

*“And they that be wise shall shine as the brightness
of the firmament.”*

CHAPTER VII.

EDUCATIONAL AND SOCIAL WORK.

It has always been clear to Missionaries among the Indians that the School work should be a very important part of the Mission; indeed a Mission large or small cannot be successfully carried on without a School. Our first School, as already described, was carried on in an old heathen house with a mud floor. The roof was covered with slabs and bark on which the grass grew a foot or eighteen inches high; and often, as our work went on, we found that the heathen people could be reached by a School more quickly than any other way. In some cases they would ask for a School, so that their children might be taught to read and write, and they would call each other “School people” in preference to “Mission people.” Our way to a heathen tribe was often through the School.

Growing out of our early operations in School work, there is now a large Day School carried on at Simpson, and others at Skidegate, Queen Charlotte Islands; Port Essington; Kishpiax, above the forks of the Skeena; Kitamaat; Bella Bella; Nanaimo; Cape Mudge; and Nitinat, at the south end of Vancouver Island. These are all partly supported by the Government, or receive a grant of \$300 a year. It is over six hundred miles from the one farthest south to the one on the Skeena, at the extreme north. We have other Day Schools, such as Rivers Inlet, Bella Coola, China Hat, Hartley Bay and Kitlope, which do not receive Government aid.

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Mention should here be made of our system of Boarding Schools, among which are Coqualeetza Institute at Chilliwack; the Girls' Home at Simpson; the Boys' Home at Simpson; and the Kitamaat Home. We have been desirous for years to have one of these latter institutions, or a Boarding School, built near Bella Bella, which is in the centre of a large population without such School facilities; and it is our opinion that the Government should help to build and equip such an institution.

We had the first Day School up the Skeena at Hazelton, and also for a time Brother Edgar and others taught a School at Hag-wil-get. Edward Sexsmith also opened a School at Kishpiax. Mr. Pierce and others at Kitzequcla did the same. Indeed, in all our Missions it had proved to be of the utmost importance that we should have Schools. The Missionary, however, finds among a people that are so constantly moving about that if he is to expect real, good work it must be done by gathering a number of the children together in a Home or Boarding School or Industrial Institution, where they can be kept constantly and regularly at School and away from the evil influences of the heathen life.

For these reasons, by the direction of the Missionary Secretary and the late Hon. John Robson, then Premier of the Province, I was advised in 1888 to take up a piece of land for Industrial School purposes near the forks of the Skeena. As the Government would not make grants of land for Church purposes, we took it up under the old Pre-emption Act. We then had to stake out our land, record it in the Government Office, get out papers to that effect, and put on the statutory improvements. It took some years to do this. Finally we got the land surveyed and a Crown grant or title deed for it.

For years the British Columbia Conference urged the

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General Missionary Society and the Woman's Missionary Society to impress upon the Government the importance of starting such a School. It was acknowledged that we had a beautiful piece of land for the purpose and in a central place for a large number of Indian tribes in that part of the country. This land is about one hundred and eighty miles from the coast, and there is yet no Industrial School in all that region. As the Woman's Missionary Society has been kind enough to make a small grant for this purpose, and there are a great many children needing such a School, it is to be hoped that this enterprise will yet be pushed on to success.

The most trying part of our work was to see the people sell their little daughters to wicked white men for the basest of purposes. We went after them in the south to the white man's house, and then to the magistrate to ask him if it was allowable to have slaves bought and sold in this country. Twelve or fifteen of these poor girls were thus sold in a short time from one of our Schools. One man bought a child who soon died on his hands, after which he bought another one.

We had not been long at Simpson when it was evident to the Missionaries that something must be done to save and protect the young girls of that coast from being sold into the vilest of slavery. They would come, one after another, and ask the Missionary's wife for her protection; and thus one and another and another were taken into the house until it was crowded and we had to enlarge it. A good lady, giving us a twenty dollar gold piece, said, "This is all that I have saved, but I will give it if you will build an addition to the house." Lumber had become cheaper than at first, and, by the help of a white man who came to stay with us for a time, we put up in August, 1879, a seven hundred dollar addition to the house on the twenty

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dollar gold piece; and all the bills were paid without asking anybody for money.

