

strength for every duty, fulness of love to God and man, a perennial fountain of joy, and, in the midst it may be, at times at least, of abounding affliction, a super-abounding consolation.

The right hand of the Lord doeth valiantly, the right hand of the Lord bringeth mighty things to pass. Our heart shall rejoice in Him, because we have trusted in His holy name.

METLAKATLA.

[THE recent Deputation from the Society to Metlakatla having presented their Report to the Committee, the following account of the present position of affairs, as shown by it, has been kindly drawn up by Mr. Morris, the chairman of the Sub-Committee which has had this Mission under its special care. Our readers should refer back also to the account of the Government Commission at Metlakatla in the *Intelligencer* of May, 1885, p. 340.]



MOST of the friends of the Society have heard of the troubles at Metlakatla. They are aware how sadly the success of the early days of this Mission has been clouded over by recent events; "how the gold has become dim, and the most fine gold changed." It is not our intention to enter now into its history in the past, further than may be necessary in order to illustrate its condition in the present. Suffice it to remind our readers with what satisfaction the commencement of it was hailed, and what sincere pleasure was occasioned by the tidings of the brave demeanour amidst great trial exhibited by Mr. Duncan, then the strong, ardent, and zealous young missionary, and of what was considered the very beautiful instance of the triumph of civilizing and Christianizing influences in that model village on the distant shores of the Pacific. We would, at the very outset of this article, clearly state that we have no reason to believe that these accounts were not strictly accurate. We are most anxious not to withhold any of the praise which is justly due to Mr. Duncan for the tact, the ability, the spiritual vigour, and, as we believe, the true missionary devotion which he displayed in the beginning of the Mission, while we ascribe all the honour and the glory to Him who gave strength to His servant to plan, to labour, and to endure for Him.

It had been long known to the Committee that the Mission which had been so favourably begun was not being carried on according to the principles which they upheld, or in a way which they could approve. For instance, the central point of dissatisfaction was that the Sacrament of the Lord's Supper had never been administered to the Indian converts, and no effort was made to prepare them for it. In fact, our Lord's own dying command was deliberately disobeyed in a Mission which was nominally maintained in connection with the Church of England. Every effort of persuasion was made to induce Mr. Duncan to conform to the wishes of the Committee, and to prepare the converts for this holy ordinance. All was in vain. It was then decided to send him an invitation to visit England for the purpose of conferring with the Committee, and to effect his disconnection from the Society

if he should decline to comply with this invitation. Nothing could have been more thoughtful and considerate, and even tender, than the way in which the Committee endeavoured to deal with Mr. Duncan on this question. We can testify to the patient care with which they read his attempted explanation, and the prayerful spirit in which they reluctantly came to the decision to disconnect him, and they tried to do it in the kindest and most courteous way. No erring friend could have been treated more gently. It is not usual to give publicity to such matters; but, as Mr. Duncan's supporters in the Far West have made so much of the manner in which this disconnection was effected, we think it well to mention even this detail. After much loving correspondence, when it was seen that Mr. Duncan had no intention of complying with the wishes of the Committee, the invitation to visit England for conference with the Committee on the subject was written, and at the same time Bishop Ridley was requested to go to Metlakatla, to remonstrate with him in the kindest manner, and, only in the event of all remonstrances proving useless, to present to him a sealed letter containing his disconnection. Much stress has been laid, both by Mr. Duncan and his friends, on the manner in which Bishop Ridley performed this painful and delicate duty. All who knew the Bishop must have been sure that he would have done it most gently and lovingly. Mr. Duncan, however, asserted that this was not the case, but that the Bishop thrust the letter upon him abruptly and defiantly without previous conversation and persuasion. It is only just to state that, when questioned by the Deputation on this point, he admitted that the Bishop had held three interviews with him before adopting this final resort, and had earnestly endeavoured to persuade him to accede to the Committee's desire.

After Mr. Duncan's disconnection a most affectionate letter to the Indians was written on the behalf of the Committee, setting forth in very clear and simple language the reasons which had induced them to disconnect Mr. Duncan, and dwelling especially on the obligation of all Christians to obey the solemn command of their Lord in communion with each and with Him. A certain number of the Indians decided to continue the adherents of the Church Missionary Society, and Bishop Ridley took up his residence at Metlakatla for the purpose of ministering to these faithful adherents. They are a hundred in number, and have hitherto been supposed to be one-tenth of the entire community. This estimate does not appear to be quite accurate, as we are now informed that the total number probably does not exceed six hundred, instead of being a thousand as previously reported. Mr. Duncan declined either to conform to the wishes of the Committee as representing the Society whose agent he had hitherto been, and by whose resources and in whose name he had been enabled to accomplish so much, or to withdraw from the Mission which really belonged to the Society. The division which his conduct had occasioned created a very deep and very painful sensation on the North Pacific coast, and it was deepened by the strong religious dissensions that had for a long time prevailed in those regions. The feeling in British Columbia ran high; and, on the whole, it seems to have been adverse to the action of the Society, and in sym-

pathy with Mr. Duncan, who was generally regarded as an injured man, whose services in the cause of Christianity had not been sufficiently appreciated in England. To judge from some of the strong expressions used by friends from British Columbia, the impression seemed to be that the Society ought to withdraw from Metlakatla, and to leave Mr. Duncan to work on in a place which was eminently his own creation, and for the civilizing influence of which he had received the approbation and the thanks of the Government.

