Vol. IV. No. 3. KAMLOOPS WAWA. March, 1895.

The views of this issue show: the one, the little chapel at North Bend; the other, the Chilliwhack Indian Brass Band.

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This number, besides the Monthly Budget on next page—which is equal nearly to a whole number of twelve months ago—contains two pages of Old Testament, two pages of New Testament by Bishop Durieu, and two pages of a very interesting paper, "The Sugar Cane Bell," of which a detailed description is given on page 46. Those six pages are equal to 32 pages of the issues of 12 months ago.

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Chinook and English Catechism is unavoidably left out of this issue.

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Send ten cents for No. 124 of this paper, where full instructions are given in English for learning the system of shorthand used.

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Send ten cents in postage or coin for No. 122 of this paper, where Chinook and English Vocabulary is found complete in one page. In the same number you will find a Chinook and French Vocabulary complete in one page; and in another page sufficient instructions in French to learn the Chinook jargon.

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About 350 Indians of the Shushwap tribe spent the interval between Christmas and New Year at Kamloops. The time was spent according to the following rule: At 6 a.m., rising; from 7 to 8, morning prayers, Holy Mass and instruction; from 8 to 10.30, breakfast and household work: from 10.30 to 1.30 p.m., meeting in the Catechism house; 1.30 to 5, leisure hour for dinner and out-door work; from 5 to 6.30, Rosary, night prayers, Benediction and sermon; 6.30 to 8, supper time, etc.; 8 to 10.30, second meeting in the Catechism house; 11, bed time. The time at the meetings in the Catechism house is spent: 1stly, In a revision or repetition of the instruction; 2ndly, Reading, translating and explaining a chapter of the Old or New Testament published in the "Kamloops Wawa;" 3rdly, Studying, in groups of two, three or four, another chapter or two from the "Kamloops Wawa;" 4thly, Explaining a few questions of Catechism; 5thly, Practising some piece of chant or music; 6thly, Writing, or copying some portions of the materials revised during the meeting, etc.

How quickly this shorthand is learned by the Indians, is evidenced from the fact that, at Yale, it was sufficient for the missionary to write, in large characters, on a sheet of manilla paper, a few lines of Chinook. As many as cared for the study circled around, and, with the help of a couple of bright fellows, went on repeating the lesson over and over again until it was perfectly well understood by every one. Then a new lesson was written, and before night a third one. In less than two days the little band was able to study by itself out of the "Kamloops Wawa" papers.

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Most of the Indians learn first to read the words, then, after a few days' practice, they become able to distinguish the syllables, and, last of all, the letters. But there are in every camp a few Indians who can read by spelling from the beginning, and they soon teach the others the proper way of reading and writing.

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Michel, from Soda Creek, who learned the Chinook writing a year ago by himself, has devoted much care to help his people. There are already 20 subscribers to the "Kamloops Wawa" at Soda Creek. Soda Creek is on the Cariboo road, about 175 miles north of Ashcroft station.

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Indian William, at Canoe Creek, is trying hard to bring all his country people to the knowledge of the Chinook writing. Early in January he sent 16 names from Canoe Creek as subscribers to the "Kamloops Wawa." Canoe Creek is 90 miles north of Ashcroft.

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At Kenim Lake, about 120 miles from Ashcroft, Emile Teimaskret and his people take great delight in the reading of the "Kamloops Wawa."

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John Jackson and Peter Kwal, at Lillooet, Morice Saxy, at Pavilion, and Francis Joseph, at the Fountain, are very anxious that all the people around them shall become acquainted with the Chinook paper this winter. They are having their schools every evening, and, no doubt, their efforts will be crowned with success.

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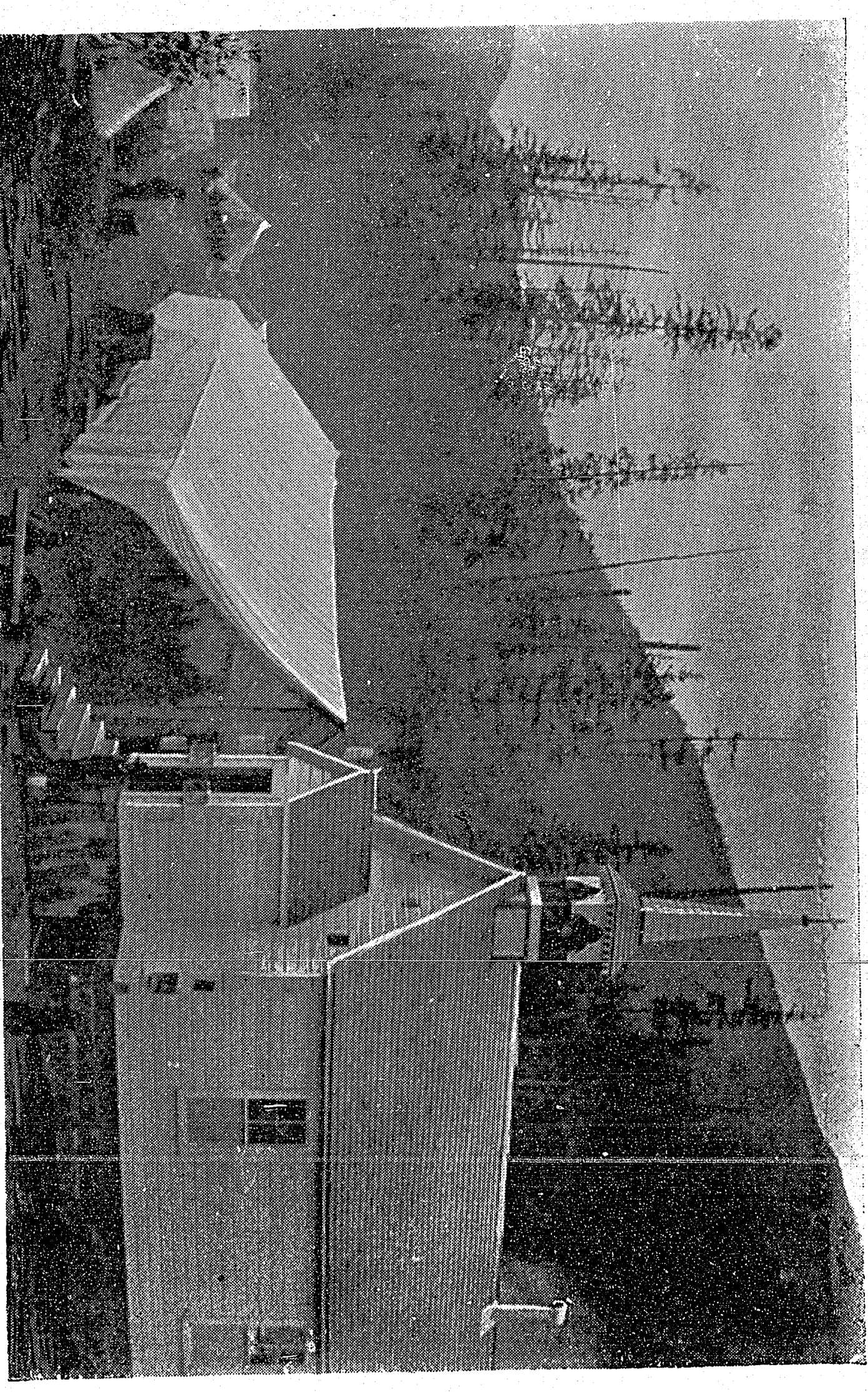
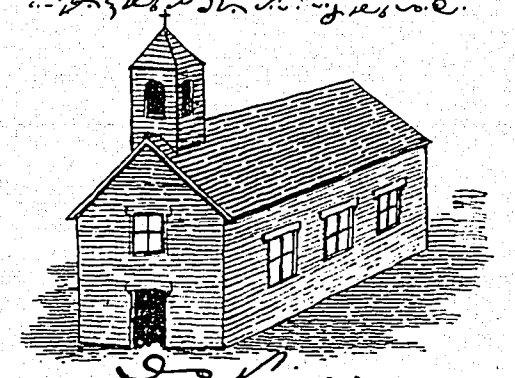
We expect to soon receive similar reports from Alcali Lake and William's Lake.

