

ESSAY ON BREAD-MAKING.

First thing when we make bread they get the flour out and put hot water in it and mix the flour with it and put spoon full of salt in it and then put three cups full of yeast and mix the flour with it we work it with our hands up and down and when they finished we wrap them up with two quilts and put it near the fire to come up and in the morning we get the tins ready and we put it in a tin to get ready for the oven and when they come up we put it in the oven and when they done we put it in the table to get the hot out when we get the hot out we put it in the bread box.

Flora (Dahluks).

CANOE MAKING.

A first thing of a make canoe to go where the big tree and cut down one and he cut out his inside of the canoe and he make his two sides and he make his stern and he make a fire in their camp and he get many stones and he put in the fire and he many pail water in canoe and when the stones warm and he put it in the inside of the canoe and the water boil and cook canoe and make canoe wide and when he finished and he put canoe in the water up in the river and he get some small fish and he put his net in the water and he get many fish

Jeremiah (Weyahkay).

[The above essays are the first attempts by two of "our boys and girls". They are very crude, but we give them just as they were written, some might say "not much to boast of" however they give us much encouragement for the difficulties which have to be surmounted by the native children in the study of English are great.

Flora is an orphan, not very strong but quite bright and intelligent. The "Home" has indeed been to her a "City of Refuge" protecting her helpless girlhood, and saving her from the most miserable of lives. An orphan's lot amongst the Coast Tribes is not a happy one. Jeremiah is nephew of the powerful chief Jessea, and will probably succeed him to the head-chieftanship of this tribe. This young chief wants to learn and we are anxious to teach "his young id-eas how to shoot."

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"THE LORD'S PRAYER."

in the Oowcekillu or Kitamaat Language.

KEY UMYAHAINI BUGWAHKTEE.

Key Opb anus, luk key aigiahey, shathlan Dountaouks. Bahwhidoits gia giukgulut giuse. Kwiheyyaouks kun gwihl gia giukdumma gia nuhw, kun gwihli su aigiahey deyt sin tlanuhw li gi kugizoals.giagia liais haithlits wahi humzimus. Mamathls gia yiahthtligini gianuhw haidis gwihle mamathli gia nuhw key yiathl lau tla nuhw.

Kitzemaampptllinnuhw luk key paeywhatl-gia owuwahite gia nuhw. Kwikwullohd sin tlanuhw luk kay yiahkahey, Wilit kow giukgwullutaouks. Wilit kow thlawgwiniyaouks. Wilit hatloodde hey. Wil aigilitlem gwihlatli. Amen.

THANKSGIVING DAY.

The church instead of being decorated for the festival with sheaves of golden grain was becomingly trimmed with dried salmon smoked oolichan, cakes of seaweed, dried fish eggs, cakes of dried berries, and furs.

It presented rather a unique appearance, but quite apropos, for these people instead of giving thanks to God for a harvest reaped from the soil, praise Him for one gathered from the sea. The wide heaving sea is the Coast-Indian's rolling prairie, the bait his seed, the net his reaper, the canoe his wagon, the "wings of the wind" his horses, the smoke-house his barn, the cedar store box his granary. His staff of life is not bread, but dried salmon accompanied by oolichan grease for butter.

MR. G. L. ANDERSON.

Mr. Anderson who for several years has been identified with our work here has resigned. He will be relieved of the school on the arrival of a teacher, whom we expect early in April.

Mr. Anderson has been an earnest mission worker; always he has endeavoured to promote the best interests of the work of God, of the missionary society, and of the people by all means in his power.

We are glad to say he is not going far as it is his intention to become the first settler in the Kitamaat valley. Mr. Anderson no doubt will commence a colony.