OBLATE FATHERS

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Vol. XI. No. 1. KAMLOOPS WAWA. March, 1902.

The shortest way to learn the Shorthand is through the Chinook, and the shortest way to learn the Chinook is through the Shorthand.

On the cover of this paper you have all that is necessary for learning this System of Shorthand.

Take the Alphabet at the top of next page, and go on to decipher every word that comes along. You will hardly have deciphered all the matter on this cover, when you will be surprised to find yourself familiar with all the secrets of this shorthand.

This paper is now produced by Photo Engraving, a process which allows space for nearly five times as much reading as before. One page of this contains as much as five pages of the former numbers. By comparing the space occupied by English text in full type and the same in Phonography, as in next page it will be seen that one page in shorthand is equal to 8 or 10 pages ordinary type.

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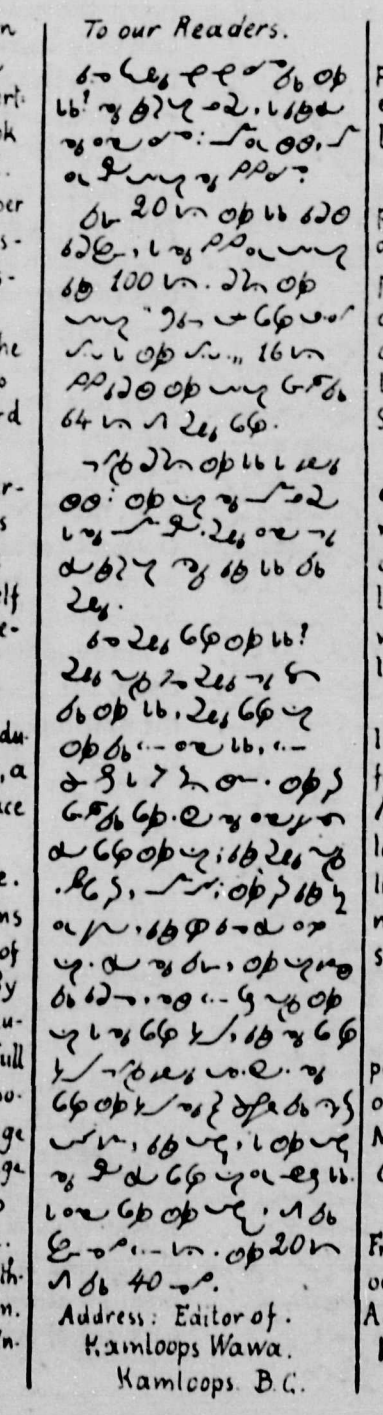
To our Readers.



Address: Editor of Kamloops Wawa. Kamloops B.C.

Apprenez la Sténographie à l'aide du Chinook et le Chinook à l'aide de la Sténographie.

Il n'y a pas de chemin plus court pour apprendre la Sténographie que par le Chinook, et il n'y a pas de chemin plus court pour apprendre le Chinook que par la Sténographie.

La Sténographie Duployé est une Sténographie universelle, s'adoptant aussi facilement à toutes les langues, mortes ou vivantes, barbares ou civilisées.

Le Chinook est aussi un langage *universel*, cent fois plus facile que le *Volapük*; il s'apprend mille fois plus vite. Des milliers de personnes de toutes nations s'en sont servies et s'en servent tous les jours.

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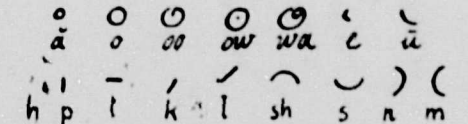
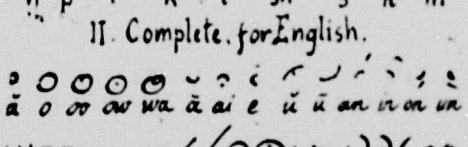
Duployan Phonetic Alphabet.

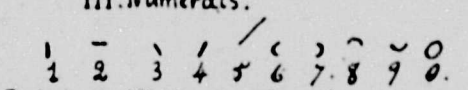
I. Simple, for Chinook.



