

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

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 16. Those six pages are equal to 32 pages of the issues of 12 months ago.

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

Send ten cents for No. 121 of this paper, where full instructions are given in English for learning the system of shorthand used.

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.

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.

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.

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.

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.

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

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.

We expect to soon receive similar reports from Alkali Lake and William's Lake. J. M. R.