

The first engraving in this paper is that of the Coldwater Indian Village, in Nicola, B.C. Coldwater was a mere desert, or simply a hunting ground, twenty years ago. An oldish Indian, Paul Satchie, came there with his family and some friends, and induced half of the Boston Bar Indians to follow him, for the purpose of rearing horses, tilling the ground, and procuring a more certain means of livelihood than the fish and game on which hitherto they had to rely as sole sustenance. He had another object in view, which was to make Christians of all those people, which project could not have been so easily accomplished at Boston Bar, where they were constantly in contact with indifferent and heathen Indians. He set to work with all the might of his soul, conducting the prayers morning and night, showing himself the example he wanted them to follow. As early as five a.m. in the summer and six in the winter he would rise and summon his people to prayer. He could not be induced to drink liquor, eat meat on Friday, or work on Sunday, either by the bribe of a reward or by the direst threats. He was always opposed to the Tamanoaz, or Medicine Man, and did all he could to diminish their influence over his people. It was he who started the construction of the first chapel at Coldwater, and built it nearly all himself. Paul was a strong and healthy man in his younger days. He accompanied and guided the early parties of surveys and explorers in the country. Lieut.-Gov. Dewdney and Judge O'Reilly had him in their company during their pioneer excursions throughout the country, and held him in high esteem. Twenty-five years ago, Paul accompanied Bishop d'Herbomez and another Father from Yale up to

Cariboo. He would start on foot ahead of the party, arrive first at the rendezvous and light the fire; then, as soon as the Bishop and party had arrived, he would take care of the horses, prepare the supper, pitch the tents, and arrange whatever they had that could be called a bed—I mean green grass or leaves with the blankets on top. He would watch the horses, and retire to rest last of all, but not before having spent some time in saying most fervently his nightly prayers. Next morning he would be the first on foot. Before the others were awake he would say his prayers, then attend to the animals, prepare the breakfast, get the horses ready, pack up everything, and start again on foot, to be still the first at next evening's rendezvous. After leaving the party at Cariboo, he came back to Yale on foot in eight days—that is, at the rate of fifty miles a day.

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The second plate in this number shows all the Indian Chiefs of British Columbia who were present at the great meeting at Sechelt, in June, 1890.

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The Catechism pages were not ready for this month, but we hope to have them in next number.

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The usual pages of New Testament are also missing in this issue. They are replaced by two extra pages of the Old Testament.

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The balance of the paper is taken up by the Shushwap prayers. As there is a large meeting of Shushwap Indians to take place at Sugar Cane, near William's Lake, in the first half of July, and as those Indians are