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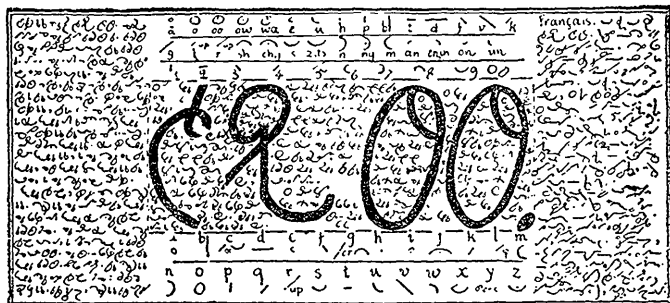
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Vol IX., No. 9.

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## MURDER AT KAMLOOPS.

The population of Kamloops was disturbed in the afternoon of Sunday, July 22nd, by an Indian named George St. Paul, who shot his wife dead at the upper end of the town at about three o'clock p.m.

The same morning George and his wife were on the best terms together, as they had always been, and they came together to the Sunday Prayers in the Indian Church, where the Indians recite together the morning prayers, as well as the chants and prayers for Mass, even in the absence of the priest. After the prayers, they went to the graveyard, and cleaned the graves of their children, a boy and a girl, dead within the last twelve months, the man cleaning the boy's grave, and the woman that of the girl, after which they went to their home, a mile east of the church, on the road to the Industrial School. After their dinner, and without even taking the trouble to wash their dishes, as the Indians are liable to do so, they rode around on horseback, saw a few friends, and came across the river to town where they had some money to collect. They then came on to a company that had liquor, and George drank a big dose of the fiery water, and began to get excited. Anastasie, also called by her short name Tassie, that is George's wife, kept at a distance from her husband, and riding about through the eastern part of town, met three Indian women, Charlotte and two others who were going to see their relations at the gaol. Tassie detained Charlotte and requested her to mount her horse behind herself, that she would take her up to the city prison on horseback. Charlotte after objecting a little, consented at last, and rode behind Tassie on the same horse. They went only a few hundred yards, when they saw George riding up towards them, a gun in his hand.

They stopped for him, when, as Charlotte says, George told his wife; "Will you not listen?" and at once pointed his rifle towards her. Charlotte put out her hand to divert the barrel of the gun, but she was too late, as the shot went out at the same moment, entering Tassie's head from behind, and coming out above her chin. The two women fell at once from the horse, Charlotte says she saw Tassie bring her hands together and joining them below her breast and moved no more.

Francis Basile, a young Indian was riding from the bridge towards town, and met George St. Paul some time before the shooting took place. George asked him to go and bring his wife, who was on the other side of the town. So Francis went towards where Tassie was. In the meantime George rode over to the Reserve and fetched his gun, and rode to where he met the two women on horseback, when he shot his wife.

Francis was at a short distance off when the shooting took place. He saw it done, and rode at once to the gaol, and told Warden Vickers how George St. Paul had just killed his wife. The Warden sent him to the constable, and afterwards to Chief Louis, to inform them of what had happened.

The sons of the "Indian Captain," Michael and Victor coming from the reserve towards the bridge, met George on horseback, without a hat, a rifle in his hand, and appearing quite drunk. They took the rifle from him, and led him to their father's tent, at St. Paul's creek, two miles from the bridge, not knowing what had happened. The news of George killing his wife arrived there at the same time. In a few minutes the Indians gathered up, and George was marched to the gaol, where he was lodged, it is said, within thirty-five minutes from

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 Shilhitsa, 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 nighttime, and frequently on Sundays that the whisky troubles take place among the Indians. It is at nighttime 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 Pharanec 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 Paudossy, 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.

## MEURTRE A KAMLOOPS.

La population de Kamloops a été mise en émoi le dimanche, 22 juillet 1900. Un sauvage du nom de George St-Paul, a tué sa femme d'un coup de fusil à un bout de la ville, vers trois heures et demie dans l'après-midi.

Voici les détails, aussi exactement que nous avons pu les recueillir.

Le dimanche matin, George et sa femme Anastasie sont venus ensemble à l'église des sauvages pour les prières du matin et les chants et prières de la messe, que les sauvages récitent ensemble tous les dimanches, même en l'absence du prêtre.

Ils sont ensuite allés déjeuner à leur maison, un mille de l'église, sur le chemin de l'école industrielle; après leur déjeuner, ils sont encore venus à l'église pour le chapelet, prières de la communion et catéchisme, que les sauvages récitent ensemble à l'église, tous les dimanches à midi. Au sortir de l'église, ils sont allés ensemble au cimetière nettoyer les tombes de leurs enfants, garçon et fille, morts depuis une année, George nettoyait la tombe du petit garçon et Anastasie celle de la petite fille. Ensuite ils sont allés chez eux pour prendre leur diner.

Après diner, et même sans laver leurs assiettes, ce qui est assez habituel parmi les sauvages, ils sont partis à cheval pour aller en ville se faire payer, nous a-t-on dit, par un blanc qui leur devait quelque argent.

Ils seront tombés sur une compagnie en train de boire, et George a dû participer copieusement à la liqueur forte.

Anastasie se sera alors éloignée de son mari; elle rencontra trois sauvagesses, Charlotte, Minnie, et Marie-Anne, qui s'en allaient à pied à la prison voir Frank Auguste, mari de Minnie et frère de Marianne, qui était sous les verrous pour affaire de boisson.

