

CHAPTER I

THE CHARTER FOR THE ESTABLISHMENT OF THE
FIRST MISSION AT HESQUIAT, 1875

*Given to the Rev. A. J. Brabant
by the Rt. Rev. Chas. J. Seghers, Bishop of Victoria*

INSTRUCTIONS PRO MISSIONE IN HESQUIAT,
MARTII 22ND, 1875

1. Primo, principaliter et directe incumbet Missionarius saluti et profectui spirituali sylvicularum. Eius igitur cura praecipua versabitur circa animas, ecclesiam, res spirituales, sacras et ecclesiasticas.

2. Interea tamen non negligat res temporales Missionis, commoda temporalia sylvicularum et eorum coordinationem civilem.

3. Itaque curabit ut Missio habeat bona temporalia et redditus et quandocumque tempus adfuerit non pigebit incumbere labori manuum et vendere cum lucro.

4. Invigilabit ut ipsi sylviculae bona acquirant temporalia stabiliter et meliorem suam conditionem faciant ita ut, proficiente eorum conditione temporali, mens et cor ad nobiliora eleventur.

5. Nihil negliget ut civilem organisationem inter eos introducat. Quapropter ipse tamquam iudex sedere non verbitur ad componendos eorum lites et aliquos ex eis praeparabit qui ordini invigilent publico, ad protectionem parvulorum adversus potentiores et ad refraenandos malorum hominum libidines.

6. Omnem operam navabit ad celebrandum cum omni qua poterit pompa solemnitates quascumque religiosas et ecclesiasticas, idque per processiones aliaque media ad id idonea.

7. Libros Baptizatorum, dispensationum matrimonialium, matrimoniorum et status animarum, atque funerorum accuratissime conscribet et nunquam praetermittet infantibus recenter baptizatis schedulam tradere cum eorum nominibus.

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8. Fructum suae Missionis stabilem ac permanentem non expectabit Missionarius nisi post diuturnum laborem, ita ut, si post primum fervorem sequatur fidei et morum relaxatio non ideo spem et animum amittat.

9. Magnopere curabit ut Christi sequatur modestiam et humilitatem, quin tamen sylvicolas sinat suam aspernere spiritualem potentiam ac dignitatem quam habet ex apostolico ministerio.

10. Quantocius invigilabit ut suum ac proprium habeat coemeterium in quo nihil superstitiosum, nihil nisi sanctum tolerabit.

11. Festivitates quasdam instituere conabitur, in quibus sylviculae obliviscantur antiquarum suarum saltationem.

12. In sermocinando praesertim aget de superstitionibus sylvicolarum, de mendacio, furto, fornicatione. Caeterum easdem instructiones eisdem tradet quas caeteris hic catholicis. Imo non verebitur eos docere quidquid est sublime et altissimum ut virginalem castitatem, abnegationem sui et perfectam humilitatem cum contemptu divitiarum, neque praeteribit quidquid spectat ad ecclesiae constitutionem: gradus hierarchiae ecclesiasticae et praesertim Summum Pontificem.

13. Absque ullo timore sylvicolas maxima solitudine cavere ab haeresi et haereticis docebit.

14. Tandem non obliviscetur, exemplum suum plus valere quam sermones eloquentissimos et oratione sua se maiores res peragiturum quam mediis dumtaxat humanis.

Then follow in the same document rules for the civil organization of the Indians as called for in the above paragraph 5. These are given in the French language.

ORGANIZATION CIVILE DES SAUVAGES

Principes

1. La société dans son ensemble a un double but: 1^{mo} de travailler au salut de chacun de ses membres, 2^{do} de se procurer la prospérité et le bien-être temporels. Le premier but est le plus important; et le second doit être subordonné au premier.

2. De ce double but de la société il résulte que la société elle-même deux associations dont la première, l'Eglise, s'efforce d'atteindre le premier but, et la seconde, l'Etat tend vers le second but.

