

the shooting. George is a grandson of the old Chief St. Paul, and a nephew of Louis the present chief. Anastasia was a niece of the Indian Captain, Benjamin Leklekimt, and a daughter of Saul, or Chals Shilhitsu, from Douglas lake. George says now he does not know what happened except that he got liquor from some half-breed, and drank a good draft of it, and that next he woke up in goal, not knowing how he came there.

This is then the result of liquor being given to the Indians, against the law, and the selling of same liquor on Sunday besides. It is not the first case of this kind, and will not be the last, unless active measures are taken to repress the selling of liquor to Indians or to those who are liable to pass it to them.

It is remarkable that it is mostly at night-time, and frequently on Sundays that the whisky troubles take place among the Indians. It is at night-time that they are heard riding over the bridge at an unlawful speed. How strange it is that the lesson received both by the white and Indian population of Kamloops are so soon or so easily forgotten. It is only sixteen months since a harmless man was shot by an Indian the worse of liquor. Four years ago, an Indian boy, Felix Thomas was found laying on the railroad track, having been run over by a freight train, and quite unrecognisable, but the body had been pierced through with a ball. How many times besides a similar tragedy might have happened, and was escaped only by a hair's breadth? The community at large ought to take effective measures to protect the lives of its members against such a danger, which is increasing all the time, because the young Indians, as they come of age, learn the practice from the older ones, and a stronger proof of what we advance cannot be got than in the fact that the goal is actually full of Indians who are there on ac-

count of drinking. It is strange to hear remarks made such as this: "That it would be better if the Indians had free whisky, that there would be less drinking." But that was exactly the case in the pioneer times, and the result was the Indians falling by the dozen, victims of drunkenness. And it was to protect the settlers from the danger of being shot at any moment, unexpectedly, that brought about the prohibition of intoxicating liquors to Indians. Yes, give free whisky to the Indians and see them lie drunk around the saloons or on the streets, let them reach their guns, besides, and you will see the result. "Make an Indian drunk, give him a gun, and HE WILL SHOOT."

Some even give full way to their human feelings, and say aloud, that it would be better if all the Indians were shot and done away with. The shortest way to that is to let them have all the liquor they want, corral them, and put guns in their hands.

We consider that in face of what has happened, the fact of selling liquor to be passed into the hands of Indians and some others that should be considered as Indians is a sin against the security of the lives of the community, and that too strong measures cannot be taken to prevent the spread or continuation of the evil.

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The first baptism recorded at the registry of Okanagan Mission as having been given at Fort Thomson, near Kamloops, is that of Donald Alexander, son of J. B. Morin and of Susanne Pharanée Grant, the sponsors were Mr. McLean, manager of the fort, and Sophie McLean, his wife. The child had been born two months and was baptised by Father Paudozy, May 9th, 1859.

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Lisette, the daughter of Chief Andrew, was married Aug. 4, to David, son of Casmir Saishin, from Kamloops.