## THE FIRST BISHOP OF CALEDONIA

ated one of his pupils to succeed him as bandmaster. This, the first Indian brass-band on the North-west coast, excited the wonder and admiration of all the tribes around, and on the arrival of visitors of distinction the band generally turned out to serenade them. The Indians are quick to imitate. and the next encampment which procured a band was Kincolith, which was the second mission station established on the North-west coast. Here they succeeded in raising over six hundred dollars amongst themselves, with which they procured a complete set of band instruments from San Francisco. They then engaged the lately appointed Indian bandmaster from Metlakehtle to instruct them in turn, paying him exactly a sum equal to paid the German instructor. This band was speedily followed by another at Port Simpson, which was the third in order; and now every Indian encampment, whether up the rivers or along the coast, can boast of this accomplishment. Its tendency has been to civilise and elevate the Indians, and it has kept many of the young men engaged during the long winter evenings. Many of them are not only skilful performers, but can transpose and even compose music. It is incumbent on the missionary to welcome and foster whatever tends to the uplifting and improvement of the people amongst whom he labours, whilst carefully guarding against whatever tends to degrade or defeat his mission.

That I was not forgotten by the Haidas is evidenced from one of the first letters written by the Rev. J. H. Keen during his first year's labours amongst them, in which he states: "In their prayers at prayer meetings they always, unprompted, remember Mr. Collison, the founder of this Mission," and he adds: "Such a scene as this presents indeed a striking contrast to many a one which even the younger men have witnessed in this very village. Among those who offered prayers at our meeting on Thursday last was Chief Edenshew, who, as a younger man, headed many a savage raid on the neighbouring tribes." Edenshew 260

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had long opposed the truth, but the prayers and example of his son Cowhoe had at length resulted in his conversion. So that the bread so long since cast upon the waters was yet being found, though Cowhoe had passed to his reward.

Edenshew's first contention with me was in regard to his slaves, as he feared my mission was to set them free. Next he assailed me respecting the witchcraft of the medicine-men, and lastly, his complaint and regret was that he had failed to marry the Queen's daughter, which failure often troubled him. This matter was first suggested to him in the following manner. Amongst the early navigators who had touched at Queen Charlotte Islands, there was one named Captain Douglas. During the time his ship was anchored in Virago Sound, or cruising around the north of the islands, Edenshew spent most of his time on board. Captain Douglas made blood relationship with him, and gave him his own name. When about to leave the coast, he invited Edenshew to embark with him. "If you accompany me to England, the country of the Iron People," said he to Edenshew, "you will receive many gifts, and perhaps you may marry Queen Victoria's daughter."

"And I refused to go with him," said he, "because I was young and foolish, and preferred leading in the raids on other

tribes and capturing slaves."

I generally soothed his feelings of regret by reminding him that had he gone with his friend, the captain, he would probably have been dead, whereas now he had lived to a good age. "And," I added, "you might not have married the Queen's daughter after all, as only kings and princes can hope to attain to such an honoured position."

"But am I not as king here?" he replied, "and always have been," and then he would rehearse some adventure of

the past in which he always came off victorious.

Mr. Keen reported the number of baptized Indians at Massett in 1892 as three hundred and sixty-five and forty-five catechumens, with seventy communicants, whilst the

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