In the midst of all this, the Missionary's wife had been writing to her friends, to her associates on the Staff and to the student body of the old Wesleyan Female College, Hamilton, with which she had been connected for six years. She found a great many sympathizers, and indeed caused quite a stir in the minds of the women in the East. It was suggested that a new Mission House be built, and that the Indian girls should take full possession of the old house. This was decided upon, and a second Mission House was built by the Missionary, the Indians helping him, at a cost of about one thousand two hundred dollars. This was all paid for by the donations from friends, without cost to the Missionary Society of a dollar. Thus was established the first Crosby Girls' Home, which was succeeded by the present institution.

On our return to Ontario in the winter of 1881 and 1882, the Woman's Missionary Society was organized in the city of Hamilton. Mrs. Platt, in her *Story of the Years*, thus describes its inception: "Dr. Sutherland suggested to some of the ladies not to wait for someone else to do something, 'but to go to work and do it. Consult your pastor; ask him to bring it before the ladies of the congregation; do not wait to do some great thing, but organize three members if you can't get any more; arrange for occasional meetings, especially meetings for prayer in behalf of some existing interest, such as the Crosby Home or the McDougall Orphanage.' . . . At that memorable evening in the Centenary Church, when addresses were given by the Rev. T. Crosby, Mr. John McDonald, of Toronto, and Dr. Sutherland, and while the offering was being received, Rev. Dr. A. Burns, who presided, suggested that life memberships be given, and at once sub-

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scribed twenty-five dollars to place his wife's name first on the list. Mr. McDonald increased his donation of one hundred dollars to three hundred dollars, constituting his wife and six daughters life members, desiring to have all his family in this privileged class; he also made Mrs. Crosby a life member; the Rev. John Douse immediately added to Mrs. Crosby's name those of his other daughters, Mrs. Geo. Brown, Mrs. H. Hough and Mrs. G. P. McKay. Mr. Sanford, Mr. Dennis Moore and others followed until, at the close of the meeting, it was found that one thousand dollars had been subscribed, besides forty-one dollars in collections."

Under the heading, "Our First Field," Mrs. Platt says: "Charter members will remember the thrill with which they listened to the story of Mrs. Crosby's Home for Indian girls at Port Simpson. From the beginning of their work among the Indians, the condition of the young girls, their degradation and danger, had appealed strongly to Mrs. Crosby; and when a little outcast came and announced that she was going to come and live with her, she was not turned away. Others came, until the house was full. For several years these girls were clothed and fed at the Missionary's expense; and better still, Mrs. Crosby shared with these defenceless ones the mother love of her heart, and her own little children learned to talk Indian before they could speak English. From one of Mrs. Crosby's letters we quote the following: 'The care of these girls has been thrust upon us. There are Indian villages where scarcely a young woman can be found, all having left their homes for a life of dissipation and shame, only to come back in nearly every case to die a wretched, untimely death among their friends. These girls, who are bartered to cruel brutes of men, both Whites and Indians, for a mere pittance, afterwards appealed to the Missionary to save them.'

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"The first two hundred dollars raised by the Hamilton auxiliary was given to the Crosby Home. In 1882, while on a visit to Ontario, Mrs. Crosby engaged our first Missionary, Miss Hendrie, of Brantford, as matron. That year an appropriation of five hundred dollars was made by the Woman's Board, Miss Hendrie being the first one engaged by our Society in that good work. . . . Previous to the organization of our auxiliary we knew nothing of the character of the work undertaken by Mrs. Crosby; and it was indeed a revelation that such a state of things could exist in our own Dominion and that one of our own refined and cultured women had been called to spend her life in such surroundings. From the atmosphere of a minister's home, a graduate and teacher of Hamilton Ladies' College, Mrs. Crosby had been transferred to a heathen village, six hundred miles north of Victoria; and for some years was the only white woman in the place. What this life meant to Mrs. Crosby, and what her beautiful Spirit-filled life meant to these benighted people, only the future will reveal."

Some years after, Miss Hendrie, our matron, having been married, Miss Knight was sent out; and later Miss Hart of Nova Scotia was assistant. The work went on until finally the Woman's Missionary Society, under Miss Cartmell's direction, bought land and built a fine three-story building. Here they have since housed and instructed many an unfortunate girl. From time to time many orphan children have also come to the Home.

It was during the early years of our Mission that work opened up in Alaska, as recorded elsewhere, and Mrs. McFarlane established her Home for girls at Fort Wrangel on a similar plan.

