. Hence the necessity of prospecting tours, so that from personal observation and close study of conditions we might be able to form our plans for the extension of our work. These tours often involved long journeys through sparsely settled districts.

In 1892, I covered a considerable part of the Territory of Saskatchewan, now the Province of Alberta. I find an account of this trip in some "Notes by the Way," published in the *Methodist Gleaner*, March, 1892. This little paper, edited by G. H. Long, then of Boissevain, and Henry Lewis, stationed at Killarney, served the interests of our Church for a brief period. Written at the time, these notes faithfully reflect conditions at that stage of the development of the country:

"I left Brandon on the evening of Tuesday, Feb. 9th, with Maple Creek as my first ob-

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jective point. This place is situated 597 miles west of Winnipeg. Though not large, Maple Creek is busy, and though not 'booming,' is more than 'holding its own.' It is situated within the 'banana belt'—at least I heard a railway man inform some Eastern passengers to that effect on the train. I have not seen any of this tropical fruit growing here. This would be too much to look for in the winter season. Certainly there is quite a difference in temperature between Manitoba and this point. The weather is very mild. There is very little snow on the ground. Cattle, horses, and sheep are pasturing on the hills and on the plains. I saw a 'bunch' of sheep at Swift Current on one of the 'Kaye Farms,' said to number 3,000. The company operating these farms, I am told, have some 30,000 sheep on their various ranches. It is said that there are 50,000 sheep in all between Maple Creek and Swift Current, a distance of 87 miles. If this number were increased tenfold there would still be room for plenty more within the boundaries indicated. About 300 carloads of buffalo bones have been shipped from these points, and still the supplies have not been exhausted. The country is settled to the south

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of Maple Creek, over and beyond the Cypress Hills, also in other directions, and still the people come. Several have been added to the settlement within the last few months and others are expected in the near future. The country is especially adapted to stock-raising. The export business is still in its infancy. Three years ago this industry was represented by one carload of cattle which was sent out by Dixon Bros. During the last year \$40,000 worth of cattle, horses and sheep have been shipped from this point. This little town is not without its enterprising citizens. I viewed with astonishment the large store just erected by Dixon Bros. The Methodist Church has an ordained minister resident in Maple Creek. The cosy little church almost free from debt, and very comfortable parsonage nicely furnished and all paid for, are a credit alike to the congregation and ministers who have been stationed here. Rev. C. Teeter was principally instrumental in having these buildings erected. He and his estimable wife and family are affectionately remembered by the people of Maple Creek and vicinity. Indeed, these people have a fashion of dealing kindly with, and speaking kindly of, their ministers. Mr.

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and Mrs. Johnstone and Bro. Hillyer are all kindly remembered. Bro. Reams has been here but a short time, but seems to be thoroughly interested in his work. The Recording Steward, though living thirty miles away, is reported as a faithful and efficient official. Distance does not seem to count for much in this Western country.

“On to Banff, 323 miles west of Maple Creek. Among the foothills, stretching from Calgary to the mountains, a distance of 60 miles, there appears to be little or no snow. This section of country is included in the warm belt already referred to. The teacher in charge of the McDougall Orphanage, situated 40 miles west of Calgary, is authority for the statement that early in January of this year there were five days in succession that the mercury stood at 65 degrees above zero *in the shade*. (Be sure, Mr. Editor, that you get these emphasized words right.) No wonder that the people of that region are moving about comfortably in cloth coats, felt hats and summer shoes! No wonder that so many thousands of cattle have not required a pound of artificially cured hay, or other fodder than

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that furnished by the prairie during the winter!

“On reaching Banff another scene is presented: the mountains are clothed with snow. There has been sleighing here since November. A heavy Chinook wind blew all last night. A considerable quantity of the snow disappeared. This morning what remains is quite soft.

“Canada’s ‘National Park’ has been so often described, and by abler pens than mine, that I refrain from inflicting any attempt of the sort on your readers. As a place of summer resort it is rapidly growing in favor. Upwards of 7,000 tourists registered at the hotels in Banff during the year ending October 1st, 1891, being an increase of 2,000 over the number of visitors during the twelve months preceding. The Methodist missionary stationed at Banff visits Anthracite and Canmore—mining towns, five and twelve miles distant, respectively. This Mission has its peculiarities and discouraging characteristics. During the summer the population in Banff is inflated by the advent of tourists. These, however, are coming and going every day, affording no material for the building up

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of a permanent church. Still, where there are so many thousands of tourists Methodism ought to be represented. Our church building is neat and comfortable; we might almost describe the interior as elegant. We do not despair of our Methodism developing into a powerful feature for good in this centre of fashionable resort, though fluctuating population. Anthracite and Canmore have characteristics peculiar to themselves, yet very distinct from those for which Banff is noted. Only two or three years ago Anthracite was a very hive of industry. Several hundreds of men and many families constituted the population. After that the mines were shut down and the place well-nigh deserted. Business operations have been renewed, and some 300 men, women, and children are again upon the scene. Canmore has not experienced these fluctuations in the same degree, yet the population is ever changing. Any missionary whose lot it is to be placed in charge here, needs gifts and graces in preeminent degree if his ministry be made to yield satisfactory fruit. Bro. Blackie is both cheerful and hopeful, willing and ready to turn to advantage any circumstance or condition which may

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promise to be helpful to the moral and religious welfare of the people.

“Took train east, 80 miles to Calgary, where I met a number of the young missionaries who are stationed on adjacent fields.

“The town of Calgary at present contains a population of nearly 4,000. Its growth has been rapid, yet its prosperity appears to rest on a substantial foundation. It is a distributing point for a large section of country, including hundreds of miles of mountain trade. Its citizens evidently have faith in its future, judging from their many enterprising ventures, among which might be named the erection of so many large, handsome, and substantial buildings. Stores, hotels, banks, churches, other buildings, and scores of private dwellings are of a character not often found in a town of its size and age. The Methodist church and parsonage are in keeping with the requirements of the place. Rev. G. W. Dean represents the Methodist Church in the pastorate with marked ability and becoming dignity. Just now Crossley and Hunter are laboring in his church with their usual success. These efforts will doubtless prove a great

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blessing, not only to the Methodist people of the town but to many others as well.

“Immediately surrounding Calgary are three mission fields, Gleichen, High River, and Elbow River.

“Gleichen is a station on the C.P.R., 56 miles east of Calgary, and the headquarters of Bro. Geo. Elmitt, our missionary. So far as preaching appointments are concerned, this Mission has length almost without breadth. It stretches 110 miles along the railway, having nine appointments, seven of which are section houses, the other two are farm houses. Congregations are very small yet; but for the visits of the missionaries (Presbyterian and Methodist) these few people living in isolation would be totally destitute of such religious services as are thus rendered. The ordinary congregation at a section house in the winter is three or four men, a woman, and generally some children. In the summer there are a few more men at each place. At the farms the congregations in the winter are not much larger than at the section houses, but in the summer as many as twenty men are employed at each farm. Occasional visits are

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made by the missionary to ranches which lie twenty or thirty miles from the line of railway.

“On the High River and Pine Creek Mission, which lies to the south of Calgary, there are four preaching appointments. This is a ranching country and will not soon be thickly settled. Pastoral visitation must constitute an important, if not the principal, feature in the missionary’s work. In such a country there are few centres where any considerable number of people can be collected regularly. The people are few and far between, and ought to be visited in their homes as often as practicable. Bro. John Lewis is in charge here. He is the right man in the right place, and we shall be disappointed if he does not prove himself the right man in any place where he may be appointed in this Conference. Having lately been transferred from Newfoundland, it would not be surprising if it had taken him some time to adjust himself to Western life. The change is radical. However, he possesses adaptability as well as zeal and will no doubt make a success. He believes in a class book and circuit plan, which, by the way, is unique, and might be adopted with profit by many of our missionaries, both

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in Manitoba and in the Territories, where the preaching services are irregular.

“The trip from Calgary to Edmonton, 200 miles, is now made in eleven hours, whereas a few months since five days were consumed in covering the ground. Red Deer is situated almost midway between these two places on the south bank of a beautiful river of the same name. This place is the centre of a large and rich country. Wood, coal, pasturage, hay, prairie soil, the best of water, and a fine climate, are sure to attract settlement. Homesteads have been taken up for miles around. Lands held by the Saskatchewan Land and Homestead Co. and by the C.P.R. will no doubt meet with a ready sale. While true that homesteads are occupied in the immediate vicinity of these centres, yet at a little distance there are yet millions of acres of as good land still unappropriated. The Red Deer Mission consists of four appointments, one of which is Innisfail or Poplar Grove, a station on the railway about twenty miles south of Red Deer. The Methodists of Red Deer have subscribed about \$1,200 towards the building of a church. It is expected that the building will be proceeded with early next summer. Bro. Locke,

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the young minister in charge, is in favor with the people. He speaks in appreciative terms of the kindness of the people. The only preaching appointment between Red Deer and Edmonton is at Lacombe, twenty miles north, where a few families are settled, and who are supplied with service by Rev. John Nelson, our missionary among the Stonies at Wolf Creek.

“The C. & E. Railway stops more than a mile short of the town of Edmonton as the crow flies, but twice that distance as the stage travels. Between the railway terminus and the old town flows the great Saskatchewan; on either side are sloping banks some hundreds of feet high. Descending the south bank through a somewhat steep and winding road, cut through the woods, about a mile is traversed before the river is reached. The crossing is made on the ice, then up the north bank by a shorter yet steeper grade than that by which the descent had been made. Edmonton is most beautifully situated, commanding, as it does, an extensive view of this magnificent river, and no less magnificent valley. The country tributary to it is second to none in the whole North-West. As evi-

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dence of the high esteem in which it is held, and of the prospects of early settlement, it might be stated that during the last year 450 homestead entries have been made at Edmonton Land Office. These entries represent lands taken up during the time mentioned within a radius of 25 miles. Some persons thus entering are second homesteaders, yet the majority are settlers who have actually arrived or who will come in the near future. There can be no doubt as to the fertility of the soil; wheat has been successfully grown in this locality for a great number of years. There are two grist mills in Edmonton. A water mill, which was built some time in the '70's and recently burned down, is being rebuilt. Until the advent of the railway, there was but little inducement to grow wheat extensively. Now that shipping facilities have been provided, the people of Edmonton are looking to both East and West for markets. Ten carloads of wheat were shipped last fall to Toronto; about as much more will follow in the spring. The sample was good and untouched by frost. Ten carloads of coal have been shipped to Calgary, three carloads of oats and 165 head of cattle to British Columbia. It will be borne

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in mind that the railway was opened only last August. This commencement of exports will indicate the nature of the products. and some of the markets available. What has been said of the Red Deer country may be repeated of this: 'Wood, coal, pasturage, hay, prairie soil, the best of water, and a fine climate are sure to attract settlement.'

"Bro. Procunier is our missionary at Edmonton. His character and services are highly appreciated by the people of his charge. His hands are more than full at present. He supplies five neighborhoods. Other places ought to be occupied. There seems to be no doubt about the advisability of increasing our ministerial staff by the appointment of an additional man to this locality. It is gratifying to notice in this—one of our oldest and most isolated mission fields—signs which point in the direction of self-support at no distant date. A new church is absolutely needed at Edmonton. It is to be hoped that the next summer shall not have passed without this need having been supplied.

"No thoughtful person can travel through this country without being profoundly impressed, not only with its vastness, which in

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itself is positively bewildering, but also with its immense possibilities. Edmonton is nearly 1,000 miles northwest of Winnipeg, but not by any means at or near the outskirts of Canada's fertile lands. Hundreds of miles to the north lies the Peace River and Mackenzie Basin country, 25 per cent. of which, according to the findings of a Commission of the Dominion Senate, is well adapted to agricultural and ranching purposes, with a climate equal to that of Manitoba and somewhat similar to that of Western Ontario. A good sample of wheat was grown this year several hundreds of miles northwest of Edmonton. It was untouched by frost—sown on the 15th April and harvested on the 25th of August. Canadians have reason to be proud of their heritage. Let them prove worthy by ever demanding righteousness and competent government, by cultivating a sound moral sentiment among the people, and everywhere teaching pure and undefiled religion. Surely, as citizens and Christians, our opportunities are rare and many. Our responsibilities are grave, and will tax our principles, zeal, and resources to the very utmost.