But worse troubles even than these religious dissensions arose. The persecution of those who adhered to the Society led to continual uneasiness, and the claim which Mr. Duncan's Indians subsequently made to the land, to which we shall further on more particularly refer, created an additional source of trouble, and even of danger. When the Mission was, in its infancy, removed from Fort Simpson to Metlakatla, the chief at whose suggestion the change was made gave the Society the piece of land on which his own house was built, and the principal Mission buildings were erected on it. This is the piece of ground, two acres in extent, now known as Mission Point, and in the year 1864 this land was, at Mr. Duncan's request, set apart to be held in trust for the Church Missionary Society. Five miles on either side of it were declared to be a Government Reserve for the benefit of the Indians. The Committee have declined to give up Mission Point, which has really proved a harbour of refuge to those Indians who still adhere to the Society. This created a very bitter feeling, and, evidently at Mr. Duncan's suggestion, his Indians not only laid claim to the Reserve, but also to the whole of the soil of the surrounding territory as their exclusive right, quite irrespective of the claims of Government. This land question at one time assumed most formidable proportions, and the Dominion Government, which, in such questions, acts independently of the local Government, were obliged to adopt strong measures to assert its imperial authority. A party having been sent to survey the Point, the seceding Indians resisted, and an exhibition of force had to be used in order that the Government might show its authority, and maintain its claim to the land as the ruling power in the State.

The religious question being thus complicated with the political question, heightened the scandal. The Committee could not, of course, deal directly with the latter. The law must be suffered to take its own course. The complication, however, increased the excitement on the coast, and the Committee felt extremely anxious lest the cause of Christ, which is dearer to them than anything else, should suffer in consequence. It seemed an unworthy idea to withdraw from the place, and leave those who had confided in them to the persecution which inevitably awaited them at the hands of their former companions, to desert the Bishop who had bravely and manfully stood at his post in the midst of much obloquy and danger, and to take away from the people the opportunity of hearing the full teaching of the Gospel and of receiving the ordinances of grace. There was, moreover, no place to which the Society's adherents could be removed, and a new settlement founded. On the other hand, the Committee did not desire to remain, if it was clearly proved that they ought not. The distance

from the spot and the conflicting statements which came to their ears increased the difficulty in the way of judgment and of action. Their main object throughout the whole of these unhappy occurrences has been to treat Mr. Duncan, not only with justice, but with Christian courtesy and love; to act in an honest, straightforward way, like a company of highminded English gentlemen; and to uphold, in every way that lay in their power, the sacred cause of the holy mission entrusted to their charge. It was, therefore, the anxious desire of the Committee that a Deputation acting on their behalf should visit Metlakatla to examine into the exact facts of the case, and submit to them a report on the whole subject.

This desire has been fulfilled. In March last General Touch, formerly of the Madras army, and now one of the most regular and influential members of the Committee, and the Rev. W. R. Blackett, recently Principal of the Society's Divinity School at Calcutta, consented to visit the North Pacific as a Deputation from the Committee. They left England on March 11th for New York, and after visiting Ottawa and Victoria, in order to confer with the representatives of the Dominion and Provincial Governments, they arrived at Metlakatla on April 19th. While there, they resided in a house provided for them by the Indians belonging to Mr. Duncan, which had been vacated and let to them by its owner. To have taken up their abode in the Mission House might have been regarded with suspicion. During their six weeks' stay, they endeavoured to watch the course of daily life, and to hold familiar intercourse with the people. They invited the Indians, particularly those attached to Mr. Duncan's party, to come and talk to them as much as they pleased, and thus every exertion was made to ascertain the exact state of public opinion at Metlakatla. They also held two meetings at which they met the Indians as a body, and they received two long letters in reply to what had been said at these meetings. At each meeting a practised interpreter named Mrs. Odill Morrison interpreted for the Deputation. They had several interviews with Mr. Duncan's friend and coadjutor, the Rev. Robert Tomlinson, and, on Mr. Duncan's return from England, whither he had gone a few months previously on his own private affairs, they had a long conversation with him lasting for several hours. Neither did they fail to examine those Indians who adhered to the Society, as well as missionaries and others who had been on the spot during the time of the disturbances. "We were careful," writes one of our friends, "to set aside mere hearsay and surmises, and to learn the facts as much as possible on full and reliable evidence. We have left no stone unturned to reach the truth, and have been enabled in consequence to form clear and decided opinions on most of the points that came before us."