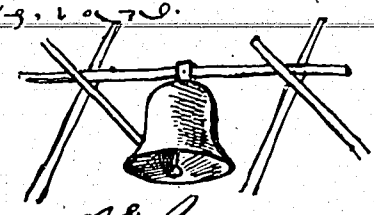
J. M. R.

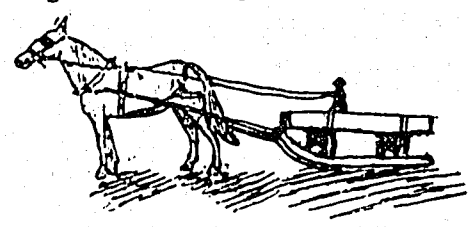
News from the World.

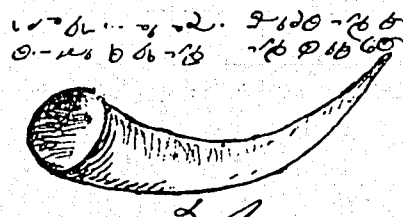


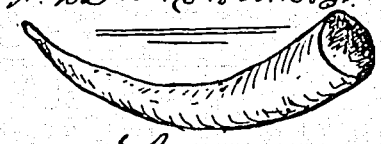
ROMAN CATHOLIC CHAPEL AT NORTH BEND. DEDICATED OCTOBER 9, 1889.

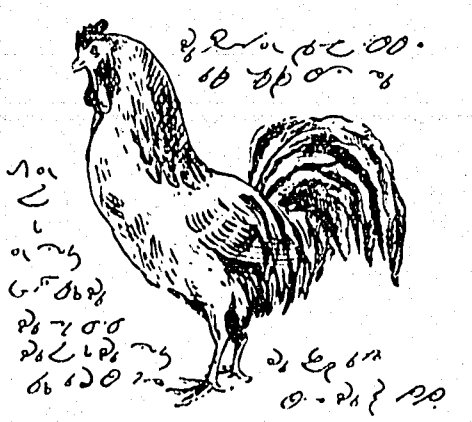












Ch. III. × The Promises.

A.M.2433. × Before Christ. × A.C. 1567.

123. And God said to Moses, and God spoke to him: I am the Lord. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty; but my name Jehovah I did not make known to them. I established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they lived as strangers. I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Therefore say to the children of Israel: I am the Lord; I will bring you out from the burdens of Egypt, I will deliver you from their bondage, I will redeem you with a stretched out arm, and with great judgments. I will take you to me for a people, and I will be to you a God; and you shall know that I am the Lord your God, who brought you out from the burdens of Egypt. And I will bring you into the land concerning which I lifted up my hand, that I would give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an inheritance. I am the Lord.

124. Moses spoke these things to the children of Israel; but they did not hearken to him, because of the anguish of spirit, and of the hard bondage. And the Lord said to Moses: Go in, speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land. Moses answered before the Lord: Behold the children of Israel do not hear me; how then will Pharaoh hear me, who am of uncircumcised lips? And the Lord spoke to Moses and Aaron, and gave them a charge to the children of Israel, and to Pharaoh king of Egypt, that they should lead the children of Israel out of the land of Egypt.

125. These are the heads of the houses of their families. The sons of Ruben, the first-born of Israel: Henoch, Phallu, Hesron, Charmi. These are the families of Ruben. The sons of Simeon: Jamuel, Jamin, Ahod, Jachin, Sohar, Saul the son of a Chanaanitish woman. These are the families of Simeon. These are the names of the sons of Levi, according to their generations: Gerson, Caath, Merari. The years of the life of Levi were one hundred and thirty-seven. The sons of Gerson: Lobni, Semei, according to their families. The sons of Caath: Amram, Isaar, Hebron, Oziel. The years of the life of Caath were one hundred and thirty-three. The sons of Merari: Moholi, Musi. These are the families of Levi, according to their generations. Amram took to wife Jochabed his father's sister, who bore him Aaron and Moses. The years of the life of Amram were one hundred and thirty-seven. The sons of Isaar: Core, Nepheg, Zechri. The sons of Oziel: Misael, Elisaphan, Sethri. Aaron took to wife Elisabeth the daughter of Aminadab, sister of Naasson, who bore him Nadab, Abiu, Eleazar, Ithamar. The sons of Core: Assir, Elcana, Abiasaph. These are the families of Isaar. Eleazar the son of Aaron took to wife one of the daughters of Phutiel, who bore him Phinees. These are the heads of the houses of the Levites, according to their families.

Ch. 28. The Birth of Moses.

A.M.2433. × Before Christ. × A.C. 1567.