“South again to Calgary, 200 miles; thence

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eastward, 180 miles to Medicine Hat, a little railway town with a population of about 500 nestling in the valley of the South Saskatchewan. Our church here is in charge of Rev. G. Hanna, who is maintaining his record as a successful minister. The interests of the Church are safe in his hands. Conspicuous among the institutions of the town is the hospital, which was built and is maintained largely through the liberality and efforts of Mr. J. Niblock, Assistant Superintendent of the C.P.R. The cost of the building, furnishing, and equipment was about \$24,000, most of which has been provided for. The annual cost of maintenance is upwards of \$5,000. .

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“Coal abounds in this locality. Natural gas has been discovered at a depth of 800 feet and will probably be utilized in lighting and heating the hospital and for other purposes.

“Macleod is our next point. A departure from the main line of the C.P.R. is made at Dunmore, seven miles east of Medicine Hat. A run of 110 miles southwest on the Alberta Railway brings us into Lethbridge. Thence by stage to Macleod, 30 miles west. Our conveyance is a novel one, and the journey not

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without interest. The mountains, though 60 or 80 miles distant, are in full view all the time. Our driver informs us that the weight of the stage is 2,600 pounds. He drives four in hand, and when the load is exceptionally heavy six horses are required. This is not surprising when the steep and high banks of the Belly River are considered, which must be climbed in travelling between Lethbridge and Macleod, nor when the weight of the load which is sometimes carried is taken into account. This conveyance is built to carry fourteen passengers, six inside and eight outside.

“The carrying business is not confined to the transportation of passengers; mails, express parcels of all descriptions, including no small quantity of whiskey, are conveyed—and yet this is in a country where prohibition is supposed to obtain. A stage driver in a certain portion of the Territories volunteered the statement that sometimes he carried as many as twenty ‘permits’; that is, as I understand it, twenty different parcels of liquor, brought in under the authority of as many permits at one time containing from one to ten gallons each. Where permits abound and smuggling seems

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easy, where conviction of offence is always difficult and often impossible, a prohibitory liquor law is a contemptible farce and nothing short of an insult to the temperance sentiment which it was created to promote. Whether the proposed license law will introduce a better condition of things or only intensify the evil remains to be seen. As the writer was the only passenger and the day was fine an outside passage was preferred. Imagine on the 23rd of February the road as dry as midsummer and the temperature like that of April; cattle and horses feeding on the plain as we drive along. Though facing the wind, a thirty-mile drive, sitting on the top of a stage coach, was far from unpleasant. Macleod is an old trading post forty miles north of the Montana boundary. The population is small. Hitherto there has been but little to stimulate growth. It is to be hoped that the advent of the railway, which will in the early summer connect it with Calgary, together with new land regulations which are anticipated, will give an impetus to business. The country around Macleod, especially towards the mountains, including the Porcupine Hills, is admirably adapted for ranching purposes. Bro. Hames,

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who is Chairman of this District, is now closing his pastoral term in Macleod. Here as elsewhere he and his family have made many warm friends, who will ever wish him continued success in his ministry.

“Lethbridge is a mining town; its population varies with the ebb and flow of mining operations. As many as 2,000 people have been here at one time. Perhaps the present population does not exceed twelve or fifteen hundred. We have a neat little church here, one of the three ‘Rocky Mountain Churches’ built by Rev. W. Bridgeman. Bro. Morgan has proved himself a success here as he did in Manitoba. So far as ministerial supply is concerned the Methodist people of Lethbridge speak of but one lack—that of a minister’s wife. Bro. Morgan cannot be fairly held responsible for this; it may be his misfortune, but not his fault!

“The Calgary District, as will have been noticed, extends from Maple Creek on the east, to Banff on the west, a distance of 323 miles, and from Macleod on the south to Edmonton on the north, 300 miles. If squared by these points it would include an area about as large as the Province of Ontario. Within

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these boundaries there is but little land that will not sooner or later be occupied. Who can tell how many Districts, or even Conferences, may, in the future, be contained on the ground now covered by this one vast District? Though most of the fields are at present weak, none are unimportant, especially when considered in relation to future possibilities."

In 1894, I again made an extended tour in Alberta. There were but two Districts in the whole territory, Calgary and Saskatchewan. These were not divided geographically, but were contained within each other, the division consisting in the class of work, the former representing the White, and the latter the Indian work. The following letter to the *Christian Guardian* is a summary of conditions at that time:

"The Calgary District, most of which is located in the Territory of Alberta, is probably the largest territorially in Dominion Methodism, and certainly not the least promising. From Swift Current, in the east, to Banff, in the west, is a distance of 412 miles. From the 'Dry Forks of the Kootenay' in the south, within a few miles of the Montana boundary and within sight of the mountain

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peaks in British Columbia, to Sturgeon River, north of the Great Saskatchewan, intervenes a distance of about 350 miles. Within these bounds Methodism has fifteen domestic missions and one self-sustaining circuit, on which are stationed eight ministers and seven probationers and supplies. One field has been left unsupplied for the winter months.

“Perhaps no province or territory in the Dominion contains so large an area of good land or is so replete with possibilities as ‘Sunny Alberta.’ As to area this territory contains one hundred thousand square miles, or nearly twice as much as Nova Scotia, New Brunswick, and Prince Edward all put together. The greater portion but awaits the advent of population, enterprise, and capital, that its rich and varied resources may be developed and its wondrous possibilities realized. Already the reputation of the country is spreading and the tide of immigration is turned in this direction. Last year upwards of three thousand people settled in the country between Calgary and Edmonton. Within the last ten months upwards of four thousand immigrants have passed over the Calgary and Edmonton Railway (the line run-

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ning between Calgary and Edmonton) to settle on these fertile plains. These people have brought with them upwards of 250 car-loads of effects.

“It is somewhat significant that about sixty per cent. of these newcomers are from the United States, principally from Minnesota, Dakota, Michigan, Washington Territory, Nebraska, and Kansas. Some were born in Canada, moved to the States, and are glad of the opportunity to return. Not a few are native-born Americans, and a considerable number are of European birth or extraction and represent all phases of religious belief and practice. If anywhere true, warm-hearted, level-headed missionaries are badly needed, it is at the present time in this country. The words of an eminent man, otherwise applied, are applicable to this great territory. It is ‘yet in the gristle. Society is yet chaotic. Religious, educational, and political institutions are embryonic, but their character is being rapidly fashioned by the swift, impetuous forces of intense Western life.’ The Church should play an important part in moulding society in all its relations. As settlements grow the number of missionaries

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must be increased. The increase ought to keep pace with the demand, which will mean an increased expenditure of money and an enlarged staff of efficient ministers. The Methodist Church ought not to hesitate for one moment in the adoption of a vigorous and liberal policy in dealing with so important (because so promising) a field. We ought to have a considerably larger sum of money placed at our disposal before the work can be fully overtaken and efficiently prosecuted. If such cannot be spared in justice to other interests operated by our Missionary Society, then the General Fund ought to be increased or special provision be made for the exceptional opportunities presented. True, most of the settlers as yet are poor. For a few years they will need the fostering care of the Church, which in future years they will repay a hundredfold.

“Northern and Southern Alberta differ greatly in physical characteristics and considerably in climate. In the north is the best of soil, wood and coal; water both in streams and to be had by digging. As a rule the rainfall is abundant and vegetation luxuriant. Though somewhat colder than in the south

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the winters are fine and high winds the exception. One of the delegates who visited the country from the Maritime Provinces grew enthusiastic in speaking of Northern Alberta, and said that 'he never saw, or expected to see, a country where the conditions were so favorable to mixed farming.'

"The south furnishes as fine cattle ranges as can be found on the continent—the richest of grasses, with climatic conditions which admit of cattle remaining unhoused all winter. As in the north, the coal supply is abundant. In some parts the rainfall is meagre and other water supply scanty. Considerable interest in being excited at present by the discussion of irrigation schemes. The idea seems to have thoroughly possessed certain Western communities. It is said that in a reply to an address presented to him at Lethbridge, Hon. Wilfrid Laurier said, among other things: 'You are not Liberals, you are not Conservatives; you are Irrigationists.' Engineers have been surveying, taking levels, and otherwise procuring data on which reliable opinions may be based as to the practicability of irrigation schemes and the approximate cost of such enterprises.

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It is rumored that the C.P.R. Company is arranging to irrigate a large tract of country near Medicine Hat. The Mormons have tested the plan with success in their settlement some forty miles south of Lethbridge. If considerable areas of that fertile soil in that almost perfect climate can be thus successfully watered, large and prosperous settlements will of necessity be the result.

“As yet the resources of this territory are largely undeveloped. A beginning has, however, been made; creameries have been established from which considerable quantities of butter have been shipped to British Columbia and elsewhere. More of these will be built and operated next year. Some ten thousand head of cattle and numbers of sheep were, during the past summer, shipped to the English market. The Alberta Railway and Coal Company at Lethbridge is mining some five hundred tons per day. An expert is credited with stating that there is sufficient coal in the vicinity of that town to yield one thousand tons per day for one hundred years. Revelations are contained in an annual report of the Geological Survey, which deals with a part of Northern Alberta and portions of

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Assiniboia and Saskatchewan, and is the work of Mr. J. B. Tyrrell, B.A., F.G.S. The country explored by Mr. Tyrrell during the year in question covered an area of forty-five thousand square miles. Mr. Tyrrell's explorations have revealed the fact that vast deposits of coal and lignite underlie twelve thousand square miles of the western portion of the district in question. True bituminous coal is met with in the approaches to the mountains, while ascending the valley of the Bow, one seam, according to Tyrrell's estimate, contains 9,500,000 tons to the square mile. The extent of the seam has not been ascertained, but there are strong reasons for believing that it stretches many miles away on each side of the outcrop which has already been defined.

"An outcrop has been discovered on the North Saskatchewan, near the mouth of Bulk Creek. This deposit is believed to contain 140,000,000 tons. At the top of the Edmonton series, considerably lower than the Buck Creek deposit, immense areas of lignite form outcrops twenty-five feet in thickness on the North Saskatchewan, ten feet on the Red Deer, four feet and a half on the Devil's Prince Creek, and in seams of diminishing

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thickness on other creeks. On the North Saskatchewan this seam was found to extend three miles in a straight line, with a uniform thickness of twenty-five feet, and large outcrops, which were not measured, continued several miles further. It also extended in one place a mile back from the river, making up an area calculated to contain more than 150,000,000 tons. The seam of Red Deer River is estimated at 12,500,000 tons to the square mile, and that on Knee Creek at 5,000,000 to the same unit of area.

“I have taken the liberty, Mr. Editor, to introduce the foregoing extract from such a reliable official source, believing, as I do, that Canadians are not sufficiently impressed with the vastness, the immense resources, and the prospective greatness of their own country. The Churches of the future in this land will bear in strength and influence some proportion to the activities which mark the operations of their representatives in these the initial stages of their existence.

“On one of the writer’s charges in Ontario resided an aged Christian, remarkable for the simplicity and cordiality of his faith in God. Though rich in faith, he did not possess a sur-

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plus of this world's goods. One winter he was long prostrated with sickness. Most of his friends thought the end was near. At times he seemed to share the same opinion. When somewhat better some friends supplied him with a complete outfit of clothing. When the old man saw the good supply of comfortable clothing, he said: 'Now I know that I shall live for a good while yet.' 'How do you know, Father P——?' said one of his visitors. 'How do I know?' replied he, great astonishment expressed in his tone, 'how do I know? What for would the good Lord be sending me these clothes if I were going to die?' And live he did. Although past fourscore at the time, many years were added to his life. I have often thought over this circumstance when seeing such indisputable evidences of practically inexhaustible supplies of fuel. For what purpose are such vast stores deposited beneath these Western prairies? Surely to provide for the needs of millions of people for hundreds of years. In the words of Mr. Tyrrell's report: 'The existence of coal underlying such vast portions of Alberta affords a solution of the fuel problem that will endure for all time.'