We propose now to give the decision which the Deputation came to on each of the various subjects of inquiry, and to give such quotations from their report as will set these matters before the Society's friends in the clearest light. They have come most reluctantly to the decision, based on the evidence before them, that there can be no hope of

reconciliation with Mr. Duncan, who seems determined to demand nothing short of absolute submission and withdrawal. It has for some time been evident that, with his views, he could not, even if he had wished and requested it, which he has not, be received back into connection with the Society; but it had been hoped that some means might have been devised for the creation of harmonious action between the two sections of professedly Christian Indians at Metlakatla. It has, however, been proved impossible to effect this owing to the unconciliatory temper of Mr. Duncan.

The present aspect of Christian life and teaching at Metlakatla is in many respects very distressing. As we have already said, we do not desire to detract one iota from the praise which is due to Mr. Duncan for what he has been enabled, by the grace of God, to achieve in the past. He was the means of creating a bright and orderly Christian village, which afforded a beautiful contrast to the heathen settlements on the coast, and which was justly praised by Lord Dufferin, when Governor-General of Canada, as a pattern of order and civilization. He has been the sole ruler of this model village. As one of the Deputation writes, "In morals as well as in civilization the people of Metlakatla are greatly in advance of the non-Christian Indians," and for many years Mr. Duncan deservedly enjoyed the entire confidence of Government as well as of the Committee. Eye-witnesses sent favourable reports also of the spiritual condition of the people, and there can be no doubt that they were living in a far better way than the surrounding heathen, and that many of them fell asleep in the fear of the Lord. After making every allowance and giving credit for every favourable symptom, it is only just to the Committee to say that a very uncomfortable feeling existed in their minds for a long time preceding the rupture with Mr. Duncan; but we think that they behaved, if possible, with too much tenderness towards Mr. Duncan in permitting him to remain so long as their representative and agent. It must throughout this retrospect be remembered that he acted as the agent of the Church Missionary Society, and that, whatever he may say now, Mr. Duncan was regarded by all as the embodiment of the Society in the North Pacific Mission. The Society received the credit of the triumph of civilization and of Christianity among the savage tribes of the West, and, when blame was awarded, it was to the Society that people looked. We are not talking now of public opinion on the North Pacific coast alone, but of the feeling throughout the world, wherever the Church Missionary Society was known. There is no doubt that Mr. Duncan acted in the eyes of the world as the agent of the Society; and so long as he was so he was bound to act according to the Society's principles and the Committee's orders. He was commissioned, supported, and paid by the Society; and, therefore, he was not in a position to act exactly as he pleased. These things being so, it is very distressing to read that "Mr. Duncan represented all the funds that passed through his hands as his personal property, and the Society was practically ignored. In fact, there is clear evidence that on one occasion he distinctly told the Indians that the Society had never sent him,

or supported him, or given him anything. No doubt he would explain this to mean that both the impulse to come and the support in the work came from a higher source; but this explanation would not be likely to suggest itself to the Indian mind."

Before proceeding to give the united mind of the Deputation on the various questions brought before them, we think it will be interesting to our readers to sketch the impressions of the present aspect of Mission work and of Christian life at Metlakatla with which we have been favoured by Mr. Blackett. The attendance at public worship is all that can be desired. It is, however, rather significant of the exact position of affairs that the most conspicuous objects in the view are the church and the gaol, the latter being the more prominent. Looking below the surface, the state of education is apparently very low. The school-house stood unused most of the time our friends were there, although there are plenty of children to be taught. They had opportunities of seeing the Sunday-school. "The teaching seems to consist chiefly in the repetition of brief texts of Scripture after the teacher, first word for word in English, and then phrase by phrase in Tsimshian. The teacher of the principal class was a man who, before the magistrate, had declared his inability to give evidence in English. The result of this style of teaching is that, while there are a few, perhaps, to accept the same teacher's estimate, forty persons, who can read a verse from the English Bible, there are not more than three or four who are capable of translating it into their own language and explaining it intelligently." The Deputation heard of no gatherings for prayer or for mutual edification, and there are no signs of missionary zeal among them, nor any attempt to make known the truths of the Gospel to their heathen fellow-countrymen. Indeed, the only external influence which appears to be exercised by them is in arousing the neighbouring tribes against the Government on the land question, or against the Society's efforts to establish Missions in other places.