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3. Mais comme les membres de l'Eglise sont membres de l'Etat et que les membres de l'Etat sont membres de l'Eglise il s'en suit que ces deux associations doivent être unies sans être séparées, et distinctes sans se confondre. La première sanctifiera la seconde, et la seconde prêter son appui et sa protection à la première. L'Eglise dirigera l'Etat vers le salut éternel, et l'Etat, dans toutes les matières qui ne sont pas purement civiles sera subordonné à l'Eglise: de la liberté d'action de l'Etat dans sa sphère temporelle, soumission de l'Etat à l'Eglise.

De ces principes il résulte:

1. Que les sauvages doivent être soumis à une autorité civile, temporelle, exercée par une personne autre que le prêtre, mais soumise à la direction de celui-ci.

2. Autant que possible cette autorité sera entre les mains du chef naturel de la tribu.

3. Cette autorité sera (a) législative, et aura le droit d'imposer des lois et d'ordonnances; (b) judiciaire et pourra juger les différends; (c) administrative et sera chargée de l'administration des biens communs.

Enfin ces trois espèces d'autorité auront et exerceront l'exécutif par une police établie dans ce but.

4. Cette autorité sera considérée comme résidant dans le chef de la tribu, mais sera déléguée à d'autres membres de la tribu et exercée par eux.

5. L'autorité législative ne sera exercée que du consentement de la majeure partie de la tribu. L'autorité législative et l'autorité administrative conserveront leur indépendance vis-à-vis de la tribu.

6. Les biens communs proviendront d'amendes à imposer aux coupables, et taxes payées par chacun en partie égale.

7. Les punitions seront temporelles et spirituelles. Puisque chaque faute publique, ou contre le bien de la société, est à la fois un délit et un péché, chaque faute sera punie d'une amende et de l'imposition d'une pénitence publique. Mais il n'en sera pas ainsi des fautes tout-à-fait secrètes, ni des péchés qui ne sont pas des délits.

8. Les biens communs seront employés pour améliorer la condition des sauvages: procurer de l'air pur, éloigner les maladies, procurer la propriété, encourager le travail, faire naître l'industrie et inspirer l'amour de l'agriculture.

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9. Le pouvoir civil s'emploiera pour faire exécuter les lois divines et ecclésiastiques, telles que le mariage, la sanctification du dimanche, la tempérance.

10. Mais le pouvoir civil sera exercé de telle manière que son indépendance dans sa sphère d'action et en particulier dans l'administration des biens communs soit et reste saine et sauve et soit reconnue comme telle.

When Bishop Brondel, who succeeded Bishop Seghers as Bishop of Vancouver Island, in 1879, made his official visit to the Missions on the West Coast, he added the following:

ADDITA DIE 27 AUGUSTI, A.D. 1880

Cum gaudio magno vidi laborem et fructum operariorum in vinea Domini, dum mense elapso visitarem plagam occidentalem Insulae Vancouveriensis. Sapientiam instructionum praecedentium ab Illustr. meo Praedecessore datarum maximam habui. Quaedam addere pro directione missionariorum placuit:

Curabunt animarum curam habentes ut pueri sylvicolarum instruantur, ideo illos edocebunt litteras, preces, catechismum, cantum, numeros, ordinem, nitiditatem et historias ex sacra Scriptura desumptas. Tempore recreationis ut terram colant. Fiat schola regulariter per duas horas ante et duas horas post meridiem. Si puellae veniant curabunt ut seperatim exeant et recreationem sumant. Si visitanda sit quaedam missio dimitatur schola et inchoetur missione habita. Pueros, qui iam annum septimum compleverunt, edoceant quid sit confessio, quomodo confitendum et singulo trimestri audiant confessiones.

Linguam sylvicolarum noscant, expensas devitent, hic et nunc in quantum prudentia suggesterit doceant iustitiam erga missionarium.

Solemnitates ecclesiasticas floribus, ramis, picturis et caeremoniis illustrent. Nitiditas maxima sit in altari Dei.

Benedictio Dei Omnipotentis Patris et Filii et Spiritus Sancti descendat super vos et maneat semper.

