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May 10th, 1898.

THERE is war between Spain and the United States, but as THE WAWA does not mix very much into politics, it can not be expected to say much about this war.

—:—:—

There is no local news, either, of great importance to our readers, unless it be of any use recording the many parties crossing the country from all directions bound for "the Klondike." Hundreds of horses and mules are driven towards Ashcroft and other northern parts of the country, all bound for the gold-fields.

—:—:—

The old Indians of Kamloops are disappearing from the scenes of this world one after another. Last year we had to record the death of Bernard, Old Thomas, Jovial, Daniel, and Gabriel well-known all over the district. The second week after Easter came the turn of Celestin, the peaceable old friend of all who knew him. R.I.P.

Missionary Work Among the Indians.

A summary inquiry into the organization of the Indian camps of British Columbia will result in discovering that each camp or small band recognizes a chief, whom they are supposed to obey. In most places there are, besides the chief, a "captain" and some "watchmen," proportioned in number to the importance of the reserve to which they are attached. The chief's dignity is rather hereditary, although at present the chief is elected by the votes of the band. In olden times, before the coming of the "whites," there were greater and smaller chiefs, a whole tribe recognizing

the authority of the most influential chief in case of war with the neighboring tribes. The chief's power and influence are now very much reduced, and amount to nearly nothing in the camps of the infidels. But where the influence of Christianity has been experienced, the chief has and will have considerable authority over his band, and is a great help to the Missionary in morality and good order among his people.

The captain's duties are to second the chief, to carry his orders to the members of the band, and to see that they are put into execution. He also replaces the chief, when absent, and acts as chief magistrate for redressing and punishing offences. In some places the chief is careless, or lives himself disorderly. Then the captain, if he is a man of moral strength, leads the band instead, and even, notwithstanding the chief, he is then acting chief without having the name. A great deal depends, therefore, upon the choice of good captains in the different Indian camps. As a rule, the band itself appoints its captain and chooses the most influential after the chief, and the Missionary has but to approve of the choice. In some instances, though, the Missionary chooses the captain and has him elected or approved by the band.

The "watchmen" are the Indian's policemen, and a number of them are appointed Indian policemen by the agents of the government. The Indians expect a great deal from their watchmen, sometimes more than they can do. The watchmen's duties are to gather the Indians for the meetings, either to the meeting-house or into the church, and they have to go after those even

that are unwilling, and induce them by all possible means to come and attend. They also see that the Indians are attentive at the meeting, and will awake those who have a tendency to sleep. If there are some disorders to redress, the watchmen will bring the guilty ones before the captain or the chief, as the case may be, and will even go a great distance to fetch them. In case some are punished the watchmen will see that they perform their penance properly. A watchman that is devoted and energetic is very useful in a band, and he alone can maintain order and good conduct, where the authority of the chief and captain would otherwise fail.

In the beginning everything has to be done. The souls are to be brought into the fold of the Good Shepherd one by one; they seldom enter it in crowds.

Suppose a Missionary encounters a new tribe, a band of infidels, who have not this far experienced the grace of God. Many a one will say: "There is nothing to be done with such people." Instead of finding fault with them in everything, suppose we consider the circumstances in which they have been placed. We cannot expect them to come to us unless they understand what it is for. Possibly those Indians never had the chance to hear the religion of Christ expounded to them in the proper light. It is not enough to preach the Gospel; one must see that the people to whom one speaks understand what one has to say. This is often the case among civilized people, who have not always the religious instruction which the preacher supposes; how much more so in the case of Indians. Very few would refuse to embrace the Christian religion if they once understood it. The principal

thing is to infuse it into their minds, but how can that be done without having access to them? It is highly essential, then, in the beginning to reach the Indians and to win their affection, or at least their interest, which can be easily done by kindness and by little services for which there are frequent occasions. One soon becomes the friend of those poor people, and from friendship issues confidence.

One must by all means avoid offending or displeasing them, especially in the beginning, which is not an easy matter. Indians under circumstances assumed above are very rude and have not much regard for a person they consider as a stranger and to whom they suppose intentions altogether different from those one is really animated in approaching them. They see everyone around them working for earthly interests, and it will take them a certain time to understand that it is possible that there should be people who would consecrate themselves to the service of God for the salvation of souls. So they are bound to be diffident; they will express their sentiments openly and offend without having precisely the intention of offending. They are so used to hear others express themselves freely that they naturally do the same. It is very easy for one to be led to feel indignant on account of rudeness or ingratitude shown by the Indians, but it is always better to restrain one's self and wait for the time when the grace of God and a better understanding of one's intentions will bring them to a sense of the regard due to one's position. All of which goes to show that there is a great deal of patience and self-restraint required for a person who undertakes to work amongst the Indians.

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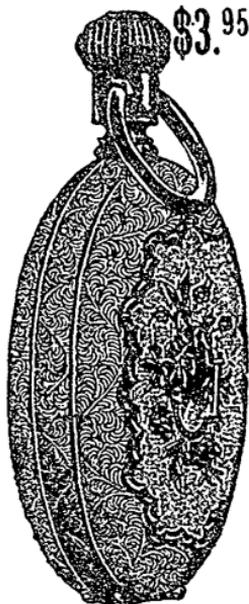
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