It is well known that the first object which the Committee desire their missionaries always to set before them is the translation of the Holy Scriptures into those languages in which they had never been rendered before. Over and over again they have given the services of their missionaries to the British and Foreign Bible Society for this very purpose. They are contented to walk hand in hand with that Society for this great object, and we believe that one of the chief glories of modern Missions is the manner in which rude tongues have been reduced to writing, and the precious words of God, as revealed to us in Scripture, have been rendered into them. Mr. Duncan has deliberately and avowedly omitted to do this. He has consequently failed to perform one of the very first duties of a Christian missionary. We would commend to the particular attention of our readers the following passage in the report of the Deputation which bears on this very important point:—

"Although the Indians attached to Mr. Duncan have had the benefit of his teaching for upwards of twenty-eight years, they have not yet had any portion of

the Word of God, in their own tongue, put into their hands. Mr. Duncan's defence is that he did not dare to translate the Word of God into a rude language like Tsimshian, which contains no terms to express many of those which occur in the Scriptures—a plea which is negated by experience; but it is to be observed that Mr. Duncan incurs a much greater responsibility by continuing to teach only by word of mouth, translating at the moment the Word of God, and by allowing those who have a very slender knowledge of English to teach in the Sunday-school in Tsimshian, with only an English Bible in their hands. We found John Tait—one of the most advanced of the party—so teaching. His knowledge of English is, as we found, very imperfect, and when giving evidence before the Government Commission in November, 1884, he pleaded he did not speak English. He was therefore sworn and examined through an interpreter. Mr. Duncan, when we met him in England and questioned him on this subject, represented that the Indians were rapidly acquiring a knowledge of English, and would soon be able to use the English Bible. Apart from the consideration that it is now admitted that if the Bible is to be generally read and understood it must be supplied in the native tongue of the people, Mr. Duncan's representation is not supported by fact, as we found that but a small proportion of the Indians know English, and those few far too imperfectly to use with profit an English Bible. All the classes that we saw were being taught through the Tsimshian language from the English Bible, and that by persons having generally but a very elementary knowledge of English, who were required off-hand—with probably previous preparation—to translate that which Mr. Duncan deliberately shrinks from translating. It will be obvious that what is reduced to writing, however imperfect, is subject to criticism by other scholars, and susceptible of revision."

We have already mentioned that the chief cause for dissatisfaction which the Committee had for many years felt towards Mr. Duncan was the fact of withholding the Lord's Supper. The disobedience to our Lord's command in this respect is vital. There can be no doubt that, situated as Mr. Duncan was, he ought, as a true and loyal servant of our Lord Himself, of the Church that sent him out, and of the Society that supported him, to have welcomed the ministers of the Gospel for the purpose of administering this sacred rite. He ought joyfully to have assisted them with his knowledge of the language and with the influence he had acquired over the Indians. Instead of this, he evidently brought all his influence to bear against them; he ultimately drove them away, one after another, by the obstacles he placed before them; and his last demand was that Metlakatla should be carried on purely as "a lay Mission." In short, the Committee were requested to put aside all the experience they had acquired by their acquaintance with Mission work throughout the world, and to depart from the principles which they have held from the very commencement of the Society. The unhappy dissensions in ecclesiastical matters at Victoria tended to accentuate Mr. Duncan's strong, and, as we believe, unscriptural views on this matter, and he was commended and supported by his friends there. The only proper course for him to have pursued was to have resigned his position years ago, and to have rendered into other hands the charge which had been entrusted to him. The real secret of his not acting in this straightforward manner lies in the power he had gained over the Indians. His word was law, and he did not wish to vacate the commanding position among them which he had attained. If a clergyman wearing a surplice appeared among them, doing some-

thing which he was not permitted to do, the very sight would undermine his influence over the Indians. This is the opinion of our friends who have lately visited Metlakatla, and we subjoin the words in which they have expressed it:—

“On the subject of withholding the Lord’s Supper from the Indians for all these years, Mr. Duncan pleaded the danger of superstitious observance, and the inconsistency of allowing the Indians to touch an alcoholic beverage, from which by law they were excluded. We do not think it necessary to do more than state the latter plea; but with respect to the former we have to observe that the danger is one which, in the case of these uncivilized races, has not been specially experienced in the history of Missions, and appears to us to be altogether insufficient as a reason for countenancing the neglect of our Lord’s direct command, much less for encouraging such neglect, and the plea is negatived, even at Metlakatla, by actual experience, in the case of those Indians who are attached to the Society. Mr. Duncan admitted to us in England, on being pressed on the subject, that the introduction of a clergyman in a surplice to administer the sacrament was, in his opinion, fraught with danger, and as it is obvious that none other could, in a Mission of the Church Missionary Society, his admission explains his continued and otherwise unintelligible objection to the administration at all. He did, however, also admit that some of the Indians might properly be admitted to the privilege, but urged that on consulting them they desired to defer their own admission out of consideration for their heathen brethren. It appears to us that Mr. Duncan must bear the responsibility of the influence which he claims to possess over these Indians and others on the coast, and which we have good reason for believing he did possess, and that in considering this and other points where he is disposed to plead their independent judgment, the effects of his teaching cannot be disregarded. In this case it was obviously his duty as a spiritual teacher to instruct the Indians in the nature of the rite, and to inculcate obedience to our Lord’s commands upon those whom he believed to be true children of God, and who as such would be worthy partakers of the Lord’s Supper, and to throw on them the responsibility of neglect—not to go through the form of consulting them on such a point. They could scarcely fail to decide in accordance with his own views and teaching.”

