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No. 52.

**The Captives.**  
BY WM. HARRISON.

The Indians continued firing until all the male population of the little village of Frog Lake, nine in number, were shot down. Their names were J. A. Gowanlock, J. Delaney, T. Quinn, T. Dill, W. C. Girchrist, J. Williscraft, C. Goun, and two priests, Fathers Marmad and Fafard. Mrs. Gowanlock and Mrs. Delaney were taken captives to Big Bear's tent. The 2nd of April, on which the slaughter occurred, was exceedingly raw and cold, yet the captives were compelled to wade the streams on their way to the camp and spend the night shivering in the corner of the tent. When Big Bear arrived he entered the tent with 30 of his braves, covered with feathers and war paint, several of them wearing portions of the clothes stripped from the dead. The whole night was spent in yelling, dancing, and giving vent to fearful war whoops. The two women were fortunate in securing a name in time of sore need a man of the name of Pritchard, a half breed, to whose tent they were allowed to go and by whom they were protected on many dangerous occasions. Frequently the Indians would visit his tent flourishing their arms and threaten the captives with death, but Pritchard would place himself in front of the women and plead for their lives. He finally bought their freedom from such experiences by the sacrifice of a horse and part of his tent furniture.

For the first two days after the massacre the bodies of the dead were piled lying exposed to the sun. The half breeds would draw some of them off the road, but the Indians would drag them back again, and delight in mutilating and mangling the remains. On Saturday, the day before Easter, the women induced some of the half breeds to get their husbands' bodies and bury them. Not being allowed to put them in graves they placed them in the Mission Church, along with those of the priests, the Indians forbidding them to move any of the rest of the dead. The Indians then set fire to the church and yelled and danced around it until it was burned to the ground. The bodies were charred beyond recognition. The little school house, the mill and the other houses followed in quick succession.

April 6th Big Bear and his braves made preparations for an attack on Fort Pitt. The arrangements were made amid the greatest excitement. The Indians were attired in full war habiliments, including arms, feathers and war paint. In order to swell their numbers all had to go, squaws, children, half breeds and of course the captives. Blood butchery and treachery filled the heart of every brave.

Fort Pitt was a stockade on the River Saskatchewan in charge of Captain Charles Dickens, nephew of the well known author of that name. Dickens was himself the author of a book called "Six Years Without Beer." Joining the Mounted Police under the Mackenzie regime in 1875 he was placed in command of twenty men and stationed at Fort Pitt. Big Bear and his band surrounded the fort and demanded the surrender of the police post. McLean, the Hudson Bay Co. factor, being familiar by long service in the company with the Indians, went out to treat with them. Instead of peacefully receiving him they at once made him prisoner. He was ordered by Big Bear to write a letter to his family to come immediately. A refusal meant death. He wrote to his wife and five children, two of them young women just returned from the Ladies' College, Winnipeg. These young women were well acquainted with the Indian language, and not suspecting danger, came and were also made prisoners.

From the hill above the fort the Indians commenced firing, which for a short time was vigorously returned by the police. The factor and his family being prisoners in the hands of the Indians, Dickens thought that further efforts to save the fort would be useless. Destroying arms and ammunition that could not be taken with them, he left the fort, took to the river and fled with his detachment, less one man by the name of Cowan who had been killed in the firing from the heights. Without the loss of a single Indian Big Bear took possession of the fort and the Hudson Bay post which contained a large quantity of valuable furs, food and stores belonging to the company. After burning the buildings, the party flushed with victory and prisoners, returned and camped near the scene of the former massacre at Frog Lake. A letter brought in by a spy written by the Rev. John McDougall, stating that the government troops had arrived at Edmonton and were in pursuit of Big Bear, alarmed the band, necessitating a constant change of

place to throw the pursuers off the trail. The captives were now the sufferers. For nearly two months they were forced to follow their captors from sunrise to sunset, crossing over bogs and morasses, wading through streams and tearing through the woods. The McLean girls waded through streams, water waist deep, carrying their little sisters on their shoulders, the Indians on horses joking and laughing at the shivering women. At every halt the prisoners had to bake and prepare the meals for the braves, under threats of death.

The terrible experiences of the captives were now nearing the end. The troops were on Big Bear's trail and sometimes the rifle shots would reach the camp. The captives, twenty in number, were ordered to dig pits in which to screen themselves from the flying bullets. Hopes of deliverance were frequently disappointed, the Indians were always on the retreat. On the 31st of May General Strange's scouts came dangerously near. Big Bear and his men were making a rapid retreat leaving the captives far in the rear for the first time without a guard. It was their first opportunity to strike for freedom, they took it, and fled to the woods.

(TO BE CONTINUED.)

**The Cost of Liquor in Canada.**  
WE SHALL HAVE PROHIBITION.  
(PUBLISHED BY REQUEST)

The following paper was read at a recent meeting of the W. C. T. U. in this village:

Dear Madam President and members of the Union:—We have heard the temperance question discussed time and again until one would think the subject exhausted. Wise, learned, gifted and consecrated men and women are devoting their lives' best to this great work, that they may uplift the drunkard and place the temperance subject in such a light, that others may see clearly all the dangers to which they are exposed under the present system of the liquor traffic.

Although many are in the work and much has been said and done, there is still ample room for action, there are many places in this great battle, waiting to be filled by earnest souled men and women, that methinks I hear the Master say "The harvest truly is plenteous, but the laborers are few. Pray ye therefore, that the Lord of the harvest, that he send forth labourers into his harvest." Matt., IX, 37—38.

As members of this Union shall we not individually say "Here am I, O Lord send me." Then taking our commission from His lips, give all we have and are more earnestly and sincerely to the work, that by united and heroic effort we may drive this demon from our fair Dominion.