TRANSLATIONS

INSTRUCTIONS FOR THE MISSION AT HESQUIAT, B. C.,
MARCH 22ND, 1875

1. First let the Missionary devote himself chiefly and directly to the salvation and spiritual progress of the Indians. His first and chief care should therefore be directed to the

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care of souls, to the Church, matters spiritual, sacred and ecclesiastical.

2. Besides these, however, let him not neglect the temporal affairs of the Mission, the temporal well being of the Indians and their civil organization.

3. Thus he must see that the Mission is provided with some property and means of livelihood or income, and whenever the opportunity presents itself, he must not hesitate to employ the labor of his hands and sell the proceeds with profit.

4. Let him see to it that the Indians themselves shall acquire property and settlement and improve their condition of life, so that with the improvement of their temporal and physical conditions their minds and hearts may be raised to higher and better things hereafter.

5. Let him neglect nothing towards establishing a civilized social order of life among them, for which purpose he himself shall not decline to act as judge in settling their disputes, and shall instruct some among them how to keep public order, and protect the smaller and weaker from the stronger, and holding in check the evil passions of the wicked.

6. He shall endeavor by all means to celebrate with the utmost solemnity and impressiveness all religious and ecclesiastical festivals, by means of processions and other appropriate ceremonies.

7. He shall keep an accurate register in book form of all baptisms, marriages, marriage licenses, and a census of the number of people in the community, as well as of deaths and burials; and shall never neglect to give children recently baptized a certificate with their names.

8. The missionary shall not expect to realize the solid fruits of his labors until after long years of toil; so that if the first fervors of conversion should be followed by a laxity of faith and morals, he must not on that account lose hope and become discouraged.

9. He must strive to follow by all means the mildness and humility of Christ, without, however, allowing the natives to lose their respect for the spiritual power and dignity which belongs to his apostolic ministry.

10. He shall as soon as possible locate his own private cemetery for the burial of the dead and must take particular care that nothing superstitious, nothing unholy, shall be allowed therein.

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11. He shall endeavor to provide some social entertainments by which the Indians may be weaned from indulging in their old time native dances.

12. In his sermons and instructions he shall dwell particularly upon native superstitions of the Indians, upon lying, stealing, adultery—as for the rest he will give them the same instructions as are given to other Catholics here. Moreover, he must not shrink from teaching them whatever is of the highest and most sublime, such as virginal chastity, self-denial, and perfect humility, with contempt of riches; nor must he overlook whatsoever relates to the constitution of the Church, the different orders thereof and particularly the Sovereign Pontiff.

13. He shall teach the Indians fearlessly to beware of and avoid with the utmost caution all heresy and heretics.

14. Finally, let him not forget that his own example will be worth more than his most eloquent sermons, and that by his prayers he may accomplish much greater good than by any human efforts whatsoever.

CIVIL ORGANIZATION OF THE INDIANS

Principles

1. Human Society as a whole has a double purpose, viz.: first, to work together for the salvation of each one of its members; and secondly, to provide for its own prosperity and temporal well-being. The first of these is the most important; hence, the second should be subordinate to the first.

2. From this double purpose of Society it follows that it contains within itself two associations, of which the first, the Church, strives to attain the first end; and the second—the State—attends to the latter.

3. But as the members of the Church are also members of the State, and the members of the State are members of the Church, it follows that these two associations should be united and not separated, yet distinct without mistaking one for the other. The first will sanctify the second, and the latter will lend its support and protection to the first. The Church will guide the State towards eternal salvation, and the State in all matters not essentially of a civil nature, shall be subordinated to the Church; hence, liberty of action in the State, in its temporal sphere; submission of the State to the Church.

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From these principles it follows:

1. That the Indians should be subject to a civil authority in all temporal matters, exercised by some other person than the priest, but subject to his guidance.

2. Whenever possible such authority should be placed in the hands of the natural head of the tribe.

3. This authority shall be: first, *legislative* and shall have the right to establish laws and regulations; secondly, *judiciary*, and shall settle all differences; and thirdly, *administrative*, and shall have charge of all community property. Finally these three different kinds of authority shall constitute an executive to be exercised by means of a police established for that purpose.