With regard to the other sacrament, Mr. Duncan’s views were evidently very erroneous; but the public opinion of the Indians themselves prevented him from carrying them into action. It seems to be the only subject on which they thought and acted for themselves in opposition to him:—

“On the subject of baptism we found that Mr. Duncan had endeavoured to substitute the ‘blessing’ of infants for baptism; his own desire being that baptism should be deferred till the subjects had come to years to answer for themselves, but that in only one case was the ‘blessing’ carried out, as it met with so strong an opposition from the Indians themselves, that he had to abandon the idea of the change on this important point.”

The above will be sufficient to show that the true secret of Mr. Duncan’s failure has been his permitting the material and secular part of his employments to supersede the spiritual. The peculiarity of the Metlakatla Mission was the variety of its industries, and it is readily acknowledged what a civilizing and humanizing effect these have had; but a Christian Mission should be more than this, and the great object of the Church Missionary Society is not to make men expert in the practical industries of life, but to make them wise unto salvation. It seeks to civilize and elevate by the mighty power of Christian faith and

Christian practice. The conclusion come to by the Deputation was that, in Mr. Duncan, the missionary had been defaced by the trader and administrator.

"While we think," they say, "there can be no doubt that, in the early part of the Mission history, a great and sound work was carried on by Mr. Duncan, we also see reason to believe that the amount of attention given to the secular part of the work in the development of industries was given at some sacrifice to the spiritual work. It is true that the Committee provided a succession of clerical missionaries to share the responsibility of the Mission, and especially of the spiritual teaching; but a strong will, accustomed to the exercise of control in both secular and spiritual matters—entirely trusted by Government and the Committee, and removed from the observation of any authority, governmental or ecclesiastical—to a great extent neutralized the intentions of the Committee, and has unhappily acquired a force that—directed as it now is—is, we regret to say, undoing the great work which God enabled that will, for a time, to accomplish. It may appear to those who have actually known the Mission that we underrate the progress that had been made in the spiritual life. We have observed the mode of teaching and the actual work, and are convinced that they are not calculated to promote scriptural knowledge and spiritual life."

The negotiations between the representatives of the Society and the Indians, though not all carried on by correspondence, were all reduced to writing. The Deputation thought it essential that they should have *vivâ voce* interviews with the Indians; but the latter, in order to give themselves time for consideration, requested that all communications might be written as well. There can be no doubt on the mind of any one who may read the letters supposed to emanate from them that they were not the composition of the Indians themselves. The one demand which they make, or which, rather, is made for them, is that the Church Missionary Society should leave Metlakatla, and they base this request on the pleas that the land now held by the Government on behalf of the Mission is theirs, that they banded together as a community on the understanding that perfect unity was to be maintained among them, and that they had attained such a degree of independence as would require the Society, according to its own principles, to leave them to live and act alone as an independent Native Church. We will consider the last plea first, leaving the far more important question of the land for very careful consideration further on. The words they employed were as follows:—

"The first time we were asked to join the Church of England was when the Society decided that the Lord's Supper must be introduced among us with the ceremonial of the Church of England. At once we objected to join the Church of England or any other denomination, preferring to be an independent Native Church, with power to regulate our ceremonial in accordance with God's Word, and as best suited our need."

Mr. Tomlinson, in a subsequent letter of his own, follows up this demand by quoting certain extracts from letters from the Committee referring to their well-known desire to see strong, vigorous, and expanding Native Churches arise in various parts of the world. There is no doubt that, if the Committee could see any probability of this at Metlakatla, they would be quite willing to withdraw, and, wishing the Native Church at Metlakatla God-speed, would turn their attention to

the regions beyond. The case is, however, entirely different from this. The request is evidently made, not by the Native Christians themselves, but by European missionaries on their behalf; the Church there has not attained the ripeness of maturity, the ordinances of religion as instituted by Christ Himself not being properly administered; and there not being even one ordained Native pastor to teach and tend the people. So far from the object of the Committee being attained in the perfection and maturity of the Native Church, the very reverse is the case; and the request to remove really emanates from two former missionaries of the Society, who were either disconnected or had to leave because they would not obey the Committee's reasonable instructions, and would not carry into practice their principles and desires.

The second plea is that the settlement of Metlakatla was founded on the principle of rigid unity, or, rather, uniformity. The following words express the way in which these Indians have been taught to regard this subject:—

“The reason for the first Christians leaving Fort Simpson and coming to Metlakatla, was to form a Christian community of members from any of the many surrounding tribes. Those who came were to give up their tribal and other distinctions, and live as one people united and binding themselves each one to follow the rules laid down from time to time by their council. So that unity was the basis of the settlement. The coming of each was voluntary. His stay was voluntary, and he could leave if ever he found the rules irksome. We wished to live as brethren united in all things.”

And subsequently they repeat this sentiment with increased vigour. “For unity,” they say, or are made to say, “we came here, for unity we remained here, and for unity we are prepared to contend to the last.”