It soon became evident that we must care also for the boys, as we had several little orphan boys in the Girls'

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Home. An appeal was made to the British Columbia Conference, held in New Westminster, which resulted in donations and subscriptions sufficient to enable us to build a temporary home for boys at a cost of one thousand five hundred dollars. We have now twenty or more boys in the Port Simpson Boys' Home. We have been assisted by benevolent people, by Sunday Schools, and by kind individuals, giving fifty dollars a year to support a boy. Our Girls' Home also received a small grant from the Government.

The Rev. and Mrs. G. H. Raley in later years opened up a Mission Boarding School and Home for children at Kitamaat. They received help from the Woman's Missionary Society and from friends. Some years ago the Rev. and Mrs. C. M. Tate started Industrial School and Home work at Sardis in the Chilliwack Valley, at first in their own home, the Mission House. They obtained help to build a fine Home, which was afterwards burned down. This was replaced by the present beautiful large brick building at Coqualeetza—the finest Indian Institute in the Province. The Coqualeetza Institute is a monument to the plodding perseverance and noble self-denial of Mr. and Mrs. Tate.

Our work in the Home or Boarding School was of a most interesting and encouraging character. Some of the girls who joined us at Simpson have done very well as teachers and workers. Others have married Christian Indians, have helped to build up Christian homes, to civilize the people generally and to aid in developing their own neighborhood.

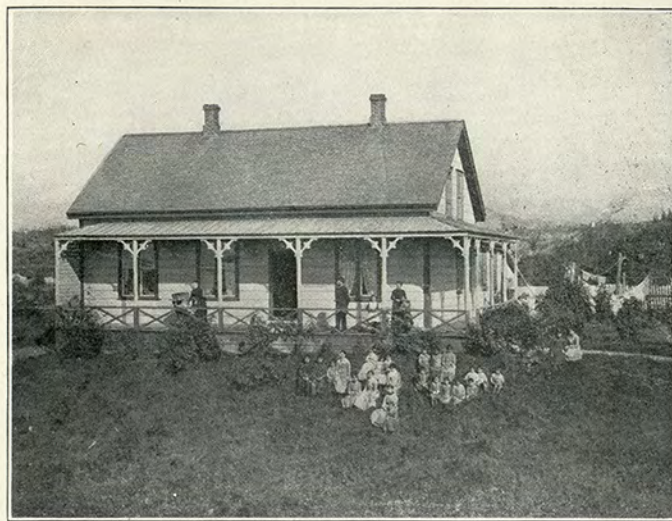
The first child that came to us at Simpson, "Sindow" by name, was a bright but mischievous little girl. We had to do a good deal of correcting and teaching to keep her from taking things that were not her own; but she became truly converted and was afterwards married to a young

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local preacher and evangelist. Together for many years they did faithful work at the opening up of new Missions until, in the year 1898, the Lord took away from this earth Josephine Russ (Sindow), who went triumphantly home.

Another case was that of a woman who had for some years lived a sinful life in the gold mines of Cassiar. She heard about our Home when she was staying at Fort Wrangel, came the one hundred and sixty miles, and begged for admittance. We took her in and she stayed for several years with us. She was converted and became a most earnest Christian. She married a local preacher, a steward of the Mission church, and they lived very happily together for some time. Poor Betsy for years had desired to visit her old heathen mother and friends on the Prince of Wales Island in Alaska, to tell them about Jesus; and at last, late one summer, she got a chance to go to see them. So, with the hearty consent of her husband, and with the idea that she would return in a few weeks, she went away in a canoe that was going to that country. While there she contracted a cold and became exceedingly ill with consumption. Her husband got a large canoe, took a good crew of young men, and started off to look after her. He found her rapidly sinking. Delighted to meet her husband and the Christian men who had come with him, with joy on her face, she said, "Oh, how much I have longed to see you, and I have been praying that God would send some of you, in some way, that I might get back among the Christian people at Simpson before I die. I have told my friends in much weakness about my Saviour, and I do hope that some of them will 'come to Jesus.'"

The husband and his friends left with Betsy in her feeble condition to return to Simpson, some sixty or seventy miles away. They got along very well to Tongass,



THE MISSION HOUSE, FORT SIMPSON.
Which Dr. and Mrs. Crosby made a refuge and home for many Indian girls.