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“With a rich soil, capable of producing cereals and root crops, abundance of grain, a good supply of water and sufficiency of fuel, and a good climate, the question of a large population is only a question of time.

“The writer has just returned from a trip through the Calgary and Regina Districts, involving 2,300 miles of travel. Truly this is a country of ‘magnificent distances.’ As an illustration, I attended the Calgary and Regina District Meetings last May. They are adjoining Districts. The distance between the places where these respective meetings were held is 516 miles. A detailed account of the state of the work on the respective missions would be tedious to the readers of the *Guardian*. Later on I hope to print a report of the work in the Territories. I desire, however, now to express my gratification with the general condition of the work, though, of course, the general depression is everywhere felt, and seriously affects our finances. These Districts are well manned. The Chairmen, Bros. Dean and Stacey, are highly esteemed and beloved by the brethren on their respective Districts and are doing good work for God and Methodism. Our missionaries are the right kind

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of men, intelligent (ten being college graduates), devoted to God, and loyal to their Church. Much is anticipated from the judicious and persevering labors of such a band of efficient men."

In the territory covered by the Calgary District in 1894 we now have a flourishing Conference numbering 221 circuits and missions and upwards of 250 ministers and probationers, with a membership of 11,863 and raising for all purposes over a quarter of a million dollars. Two colleges under the direction of Methodists, with hundreds of students, are planted in Edmonton and Calgary. With these marvellous contrasts before us, comment is unnecessary. It is self-evident that the importance of early work could not be overestimated.

Some incidents in connection with the early development of some of the now important centres—for there are no less than thirteen circuits paying from \$1,000.00 to \$2,500.00 per year for ministerial support—may be of interest.

From 1886 to 1888, W. Bridgeman was in charge of Ft. Macleod, serving also Lethbridge on the east and Pincher Creek on the

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west, each of these points being thirty miles away from his home. Mr. Bridgeman built a church at each of these three places. His "Rocky Mountain churches" represented but a part, yet an important part of his pastorate at Macleod. These are now among the most important charges in the Alberta Conference.

Some few years after the settlement of Maple Creek a few settlers in the Cypress Hills, nearly twenty miles southeast of Maple Creek, built a little church. It was a very small building, yet large enough to accommodate the few people who composed the congregation.

On Sunday morning, May 27th, 1894, Mr. R. B. Laidley, the minister, and I started from Maple Creek in good time. For the first time and only time on a church dedication occasion, we took our lunch in our pockets. Were the people inhospitable? Quite the opposite. All comers were welcome to the homes of these generous-hearted ranchers, especially the missionaries. At that time the nearest available home was two miles away from the church and in the wrong direction for us. As we had to make Maple Creek for the afternoon service we had no time to spend

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looking after dinner. We were the first there. Brief inspection revealed the fact that there was no pulpit, desk, table, or stand of any kind provided for the preacher's use. We found an empty lime barrel which we set up for a pulpit, surmounted it with our buggy cushion, and when some people came, borrowed a shawl to drape our pulpit. Surely never was pulpit more easily constructed nor in briefer space of time! It served our purpose admirably. One of the settlers brought an organ in his wagon. We were informed that some heard a sermon for the first time in ten years. The ranchmen were so scattered at that time that some came over twenty miles to attend service in this little lonely building among the Cypress Hills. Not another house was in sight. Who can tell how effective for good these centres are, scattered all over the land!

Swift Current appears for the first time in the minutes of 1892. Occasional visits were made to this point and services held before that date, on a week day, by the minister stationed at Maple Creek, 87 miles distant.

In 1891, Mr. Patterson, a foreman in the locomotive shops in Brandon, and assistant

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superintendent of the Sunday School in that city, was transferred by the railway company from Brandon to Swift Current. At the suggestion of the Superintendent of Missions, Mr. Patterson was constituted a local preacher and Swift Current formally attached to Maple Creek as a part of that field. It must be confessed that but few people saw much of a future for Swift Current. It was a divisional point on the C.P.R. There would always be a small community there, but little was hoped for the country around.

Now it is a town of nearly 2,000 inhabitants with a large and valuable agricultural country tributary to it, fast filling up with industrious settlers. Methodistically, Swift Current is now the head of a District numbering twenty fields. "Andy" Patterson did much in those early days for Methodism and for the general welfare of this little struggling village on the broad prairie.

The advent of the railway north of Calgary transformed the silent prairie into scenes of activity. Settlers' houses soon dotted the landscape, while towns and villages sprang into existence along the line of rail. The missionaries were in abreast of the settlers and very

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quickly established their centres all over the country. Their labors soon bore fruit. The work grew rapidly. Not many years after I had driven over the prairies with Mr. McDougall, I was invited to spend a Sunday with the good people of Lacombe and help them celebrate their advent into independence as a Circuit.

They worshipped in a very plain, moderate-sized church. At the close of the evening service we held an "after meeting," quite unique in its way. No stale experiences, no platitudes! The people were living in the present with its stirring experiences. An English local preacher rose and said: "The first public religious service in this locality was held at the 'Canyon.' There was no house in the neighborhood available or suitable for the service, so it was held in the open air. Among other hymns sung was:

'All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem
And crown Him Lord of all!'

"As we sang, the words were echoed back to us from the opposite hills. When we sang 'Crown Him' the echo, a little fainter, but

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clear, answered, 'Crown Him.' It seemed to me that the angels were calling on us to take this land for Christ." He continued: "When we built this church we had to borrow \$500. If all the private assets of those interested in the building were combined, probably they would not have aggregated more than this sum." No wonder that such men prospered!

What a change in Red Deer! From a few small log houses has grown a large and flourishing town with a \$30,000 Methodist church; and as for Calgary and Edmonton, these progressive cities, each with its numerous and expensive churches and large church membership, are far too well known to need description.

CHAPTER VIII

BRITISH COLUMBIA AND ALASKA

IN 1894 British Columbia was added to my territory. I do not presume to deal with this work as with that east of the mountains. My territory was so vast that it was impossible to give any section my particular attention. More and more I had to content myself with working from the centres. This was especially true of British Columbia because of its remoteness from my home and the "magnificent distances" which intervened between missions.

I attended the B. C. Conference in 1895. In the fall of the same year I toured British Columbia; visited Revelstoke, Trail, Rossland, Nelson, Kaslo, Enderby, Vernon, and other places; then to Edmonton, Alberta. This trip covered many weeks and involved 3,100 miles of travel.

As illustrative of some phases of mountain travel at this time, I recall my first trip to Rossland. I landed at Trail on the Columbia River. Rossland is built on the mountain side, many hundreds of feet above the river level.

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It was reached from Trail by a steep road which winds up the mountain side and rises 2,200 feet in the seven miles. It took nearly three hours to make the journey, though the coach was drawn by four horses and there were only three passengers. Sometimes when passing other wagons the space was so narrow that our coach almost hung over the precipice. At these points we preferred to dismount until the other wagon had passed in safety.

The return trip was full of excitement. The only passenger beside myself was a young woman. The road which had been considerably cut up during the preceding warm spell had frozen hard during the night before. We were tossed about so that it was necessary to hold fast to the cover supports to prevent being thrown from the wagon. My companion became very nervous. She could not sit on the side nearest the precipice—she was afraid of the outlook. We had not proceeded far when she took out a case of cigarettes. She said a smoke would quiet her nerves. She offered me one, which of course I declined. A little farther on she called on the driver to stop and get her satchel from under the seat. She opened it

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and produced a flask of whisky. Again she offered to "treat." As I persisted in a polite refusal she remarked, "You must be a very moral man to neither smoke nor drink." We had not proceeded far before she again called on the driver to stop that she might take another drink. After again refreshing herself she placed the bottle between us on the seat. Before reaching Trail I discovered that the stopper had come out and that the escaping contents had been largely absorbed by my overcoat. How I pitied her! Young, good-looking, well dressed, yet apparently thoroughly demoralized, and terrified by exaggerated fears of the dangers of the journey.

The following is a quotation from my Quadrennial Report of 1898:

"The conditions of our work in British Columbia are different from those that generally obtain east of the mountains. The most marked progress has been made in what is known as 'The Upper Country,' covered by the Kamloops and Kootenay Districts. We have now a chain of missions across the mountains.

"The far-famed Kootenay country is undoubtedly rich in minerals. The boom stage

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has passed. Although the inevitable reaction has taken place, much that is real, solid, and promising remains. Such centres as Rossland and Nelson give promise of continued growth, while smaller towns, such as Trail, Kaslo, Sandon, and others, retain considerable vitality, and may yet grow to be centres of great importance. There is, however, much of the element of uncertainty in every mining country, which suggests the wisdom of practising the greatest caution in the multiplication of missions, the erection of expensive buildings, or otherwise committing the Church to an expenditure that may involve future embarrassment. At the same time economical considerations ought not to eclipse the obligation of the Church to preach and live the Gospel among the miners. Such is legitimate missionary ground. Without the presence of missionaries and churches life in the mining camps would be intolerable except to the very worst classes of society. No careful observer can visit such camps and make comparisons from time to time without being profoundly impressed with the wonderful results of the leavening power of divine truth.

“Our missionaries and their families who

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labor in such spheres are deserving of honorable recognition and a much better financial support than the funds of the Society have hitherto been able to afford them. Their work is arduous; their difficulties are many and peculiar, yet their successes are neither few nor small. These triumphs cannot be measured by ordinary standards. Many of the people to whom they minister are present to-day and away to-morrow. In such work tables of statistics give a very partial and imperfect exhibit of work done and successes achieved.

“The membership of this Conference now numbers 4,879, having increased 442 during the quadrennium. The amount of money raised for all purposes is \$75,858, being an increase of \$13,633.

“Our mission to the Klondike, having been managed by the Executive of the General Board, will undoubtedly be reported on by the General Secretary.

“The outlook for the great Canadian West was never so promising as it is at the present time. Its extent and resources are becoming better known and more highly appreciated as the years go by. Confidence in its future is

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rapidly growing. Business over its great highways of commerce is rapidly increasing. A second railway across the mountains is in course of construction. In a few years a third line will be necessary: one to the north, which will traverse a country including rich valleys in Northern British Columbia; wind among mountains, and along river banks rich in silver and gold; pass through great forests of valuable timber, over hundreds of square miles underlain with coal, and through the immense valley of the great Saskatchewan—through a country capable of furnishing a local traffic almost all the way (a distance of nearly 2,000 miles) from the Pacific Coast to the city of Winnipeg.”

Early in the year 1896, Dr. Carman and I were appointed by the General Board of Missions to visit some of the Indian Missions on the Pacific Coast.

The following notes are from my diary—in places supplemented by my memory:

We left Vancouver on Monday, April 20th, 1896, on the steamer “Danube.” She carried on this trip 1,000 tons of freight and 70 passengers. On Wednesday steamed into River’s Inlet, a beautiful sheet of water running eighteen miles inland. 189

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Thursday, 22nd.—At supper (we took our meals by special invitation at the captain's table) we were treated to a dish of "Oolackans," a small fish sometimes called the "candle fish," because when dried they will burn like a candle. The Indians gather them in huge quantities and reduce them to oil, which they use for cooking purposes. It is claimed that this oil possesses not only nutritive but also medicinal properties. During the night we called at Bella Bella. Mr. and Mrs. Bevis and Mr. and Mrs. Freeman joined us; Mr. Neville had joined us the night before. All morning we sailed among islands furnishing the most delightful scenery. Saw porpoises disporting themselves in the sea; some whales were observed the night before.