II. Complete, for English.

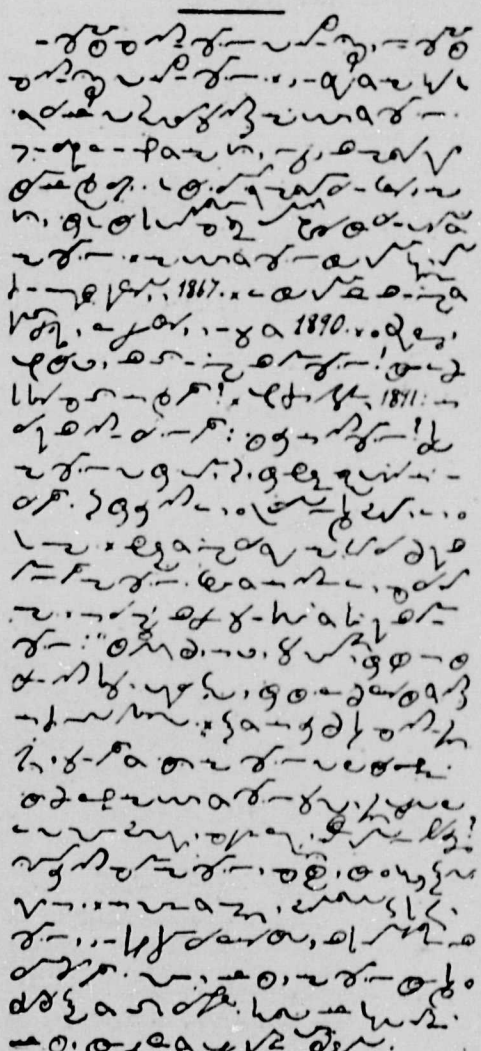


III. Numerals.



Rules. *I. Write sounds only.*
II. Avoid Angles.
III. Write l and r upwards.

Remark. *The whole shorthand is there: you need only work it out.*



This system of Shorthand was first published in France by the Duployé Brothers, in 1867. — It was first taught to the Indians of British Columbia, at Coldwater, in the fall of 1890.

A novel idea, some will say, to teach the Indians to read shorthand! Would it not be better to teach them common writing? — Somebody remarked in 1891: They are not able to learn the old hand writing, how can they learn shorthand! — Because this shorthand is one hundred, nay one thousand times simpler than the old writing. Any one can learn it in a few hours, and become expert in it in a few days.

Thousands of Indians all over this country are now able to read and write this shorthand. Most of them learned it in two or three days. They are thankful to God for the blessing of being able to read the shorthand. — "We receive now, they say, more instruction in one week than we could learn before in several months, when we had no other way of learning than by endless repetitions..."

Many of them can now begin to learn the English Language, for the writing of which this shorthand is as well adapted.

Why not adopt this system of shorthand for use in the English schools, as it is used extensively, to great advantage, throughout France and Lower Canada.

Children can learn to read this Phonography in two weeks, with a fifteen minute lesson every day. — Then, instead of dictation, exercises may be written in shorthand, on the blackboard or otherwise, to be transcribed into ordinary writing. Used in that way, this Phonography would become a powerful means of teaching orthography. Besides that, pupils trained in that way, would come out of School perfect Stenographers.

J.M.R

The most important part of this issue is the Supplement of 32 pages, which is the beginning of a Year book of Instruction for the Indians. The idea comes from the Indians themselves. It is to comply with their wishes and request that the work has been undertaken. The first year of the Wawa, in 1892, the Gospel was explained for every Sunday during a few months, also a few explanations were given of Advent, Septuagesima, etc. Now the Indians have called for a book that would convey to them instructions appropriate for every Sunday throughout the year, as well as for the different seasons of Advent, Christmastide, Lent, etc.

Such a work had to be written in Chinook, so as to be useful to the Indians of the several districts throughout the country. If it was written in any of the Indian languages it would be handy only to the Indians speaking that language, and even then a great many would be deprived of its benefits, for it is much more difficult to read the Indian languages in shorthand than the Chinook, and in fact very few Indians can read their own language, while there are many more that can read and write the Chinook.

The present number describes the beginning of the Liturgical year, from the first Sunday of Advent until Christmas.

What is Advent? Advent means the coming. The coming of Christ the Son of God. It reminds us of His coming into this world as a Saviour nearly two thousand years ago. It also invites us to prepare for His coming into our hearts when we receive Him in Holy Communion, so as to make us prepared for His coming in glory and majesty to judge the living and the dead.

Why four Sundays in Advent? The world waited 4.000 years for the coming of the Son of God. The four Sundays represent these 4.000 years.

Every Sunday during Advent the following hymns may be sung: 1st. Come Divine Messiah. 2nd. Creator Alme Siderum.

A rythmic translation of both is given in Chinook. Page 1.

First Sunday in advent. "It is now time for us to rise from sleep."

Introit, Collect, Epistles and Gospel are given in Chinook. Then the Rorate Cœli, which is an appropriate chant for the time of Advent. Pages 2 and 3.

Monday—Every morning let us say, with the blind man of old: Christ Son of the living God have mercy on us. Then follows a text for easy meditation. 1st. Place yourselves in the presence of God. He sees you. Kneel down before Him. Adore Him. 2nd. Say in your heart: Whom am I to be allowed to kneel in the presence of God? O Lord! I humble myself before Thee. I am a mere nothing: a poor sinner. I have offended Thee; I am full of shame. I am sorry. Have mercy on me. 3rd. You can think of nothing good unless God helps you. Then leave aside your own self love and pray to God to enlighten your spirit. *Come Holy Ghost, etc.*

Consider St. Joachim and St. Ann How good, how faithful to the law of God. By their prayers they obtain a child from God, and that child is the B. Virgin Mary. Page 4.

Every evening you may say with the Prophet: "Into Thy hands O Lord I commit my soul."