123. And God said to Moses, and God spoke to him: I am the Lord. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty; but my name Jehovah I did not make known to them. I established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they lived as strangers. I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Therefore say to the children of Israel: I am the Lord; I will bring you out from the burdens of Egypt, I will deliver you from their bondage, I will redeem you with a stretched out arm, and with great judgments. I will take you to me for a people, and I will be to you a God; and you shall know that I am the Lord your God, who brought you out from the burdens of Egypt. And I will bring you into the land concerning which I lifted up my hand, that I would give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an inheritance. I am the Lord.

124. Moses spoke these things to the children of Israel; but they did not hearken to him, because of the anguish of spirit, and of the hard bondage. And the Lord said to Moses: Go in, speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land. Moses answered before the Lord: Behold the children of Israel do not hear me; how then will Pharaoh hear me, who am of uncircumcised lips? And the Lord spoke to Moses and Aaron, and gave them a charge to the children of Israel, and to Pharaoh king of Egypt, that they should lead the children of Israel out of the land of Egypt.

125. These are the heads of the houses of their families. The sons of Ruben, the first-born of Israel: Henoch, Phallu, Hesron, Charmi. These are the families of Ruben. The sons of Simeon: Jamuel, Jamin, Ahod, Jachin, Sohar, Saul the son of a Chanaanitish woman. These are the families of Simeon. These are the names of the sons of Levi, according to their generations: Gerson, Caath, Merari. The years of the life of Levi were one hundred and thirty-seven. The sons of Gerson: Lobni, Semei, according to their families. The sons of Caath: Amram, Isaar, Hebron, Oziel. The years of the life of Caath were one hundred and thirty-three. The sons of Merari: Moholi, Musi. These are the families of Levi, according to their generations. Amram took to wife Jochabed his father's sister, who bore him Aaron and Moses. The years of the life of Amram were one hundred and thirty-seven. The sons of Isaar: Core, Nepheg, Zechri. The sons of Oziel: Misael, Elisaphan, Sethri. Aaron took to wife Elisabeth the daughter of Aminadab, sister of Naasson, who bore him Nadab, Abiu, Eleazar, Ithamar. The sons of Core: Assir, Elcana, Abiasaph. These are the families of Isaar. Eleazar the son of Aaron took to wife one of the daughters of Phutiel, who bore him Phinees. These are the heads of the houses of the Levites, according to their families.

Ch. 29. The Call of Moses.

A.M.2513. × Before Christ. × A.C. 1487.

126. The Lord spoke to Moses in Egypt, saying: I am the Lord; speak to Pharaoh king of Egypt all that I say to you. And Moses said before the Lord: Behold I am of uncircumcised lips; how then will Pharaoh hear me? And the Lord said to Moses: See, I have appointed you the god of Pharaoh; and Aaron your brother shall be your prophet. You shall speak all that I command you; and your brother Aaron shall speak to Pharaoh, that he let the children of Israel go out of his land. But I will harden the heart of Pharaoh, and will multiply my signs and my wonders in the land of Egypt. And Pharaoh will not hear you, and I will lay my hand upon Egypt, and will bring out my armies, my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I shall stretch forth my hand upon them, and bring the children of Israel out from among them.

127. And Moses did as the Lord commanded him. He was eighty years old, and Aaron eighty-three, when they spoke to Pharaoh. And Moses said before the Lord: Behold the children of Israel will not hear me; how then will Pharaoh hear me, a man of uncircumcised lips? And the Lord said to Moses and Aaron, and gave them a charge to the children of Israel, and to Pharaoh king of Egypt, that they should lead the children of Israel out of the land of Egypt.

1. Of the world 1878, before Christ 2083, before A.D. 205.
2. Ab " " 2008, " 2183 " 175.
3. Mar " " 2108, " 2288 " 180.
4. Ri " " 2168, " 2315 " 147.
5. Ri " " 2255, " 2332 " 137.
6. Ru " " 2433, " 2553 " 120.

[illegible]

128. [illegible]

Ch. 30. The ten Plagues of Egypt

A.M. 2513. × [illegible] 10 [illegible] × A.C. 1487.

129. × 80 [illegible]

130. [illegible]

131. [illegible]

132. [illegible]

133. [illegible]

134. [illegible]

135. [illegible]

136. [illegible]

Ch. XXII. The Paralytic

1. And he entered into a boat, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said to the man sick of the palsy: "Son, be of good heart, thy sins are forgiven thee." And behold some of the Scribes said within themselves: "This man blasphemeth." And Jesus seeing their thoughts, said: "Why think you evil things in your hearts? Which is easier to say, Thy sins are forgiven thee, or to say, Arise, and walk? But that you may know that the Son of man hath power on earth to forgive sins, (then he said to the man sick of the palsy) Arise, take up thy bed, and go into thy house." And he arose, and went into his house. And the multitudes seeing it, feared, and glorified God that gave such power to men.

2. And as Jesus passed from thence, he saw a man sitting at the receipt of custom, named Matthew, and he said to him: "Follow me." And he arose, and followed him. And it came to pass, as he was sitting at table in the house, behold many publicans and sinners came and sat down with Jesus and his disciples. And the Pharisees seeing this, said to his disciples: "Why doth your master eat with publicans and sinners?" But Jesus hearing it, said: "They that are in health need not the physician, but they that are ill. Go then and learn what this meaneth: I will have mercy and not sacrifice. For I am not come to call the just, but sinners."

3. Then came to him the disciples of John, saying: "Why do we and the Pharisees fast often, but thy disciples do not fast?" And Jesus said to them: "Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast. No man putteth a piece of new cloth to an old garment: for the fulness thereof taketh away from the garment, and a greater rent is made. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish. But they put new wine into new bottles, and both are preserved together."

4. While he spoke these things to them, behold a certain ruler came and adored him, saying: "Lord, my daughter is even now dead: but come, lay thy hand upon her, and she shall live." And Jesus arose, and his disciples, to follow him. And behold a woman that was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: "If I shall only touch his garment, I shall be healed." But Jesus turning and seeing her, said: "Be of good heart, daughter, thy faith hath made thee whole." And the woman was healed from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: "Give place, for the girl is not dead, but sleepeth." And they laughed him to scorn. But when the multitude was put out, he went in, and took her by the hand, and the girl arose. And the fame hereof went abroad into all that country.

Ch. XXIII. The Sermon on the Mount.

1. And Jesus seeing the multitudes, went up into a mountain: and when he was sat down, his disciples came to him. And opening his mouth, he taught them, saying:

2. "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven.

3. "Blessed are you when they shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you.

"ولكن الذين قبلوه، أعطاهم سلطانًا أن يصيروا أولاد الله، أي المؤمنون باسمه."