At noon reached Low Inlet, where freight was discharged for a cannery. Mr. Crosby was here with the "Glad Tidings," and he wished us to go with him to Kit-a-maat, but we thought better to proceed to Simpson. So Mr. Crosby joined our vessel, the "Glad Tidings," in charge of Captain Oliver, being sent to Kit-a-maat to convey Mr. and Mrs. Raley to District Meeting.

Thursday evening.—Steamed into "Inver-

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ness," which is a name given to a cannery on the Skeena. At this point freight is landed for the Hudson's Bay Company's business in the North. Less than four hours from Inverness brought us to Simpson. Dr. Carman and I are the guests of Mr. and Mrs. Crosby at the Mission House. From our bedroom window we get a magnificent view of the sea and a glimpse of the southern part of Alaska, its snow-clad mountains showing up grandly in the background. Mr. Jennings and Mr. Pierce arrived from Essington in the night.

Port Simpson is a place of unusual interest, especially to the Methodist Church. The transformation which has been effected in a short period of time is almost incredible. When Thomas Crosby went among the people about thirty years before the time of our visit, this was a pagan village, built after the old style,—large wooden houses without either grace or conveniences. Now it is a modern town, with good houses, many of them well furnished, even to sewing machines and musical instruments. The town is equipped with a good fire-hall and efficient brigade. They rejoice in the possession

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of at least two brass bands and a rifle corps. Our church is a substantial building, with a seating capacity for 800 people.

This great change has been brought about largely through the instrumentality of Rev. Thos. Crosby and his devoted wife.

Tuesday.—Yesterday was a very busy day. The brethren of the districts assembled for an informal conversation. The subject of schools and institutes occupied most of the day. Between tea and the evening session I accompanied Mr. Crosby on a visit to an Indian house where a death had occurred. At 8 o'clock, accompanied by Mr. Raley, visited the Salvation Army barracks.

Sat in council all day, except a couple of hours spent in attending a funeral. The women wailed mournfully at the grave.

Attended a meeting at night.

Wednesday.—Prayer meeting at the Mission House at 6 a.m. Blind Timothy said: "I woke this morning and heard the bell and thought I would go to the meeting where my brethren were gathered to pull the glory down." The day was spent in District Meeting. In the evening Dr. Carman lectured on "Question and Answer."

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Thursday.—Day spent in District Meeting. In the evening we met according to appointment, and by request of the chiefs of the village, to confer on matters affecting the Mission. Chairs were placed for Dr. Carman and myself behind a table with a Union Jack for a cover. Some twenty or more principal men of the place, exclusive of a number of ministers, were present. Mrs. Dudoward acted as interpreter. On my left sat Chief Dudoward, who in former days was one of the most ferocious pagans of his tribe. Dr. Carman opened by addressing the meeting. Mr. Crosby led in prayer. Then followed a number of Indian speakers. They claimed that they were not so prosperous as they used to be, and therefore wanted a preacher who would build them a cannery, or a steamboat, or a sawmill, or do something else to help them along material lines. Further, they wanted their young men to have power; this did not mean spiritual power, but authority, especially in church government. They were impressed with the spectacular methods and noisy meetings of the Salvation Army. One man claimed that there was scriptural authority for wearing a distinguishing hatband like

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the Salvation Army, for the Bible said, "Mark the perfect man." Thus convinced some adopted badges for their caps.

Feeling ran high between the Salvation Army and Crosby's "Band of Workers."

Walking down the street with one of the missionaries, we stopped to speak to the proprietor of an Indian store with whom my friend was acquainted. On the sign were painted a fish, a loaf of bread, and a deer, which were supposed to represent halibut, bread, and venison. On looking in we noticed that the store was empty. On our remarking on the discrepancy between the sign without and the emptiness within he smiled and replied: "Like some Christians' religion, all on the outside."

At 3 p.m., met the chiefs and other principal men again. Thirty-nine were present to receive a reply to their request. During the interview an old man whose name in the native tongue sounds like "many-gabble," which means "hasty glutton," and who is the best off and has one of the finest houses in town, with veranda, bay windows, etc., claimed that the people were impoverished by giving to collections. He exposed his worn and torn

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clothes as confirmation of his statements! It is said he gives nothing himself. How like some people in white settlements!

We took tea with Dr. and Mrs. Bolton at the hospital. This little institution fills a large place in the community. No more Christian work could be done than that which Dr. Bolton is so successfully accomplishing. For a few weeks in the summer the doctor and his staff of nurses move to Essington, as a central point where service can be rendered to the needy among those who are gathered in large numbers at the canneries along the Skeena.

Attended service in the evening and on Saturday attended prayer meeting at 6 a.m.

District Meeting continued. After dinner attended a funeral with Mr. Crosby. The father of the deceased was a member of the band, so the band attended the funeral. They played some marches on the way to the cemetery. At the grave they played, "On Jordan's Stormy Banks I Stand"! Yet, in a way, it was really impressive. Later in the day the band serenaded us at the parsonage.

On Saturday evening a deputation of eleven men waited upon us. Same subject as at the other conferences.

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Sunday, May 3rd.—Attended prayer meeting at 6.30 a.m. At 11 o'clock I preached to a large congregation, Mr. Crosby interpreting for me.

At the close of the service Mr. Crosby held a very unique meeting called the "Schoolum-text"—"school of the text." A general invitation was extended to the congregation to remain to this after-meeting. The minister would then read or repeat the text in the native tongue, the people repeating after him until they learned it. Then the process was repeated in English. After that the meeting was thrown open and the people encouraged to ask questions. All sorts of questions were asked—questions biographical, questions geographical, and questions which it would be difficult to classify. Sometimes the preacher was at his wits' end for replies to these many and often-times perplexing questions. The exercise was very profitable; it afforded excellent opportunities to interest the people, and in a manner especially interesting and impressive.

We were told that on one occasion previous to our visit the subject under discussion was the Rich Man and Lazarus. Evidently the

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picture was realistic. So much was one Indian impressed that he eagerly asked, "Missionary, who owned them dogs?"

Between the close of this last service and dinner, visited the sick, accompanying Mr. Crosby.

At 2.30, attended "Band of Workers" meeting in the school house. As already noted the noisy and spectacular methods of the Salvation Army appealed strongly to many of the Indians. Some of them detached themselves from the Methodist Church and joined the Army. A section of those who remained loyal to the Church were anxious to adopt some of the Army methods in the regular church services. This was deemed unwise, but they were allowed the introduction of brass band music in services held in the school house. At the meeting which we attended Chief Dudoward preached. The prayer meeting and fellowship meeting which followed was not by any means a Quaker meeting. Nothing suggestive of the silent stoicism of the Indian about which we used to read. There was animation enough to satisfy the most emotional and demonstrative. The band was present in full force. The noisy music almost shook

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the foundations and nearly raised the roof! There were about two hundred present. The meeting lasted two and a half hours.

At 6.30, Mr. Crosby preached in the church, then an after-meeting until 9 o'clock. According to custom the mission workers (white) with a few Indian missionaries assembled in the parsonage. I conducted the Sacramental Service, then Fellowship Meeting followed continuously until 10.15. A rather busy Sunday!

Monday.—District Meeting continued.

Tuesday.—The "Glad Tidings" sailed with Dr. Bolton, two nurses, three patients, and several others, for Essington. As the boat moved away the friends on the shore gave three cheers; Mr. Crosby struck up:

"Whosoever heareth, shout, shout the sound,
Send the blessed tidings all the world around."

The company on board the vessel united with those on shore in enthusiastically singing this inspiring hymn.

Took tea with Mr. and Mrs. Richards at the Boys' Home. This is an institution supported and governed by the Woman's Missionary Society. Mr. Redner is in charge. The work done here is very important.

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Thursday, May 7th.—Dr. Carman, Mr. Crosby, and I left Simpson at 9.30. Quite an assembly at the dock to see us off. They gave three cheers for “our visitors.” As we sailed away an Indian chief fired a cannon and we “dipped” our flag. Reached Metlakatla at 12.30. Interviewed the Indian agent; then on to Essington which point we reached at 8 p.m.

We were kindly entertained at the Mission House by Mr. and Mrs. Jennings. Attended a meeting in the evening and spoke. Spent the time in meetings and interviews until Saturday. Dr. Carman delivered a lecture. On Saturday evening the “Danube” came in. We learned that she had orders to proceed to Sitka, Alaska, before returning to Vancouver. This, for us, meant delay at Essington until her return. The captain kindly invited several of us to take the trip to Sitka as his guests.

Sunday, May 10th.—Dr. Carman preached in the morning. After dinner Mr. Crosby announced that the “Danube” would sail in fifteen minutes. I made a hurried preparation and hastened to the wharf. On account of the low tide the captain “laid to” in the river. A

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boat was lowered and sent ashore for us. We climbed a rope ladder up the ship's side and were soon off—that is, Mr. Crosby and myself.

Monday, 11th.—Reached Metlakatla at 9 a.m., where we stayed two hours. This place was built by Mr. Duncan, a lay missionary of the Church of England. Some eight or ten years ago there was a disagreement between the church authorities, which caused serious friction. The Indians sided with Mr. Duncan. Mr. Duncan finally concluded to go to Alaska, where an island had been offered him by the United States Government. About 800 Indians accompanied him. He built a new village, Port Chester, or New Metlakatla. Here he carries on an extensive business, a cannery, sawmill, and store, as well as other industries, thus affording employment and means of education and development to large numbers of his Indians. Last year he paid out \$22,000 in wages. The Bishop lives in the house vacated by Mr. Duncan at Metlakatla, which is now practically a deserted village. The church built by Mr. Duncan is about 60 x 120 feet; not a bad imitation of a cathedral. There are only about one hundred people now

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in the village. The school numbers no more than twenty-eight members.

At Simpson we were joined by Mrs. Crosby and family, also Mr. Osterhout and Mr. Raley. We—that is our party of eight—practically had the ship to ourselves.

Reached the Naas in the evening and got away early next morning. Rained nearly all day. We were nearing the unsheltered ocean, and as the swell indicated a heavy sea running outside, the captain decided to anchor for the night. So he put into Protection Bay, a most picturesque spot. After our ship was anchored and lying still in the quiet waters our crowd standing on the bridge with the captain, sang, "When I Can Read My Title Clear," etc. As the night closed in, on invitation of the captain we adjourned to the cabin where we continued singing.

Wednesday.—Left Protection Bay at 3 a.m. After a run of thirty miles we passed Cape Decision. There was a heavy swell on the ocean. Mr. Crosby was the only one of our party who left his stateroom during the day. It was what the sailors call a "dirty day," thick and wet. Reached Sitka at 5 p.m. As there was another steamer at the wharf our

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captain cast anchor. We were immediately boarded by an officer of the U. S. revenue cutter. After tea the captain went ashore, taking Mr. Crosby and myself. Afterwards Mr. Osterhout and Mr. Raley came also. We reported ourselves to Rev. Mr. Austin, minister of the Presbyterian Church and for many years in charge of the Presbyterian Mission here. As it was their evening for public service we accompanied Mr. Austin to their church, a plain building constructed mostly by the boys and young men of the Institution and capable of seating about 600 people.

We all took part in the service. Mrs. Paul presided at the organ, and also interpreted. This lady has a wonderful history. When a girl she was sold as a slave to a savage Indian, who took her to Simpson, intending to make her his wife. She was rescued by Mr. Crosby and sent back to a mission school, where she was educated. She then married a missionary. Her husband was drowned when on a mission tour, leaving her with three children. She now has charge of the laundry department of the Mission. She is tall, almost white, speaks English well, and sings and plays nicely. When I thanked her for interpreting, she re-

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plied, "It is only my duty." I remarked, "It is well to perform duty cheerfully." She said, "I feel so." She cherishes a warm regard for Mr. and Mrs. Crosby.