Anastasie retint Charlotte, et insista pour qu'elle montât sur son cheval derrière elle, pour la conduire jusqu'à la prison. Après quelques excuses, Charlotte se rendit à l'invitation, et toutes les deux, montées sur le même cheval, se dirigèrent vers la prison. A peine avaient-elles fait deux cents pas, qu'elles virent George venir à elles, à cheval, et un fusil à la main.

Les deux femmes s'arrêtèrent, et George demanda à Anastasie: "Tu ne m'écouteras donc pas," et au même instant lui déchargea son fusil dans la tête. Charlotte avança sa main pour détourner le fusil, mais ne put le faire à temps. La balle entra par le derrière de la tête et sortit entre la bouche et le menton. Les deux sauvagesses tombèrent de cheval toutes les deux à la fois. Anastasie, ramena ses deux mains et les joignit ensemble au-dessous de la poitrine, et resta immobile.

Un jeune sauvage, Francis Basile, a déposé avoir rencontré, sur le chemin qui mène de la

ville à la Réserve des Sauvages, George, qui lui dit d'aller ramener sa femme, et en même temps il s'en alla à bride abattue chercher un fusil à la Réserve. Francis se trouvait non loin des deux femmes quand le meurtre eût lieu, et s'en alla de suite avertir le gardien de la prison qui le renvoya au chef de la police; après quoi, il courut porter la nouvelle à Louis, chef des sauvages de Kamloops.

Les deux fils du capitaine des sauvages, Michel et Victor, s'en venant à travers la Réserve, du côté de la ville, rencontrèrent George, à cheval, avec un fusil et sans chapeau, et tout à fait ivre. Ils lui ôtèrent son fusil et le conduisirent à leur père qui se trouvait campé à deux milles plus loin, sur le ruisseau qui descend derrière la Montagne St-Paul, et se déverse dans le North Thompson, à travers la Réserve. La nouvelle du meurtre arrivait en même temps que les deux jeunes gens amenaient le meurtrier. En un instant les sauvages étaient réunis et George fût mené à la prison. Il s'était à peine écoulé une demi-heure depuis le coup de feu qui avait tué Anastasie.

George est le petit fils de l'ancien chef de Kamloops St-Paul, et neveu du chef actuel. Anastasie était la nièce du Capitaine Benjamin, et fille de Saul Shil-hit-sa, de la Nicola.

Les sauvages de la "Fourche du Nord," à 50 milles au nord de Kamloops, ont eu leur réunion annuelle d'été, du 28 juillet au 6 août. Il y a eu 100 confessions et 60 communions. La vieille Anastasie, qui a près de cent ans, a été administrée: on l'a crue morte un matin: mais elle a eu assez de force pour se faire transporter à l'église les deux dimanches et y recevoir la sainte communion.

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Lisette, fille du chef André, a été mariée le 4 août, à David, fils de Casimir, sauvage de Kamloops.

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Les sauvages ont travaillé durant la réunion, à agrandir leur église, qui leur a coûté déjà plus 1100 dollars, soit 5500 francs. Ils ont encore à trouver 200 piastres, 1000 francs, pour l'achever complètement.

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Le premier baptême de Kamloops entré au registre de la mission d'Okanagon, est de Donald Alexandre, fils de J.-B. Morin et de Suzanne Pharannée Grant, âgée de deux mois. Parrain: McLean, bougeois du fort, Marraine: Sophie, sa femme. Baptisé le 9 mai 1859, par le Père Pandosy.





# SHUSHWAP HYMNS.

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10. ശുശ്രൂഷ ഞ്ഞെന്ദ്രനം ഭൂമിയാ ഞ്ഞെന്ദ്രനം	- 2. - ) ഞ്ഞെന്ദ്രനം ഭൂമിയാ ഞ്ഞെന്ദ്രനം ഞ്ഞെന്ദ്രനം
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11. ഞ്ഞെന്ദ്രനം ഭൂമിയാ ഞ്ഞെന്ദ്രനം	- 3. - ഞ്ഞെന്ദ്രനം ഭൂമിയാ ഞ്ഞെന്ദ്രനം
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12. ഞ്ഞെന്ദ്രനം ഭൂമിയാ ഞ്ഞെന്ദ്രനം	- 4. - ഞ്ഞെന്ദ്രനം ഭൂമിയാ ഞ്ഞെന്ദ്രനം
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## 27. On Purgatory.

- 1. - ഞ്ഞെന്ദ്രനം ഭൂമിയാ ഞ്ഞെന്ദ്രനം	- 5. - ഞ്ഞെന്ദ്രനം ഭൂമിയാ ഞ്ഞെന്ദ്രനം
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Il y aura, chaque mois, deux pages ou plus en français, concernant les sauvages et nos missions. Je compte uniquement sur le secours de personnes de bonne volonté. Le prix régulier de l'abonnement est de cinq francs par an, mais je me contenterai de la moitié et même du quart de cette somme, soit un franc vingt-cinq centimes, en timbres poste de n'importe quel pays.

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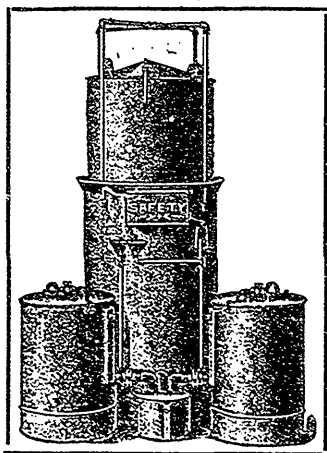
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