٢٣ "الذين ولدوا ليس من دم ولا من مشيئة جسد ولا من مشيئة رجل، بل من الله."

٢٤ "والكلمة صار جسدًا وحل بيننا، ورأينا مجده، مجدًا كما لوحيد من الآب، مملوءًا نعمة وحقًا."

٢٥ "يوحنا شهد له وصرخ قائلًا: هذا كان أقول عنه: الذي يأتي بعدي صار قدامي، لأنه كان قبلي."

١٦ "ومن ملئه نحن جميعًا أخذنا، ونعمة عوض نعمة."

١٧ "لأن الناموس بموسى أعطي، أما النعمة والحق فبيسوع المسيح صارا."

١٨ "الله لم يره أحد قط. الابن الوحيد الذي هو في حضن الآب هو خبّر."

١٩ "وهذه هي شهادة يوحنا، حين أرسل اليهود من أورشليم كهنة ولاويين ليسألوه: من أنت؟"

٢٠ "فاعترف ولم ينكر، واعترف: إني لست أنا المسيح."

٢١ "فسألوه: فماذا؟ أإيليا أنت؟ فقال: لست أنا. أنبي أنت؟ فأجاب: لا."

٢٢ "فقالوا له: من أنت؟ لنعطي جوابًا للذين أرسلونا. ماذا تقول عن نفسك؟"

٢٣ "قال: أنا صوت صارخ في البرية: قوموا طريق الرب، كما قال إشعياء النبي."

٢٤ "وكان المرسلون من الفريسيين."

٢٥ "فسألوه وقالوا له: فلماذا تعمد إذًا إن كنت لست المسيح ولا إيليا ولا النبي؟"

٢٦ "أجابهم يوحنا قائلًا: أنا أعمد بماء، ولكن في وسطكم قائم الذي لستم تعرفونه."

٢٧ "هو الآتي بعدي، الذي صار قدامي، الذي لست أنا مستحقًا أن أحل سير حذائه."

٢٨ "هذه جرت في بيت عنيا، في عبر الأردن، حيث كان يوحنا يعمد."

٢٩ "وفي الغد نظر يسوع مقبلًا إليه، فقال: هوذا حمل الله الذي يرفع خطية العالم."

٣٠ "هذا هو الذي قلت عنه: بعدي يأتي رجل صار قدامي، لأنه كان قبلي."

٣١ "وأنا لم أكن أعرفه، لكن ليظهر لإسرائيل لأجل هذا جئت أعمد بالماء."

٣٢ "وشهد يوحنا قائلًا: قد نظرت الروح نازلًا مثل حمامة من السماء، فاستقر عليه."

٣٣ "وأنا لم أكن أعرفه، لكن الذي أرسلني لأعمد بالماء ذاك قال لي: الذي ترى الروح نازلًا ومستقرًا عليه، فهذا هو الذي يعمد بالروح القدس."

٣٤ "وأنا قد رأيت وشهدت أن هذا هو ابن الله."

٣٥ "وفي الغد أيضًا كان يوحنا واقفًا هو وتلميذان من تلاميذه،"

٣٦ "ونظر يسوع ماشيًا، فقال: هوذا حمل الله!"

٣٧ "فسمع تلميذاه يتكلم، فتبعا يسوع."

٣٨ "فالتفت يسوع ونظرهما يتبعانه، وقال لهما: ماذا تطلبان؟ فقالا له: يا معلم، الذي تفسيره يا سيدي، أين تمكث؟"

٣٩ "قال لهما: تعالوا وانظرا. فأتيا ونظرا أين يمكث، ومكثا عنده ذلك اليوم. وكان نحو الساعة العاشرة."

٤٠ "كان أندراوس أخو سمعان بطرس واحدًا من الاثنين اللذين سمعا من يوحنا وتبعاه."

٤١ "فوجد هذا أولًا سمعان أخاه الخاص، وقال له: قد وجدنا مسيا، الذي تفسيره المسيح."

٤٢ "فجاء به إلى يسوع. فنظر يسوع إليه وقال: أنت سمعان بن يونا، أنت تدعى صفا، الذي تفسيره بطرس."

٤٣ "وفي الغد أراد أن يخرج إلى الجليل، فوجد فيلبس، وقال له يسوع: اتبعني."

٤٤ "وكان فيلبس من بيت صيدا، من مدينة أندراوس وبطرس."

٤٥ "فوجد فيلبس نثنائيل، وقال له: الذي كتب عنه موسى في الناموس والأنبياء أيضًا قد وجدناه، يسوع ابن يوسف الذي من الناصرة."

٤٦ "فقال له نثنائيل: أمن الناصرة يمكن أن يكون شيء صالح؟ قال له فيلبس: تعال وانظر."

٤٧ "رأى يسوع نثنائيل مقبلًا إليه، فقال عنه: هوذا إسرائيلي حقًا لا غش فيه."