A record of forty-five years testifies that at Sitka only four times has the thermometer registered below zero, and about the same number of times more than 80 above, the lowest being 4 below, and the highest 87 above.

Sitka harbor is a beautiful island-studded bay, said to equal in picturesqueness the Bay of Naples or that of Rio de Janeiro. Mt. Edgecumbe, an extinct volcano, guards the entrance to the bay, while the sharp snowy summit of Vastovia, surrounded by groups of peaks and glaciers, stands guard in the rear. This place was first visited by Baranoff in 1799. The population is about 800 natives, 250 Russians—mostly half-breeds—and 100 whites.

As might be expected with such a history and population the town presents a strange mixture of the old and the new, the antique and the modern, the European and the American. This is observable not only in the inhabitants but in the buildings, and in the occupations of the people. The old squat house of

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the Russian trader of 100 years ago, with moss-covered roof, stands side by side with the modern house of the American, or the less pretentious yet modern dwelling of the Indian. In the harbor the fisherman's boat or the Indian canoe contrasts strangely with the merchant's vessel and the American revenue cutter and British gunboat.

Sitka is the seat of government. We called on Governor Sheakly and lady. The house in which they live is a low, quaint building used formerly as a Russian school. We were received very kindly. Among other items of information, the Governor stated that while the Russians occupied Sitka an immense trade was carried on in furs. As many as 18,000 sea otter, worth \$40.00 each, were shipped in one year. He kindly showed us over the Executive Office in an old Russian building.

In the evening the Governor and lady called on us in the ship. We received them in the ladies' cabin.

Prominent, if not the most prominent, among the institutions of the town is the Presbyterian Mission. It has numerous departments: a Boys' Home with capacity of 100, a Girls' Home, equally large, two churches, a

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cooper's shop, a carpenter's shop, a shoemaker's shop, a steam laundry, a bakery, a blacksmith's shop, a hospital and nurse, a painter and paper-hanger.

One feature in the Church's policy struck me as excellent. Limited provision is made for young people who marry out of the institution. It will be borne in mind that the chief occupation of the men is fishing, therefore large numbers of them locate in the village. A small lot is measured off and a small house built at a cost of \$350.00. A newly-married couple may have one of these houses on condition that the cost be paid back in five annual instalments.

The buildings were all put up by the Church. They have no government grant at present. Formerly the Government granted them from \$6,000 to \$8,000 per annum. When the staff is full and all departments fully occupied it requires nearly \$20,000 per annum to run the institution.

Independently of the above institution the Government provides a public school for the white children, also one for Indians and Russians. These are purely national schools.

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A Greek priest conducts a school but does not receive government support.

The Mission was started in 1879, since which time 548 Indians have been taken into church membership. There is a meeting of some kind every evening. There is a Christian Endeavor society in the village under the control of the white people.

We made a number of calls at the Indian homes, and also visited the Russian cemetery.

Left Sitka a few minutes past 7 o'clock on the evening of Saturday, 16th. We beheld one of the most magnificent views that nature could display. The sun shining on a sea of islands and snow-capped mountains produced a scene far beyond my powers of description.

Sunday, the 17th, was a beautiful day. I preached at 10.30. Mr. Raley took the evening service.

We arrived at Simpson on Monday. As our arrival was unexpected there was a great hurrying among the women to get themselves and babies ready and on board. Off again at 2.30. At Essington we took Dr. Carman and others on board.

On Tuesday evening by request Dr. Carman preached in the cabin. There were thirty present.

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Wednesday.—A beautiful day. In the evening called at Alert Bay. While here the "Boscowitz" came along and some of our party received mail. We reached Vancouver a few minutes past 8 p.m. As we stood on deck approaching the city, Dr. Carman remarked, "We have been in a land of wonders, wonders both natural and moral."

Met the Conference Special Committee and remained for a short time.

Left Vancouver on Saturday, spent Sunday at Revelstoke, and reached home on Wednesday, the 27th of May.

During this trip we were much interested in the numerous and varied Totem poles to be seen in almost all the villages. An explanation of their significance will be found in the following article kindly furnished by Rev. George H. Raley:

Totemism is of great value to the ethnologist, and nowhere can it be more completely observed, or more easily studied, than in the isolated Indian villages of British Columbia and Alaska. It is not merely a system of rough crests and monstrous heraldry, but is symbolical of a vaguely religious and very definite social institution. A totem, crest,

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or as we say at Kit-a-maat, *mahiniough*, consists of an animate object, viz.: Raven, Frog, Eagle, Beaver, Grizzly Bear, Black Bear, Brown Bear, Finback, Whale, Salmon, Crow, and so on. The aborigines regarded with almost superstitious respect the totems of their clans, believing there existed between all members of a tribe, and other tribes bearing the same totem, an intimate and rather special connection.

One of the relations existing between a man and his totem is that he calls himself by its name. So if the totem is an Eagle, all the members of the same totem are Eagles.

Again the natives commonly believe themselves descended from their totem, and therefore being akin to it treat it with due deference.

Seeing a school of Finback whales on one occasion, I remarked to a man, "Is their oil no good, that you do not hunt or shoot them?" He replied, "Oh, the Finback whale is brother to so and so," naming one of his neighbors. And though great schools of these big whales are in the Inlet at all seasons of the year, they come and go unharmed. Then there are the ravens; those saucy black fellows are with us

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all the year round; on the coldest day in the winter and the warmest day in the summer they are to be seen on the beach, chatting over their tasty morsels; and yet I have never seen one shot or hurt in any way. So a certain amount of respect is paid also by Christian Indians to their totems. The above remarks, however, are not applicable to all totems or all Totem clans.

The relation existing between a man and those of the same totem is also that of mutual help and protection. If a man respects and cares for the other members of his totem, he expects they will do the same for him.

Two months ago some of the Haidas of the Eagle totem came to Kit-a-maat to trade for Oolackan oil. They were complete strangers and of utterly dissimilar language, yet upon it being ascertained that they were "Eagles" the houses of the Eagles were immediately opened to them, and from them the strangers received entertainment and help.

In the early days, and in some heathen villages, a man endeavored to gain favor with his totem by dressing himself in the skin or other parts of the totemic animal; this was the custom among the Tlinkets of Southern

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Alaska. The Queen Charlotte Island Indians mutilated their bodies by tattooing their totems thereon. Some of the Coast tribes would paint their totems upon their foreheads.

Totemism has most rigid laws in regard to marriage and descent. Husbands and wives must be of opposite totems. It is considered a gross and culpable offence for a Grizzly bear to marry a Grizzly Bear, or for a Salmon to marry a Salmon, but it would be quite a proper thing for a Grizzly bear to marry a Raven, or a Salmon an Eagle. The descent is in the female line, i.e., the children always take the totem of their mother and belong to their mother's family, so that they are by totemic law nothing to their father. Should trouble arise between the totem clan of the father and that of the mother, in spite of personal feeling children must enter the field against the father and champion the mother's side.

The image of the totem is often carved on the four corner posts of large houses, sometimes over the door as a coat-of-arms, and this is called a *whadlugh*.

A totem pole, *glokglokwilsilah*, is made from a red cedar tree, and is curiously shaped and fashioned with carved figures of totems

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and human beings. The process of carving is watched jealously by rival clans, for if the chief whose totem pole is being carved introduces into it any portion of a carving peculiar to that of another chief, there is liable to be a conflict of clans. These poles are erected before the houses of chiefs and people of importance, either to show the rank of the living or commemorate the dead. On these colossal monuments, which are sometimes nearly 100 feet high, instead of written inscriptions, are totemic hieroglyphics representing the genealogy, history, and weird mythology of the race. These records stand in almost every Indian village, and at Skidegate and Masset are to be seen a perfect forest of totem poles.

CHAPTER IX

RAPID DEVELOPMENT AND DIVISION OF WORK

IN previous chapters we have traced the early development of the work in the different Western provinces. Up to this time the stream had flowed slowly, but now there was a very perceptible quickening of the current. The Dominion had adopted a vigorous immigration policy, the results of which were already being manifest throughout the entire West.

In the early days settlement had pushed out along a few main lines of travel and extended, ribbon-like, across the country. But with the increasing volume of immigration it overflowed its narrow channels and spread over ever-widening areas. Each little pioneer town, hundreds of which suddenly sprang into existence along newly-constructed railways, became a centre of activity for wide, outlying districts.

Missions multiplied in every direction. Circuits expanded into Districts and Districts

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into Conferences. These new and rapidly changing conditions called for a re-organization of the work, a multiplication of agencies, and generally an enlarged policy. My quadrennial report of 1902 summarizes conditions and contains recommended changes in policy. I give this in condensed form:

Since our last report the West has had its seasons of depression as well as its periods of prosperity. Through all the general tendency has been most encouraging. There has been a steady growth in population and in material prosperity. The churches have shared in the general development.

CENSUS RETURNS.

The publication of the last census was anticipated with much interest. We may venture to reproduce a few figures already published. The population of Manitoba province was shown to be 254,947, being an increase for the decade of 152,506, or 67 per cent. The increase of the Methodist population was 21,472, or 75 per cent. The total population of the North-West Territories is 150,940. Increase in ten years, 92,231, or 138 per cent.

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During this period Methodism has increased from 7,980 to 22,208, or 178 per cent.

We report 125 self-sustaining circuits, as against 90 in 1898, an increase of 35 during the quadrennium.

My last quadrennial report showed that the net cost to the Missionary Society of maintaining our Domestic Missions is gradually and rapidly decreasing. Suffer a brief review:

During the four years ending 1890 the annual cost was \$7,835, that is, after deducting the amount raised for missions from the appropriations for Domestic work. During the four years following the cost was \$6,427. From 1894 to 1898 it was \$3,944. During the quadrennium just closing grants to Domestic Missions, including removal expenses, grants for affliction and supply, and to aid parsonage building, etc., aggregated \$72,945. There was contributed by our people of this Conference for missions, \$62,888 (exclusive of moneys paid by Indian missions) which means an annual charge of only \$2,263. This showing is all the more gratifying considering the fact that in addition to the large number of young men who have married, this Conference has received and provided for eighteen married

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ministers from other Conferences without equivalents in transfer.

WHAT OF THE FUTURE?

Pleasant as it is to dwell upon past successes, the present situation with its opportunities, its responsibilities, and its glorious prospects, is vastly more important, and calls for intelligent study, a broad and vigorous policy, and prompt and energetic action. While many have written and spoken gloriously of the West, very few have exaggerated its fabulous possibilities. The prominence given to the West by leading journals of Canada, the numerous and particular descriptions of its vast extent, and its varied and valuable resources, are evidence that Canada is waking up to a realization of the value of her Western heritage; valuable, not only in itself, but in its relations to this vast Dominion. Says a correspondent of a leading Toronto journal: "It is as certain as to-morrow's sunrise that there will be in the West from a million and a quarter to a million and a half of people when the census is taken in 1911, where there were but 600,000 a year ago. They will afford an ever-increasing market for the products of

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Eastern Canadian factories." There is much truth and wisdom, as well as wise suggestion in the following lines in a recent issue of the *Winnipeg Free Press*:

"Everything that is done towards the creation of a better understanding in the East of the condition and the needs of the West is a service done to Canada. Great and enduring results to the advantage of the whole Dominion will follow upon the due recognition throughout the East of the essential and primary importance to the country as a whole of everything being done to promote and facilitate the growth and progress of the West."