Miss Slack, secretary of the World's W.C.T.U., in a letter, states that she is writing to countries all over the world, urging W.C.T.U. Unions to begin at once, selecting their delegates, to represent them in Canada, at the World's convention, in the fall of '97.

Miss Slack also states in her Monthly Bulletin that it is a liberal education to any temperance reformer to see the Dominion, which is said to be the soberest country in the world, also that it has the best temperance legislation. It is certainly pleasing to know that we suffer less than lands from the liquor curse. But we have here a collection of figures that will give us an idea of what it costs us as Canadians to sustain the present liquor laws.

Prince Edward Island, New Brunswick and Nova Scotia are less addicted to the use of liquor than Ontario.

We understand that money paid for liquor is not like money paid for food, and we consider money paid for liquor, consumed and no return to the consumer. Taking an average of the last twenty years, we find the direct cost of the liquor traffic annually, in Canada, to be as follows:

|  |               |
|--|---------------|
| Am't of liquor consumed, 21,676,149 gals   |               |
| Am't paid for liquor by consumers  | \$39,879,854  |
| Value of grain and fruits utterly destroyed                                      | 1,888,765     |
| Cost of proportion of disease, insanity & crime chargeable to the liquor traffic | 3,014,097     |
| Loss of productive labor   | 76,288,000    |
| Loss through deaths by drink   | 14,304,000    |
| Misdirected labor and other mistakes   | 7,748,000     |
|  | \$143,122,716 |
| Receipts from liquor traffic in revenue:   |               |
| To the Dominion Government   | \$7,101,557   |
| " Provincial   | 924,358       |
| " Municipalities   | 499,107       |

Thus by subtracting receipts from expenditure we see that our Dominion loses annually over 134 million dollars. Then we need to consider shortened lives. It

is estimated that 3000 lives are cut short annually by intemperance. It is stated that they are cut short by about eight years each. If 3000 men lose eight years each this is the same as if 24000 men lost one year. So we lose annually 24,000 workers. This work may be estimated to have produced \$14,304,000 as will be seen by figures of loss through death by drink.

The above is only the financial loss, but who can estimate the total evil of intemperance. Time would fail us to tell of wasted manhood, blasted homes, worse than orphaned children, all of which are due to the demon drink. If Canada be the soberest country, what must be the condition of this monster in other lands. We know that this demon is being fought earnestly and generously in all our Unions, in the churches, in the Sabbath schools and in public schools. It is treated scientifically, religiously and otherwise. But the question is, are we individually doing what we can. Are we prayerfully and earnestly engaged to do battle both at home and abroad.

This work has so many avenues that it is difficult to decide where to begin. We are about to build. Grand and noble will the structure be. Its dimensions shall reach from "shore to shore," from the river to the ends of the earth." Its name shall be Total Prohibition; its cornerstone, Christ and Total Abstinence its architects and builders are we and all the people who will stand true to do and dare all that is right in the sight of God. The people whose motto like ours shall be "For God and Home and Native Land."

Then let us with united effort, clear the way, removing all debris: beginning with the gambling houses, pool rooms, licensed saloons etc. It is estimated that it takes 2,000,000 boys of every generation to keep up the supply of drunkards in America. That means, dear mothers, that out of every five families one must give a son. Whose son shall he be? Are you, or you willing to give, or shall we fight? If we, as mothers and sisters could only save the boys, the saloons and all licensed liquor houses would have to go. O! let us labor in season and out of season, "line upon line, precept upon precept, here a little, there a little." Watching, praying, practising, preaching, every day teaching some fact calculated to help. Who shall estimate the result? Had we ten thousand tongues, we should wish to use them all to reach the mothers of the land, shouting loudly, "save your boys" O! let us arouse the careless and indifferent.

There are few communities where the municipalities could not, if so minded, annihilate the liquor traffic in some way, under existing circumstances. We will have prohibition. We will not be discouraged. Working with a will we must succeed. "If God be for us, who can be against us." We shall be victorious.

Already the brewers, distillers and owners of liquor establishments are beginning to fear. "What shall we do?" they say. "We are losing ground." They meet, they plan, and what is their planning? "We must create an appetite, we must trap the boys. How? We will give them drinks, for every drink we give now, will in ten years be worth to us more than we can calculate. To those who have scruples we will give lemonade with a stick in it, and before they know it, they will be drinking it all stick. Others can be caught with our rum bonbons, ay, rum temptations they are." These men think they will be successful with their nefarious plotting but we must counter plot. We must save souls from the drunkard's bowls, where millions drink and die. We must fight moderate drinking, for by moderate drinking many drunkards are made, and millions of our men become slaves to reap wretchedness, poverty, disgrace, anguish, despair and all the woes which accompany the life and death of a drunkard. This is true, whether learned or unlearned, high or low, male or female. This is proved by history and by the heart-rending wail of the many slaves in our land to day, who have become drunkards gradually and unconsciously through the habit of moderate drinking.

If we once have total prohibition, all these evils will vanish; then we will wage war with a will. Wild and wide will the warfare be. Might and right must prevail. Again we would say: "If God be for us, who can be against us." What can we as mothers, sisters, friends or teachers do to help in this great temperance campaign. But we fear we have already become wearisome. Then let us pray that God's benediction may rest upon all our endeavors that our energies may be judiciously expended and that each and every effort may tell "For God and Home and Native Land."

WANTED—Intelligent men with good education to whom \$600 and expenses for the first year would be an inducement. Write with full particulars. THE MANAGER, 49 Richmond St. West, Toronto, Ont.