This theory has been carried into very vigorous and tyrannical practice. There was in the settlement a store, or universal shop, at which all were expected to buy, and it was necessary, after the disruption, that those Indians who still adhered to the Society should make their little purchases there. If they were allowed to purchase at all, it was at the risk of insults and annoyance. It was, therefore, imperative that another store should be established for the benefit of these Indians, otherwise they would have been made to suffer the worst penalties of this petty “boycotting” system. After it had been started, vigorous efforts were made to prevent any one of Mr. Duncan's adherents from buying anything at this store. They were justified by alleging that the regulations of the settlement had been violated, and the following passage from the Report shows the way in which Mr. Duncan himself regards the matter:—

“We questioned him as to Ada Stanley's punishment by the council, who fined her \$2½ for buying sugar at the Church Mission Stores, conducted under the direction of the Bishop as a measure of defence against the insults to which the Church Mission Indians were subjected when making purchases at Mr. Duncan's stores. Emily Rees was also fined \$2½ at the same time for obtaining sugar through Ada Stanley.

“Mr. Duncan justified the procedure on the ground that Ada Stanley violated one of the regulations of the settlement which all the Indians were bound to obey or to leave Metlakatla; and he also alleged that the shawl which was taken from Ada Stanley in default of payment was voluntarily given, but in point of fact it

was given to avoid imprisonment, on failure to pay the fine which, as an orphan, she had not the means of paying. The two principal actors in the transaction were tried and sentenced to imprisonment by the stipendiary magistrate, but appealed to the court at Victoria, by whose order they were released on the technical ground that it was not within the competence of the magistrate, under the new Act, to try the case, which he should have committed for trial at Victoria."

It appears that a further mode of petty persecution was found in regulations being made forbidding any persons to build houses, even on sites already in their possession, or to make any alterations in existing houses, unless the parties agree with the majority in doctrine and unite with them in worship. A room which one of the Society's Indians had added to his house was actually pulled down, on the ground that he had been forbidden by the Indian Council to build, unless he joined the majority. Mr. Duncan, in reply to the Deputation's earnest request, absolutely refused to rescind this regulation, which had been passed with his sanction and advice, and has thus effectually prevented all hope of reconciliation with himself by failing to permit his neighbours to live near him in peace. According to him, civil and religious liberty ought to be an unknown thing, and the members of every community similar to Metlakatla moulded in this extraordinary Procrustean fashion. The Deputation thus give their opinion on this matter:—

"It is necessary to explain how Mr. Duncan's principles and proceedings render peaceful agreement impossible, apart even from his claim to oust the Society from the two acres. Under his guidance regulations have been established forbidding any persons to build houses, even on sites already in their possession, or to alter, finish, or enlarge their existing houses, unless they agree with the majority in doctrine and unite with them in worship. Mr. Duncan bases this demand on the principle that in such a community there can be no civil unity unless there is religious; a principle destructive either of conscience or of union, and absolutely opposed to civil or religious liberty. Nor is this a mere paper regulation. It has been enforced by the violent and riotous pulling down of a room which one of the C.M.S. Christians had added to his house, and by threats in other cases. In our second interview with the Indians we brought this matter earnestly before them, pointing out that nothing was really necessary for the establishment of peace but the withdrawal of their illegal and un-Christian regulations. Their only reply was that their community was founded upon unity, and that for unity they would continue to contend. In our interview with Mr. Duncan an earnest appeal was made to him also as to these regulations. After changing his ground several times, he finally refused absolutely to withdraw the regulations or even to use his influence with the Indians to do so. This was to us a matter of extreme regret, putting an end to all hope of an amicable arrangement, whereby the Society's work could be carried on at Metlakatla side by side with Mr. Duncan's. We cannot understand why Mr. Duncan should refuse so moderate a request, if he did not feel, what we believe to be the fact, that his hold upon the majority depends upon the continuance of this system of terrorism, for which these regulations furnish the principal engine, though not the only one. Our only consolation is that by this action of Mr. Duncan, the position of the Society is placed in its true light; and it is made clear that the Society is the defender at Metlakatla of religious liberty. The Tsimshean Indians are our fellow-subjects as well as our fellow-Christians, and all that we ask for them is freedom to worship God according to their consciences."

Another extraordinary regulation was that a demand was made on each person who adhered to the Society for the payment of thirty dollars, which sum, it was alleged, had been given by Mr. Duncan,

from his own money, to nearly every householder as an assistance in building his house. One person paid this amount, while others declined; but there can be no doubt that this enactment served as a strong inducement with many to remain on Mr. Duncan's side. There is no excuse for such an unwarrantable demand having been made.