Might not very much be said along the same line and applied to our Church in the relations of East and West? The opinion expressed by a distinguished member of the Presbyterian Assembly, lately convened in the city of Toronto, in reference to their policy in the West, we heartily endorse as applicable to ourselves at this critical period in our history. "On our action," said he, "depends in no small degree the future of the Church in the whole Dominion." How much at this time do we need God's help! We pray for the wisdom which is profitable to direct. Divine guidance is as

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much needed by us in our onward marches in this new land as the "pillar of fire" and "pillar of cloud" were needed by the Israelites in their wilderness journeys. We need such a possession of the Holy Ghost as shall render our Church jealously conservative of the truth, and yet mighty in aggressive movement. If we fail to reach men's consciences—leading to regeneration of heart and holiness of life—we shall miserably fail of the greatest object for which we are here. Only by the possession of the life of God to the degree that will give power with men can we justify our existence, vindicate our Divine call to this great service, or look for great triumphs.

DIVISION OF CONFERENCE.

Under authority of General Conference granted in 1902 the Manitoba and North-West Conference was divided in 1904 into three Conferences, the Manitoba, the Saskatchewan, and the Alberta.

At the close of the Manitoba and North-West Conference, on the 15th of June, each Conference met separately on the same date in Grace Church, Winnipeg, for organization.

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The Manitoba Conference included 120 circuits and missions, manned by 144 ministers and 25 probationers. The Saskatchewan Conference had 82 circuits and missions, with 62 ministers and 14 probationers. The Alberta Conference had 73 circuits and missions with 35 ministers and 16 probationers.

In 1911 there was another rearrangement of Conference boundaries, these being made co-terminous with those of the provinces, with the exception of the eastern portion of New Ontario.

The minutes of 1911 give the following as the number of fields, ministers, and probationers:

Manitoba Conference, 176 fields and 209 ministers and probationers. Saskatchewan Conference, 227 fields and 217 ministers and probationers. Alberta Conference, 201 fields and 255 ministers and probationers.

A large number of probationers are in attendance at college.

I shall not trace in detail the progress of the work from 1902 to 1910, when our last General Conference met. Each Superintendent of Missions will no doubt some time do this. It may, however, not be amiss to give some

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statistics which in a general way will indicate advances made:

	1902	1910
Membership	22,392	43,088
Amounts raised—		
Missionary	\$20,617	\$80,793
W. M. S.	2,995	7,650
Ministerial Support	96,410	238,696
Circuit purposes	163,396	556,396
All purposes	302,543	1,093,617

An average of \$25.37 per member for all purposes for the three prairie provinces.

In 1905, I moved my home from Brandon to Winnipeg. In consequence of the appointment of the additional Superintendents in the West, and my work having become more largely executive, it was considered wise for me to make my headquarters at Winnipeg which was increasingly becoming the centre of activities for the whole of the West.

At the General Conference of 1906, readjustments were made in the Mission work and my office then became Superintendent of Missions in the Manitoba Conference and Representative of the General Board of Missions in Winnipeg.

CHAPTER X

MINISTERIAL LEADERSHIP AND SUPPLY

GREAT BRITAIN DRAWN UPON.

AS the years passed the difficulty of procuring suitable young men for our ministry in the West became greater. The situation became so serious that at the annual meeting of the General Board of Missions in 1894 it was determined to send the Corresponding Secretary to England during the following year. Rev. Dr. Potts and Rev. Dr. Briggs wrote personal letters on the subject to Rev. Charles Kelly, Book Steward, and twice president of the British Conference; to Rev. R. Crawford Johnson, of Grosvenor Hall Mission, Belfast, and others. Dr. Sutherland and Dr. Carman also furnished official credentials. These gentlemen wrote me assuring me of a welcome and offering me any assistance of which they were capable. Mr. Kelly very kindly wrote a notice of my prospective coming in the *Recorder*, and expressed not only his active

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sympathy with my mission but intimated that correspondence might be sent to his care.

When I reached England, Mr. Kelly gave me nearly four hundred letters of enquiry and offers of service. As our object in sending a representative to England was that a personal interview might be possible in each case, I arranged, with Mr. Kelly's hearty approval, to visit a number of centres. With this in view I wrote the various Connexional papers, both in England and Ireland, explaining my plan and purpose, arranging places and dates. In carrying out this programme I had many interviews in London, Bristol, Manchester, Cliff College, Leeds, Newcastle-on-Tyne, Edinburgh, and Belfast. Some years other places were included in my itinerary, among them, Plymouth, Truro, Hull, and Birmingham.

I cannot speak too highly of the help rendered by many of the brethren both in England and in Ireland. Mr. Kelly made my work his, and spared no pains to make my several missions a success. Being so widely known and so universally respected throughout the whole land, this endorsation of my work meant much more than we in Canada

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can conceive. I regard it as one of the privileges of my life to have made his acquaintance, and to have had some opportunity to learn his worth. The late Rev. Thomas Cook was Principal of Cliff College in North Derbyshire. He did a wonderful work in training young men for the ministry and for service as Local Preachers. His accomplished and devoted wife is not second to himself in consecration to this work.

I have not procured many men from Ireland. This I greatly regret, for the Irishman is a man of great adaptability. He very easily adjusts himself to the conditions of a new country. Irish Methodism needs all the desirable young men who offer for the ministry in the home work. No pressure is brought to bear to deprive the home Church of the much needed supplies, but sometimes young men are desirous to come to Canada. To this class we confine our efforts.

Rev. R. Crawford Johnson has built an imperishable monument in the work accomplished at Grosvenor Hall Mission, Belfast. True, the building is capacious and the attendance large, but the results of his long years of toil defy tabulation. Dr. Johnson and his fam-

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ily always accorded me a warm welcome to their home in Belfast. His highly esteemed and affectionate wife has lately departed this life. My last visit to Belfast was saddened by her death, yet her memory is fragrant. Dr. Johnson has ever been unstinting in the help afforded me in my work.

As the introduction of so many young men from Great Britain into the Canadian Methodist Church must of necessity have an important and far-reaching effect upon our Western Canadian life, their arrival becomes of great historic interest, and we therefore give in some detail the arrangements that have been worked out between Canadian and British Methodism along this line.

When the policy of bringing men from the Old Land was decided upon, methods of operation were left entirely in my hands. After a study of the situation and consultation with Rev. Charles H. Kelly, and other leading members of the Wesleyan Conference, I decided on certain plans of action. These in the main have been followed during succeeding years. It was thought, however, that a closer official relation of our General Board of Missions with the Wesleyan Methodist Church

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in England would increase the effectiveness of this work.

In conformity with legislation passed by the General Conference of 1910, an Advisory Committee was constituted in England to co-operate with the representative of Canadian Methodism in securing a supply of men for the Canadian work. The members of this committee were as follows: Rev. Henry Haigh, President of the British Conference (Chairman); Rev. Thomas Kirkup, Assistant Secretary, Home Missionary Department (Convener); Rev. Simpson Johnson, Secretary of Conference; Rev. Dr. Tasker, Handsworth College, Birmingham; Rev. Thomas Cook, Cliff College; and Rev. John E. Wakerley.

In July, 1911, Rev. James Allen and I proceeded to England in search of suitable candidates for our ministry. We met some members of the Committee in London, and many more at Cardiff, the seat of the Conference. These gentlemen very cordially co-operated with us. We did not procure as large a number of men as we asked for. The shortage is attributable to a number of causes: (1) There are not nearly so many men offering

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for the ministry in England as in former years, and (2) the very large number drafted to other parts of the world reduced our chances of success. South Africa, Australia, and the United States have been drawing heavily on England to recruit their ministerial ranks.

As a result of my seven visits, two hundred and eighty men have been brought from the Old Country.

SUMMER SUPPLY.

As time passed it became more and more evident that something must be done to help the probationer to pay his way through college. For many years the Educational Society assisted by advancing a sum of money to theological students, repayable within ten years after ordination. This was found unsatisfactory, principally for two reasons, first, the amount available was altogether inadequate for the need, and, secondly, the repayment out of a small salary was as a rule very difficult and in some cases impossible. Again, most probationers were obliged during the summer vacation to resort to undesirable methods of making money to help during the

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following college term. All were not fitted to make successful book-agents, or agents for stereopticon views; nor were these pursuits helpful to the student in this special work. The rapid development of the work in the West, and the scarcity of supplies suggested an employment of a large number of students during the summer vacation. An arrangement was made in 1906 by the Missionary and Educational Societies to finance the scheme. Each field supplied is expected to pay current expenses of the supply, that is, board and lodging, laundry, horse-keep, and railway fare from the field to college. The Missionary Society and the Educational Society each pays \$5.00 per week to each student for services rendered, so that if a young man serves twenty weeks, he goes into college with \$200.00 earned during the holidays, thus keeping in close touch with his special calling and at the same time rendering valuable service to the Church.

In the three prairie provinces this work is in charge of a committee composed of the General Superintendent and the Superintendents of Missions.

Last year in the prairie Conferences, alone,

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one hundred and thirty students were thus employed.

The Treasurership of this Fund, to which I have been appointed, involving as it does the keeping track of each man and his work and the settling of accounts, means much careful work and the expenditure of considerable time.

CHAPTER XI

EUROPEAN IMMIGRATION AND CITY MISSIONS

IN 1901, in view of the rapidly-increasing immigration from Europe, I drew the special attention of Conference to the duty of the Church to the foreign immigrants.

My paper was as follows: This paper is commenced with a consciousness that I am taking a liberty as to scope not contemplated by the Programme Committee who assigned me this subject. My excuse, if not justification, must be the fact that the subject is a broad and many-sided one, involving approaches, which, to the writer's mind, essentially affect what may be considered the subject proper. To speak more plainly, may not the question be asked, "Has the Church any duty in relation to the character of the immigration coming to our shores?" Some profitable lessons may be learned from the modern history of the more Western of the United States of America.

It was my privilege to hear a short address

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delivered by Henry Ward Beecher on the occasion of his first visit to Canada in 1867. In the course of his remarks he was boasting of the wonderful capacity of the American nation for assimilating the people of all lands who emigrated to their shores. He illustrated his statements as follows: "The elephant goes into the forest and wraps his trunk around small boughs of trees and transfers small twigs and leaves from the trees to his mouth. They go down maple, but do not stay maple; they stay elephant. They go down beech, but they stay elephant," and so on. In the light of more recent developments, I have often thought that Beecher had boasted too soon. When the American nation took in the Mormons they swallowed something which they could not digest. They went down Mormon, and have remained distinctively Mormon ever since, much to the disturbance of the body politic. The Mormons in large numbers have settled in Alberta. They are acknowledged as good settlers, in the sense of being good producers and consumers. Is such material consideration sufficient justification for tolerating, much less encouraging, these people to come to Canada? As a country we may pay dearly for our love of the Almighty Dollar.

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Many other elements have proved as undesirable to ideal American citizenship as the Mormons, especially certain classes from Central Europe. Many of these have brought with them the elements of a destructive, anti-Christian Socialism, whose presence and operation are threatening the very foundations of the State. This is recognized as so great a peril that the authorities at Washington are taking steps to limit immigration, hoping to at least reduce the percentage of these undesirables. The streams of immigration which during the last century have been so freely flowing into the neighboring Republic have set towards our fair land, and we shall soon be confronted with problems similar to those which so far have baffled the wisdom and skill of our sister nation. Already we hear more than whispers respecting the menace to good government, pure morality, and Christian progress which exists in what is acknowledged to be the unassimilated elements in many of the States referred to.

CHURCH AND STATE.

Some will object, "These are sides of the problem which belong to the State." What be-

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longs to the State that does not affect me as an individual and in nearly all relations in life, including my Church relations?

What is the State, but the governing power, and the governed?

Who constitutes the governing power? The electorate. For what purpose does this power exist? Ostensibly to give expression to the sentiment of the people. Who or what is to create that sentiment?

Is the Church to stand by an indifferent spectator to movements where the interests of the people are involved educationally, morally, and religiously, as well as materially?

I am not here to discuss the question of the relation of Church and State. I may venture to say that it is doubtful whether in any corporate capacity the Church should be too closely related to the State. If her condition and relations to the Great Master are scriptural, she should, and will possess sufficient internal power to triumph in her legitimate sphere independent of temporal power.