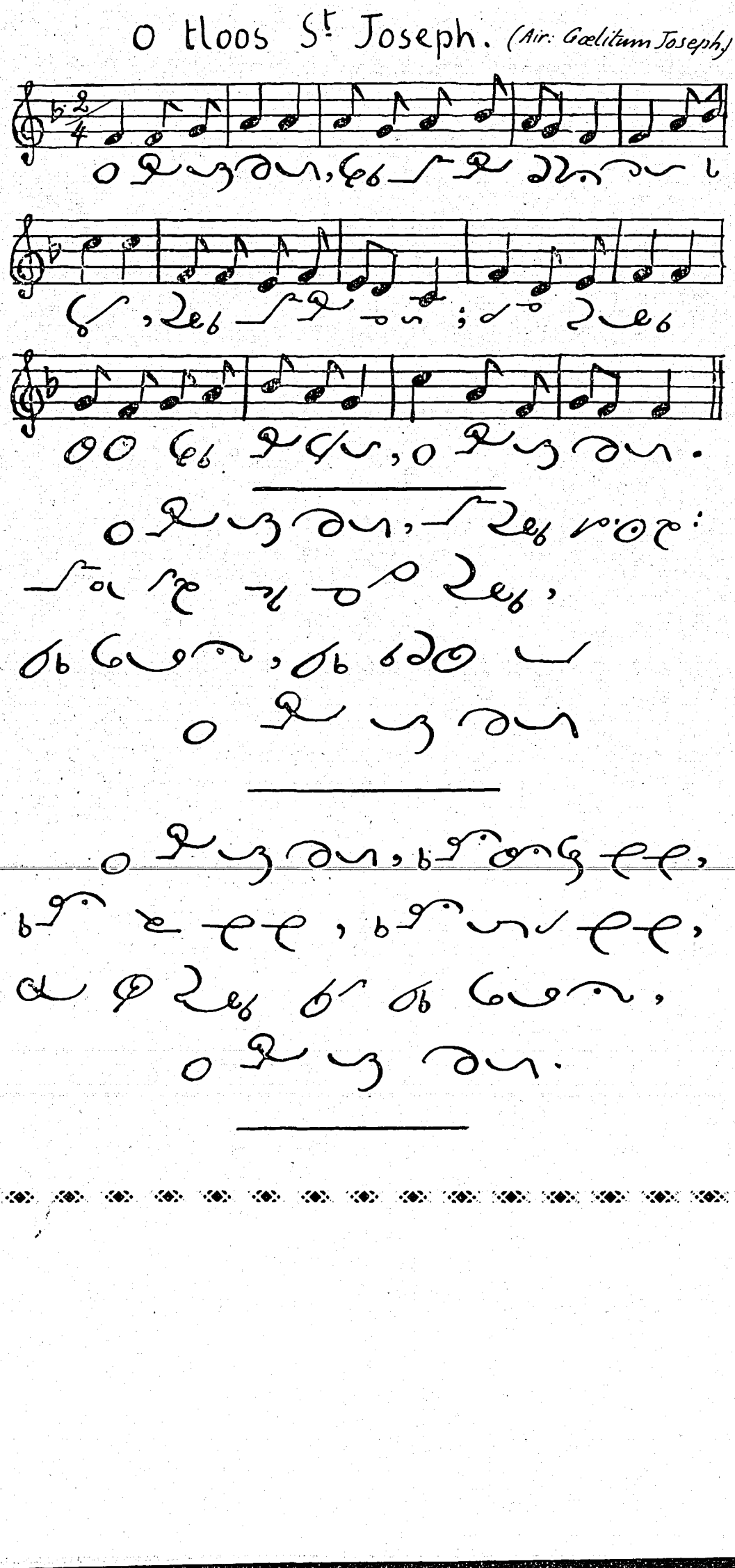
٤٨ "قال له نثنائيل: من أين تعرفني؟ أجاب يسوع وقال له: قبل أن دعاك فيلبس، وأنت تحت التينة رأيتك."

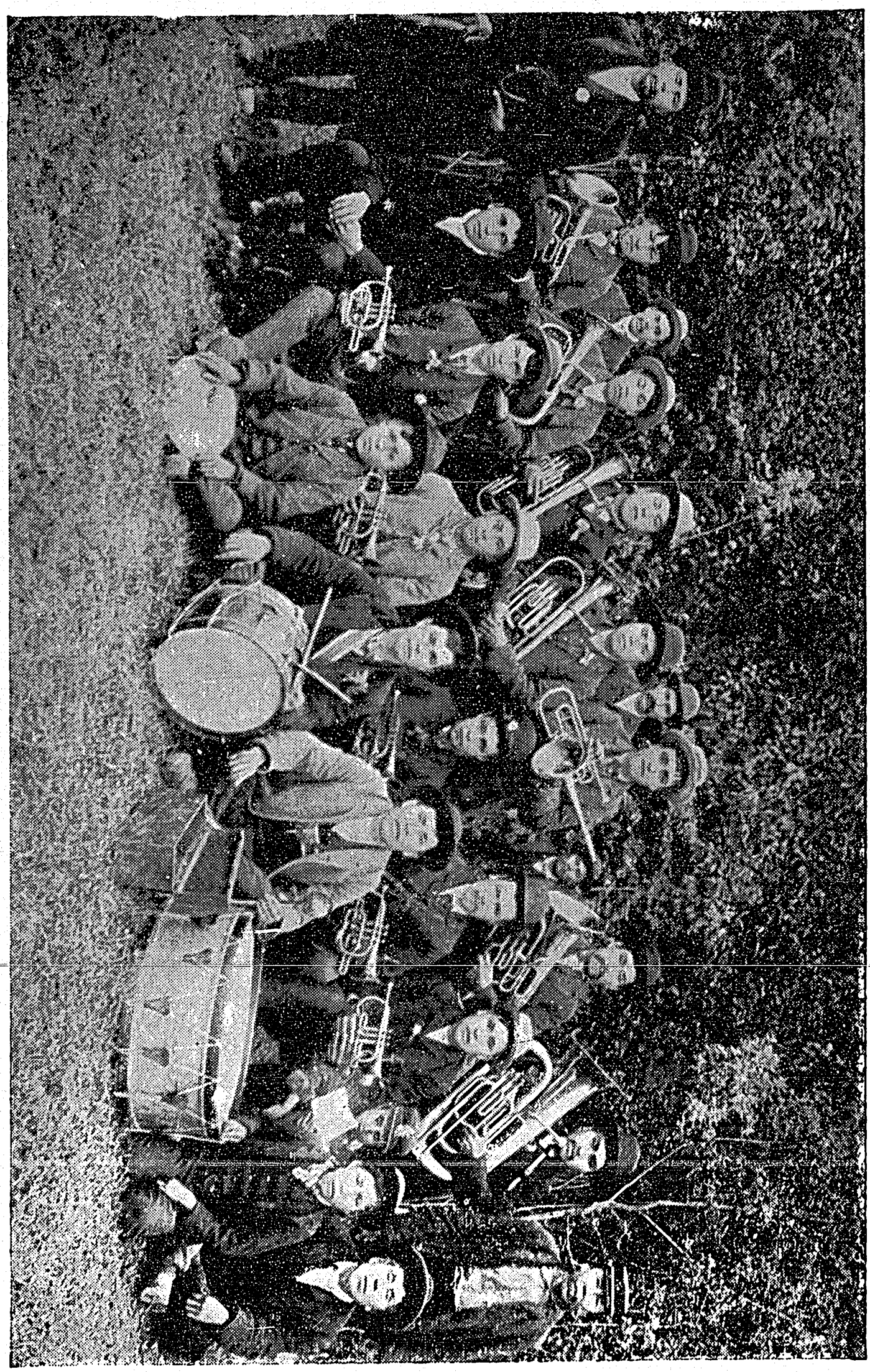
٤٩ "أجاب نثنائيل وقال له: يا معلم، أنت ابن الله، أنت ملك إسرائيل."

٥٠ "أجاب يسوع وقال له: لأني قلت لك إني رأيتك تحت التينة، آمنت؟ سوف ترى أعظم من هذا."