We now come to what is undoubtedly the heart of the matter. The object of Mr. Duncan is power: the desire of the Indians is the land. The land question is here, as it has been elsewhere, the secret of all the discontent, and Mr. Duncan has skilfully fostered and worked upon the prejudices of the people. He has represented to them that the whole of the land belongs to them, and not to the Government; and the result has been a lawless defiance of authority. We have already mentioned that when the band of Christians moved southward from Fort Simpson in 1864, a piece of land was set apart by Government as a reserve for the Indians, while two acres were held in trust for the Church Missionary Society. That the exact position of affairs which this land is held, and this can best be done by giving an extract from an official letter written by the Commissioner of Lands and Works, Victoria, in January, 1870:—

"The Indians," he wrote, "have in fact been held to be special wards of the Crown, and in the exercise of this guardianship, Government has in all cases where it has been desirable for the interests of the Indians, set apart such portions of the Crown lands as were deemed proportionate to, and amply sufficient for, the requirements of each tribe. And these Indian Reserves are held by Government in trust for the exclusive use and benefit of the Indians resident thereon.

"But the title of the Indians in the fee of the public lands, or of any portion thereof, has never been acknowledged by Government, but on the contrary is distinctly denied."

On Mr. Duncan's applying for an extension of the lands reserved for the Indians at Metlakatla, a letter was sent to him from the Colonial Secretary's Office, which ran thus:—

*Colonial Secretary's Office,
"27th September, 1864.*

"SIR,—I have the honour to acquaint you, with reference to your letter of the 30th May last, that the Government Reserve at Metlakatla has been, by direction of the Governor, extended to a distance of five miles on each side of the Mission Point, and five miles back from the coast-line.

"His Excellency has also directed that the two acres of land known as Mission Point is to be held in trust by the Government for the benefit of the Church Missionary Society."

The Government still regard this promontory as the special property of the Mission, as is clearly apparent from the following extract:—

"Both at Ottawa and at Victoria we ascertained from the Government officials that the state of the law is still as shown in these papers. We quote one more extract. It is from a report of P. O'Reilly, Esq., Indian Reserves Commissioner, to the Right Honourable the Superintendent-General of Indian Affairs at Ottawa.

"It is dated, it will be observed, after the disruption:—

*Victoria, British Columbia,
"8th April, 1882.*

"Ten miles along the coast by five miles back of this tract, which includes the

village, fisheries, &c., of Metlakatla, was in 1863 declared to be a Government Reserve, no doubt intended for the Indians, though not specially so stated, and two acres within the village site of Metlakatla was specially reserved for the Church Missionary Society."

It will thus be seen that the two acres which still belong to the Society are held by Government in trust for it just as much as the remainder of the reserve is held by Government in trust for the Indians themselves.

We think it well to place before our readers the way in which those who are acting for the Indians view this subject. The following is an extract from a letter, said to be written by David Leask for the Indians attached to Mr. Duncan, in reply to the address delivered by the Deputation on the evening of April 22nd:—

"Metlakatla, including the two acres, was Tsimshian land, and the site of an old village, before ever Mr. Duncan left England. The first Tsimshian who wished to serve God showed this place to Mr. Duncan as a good site for a Christian village. There never was the smallest idea of taking it or any part of it from them. We were willing and glad for the missionaries of the Society to occupy the two acres as long as we felt they were working for us; but we never supposed the Society would try to take these two acres from us, and claim them because they had their buildings on them, any more than we supposed Mr. Duncan would want to take from us the pieces of land on which he erected the sawmill and other works. We were no parties to the arrangement between the Government and the Society about the two acres. We feel that the Society is not working for us any longer, but is opposing and hindering us, and we wish them to move off our land. We ask the Society this question. Will the Society, in consideration of our prior claim to the land and our earnest request, give up their claim and yield to this our unanimous wish?"

In a subsequent letter, in reply to a communication in which the facts of the case had been clearly stated, the Indians are made to utter the following defiance to the Government and notice to the Society:—

"You tell us the Society will not give up the two acres, and you refer us to some 'decisions,' as you are pleased to call them, but what are in reality only the opinions of individual Government officers, and then boldly assert we can have no claim on these two acres. The God of Heaven who created man upon the earth gave this land to our forefathers, some of whom once lived on this very two acres, and we have received the land by direct succession from them. No man-made law can justly take from us the gift of Him who is the source of all true law and justice. Relying on this, the highest of all titles, we claim our land, and notify the Society through you, its deputies, to move off the two acres."

"Metlakatla, British Columbia, May 4th, 1886.

"To the Church Missionary Society, of Salisbury Square, London, England, its deputies, agents, and all others who may have power to act for it.

"NOTICE.

"We, the people of Metlakatla, hereby notify you to move off and leave that part of the village site of Metlakatla commonly known as Mission Point, as we cannot consent to your occupying this portion of our land to be a continual source of disquiet and annoyance to our village.

"Signed for the people of Metlakatla,

"DANIEL NEASHKUMKEM, X his mark,

"JOHN TAIT,

"ROBERT HEWSON,

"THOMAS NEASHLAHQSH, X his mark."