CROSBY GIRLS' HOME, FORT SIMPSON, 1913.

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where they encountered a terrible gale of wind blowing down the Portland Canal, and they could not cross. Here, during these anxious days of waiting, poor Betsy passed away in the arms of her husband, saying to him, "I thank you all for coming to see me; I send my love to all the Christian people at Simpson, and give my warmest love to Mr. and Mrs. Crosby, who so kindly took me into their home years ago, when I had been so bad and had gone so far in sin, and told me of Jesus, the great Saviour, and how He loved me. I have found Him to be my loving Saviour all this time, since I gave my heart to Him. Tell them I shall meet them in Heaven." Surely Quankwe, or Betsy, was "a brand plucked from the burning."

Another girl, who came from the mouth of the Stikine, had been sold to a man old enough to be her grandfather. We had to take her to the Home and protect her, as she said she would never live with him. She was a modest child, about fourteen years of age. We kept her for a time in the Home, against much opposition from the head tribe of the village. Finally, at the organization of the Home by Mrs. McFarlane at Fort Wrangel, we transferred "Tilly" to that institution in her own country. She was educated, then married to an evangelist named Louis Paul, a native converted under the Presbyterian Board. He was drowned on a long canoe trip, and Tilly was left with two children. She was taken from that Mission to the Home work at Sitka, where she has for many years been one of the most devoted helpers in that institution.

Another of our "Home family" was a young woman who came from the streets of Victoria. She was converted and became a very happy Christian. She was a good singer, and quite a help to us when we opened up the Mission at Queen Charlotte Islands, as she was a Hyda by birth. She would often go on evangelistic trips with

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the Missionary and his party. She married a young chief of the Tsimpshian nation; they had quite a little family, some of whom have gone home to heaven. Lucy often spoke in the fellowship meetings with reference to the happy meeting she expected to have in the home above with her dear little ones who had gone before. She loved to sing:

"Now I can read my title clear to mansions in the skies,
I'll bid farewell to every fear and wipe my weeping eyes."

In the spring of 1897, in the absence of her husband on a trip on the Mission ship *Glad Tidings*, Lucy was called away. The doctor and those who attended her in her illness say that she bore to the last most glowing testimony to the triumphs of grace.

There are many others of whom we might write who married into Indian homes in the different villages and, by their industry and cleanly habits in caring for their homes and children, showed the marvellous civilizing influence such work as ours may exert on whole communities. Let this be its justification.

It was not difficult, in visiting around among the villages, to pick out those Christian mothers who had the privilege of the "Home" life and training. To us, who watched them through the years, their influence was a source of great encouragement and indeed an inspiration. We may have had to mourn over one here and there who did not do so well; but, on the whole, the life of the people was marvellously changed by this home-educating work.

Instead of a young man with his friends going with property and buying a wife, as was done formerly, many of our brightest young men tried to make the acquaintance of the girls in the Home. There was no doubt in our minds that real, true love again and again developed

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between the young people who thus became acquainted. This acquaintance finally resulted in their marriage and the happy life that followed. We taught them to consult their parents, as well as the Missionary, at this time, and also to pray much to the Lord for help.

Here and there some amusing little letters came to light. This was a condition of affairs very different from that which existed when the young people had nothing to do with arranging their own marriages and in many cases never spoke to each other before the ceremony. Here is one of the letters: "Port Simpson, Miss S—— of the Crosby Home, Jan. 6th, 1897, I have to take to write you this opportunity to you to tell you about my heart to you this time, because I want you very much with my heart. Please if you finish read this letter, and you tell your mother about this words, which I send to you, please if your mother say words to you, and I hope you write to me and explain to me about it. Well Miss S——, if God help me next year, and I write to you about my heart to you again, I wish your mother kindness to me. Please if they want what I spoke to you to get married to you, just the reason I write to you this winter. That is all I wish to say to you dear loving yours truly affectionate yours from Joseph M——. Good morning young lady."

From the foregoing facts it will be seen that the crowding of the Missionaries' home with these poor and destitute children was the means, through our Woman's Missionary Society, of starting a work in the Methodist Church of the Dominion, of which eternity alone will reveal the importance. The influence upon the women of our Church, the reflex influence upon their own homes, the interest awakened among the young people, the workers sent out by the Society to Japan and China, as well as the many workers in our Homes, Schools and Hospitals in

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our own Dominion, have been a great blessing to the whole Church, and doubtless will be an increasing blessing to the end of time.