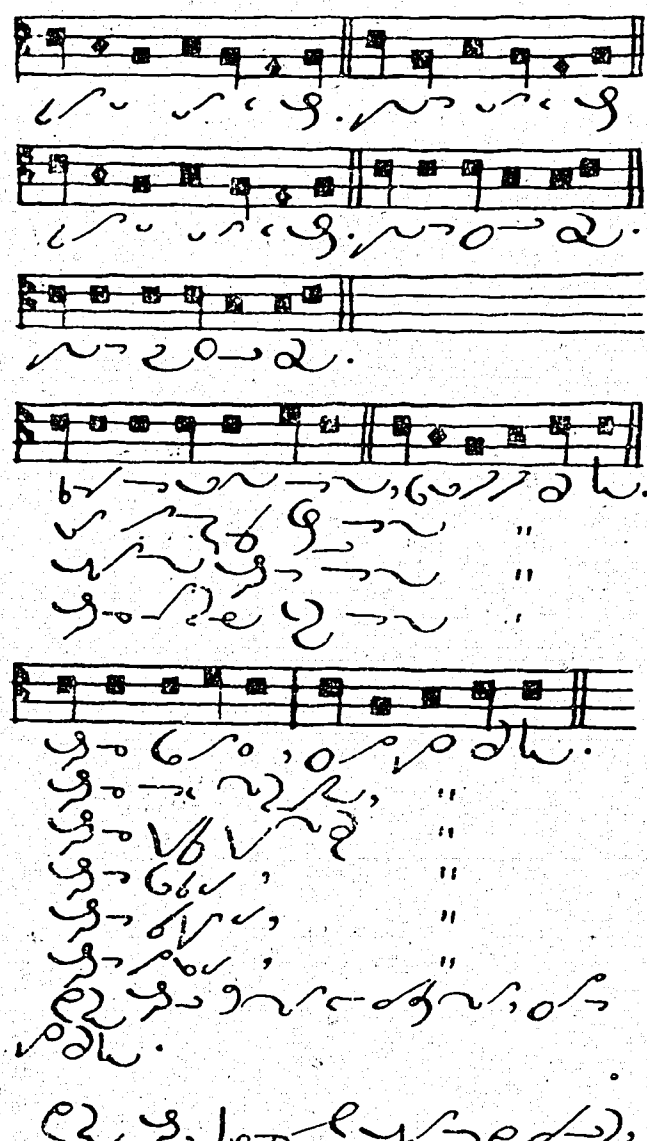
٥١ "ثم قال له: الحق الحق أقول لكم: من الآن ترون السماء مفتوحة، وملائكة الله صاعدين ونازلين على ابن الإنسان."

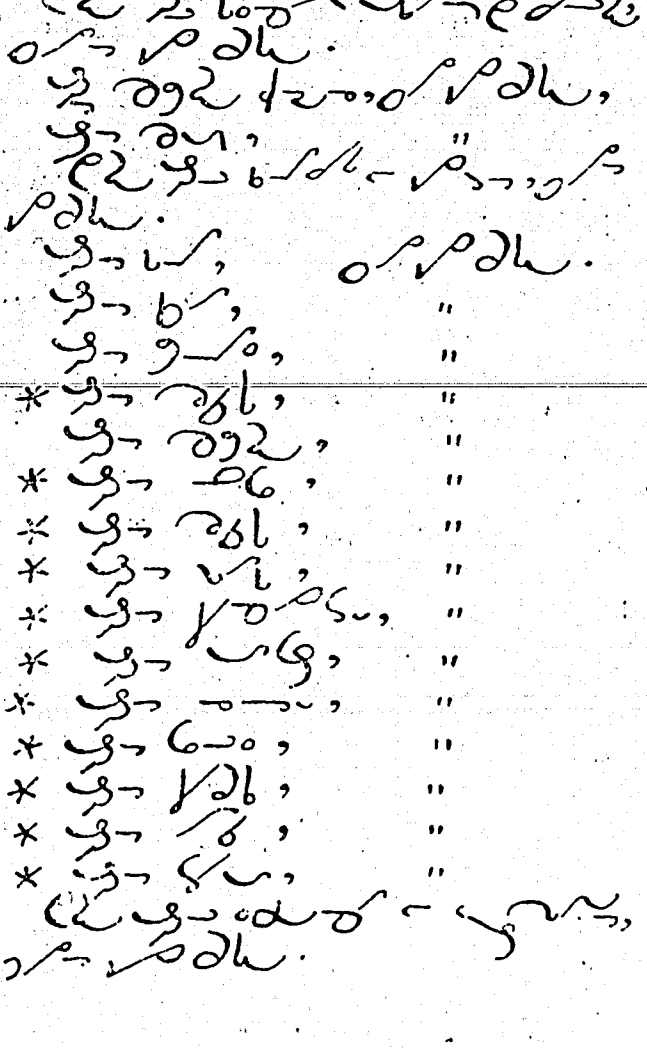
A SPECIMEN PAGE OF OUR FUTURE PRAYER BOOK.