But in his private capacity a man should be no less a citizen because he is a Christian. His Christianity does not disfranchise him. It is possible under ordinary conditions to

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render unto Caesar the things which are Caesar's and unto God the things that are God's.

Personally I am of opinion that if the Church or Churches as organizations are not called on to interest themselves as to the character of immigration, Christian people should watch this great movement, lest peoples of various nationalities, with various and conflicting moral and religious beliefs, and social sentiments, should come more rapidly than true assimilation can take place. I am not convinced that the principal object in view should be so much the rapid filling up of this great country, as the securing of such a quality of material that a type of national life may be produced equal in its intelligence, as well as in its moral and religious fibre to any on the face of the earth; a nation whose foundations are laid in righteousness, whose people are the Lord's, and whose pre-eminence because of righteous principles and conduct will ensure its prosperity and long-continued existence. Such a realization will largely depend upon:

1st. The character of the material to be incorporated in the national edifice; and

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2nd. The skill, fidelity, and industry of the builders—upon the work of those who are here in the initial stages of our country's history and development.

It is but early in the day in Manitoba and the North-West. What have we here in this country, and what is our duty?

DOUKHOBORS.

It is difficult to ascertain the articles of the Doukhobors' faith, if indeed, they have any in systematic form. They have what they call their "Book of Life," which, so far as I can learn, appears to be their traditional beliefs, some of the Psalms of David, and the Gospels.

It is a question with me, considering that their faith in essential Christian principles produces in them a type of good living (though limited, and very narrow in the conception of scriptural truth) whether they should be disturbed in their simple faith. True, they need instruction along many lines, especially in their duty to the State where they have found a refuge from the oppressor. As to their obligations in reference to the manner of holding property, how far their communistic principles can be recognized; their

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duty as to the recognition of our marriage and divorce laws, and our system of registration—who shall assume the duty and responsibility of imparting such instruction? The day-school when established will do its part, but whether this will prove a sufficient agency remains to be seen. In any case if the Churches should deem it their duty to attempt missionary work among these people, the greatest wisdom will be required in the attempt.

I endorse a sentiment expressed by a writer in a late number of the *Literary Digest*: "The Doukhobors are strangers; they have entered upon new conditions; their views are earnest and sincere; but they wish to do what is right according to the Christian code, and it is certain that with patience and tact any difficulties over mere administrative details can be in good time adjusted."

GALICIANS.

The Galicians perhaps need help more than any other class of foreigners. There are at present upwards of 20,000 Galicians in Manitoba and the Territories. Of these there are some 4,000 in the Winnipeg District; 2,000

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in the Birtle District; 10,000 in the Dauphin District, and 12,000 in the Edmonton District. The great majority of these people, perhaps nine-tenths, belong to the Greek Church, and all speak the same language. It is worthy of note that the Doukhobors use the same tongue.

The Galician settlements are almost absolutely without any educational privileges, and consequently many thousands of children are growing up in ignorance. They are almost equally destitute of any provision for their religious and spiritual training. The evil effects of this state of things are already being felt by other people in the vicinity of these settlements.

A gentleman who recently visited one of these colonies says: "In conversation, the path-master in the colony told me he had 50 names on his roll and of these not more than six or seven could sign their own names." I heard a Presbyterian missionary state that only about two per cent. could read and write.

The Presbyterian and Baptist Churches have some missionaries among these people. The Methodist Church has a medical missionary in the Edmonton District and is preparing to send a similar agent into some part of

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the Dauphin District. A Roman Catholic priest who speaks the language of the people has been visiting in the Dauphin District, and although not 10 per cent. of the people are Roman Catholics, he seems to be winning their allegiance. It is to be regretted that this priest urges the people to oppose the formation of school districts under the law of the Province.

The question of education is a most serious one. The following article is worthy of note (article in *Tribune*, Feb. 16, 1901):

“Evidence is not wanting that there is an understanding between the Greek Church and the Church of Rome in reference to these people. If they become Roman Catholics they will prove to be a very questionable acquisition to our country.”

Reference has already been made to the Mormons. If there were time, and it were necessary, extracts could be given from a number of leaflets issued by the League for Social Service which give fully the leading doctrines and manner of life of these people. So far as these leaflets show there can be no doubt whatever that the principles professed by

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them are subversive of sound morals and good government.

I have endeavored to roughly outline some of the problems with suggestions as to educational and political questions, as well as moral and religious, all of them involved in the settlement of our country and the well-being of our national life. Are not these problems of sufficient importance to unite us as Christians in seeking the very best methods possible that foundations may be laid in righteousness, that the subsequent superstructure may be such as will be approved by God and blessed by men? We ask for wisdom which is profitable to direct and that all plans conceived in the light and fear of God may be successfully executed.

A decade has passed since this paper was presented. During this period over two millions of immigrants have come to Canada. Are the Christian Churches of Canada putting forth efforts at all commensurate with the immensity of the task involved?

Our work among European foreigners has been carried on from two centres, Pagan, Alberta, and All Peoples' Mission, Winnipeg.

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The former was commenced by Dr. C. H. Lawford and has now expanded so that a number of workers are employed both by the General Board of Missions and by the Woman's Missionary Society. Of the details of the work I have no personal knowledge.

ALL PEOPLES' MISSION.

Not so with All Peoples' Mission. My residence in Winnipeg has afforded opportunity for close observation. Further, having been Chairman of the City Mission Board for several years, I have of necessity been kept in close touch with the development of our work in the city.*

As All Peoples' Mission has become one of our most important city missions, and has accomplished a unique and many-sided work among our foreign peoples, some account of its activities may be of general interest.

This work really began in 1889, when Miss Dolly Maguire, a young teacher in McDougall Church Sunday School, gathered from the streets a class of neglected German

*NOTE—Till his death Dr. Woodsworth was treasurer of the Board of Management of All Peoples' Mission and was deeply interested in the details of this important work.

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children. Friends soon came to her help—among them, Rev. T. E. Morden, who had been engaged in German mission work in Northern Ontario. As the work grew, other nationalities were drawn in, and night classes and other types of social work organized. Finally a separate building was secured in which the various activities could be carried on. This came to be known as All Peoples' Mission.

BETHLEHEM SLAVIC MISSION.

In time, the incoming of large numbers of European foreigners to the city of Winnipeg urgently called for an ampler service than that supplied by All Peoples' Mission. Rev. Dr. Sutherland, when in Europe, arranged with Rev. Y. V. Kovar, a native of Austria, at the time stationed in Vienna, to come to Winnipeg. He was a regularly ordained minister, of good reputation and of superior education. The Missionary Society purchased lots on Stella Avenue, and built a church and parsonage. Mr. Kovar commenced his work in 1904 and remained for two years. He then withdrew and joined another church.

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MAPLE STREET.

The work in the North End continued to grow. The building newly acquired by All Peoples' Mission was too small. A larger building and better organization were necessary. Maple Street Congregational Church was purchased with the help of the Woman's Missionary Society and this became the headquarters for the mission work. The Methodist Church took over the work, organizing a Quarterly Official Board and appointing Dr. R. L. Morrison as pastor.

The work varied according to the varying needs and in accordance with the abilities and ideals of the workers. At one time a dispensary was opened. Relief continued to be given to the needy. Foreigners were always welcome, but gradually fewer came.

During the pastorate of Rev. A. A. Thompson, the work branched out along new and important lines. It was felt that the Quarterly Official Board, composed of members of the mission, was not strong enough to undertake all the work that should be done by such a mission. So there was formed a Board of Management, representing City Methodism.

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This Board supplemented the work of the Quarterly Official Board. Under its direction a Kindergarten was opened, and later on a Deaconess engaged. The appointment of Miss Annie Irwin as Deaconess was an important step, as it was largely owing to her activity that the Deaconess work occupies so important a place in our work in the West. Bethlehem Slavic Mission was associated with All Peoples' Mission but had an independent organization. During the Superintendency of Rev. Hamilton Wigle the Deaconess work continued to grow. The Fresh Air Camp was instituted. The English-speaking work was extended, and People's Sunday evening services were conducted in a theatre on Main Street.

CONSOLIDATION OF WORK.

In 1907, my son, J. S. Woodsworth, was appointed Superintendent of All Peoples' Mission. In harmony with General Conference legislation of 1906 a City Mission Board was established. The work was consolidated and placed under one Superintendent. An Institute was built at a cost of \$12,000, \$5,000 of which was contributed by the General

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Board of Missions, the balance being paid by friends in Winnipeg. Later a second and similar Institute was built on our property on Stella Avenue, on much the same financial basis. The number of Deaconesses now in Winnipeg made a residence a necessity. A house was purchased on George Street, and a Deaconess Home established. Perhaps in no way can the activities of this mission be so fully presented as by the reproduction from the last Annual Report of an account of the work written by Mrs. Nellie L. McClung, and a summary of the development of social work in Winnipeg written by my son. Let me first quote from the latter:

“How different these city problems from the problems of the pioneers! Within the brief period of thirty years, we have passed from the work of the missionaries among the scattered bands of Indians to the altogether different work of another group of missionaries in the congested foreign quarter of a great city. The working out of the new problems I must leave to others.

“Attention has frequently been called to the rapid growth of our city as measured by bank clearings and building permits, but compar-

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atively few are aware of the remarkable social developments that have taken place during the past five years. As all these are closely related to our own work a general survey of the field, however cursory, may be of value.

“Beginning with religious or semi-religious institutions, first came our own two Institutes, which not only serve as neighborhood centres in their respective districts, but through which each week some one hundred and fifty volunteer workers are enabled to come into sympathetic touch with those living under less favorable conditions. As an outgrowth of Methodist missionary activity we have our Gimli Fresh Air Camp. Other Churches are now dividing the field with us. The Presbyterians have Robertson Memorial Institute and the Mission to the Jews. The Anglicans work through King Edward Settlement. The Baptists are almost ready to open institutional work in Elmwood, and the Congregationalists have already purchased a site suitable for similar work. South of the C.P.R. tracks Zion church has been developing institutional features. St. George’s church has established an Institute. Bethel has adopted the Institute idea, and in Weston, Sparling

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Institutional church is nearing completion. The Y.M.C.A. has built a North End branch, which this year has taken over our "Peoples' Forum" in the Grand Theatre. A branch Free Kindergarten and a Day Nursery must be added to the list. The Roman Catholic Church has not only increased the accommodation for regular parochial day school work, but now maintains a Day Nursery in connection with the Church of the Immaculate Conception, and has recently established near the Holy Ghost church a Benedictine Institute, in which will be carried on kindergarten and charitable work. The Hebrews will soon be occupying their splendid new school on Flora Ave. Thus it will be seen that from a mission standpoint the Winnipeg of to-day is vastly different from the Winnipeg of five years ago.

"So also in regard to relief agencies. Then, outside the Missions there was little but the old Central Relief Society. We have now our well-organized Associated Charities, with a working force of twelve and a budget of nearly \$20,000.00. The Children's Aid Society has extended its work and employs a salaried secretary. The Old Folks' Home, the Knowles Boys' Home, the Home of the Friendless, and

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the Men's Own are all now well housed in permanent quarters.

“Public health institutions and agencies have increased at an astonishing rate. The new General Hospital is under construction. Its Social Service department is already beyond the experimental stage and a recognized part of the system. The Children's Hospital, the Free Dispensary and Milk depots, the Hospital for Infectious Diseases, the Ninette Sanatorium, the Anti-Tuberculosis Society with its nurses and day and night camps, Grace Hospital, Medical Inspection in the schools and the school nurses, the educational work of the Margaret Scott Nursing Mission and the Little Mothers' Leagues in the schools—what a list! Among reformatory institutions should be mentioned the Salvation Army and the Home of the Good Shepherd.