In connection with this subject, as bearing upon our Educational work and interest, we close this chapter with the following letter from Mrs. Crosby, taken from *The Missionary Outlook* of December, 1890. It gives some interesting facts regarding the School work and the Home.

“By the kindness of a devoted friend of the Crosby Home, Mrs. Harrison, of Barrie, we are permitted to give our readers the following letter. It came in acknowledgment of a parcel sent by our Mission Band. The many friends of the Rev. T. and Mrs. Crosby will enjoy this bright glimpse of the Mission life into which these earnest laborers weave so much love and enthusiasm.

“A. P.

“PORT SIMPSON, November 26, 1890.

“Dear ———: Your letter and parcel make me hasten, for they must be acknowledged at once. The things will come in very useful—the aprons and neckties and handkerchiefs—and please give our best thanks to all who helped to make and send them. There are so many of them, and some of our little girls are quite too small for the aprons, so I feel almost like taking some of them to give to the village children, which I suppose would not be against the wishes of the ladies, if they knew just all the circumstances. There are so many children in the village, and we have very little for them. We have to prepare for nearly two hundred. However, I am not sure that we shall have a tree for them this year, and we will consult together and try to make the very best use possible of the Barrie gifts. I will ask Miss Hart to mention this in her quarterly letter, which should reach every Auxiliary, and the *Outlook* may possibly hear from Port Simpson soon also, as we have just formed an Auxiliary among ourselves, with Miss Hart as Secretary, and Mrs.

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Bolton and Miss Ross and me each with an office. As yet we have only three other names, but we intend to ask the ladies at the Fort (three of them) to join us, and a few of the Indian women will probably do so also.

“The Home children are all well. The boys have been placed in the new building, under the care of Dr. and Mrs. Bolton, which leaves Miss Hart's family somewhat reduced. She has, I think, fifteen girls, and there are six little boys in the other house. One of the girls, who was a long time in the Home and afterwards lived with us about a year, is helping Mrs. Bolton, who has a babe a few weeks old. This girl is very useful. Miss Ross, who came out last summer as teacher, has taken hold of the work vigorously. We are all kept pretty busy. The Doctor finds a great deal of work in professional duties, besides the charge of the Home. Then we have been without a Day School teacher since last summer, and with so many children the School cannot be given up, so we have had to manage as best we could between us. Miss Hart taught for a time; at present I take the morning session and the Doctor the afternoon.

“We had quite a lively time one evening last week. The whole Mission community, numbering thirty-one, including Baby Bolton and our own family, took tea with us in the Mission House. We had three tables for tea; but it was not much trouble, and the children were delighted and had a very good time, playing games, looking at pictures, etc.; and certainly everyone looked as well and neat as could be, and behaved very nicely. I was very glad you saw Jessie and Grace last summer; they told me about it. Gertie and Harold are growing so fast. I am so thankful that they have all good health.

“Mr. Crosby reached home two weeks ago, after a trip to Victoria, taking in the Missions by the way. He finds plenty to do at home. There is a large number of people here, and he will not likely be away much during the winter. The want of a teacher makes it more difficult for him to get away. The services lately have been full of interest, and many of the people seem much in earnest. They are improving very much in their homes and living. In sight of our windows is a very pretty two-story house

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a young Indian has built lately and into which he has removed his family. It would be a nice little house in the street of any town of white people. You pray for us, I know; do not cease to do so. I find a book, also, from someone in Barrie; thanks to the giver. Mr. Crosby joins me in kindest love and prayer that you may be comforted and borne up day by day.

“ ‘EMMA CROSBY.’ ”

INDIAN BELIEFS, TRADITIONS AND LEGENDS.

Beliefs—Sacrifices—Ancestor Worship—Transmigration of the Soul—Naas Legends—Weeget, the Origin of Light, Origin of Man, Philosophy of Death—Bella Bella Legends—Death, Origin of the World, the Deluge, Thunder and Lightning, Lugu and the Fish Hook, First Possession of Fire—Bad Children Punished, Origin of the Sun, Another Version, Origin of the Moon, Whispering Bay—Legends of the Upper Skeena.