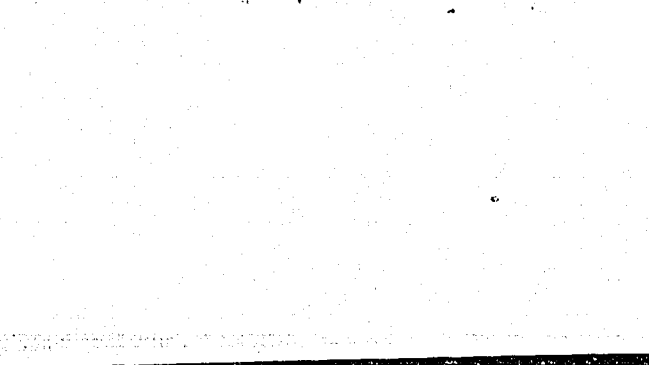


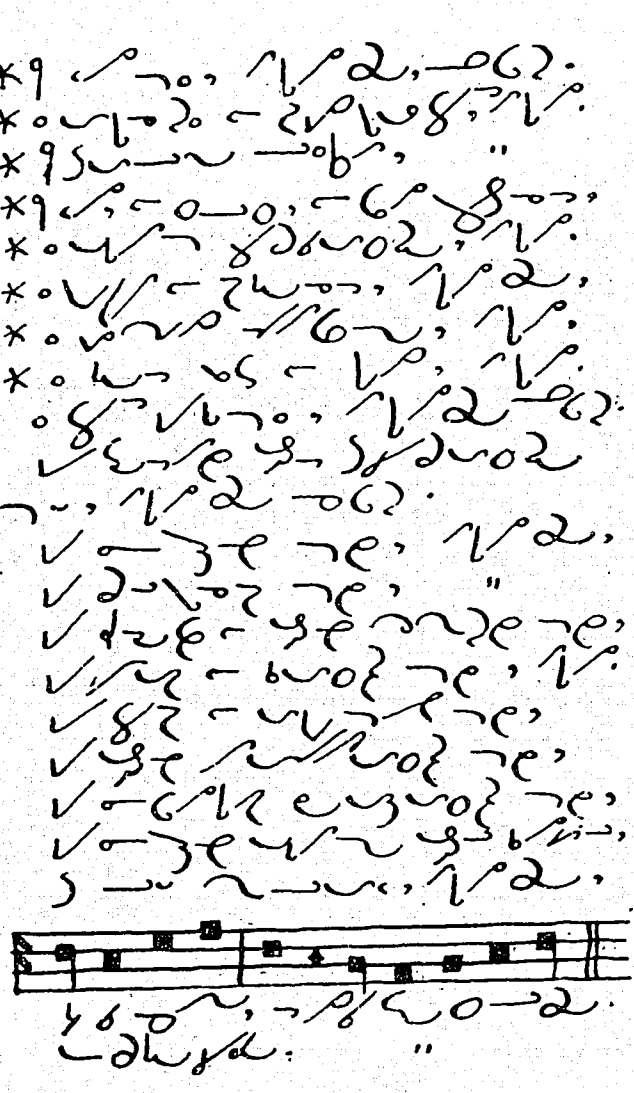


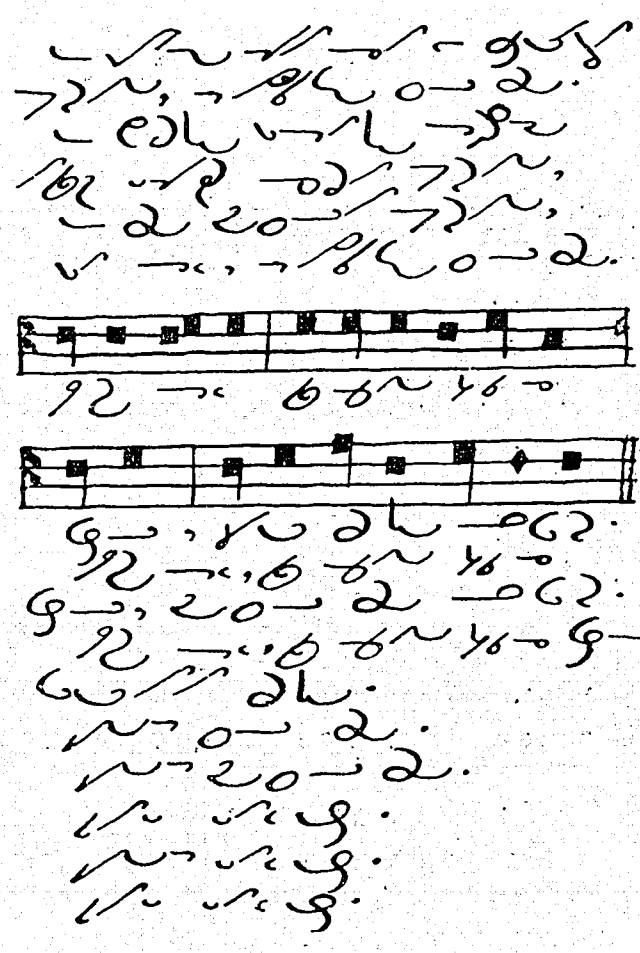
THE CHILLIWHACK, B.C., INDIAN BRASS BAND.











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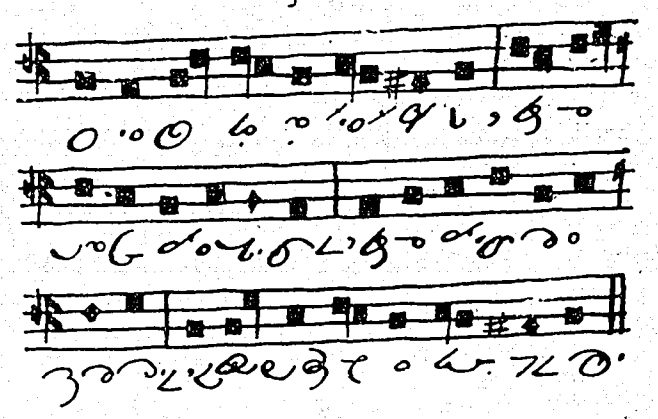

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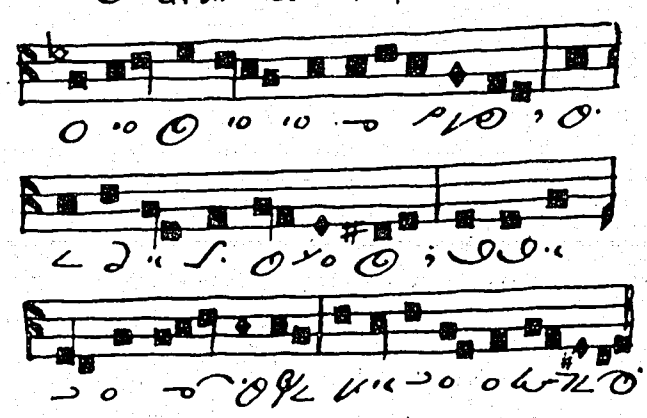

THE SUGAR CANE BELL.

Towards Christmas Eve, Chief Louis at Kamloops received a curious paper from William's Lake, which excited much interest and hilarity at Kamloops. The paper was got up in newspaper style. It is reproduced in miniature form on pages 36 and 37. The title is "Sugar Cane's Tintin," which is the same as the "Sugar Cane Bell."

It opens with a dialogue between "Sugar Cane's Bell" and "Kamloops Wawa."

S. C. Tintin—Good morning, "Kamloops Wawa." How do you do?

K. Wawa—Who are you, young man?

S. C. Tintin—I am your brother.

Wawa—My brother! I did not know that I had a brother.

Tintin—Possibly so. I am not very old. I am newly born. But who is your father and who is your mother?

Wawa—I have no father and no mother. I came by chance into the world.

Tintin—So with me: I have no father and no mother, and I came per chance into the world. So, you see, we are brothers.

Wawa—And what is your name? Where are you from?

Tintin—They call me "Sugar Cane Tintin." I come from a place called William's Lake.

Wawa—And for what purpose do you come to Kamloops?