It will thus be seen that the demand for the ownership of the soil

lakatla; and we should also fail in our duty if we did not recognize the great assistance he has received from Mrs. Ridley, who, partly at his side, and partly carrying on the Mission at the Skeena Forks throughout the rigours of an Arctic winter, has in every way supported and strengthened his hands. The regular services have been kept up on Mission Point; the more advanced of the Native Christians have been prepared for communion, confirmed, and admitted to the Lord's Table; the Bishop, with efficient help, has translated three Gospels and a considerable portion of the Prayer-book; the Gospel according to St. Matthew and abridged Morning and Evening Services have been printed, and are now used by the Indians attached to the Society with acceptance and advantage; converts from the heathen have been baptized; and education has been carefully carried on in the school. "The loving patience shown by the Bishop, both before and since the disruption, has had its effect upon the people; and, although he may in some cases have made mistakes, it is clear that his steadfast courage has been almost the sole force in keeping up the existing influence of the Society in the Mission." On Christmas Day, 1884, sixty-five Indians attended the service, and sixteen communicated, and there were twenty-five communicants on the first Sunday of the New Year. We cannot find later statistics; but we cannot forbear quoting the following passages from the Bishop's last Annual Report, in order to emphasize the contrast they afford with the failure to impart Scriptural instruction and careful training of the young among Mr. Duncan's adherents:—

"The spirit of prayer that sprang up amid our misfortunes has been steadily maintained. The persevering attention to the consecutive reading and exposition of the Gospels has edified the hearers in a marked manner. 'We had some links,' said one intelligent man when the reading of St. Matthew was complete; 'now we have the chain.' Another remarked at the same time, 'We saw through a narrow slit; now the door is wide open, we see the whole picture.' These are the results to be expected from a larger knowledge of Holy Scripture. The little band of youths boarding at the mission-house at Metlakatla are making satisfactory progress. It is the first serious effort to steadily and systematically instruct Indians. They bid fair to be a seed-plot for the future pastors and teachers of Native growth."

It will thus be seen that prayer, communion, the study of the Word of God, and training for the future Native ministry are going on together hand in hand.

The effect upon these Indians themselves is manifest. "They are," says Mr. Blackett, "a highly intelligent, faithful, brave little body, manifestly improved by the trials they have gone through." Two of them were formerly catechists under Mr. Duncan, and several were chiefs of high rank before they became Christians. They are generally acknowledged to be the best-conducted men in the place. It is but fair to add the deliberate opinion of the Deputation on this point:—

"After our residence among the Indians, and our informal and unrestricted intercourse with those attached to the Society, we have no hesitation in expressing

the opinion that the work done among the latter is sound and very encouraging. There is a marked contrast between those attached to the Society and the majority. The general appearance and straightforward bearing of the former impressed us favourably, while, on the other hand, we brought to the notice of Mr. Tomlinson that the course pursued in respect to the majority was demoralizing to their own agents."

To desert these men, which leaving Metlakatla would mean, as there is no other place to take them to, would evidently be most unworthy conduct on the part of the Society, and would be sure to be followed by trouble in every one of its North Pacific Missions.

We have thus endeavoured to present to our readers a clear account of the present position of affairs at Metlakatla, and the conclusions which the friends who, at much inconvenience to themselves, but with great advantage to the Society, visited Metlakatla, have arrived. We heartily thank them for the service they have rendered. The Committee have already thanked them on receiving their report, and will probably determine to carry on the Mission at the Point, under the able superintendence of Bishop Ridley, with energy and vigour. They trust that the calm and steady assertion of the authority of Government and the maintenance of law will check the autocratic power of Mr. Duncan, and enable the loyal Indians to live in quietness and peace. A resident magistrate and agent will see that the law is firmly and impartially administered, and that equal justice is rendered to all. The Committee feel the deepest sorrow that one whose early career was so bright and so full of promise should have permitted the secular part of his avocations to overcloud the spiritual, and they would fain express the hope that he may be brought once more to see the supreme importance of spiritual matters. They believe that "their strength is to sit still;" that the call of duty is quietly and firmly to support the brave band of devoted men who have so faithfully adhered to them; and that "in quietness and in confidence shall be their strength."

HENRY MORRIS.

JAPAN MISSION.

BISHOP E. BICKERSTETH IN JAPAN—CONFERENCE AT OSAKA—GENERAL REPORT OF THE MISSION—REPORTS FROM THE STATIONS.



THE Seventh Annual Conference of the C.M.S. missionaries in Japan, held at Osaka in the first week of May, and on the very days of our Anniversaries at home, was signalized by the presence of the new Bishop of the Church of England in Japan, Dr. Edward Bickersteth. We present some extracts from the letters and minutes sent home regarding the Conference, and also two or three of the last Annual Letters from this Mission, which have not yet appeared in print.

We begin with letters from the Bishop himself, and the Rev. H. Evington, Secretary of the Mission.

Letter from the Rt. Rev. Bishop E. Bickersteth.

Tokio, May 11th, 1886. from Monday to Friday last, was to me
Our C.M.S. Conference at Osaka, a time of great interest, and has, I