“The city, itself, has been rapidly extending its social activities. We think of our city light and power, the public parks, the multiplication of branches of the Public Library, the advanced work of the Health Department, the improvement—though somewhat slow—in our building by-laws, the public baths, the public play-grounds with a permanent Re-

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creation Commissioner, the censorship of moving pictures, the City Planning Commission; then, perhaps most important of all, the recent developments in our public schools—the extension of industrial training, night schools and, finally, our two splendidly equipped Technical High Schools, running day and night.

“In this connection should be mentioned the work of the Industrial Bureau, which has given us a sort of little scientific, natural history and historical museum, and is now erecting an art gallery. Also should be noted its admirable Imperial Home Re-Union Scheme and the vocational lectures.

“To the credit of the Provincial Government stand several reforms in administration, and also important pieces of social legislation—the Juvenile Court and Detention Home, the Boys’ Reformatory at Portage la Prairie and the Girls’ Reformatory in connection with Grace Hospital, Foster Home Inspection, the Workman’s Compensation Act, and last year’s legislation re non-support and illegitimacy.

“Advance has surely been made all along the line. Social workers are better trained and are gradually attaining a recognized position.

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Co-operation is felt to be essential. Next year the Canadian Conference of Charities and Correction comes to Winnipeg. The increasing interest in social questions is evident in the introduction of lectures in sociology at Wesley College, in the establishment of the Social Service Club, the Economic Club, the Direct Legislation League for the Taxation of Land Values, the Political Equality League, etc.; also in the frequency with which social topics appear on the programmes of young men's clubs and brotherhoods.

“What has all this to do with our Mission? Everything. It influences and must influence our entire policy. It makes our work at once easier and more difficult—easier in that many are sharing in the work; more difficult, in that our work has become complex and ever changing in character.

“In our Institutes we feel that we have gradually evolved methods of work that are along right lines. In future the work must be both more intensive and more extensive—more intensive in really moulding the lives of a small group—more extensive in bringing about such changes in our whole social system as will enable men and women and little

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children to live out their highest lives. To accomplish this work we need, first, leaders with initiative, common sense, broad training and thorough devotion; second, a campaign that will carry the modern social ideals and ethical standards and spiritual vision into the remotest and darkest corners of the land.

“The local task is only one part of the work of All Peoples’ Mission. Even it can be accomplished only through participation in far-reaching movements.”

J. S. WOODSWORTH.

The following is from the graphic pen of Mrs. McClung:

“The missionary spirit in our Churches is changing, evolving, advancing. Not so very long ago, old clothes were considered the most acceptable offering to place upon the missionary altar; at Christmas time missionary ladies, with the kindest intentions, packed barrels of broken toys and soiled party dresses for the missionaries on the frontiers of civilization, fully believing that these would bring light and cheer and spiritual enthusiasm to them and their families. By this plan many an attic was kept tidier, and many a conscience

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was relieved, and no great harm was done to the missionaries. In like manner ugly but durable garments bestowed on orphans, may be a little hard on the orphan, but are wonderfully soothing to the conscience of the giver.

“A great change has gradually come about, To clothe the poor has ceased to be our highest conception of our duty to our neighbor, for somehow the idea has been borne in upon us that our neighbor, poor though he may be and ignorant and “foreign,” is a man of like passions as ourselves, and that old clothes alone will never satisfy the hunger of his heart, nor clear us of our responsibility. What he needs is just what we need—it is understanding, fellowship, companionship—the human touch. Absent treatment and long-distance methods cannot be effectively used in missionary work.

“All Peoples’ Mission began in the right spirit. It was not solemnly planned and deliberately undertaken by a body of directors, with pens behind their ears, and a genius for drafting resolutions. It grew itself—it sprang up—it began.

“The presiding angel of All Peoples’ Mission was a little grey-eyed Irish girl with a

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heart full of love—a Sunday School teacher in the old McDougall Church. Pitying the little foreign children who at that time were running the streets without anyone to care for them, she asked permission of her Superintendent to give up her class and organize one specially for the little strangers. Whether it was the charm of her personality or the vital interest of her teaching or something of both, her class grew; children gathered in from all over the district. The class was given a separate room but this they overflowed. Then a large lean-to was put up outside the church, but that was soon too small, for the children began to bring their big sisters, mothers, and brothers.

“Then some friends rented a tent, put it up on Saturday evenings and took it down on Monday mornings, and the work went on. When winter came they rented a building near the C.P.R. station. This soon became a gathering place for all the people in the neighborhood. There the weary found rest, the sad found encouragement, and the erring guidance.

“A huge sign was printed in eight languages on the side of the little mission. It read “A

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House of Prayer for all People.” Friends of the Mission spoke familiarly of it as “Dolly Maguire’s Mission”; people passing called it “All Peoples’ Mission.”

“That was the beginning twenty years ago, Dolly Maguire, though not now known by that name, still blesses the work with her saintly influence and help. She is a mature woman now, gray-eyed and gentle still, with a glow on her face as one who has seen the heavens opened.

“All Peoples’ Mission with its twenty regular workers attacks the problems of helping the people at many places, and already there are many evidences of success.

“The two kindergartens make a good starting place. About one hundred and fifty children are gathered in every day, washed and clothed if necessary, though there is not the same necessity for this work that there was a few years ago for clean faces, combed and even curled hair, are now common in the district. Through the kindergarten the workers are in touch with between two and three hundred homes, and as they go in and out among the women they teach many lessons in cooking, in sewing, in habits of cleanliness and order.

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The workers have even been known to arbitrate on serious family quarrels.

“A story is told of one family where the husband had left several years before and had not been seen or heard of. His place had been filled by several boarders. One of these proving more constant than the rest, and being the father of at least one of the younger children, the deaconess and the kindergarten teacher decided that something must be done. The husband was probably dead, perhaps not stone dead, but practically dead and worth taking a long chance on, so it was suggested that the husband *pro tem*, who was doing very well in supporting the family, should be legally recognized. A wedding was accordingly arranged. The deaconesses were bridesmaids, flower girls, maids of honor—everything. They supported the bride and held up the groom. The Superintendent of the Mission was called in to perform the ceremony, and he made it as binding as mortal oaths can be. “Will you have this woman, and no other woman?”—“Will you have this man, and no other man?” he asked the couple, who knelt before him, and solemnly on their knees they vowed eternal constancy. Taking

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no chances the Mission workers saw to it that the other claimants were ejected by the Health Officer on the charge of overcrowding. This was many months ago, and still the contract holds—the first husband continues to be dead. And all is well!

“When the children are too big for the kindergarten and are of Public School age, it becomes the teacher’s duty—and pleasure—to see that they attend “Big School.” The kindergarten children are inspired with such a love for learning, that a very large percentage of them go to the Public School in spite of the indifference and even opposition of the parents, and there is no keener pleasure for the kindergarten teacher than to know that her little Merinza, Peter, or Jessie is “doing well” at Big School.

“When the children are big enough to work and earn a little money the real difficulty begins, and many a bright boy and girl who hungers for an education is taken out of school, and in spite of tears and heartbreak, is sent to earn a pittance a week in a factory. The kindergarten teacher appeals in vain, she tries to touch the pride of the parents by telling how clever Peter is—Peter has “good brain”

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—“learn fast”—“earn big money”—but all in vain. There is no more education for little Peter. His parents do not care about education—our legislators do not care about education—no one cares but Peter and the kindergarten teacher, and so Peter falls under the wheel and the Union Jack continues to wave over the schools.

“Sometimes the kindergarten teacher’s appeal is not in vain—but it is a terrible struggle nevertheless. The parents declare they can’t buy books for Christina, but the kindergarten teacher will get the books; Christina has no clothes—but the teacher will get the clothes. They must have Christina’s wages, but the teacher shames them out of this by telling them how much Christina will earn when she is a teacher, and at last the struggle is won—Christina is getting her chance at the Norquay School, and the “splendid” and “excellent” reports which are proudly brought to the teacher at the kindergarten every month seem to justify her faith in Christina.

“Another splendid point of contact is the night schools, and many young people have got their start there. Now that the city has taken up this work the Mission workers-direct their

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efforts to having the young people attend night classes of the public school, and already the rooms are overflowing. For special groups the night school is still carried on in the Institutes.

“The spirit of All Peoples’ Mission is organized helpfulness. It is evident in every department, and shows in the work of the staff from the Superintendent to the caretaker. All are inspired by and seem to be able to inspire others with a desire to serve—to help along—to lend a hand.

“For instance, last summer during the hot weather when the girls’ workers were busy with the Fresh Air Camp, and the Institutes were closed to the girls, the caretaker decided the girls ought to have a chance as well as the boys, so he hunted about till he found several young women who were willing to come and look after the girls.

“Another incident further shows the spirit of the workers. One of the young ladies began to study Polish, and after working at it for some time, and making considerable progress, decided to take a bi-lingual school in a Polish neighborhood. She secured one about sixty miles from Winnipeg, but when she went

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there she found nowhere to board, for the usual type of one-roomed house prevailed. She sent back to the city for a camp stove, a stretcher, a few pots and pans, and taking possession of an abandoned mud hut she lived in it and taught the school.

“Now she speaks with ease the Polish language and has a great influence among the people. Not long ago an invitation came to the Mission from a town in Manitoba to send out a worker to help organize work in a foreign colony. The English-speaking people of the town were willing to help their newer citizens, but did not know exactly how to proceed. This young lady was sent out for a few days. With her ability to speak the language she organized a night school, which has served to bridge the gulf which had hitherto separated the English-speaking people and the foreign people of the town.

“This year a settlement house has been begun, called the “North End House.” This furnishes a pleasant home for the women workers and co-operates with the Institute in social centre or neighborhood work.

“No one can estimate the influence for good that is exerted by the workers on the young

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girls of the neighborhood. Their manner and their dress give the young foreign girls a conception of young ladyhood different from that of the "cheap jewellery and rats" which prevail in hotel kitchens.

"The Superintendent and his family live beside the Stella Avenue Mission. Their home is open to the people. They try in many ways to bring the south and north ends of the city together, believing that they will be mutually helpful. They do not believe in the "segregation of virtue"!

"A remarkably successful feature of the work has been the meetings in the Grand Theatre on Sundays, where topics of the day have been freely discussed. The theatre holds twelve hundred people, and often there has been only standing room. Here people of all creeds and nationalities gather, and there has been developed a spirit of brotherhood and good-will.

"Besides these varied features of the work there are Mothers' Meetings, Women's Councils, Girls' Clubs, sewing, cooking and fancy work classes, gymnasium classes and boys' clubs.

"Every Wednesday evening there is a fac-

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tory girls' tea, the object being to give the girls a good time, for the workers know that it is easy to make people good if you can make them happy; and it is hard to be either good or happy on four or five dollars a week, which is all some of the factory girls earn. The girls have the use of the swimming tanks two nights a week, and when they come out there is a cup of hot cocoa for them. It all helps—it makes them feel that someone is interested, somebody cares, and many a girl is saved from discouragement by the kindly influence of the Mission workers.

“The boys are well looked after at both Institutes. Two young men who understand boys are in charge of the work.

“A Fresh Air Camp carried on by the Deaconess Board in close co-operation with the Mission makes an appeal all its own. There was a holiday given this year to a woman who had not been away for a meal from her own home for twenty years! She is a widow, and has brought up a family of nine children, every one of whom attends school and is a credit to her training. She had a three days' holiday this year—the first in twenty years! Think of that!

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“At Maple Street Mission the work is carried on with great vigor and enthusiasm by the immigration chaplain. He meets the newcomers and helps them in many ways. This little Mission, situated at the very gateway of the West, has offered a welcome to many a discouraged immigrant and sent him forward to the western plains with renewed hope and courage. The membership is composed largely of Old Country people who, because they themselves have been so recently immigrants, know best how to help the latest arrivals.

“All Peoples’ Mission is not a charity—it is an institution which aims to making charity unnecessary, it teaches the people to help and respect themselves.”

NELLIE L. McCLUNG.

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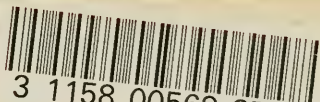
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