4. This authority shall be considered as inherent in the chief of the tribe, but may be delegated to other members of the tribe and exercised by them.

5. The legislative authority shall be exercised only with the consent of the majority of the tribe. The legislative and the administrative authority shall retain their respective independence in matters concerning the tribe.

6. Community funds shall be derived from fines imposed upon the guilty and from taxes paid by each in equal shares.

7. The penalties imposed shall be both temporal and spiritual, since every public misdemeanor or offence against the welfare of society is at once a crime and a sin, each offence shall be punished by a fine and a public penance. But this shall not be done in the case of offences that are entirely private, or of sins that are not criminal.

8. Community funds shall be used to better the condition of the Indians; to introduce fresh air in their dwellings, to banish diseases, to cultivate cleanliness, to encourage labor and the growth of industry, and to inspire the love of agriculture.

9. The civil authority shall be required to enforce the divine laws of the Church, such as the law of marriage, the keeping holy of the Sabbath, and the observance of temperance.

10. But the civil authority shall be exercised in such manner that its independence in its proper sphere of action, and more particularly in the administration of community property shall be and always remain safe and sound, and shall be recognized as such.

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ADDED BY BISHOP BRONDEL, AUGUST 27TH, 1880:

With great joy I have witnessed the labors and the fruits thereof accomplished by the laborers in the vineyard of the Lord while on a visit during the last month to the western wilds on the Island of Vancouver. The wisdom of the instructions, as above given by my illustrious predecessor, I hold to be of the highest, and wish to add a few words to the same.

Those having charge of souls must take particular care that the children of the Indians shall be educated. They must therefore teach them to read, to pray, to learn the catechism, to sing, arithmetic, personal order and cleanliness, and some stories taken from the Sacred Scriptures. In time of recreation they should learn how to till the soil. School should be held for two hours before and two hours after noon. If there be any girls attending, care must be taken that they be kept separate during recreation hour, and on leaving school.

If some mission must be visited, let school be dismissed and reopened when the incumbent returns. Children who have attained the age of seven years should be taught what is confession, how to confess, and every three months they should go to confession.

The missionary should learn the language of the Indians, avoid expenses, and sometimes, as occasion may suggest, he should teach them to be just towards the Missionary.

In times of solemn festivals the church should be ornamented with flowers, branches, pictures and candles, and the utmost cleanliness should be kept about the altar.

The blessing of Almighty God, Father, Son and Holy Ghost descend upon you and remain with you ever.

(Signed), JOHN B. BRONDEL,
Bishop of Vancouver Island.

CHAPTER II

REMINISCENCES OF THE REV. A. J. BRABANT

A. THE FIELD OF LABOR

ON the west coast of Vancouver Island, between the entrance of the Strait of Juan de Fuca and Cape Cook, there live eighteen different tribes of Indians, forming, as it were, only one nation, as they all speak the same language. Their manners, mode of living, in one word, all their habits are so much alike, that to know one tribe is to know them all. This coast, at the time of our taking possession of it, was exclusively inhabited by Indians.

Four trading posts had, however, been established and were each in charge of one white man. But besides these four men there are absolutely no white settlers to be found on this extensive coast of nearly two hundred miles.

I need hardly say that communication was very rare, for beyond a couple of small schooners, that made an occasional call on the coast for the purpose of supplying the stores with goods and provisions, and at the same time making a trading call at different tribes, no vessels frequented this part of the world. I have been as much as six months without seeing the face of a white man, and consequently speaking a civilized language.

When the news of the death of Pius IX reached me, Leo XIII was already two months on the Papal throne. As a matter of fact, it was close on five months since I had received a newspaper, a letter, or a word of news of the civilized world.

All the Indians of this mission live on the sea coast, and intercourse between the different tribes is impossible, except by means of canoes. No two tribes can visit each other, either on foot or horseback, as their several residences are separated by inlets and arms of the ocean. As a rule the number of chances for visiting are limited, especially during the fall and winter season, for no canoe could live in the incessant, heavy weather and indescribable gales which rage on this open coast. When travelling I have been many a time compelled to camp