Tintin—I came to see you. My people told me I had a brother named "Kamloops Wawa." They told me so much about my brother that I wanted to come and see you. I want to learn from you how to speak and teach the people. Tell them: 1st, About the news of the country—who is sick and who is dead, what strange things happen, and where the people try hard to improve themselves.

2nd. What takes place away in the world—where they fight, where something remarkable happens, where something wonderful is discovered.

3rd. What took place in the old time.

4th. How to follow the right teachings of God and Christ.

Such is my purpose. What do you think of it?

Wawa—Look out, young man. I am afraid you have become proud of yourself. You are still very young; people would laugh at you. You will be sorry; you will become ashamed.

Tintin—Not so, my brother. I am not proud; I only want to help my people to improve themselves. You say they may laugh at me. May be not. If you tell them, Take care of "Sugar Cane Tintin;" he is my brother, they will do as you say, they will honor me. Wherever I go, if I tell them I am "Kamloops Wawa's" brother, they will welcome me—they will listen to me.

If you like, I will relate to you how they treated me on the way. By that you will see how powerful is your name.

Wawa—Speak. I listen.

Tintin—I first went to the Mission. There was an old priest, smoking. He has a long beard, but his head is as bare as a pumpkin. I went to him, and said, "Good morning, my father, the priest. My name is 'Sugar Cane Tintin,' 'Kamloops Wawa's' brother." He welcomed me, and had all the Mission people make acquaintance with me. He showed me into the house. I went into the school-room, where I saw 20 Indian boys at school. I then went to the harness shop, where I saw very good harness and very good saddles, which the Indian boys had made. Afterwards I went into the carpenter shop, where I saw many things which the boys had made. At a short distance there was another large house, where a number of Indian girls are at school. I heard there are 21, but I had no time to go and see their school. Before I left the Mission the boys came and bid me farewell, and played on their instruments in my honor.

I started on my way to Kamloops. I was on foot, and the road was very bad with snow. I soon grew tired. I heard a sleigh coming behind me. I looked to see; it was the stage. I stood on the roadside, and the stage stopped. The conductor asked me, "Where are you going, young fellow?" "To Kamloops," says I, "to see my brother, 'Kamloops Wawa.'"

When he heard "Kamloops Wawa" he took me up readily, and gave me a free ride down to Ashcroft. I had the same luck with the conductor of the train from Ashcroft to Kamloops, and thus I see you now.

Wawa—How are your tillikoms at William's Lake?

Tintin—Before starting on my way to Kamloops, I wanted to go and see all my people around William's Lake.

I went to five different places. When I started there was no snow on the ground, but when I came back there was plenty of it.

SUGAR CANE—My country's first name was not Sugar Cane. It was the white folks which gave that name to my country. The proper name is PELCHUCKSHIHSHIHSHEN.

There is a bell at Sugar Cane, and my people are building up a tower for it. They are building a new church at Sugar Cane.

In the morning, when the bell rings, a number of the people hasten to get up, and go to church for the morning prayers; but a few do not listen to the bell, and stay in their beds, which pains me very much.

I counted my people at Sugar Cane. I found 45 men, 41 women and about 20 children. One man and one woman are blind.

SODA CREEK—There is a bell at Soda Creek. It is quite small, but it rings very loud. Everybody listens to that bell, and they do not tarry to get up. They are becoming very good; nine women made their first Communion.

They have no belfry at Soda Creek, but the church is very nice. It has been painted all over this summer, which is a great improvement.

There are not very many people at Soda Creek. I counted about 60 altogether. None blind.

While at Soda Creek I saw a big machine they call a threshing machine.

There are no small fish at Soda Creek, but there are plenty of salmon, plenty of berries, plenty of deer, plenty of cattle, plenty of horses and hay.

ALCALI LAKE—There is a bell at Alcali Lake. It is of pretty good size, and sounds quite loud. The people there love to hear the bell. When it rings, everybody hurries to go to church.

Their church is not quite finished yet. It is quite decent inside. Rev. Father Marchal did the work, and he is quite a mechanic. When the church is finished and painted it will be very nice.

I did not see everybody at Alcali Lake. They say when they are all together they number upwards of 200. I found 15 blind people at Alcali Lake. What could be the cause of that?

Last spring, a man from Alcali Lake shot another man, who died afterwards. Now he is punished for it. He himself is in jail, and four of his children are dead. He had five children, and only one is now left. Be careful not to shoot at other people. They are not, like deer, to shoot at.

CANOE CREEK—At Canoe Creek I got very sad. There is no bell there. They use a cow's horn instead of a bell. It sounds like the bellowing of a bull. It says, hoo! hoo! hoo! When I heard it I was ashamed, and left the place.

Canoe Creek people want to build a new church. They have already all the lumber on the place. They will also buy a bell, and do away with that horn.

Canoe Creek Reserve is very small. I saw about 60 people there.

KENIM LAKE—There is no bell at Kenim Lake. They have a church there, but it is very small and very high. Its roof is very high too, and very sharp, something like the edge of an axe. Kenim Lake people are good, but few—about 50. Ever since last June they are sorrowing over a little girl, 12 years old, who was drowned, and whose body they have never been able to find.

They say they are going to do away with their cow's horn and buy a bell; so I was very much pleased.

"Sugar Cane Tintin" wanted to go and see the Chilcoten people, but they did not receive him there, neither do they know about the "Kamloops Wawa."

Then follows a letter from Chief William, of Sugar Cane, and another from all the Sugar Cane people, recommending the Kamloops people to take great care of "Sugar Cane Tintin."

The paper ends with the advertisements. Moyse Shakiah's boots have grown too small; he wants to trade them for a cap and a butcher's knife, etc.

I, *Work day.*—S, *Sunday.*—O, *Fast day.*—Q, *Fast day where flesh meat is allowed.*—F, *Feast of obligation.*—X, *Christmas.*

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	6.	F	I	I	I	I	I	I		14.	S	I	I	I	I	I	I
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	17.	S	Q	Q	O	Q	O	Q		22.	S	I	I	I	I	I	I
	24.	S	Q	Q	O	Q	O	Q		29.	S	I	I	I	I	I	
	31.	S	Q	Q	O	Q	O	Q	OC.	6.	S	I	I	I	I	I	I
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	9.	S	I	I	I	I	I	I		15.	S	I	I	O	I	O	O
	16.	S	I	I	I	I	I	I		22.	S	I	O	X	I	I	I
	23.	S	I	I	I	I	I	O		29.	S	I	I				
	30.	S	I	I	I	I	I	I									