Tuesday and Wednesday—Consider the B. Virgin Mary converted without sin. We also must be immaculate before we enter Heaven. Pages 5 and 6.

Thursday, Friday and Saturday—Consideration of original sin and its effects on our body and soul. Pages 6 and 7.

Second Sunday in Advent. The Introit, Epistle and Gospel of the second Sunday shows us how Jesus Christ is indeed God the Son that has come to teach us the way to salvation, and that we should be careful to follow His instructions. Pages 8 and 9.

The following week days considerations are made of the Sacrament of Penance and Contritiou as a due preparation for Christmas. Pages 10 and 11.

Friday consideration—Presentation of the B. Virgin Mary in the Temple.

Saturday—The espousals of the B Virgin Mary and St. Joseph. Page 12.

The Third Sunday in Advent Rejoice in the Lord always. Again I say rejoice. Do all you can to secure the salvation of your soul, and then trust to God. Pages 12 and 13.

During the third week we have the consideration of the Mysteries of the Annunciation and Visitation and St. Joseph's doubt dispelled by the Angel Pages 14, 15 and 16.

Fourth Sunday in Advent. "Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled and every hill shall be brought low. The crooked shall be made straight and the rough ways plain." Atonement and righteousness is the shortest way to salvation. Page 17.

The seven days before Christmas are devoted to the journey of the B. Virgin and St. Joseph from Nazareth to Bethlehem. Pages 18, 19 and 20, the last halt being made at Jerusalem when the desires of the nations entered for the first time into the Temple.

CHRISTMAS.

What is Christmas? The birthday of our Saviour. Why three Masses on Christmas? First at midnight, the world was in the darkness of idolatry and ignorance when the Son of God came to bring light to them.

The second at daylight, the coming of

Jesus Christ diffuses the light of God into our souls.

The third before or about noon, to show us that the child born at Bethlehem is indeed the Son of God, and has come to lead us from the darkness of this world to the brightness of Heaven.

A full explanation is given of the midnight Mass, furnishing even the translation in Chinook of the Kyrie, Gloria, Credo, the Preface, Sanctus, Agnus Dei. Pages 21 to 27. Followed by the Adeste Fideles, Pastores and a morning hymn. Pages 28 and 29. The second Mass is described on page 30. The third Mass on page 31. Christmas evening and the Alma Redemptoris page 32.

CANOE CREEK Old Chief Adam died on December 30th, 1901. He was at church with the Indians for the morning service. At breakfast he gave good advice to his people, telling them to be steady, working their fields, improving their lands, also warning them against drinking whiskey, and exhorting them to be faithful and say their prayers and live good Christians. After breakfast he took a bucket and went to the creek for water. About fifteen minutes later he was found dead in a kneeling position. He had been to confession two days before he died.

SHUSWAP. The Indians at the foot of Little Lake, otherwise Shuswap Centre, are anxious to have a new church and up to date. So they have made up their minds to raise fifty dollars each man, and they have been working very lively for that purpose since last Christmas. As there are 50 valid men in the band that means $2,500 they intend to put up for building their new church.

At Halowt, the Lower Shuswap camp, the church has been greatly improved in appearance this spring. The Indians have secured the services of a first-class carpenter and have erected a tower in front of their church, besides porch and other finishing work, both outside and inside.

Friday, March 14, the people of Kamloops wondered somewhat at a procession of wagons that went through town to the sawmill and returned a few hours later with as many loads of lumber. There were twelve wagons altogether, and they were hauling the lumber to a distance of 45 miles to the Church of Our Lady of Lourdes, three miles and a half distant, where a number of Indians will gather from the country all around, even from Kamloops, Shuswap, Okanagan, Similkameen, Upper and Lower Nicola. The whole week will be spent there, and there will be a number of ceremonies, for which it would be difficult to set a time much beforehand. If nothing comes in the way we may state, though, that there will likely be a Requiem Mass on Thursday morning; a Commemoration of the Passion on Friday afternoon; High Mass on Sunday at 10 a.m.; procession of the Blessed Sacrament in the afternoon, and a torchlight procession in the evening.

Monday morning, June 2nd, the Bishop will leave for Kamloops, where he will take the train on Wednesday morning, June 4th, for a visit to Enderby and Penticton, near Quilchena, where an addition is to be made to the church.

At Coldwater the Indians have also been repainting their church, and they intend to make some more improvements to their church and village.

The reason of all this is the visit of the Bishop to the Nicola district, which is going to take place this spring. His Lordship intends to leave New Westminster on May 19th and come the same day to Spence's Bridge, where the Coldwater people will send for him on Wednesday, May 21st. His Lordship will arrive at Coldwater where a due reception will be given him. The Bishop will remain there until over Sunday, May 25th, and will give confirmation to all those prepared. High Mass will be celebrated at 10 a.m. and a procession in the afternoon.

Holy week was celebrated as usual by the Kamloops Indians. There was also a few from Shuswap and the North Thompson.

His Lordship Bishop Dontenwill passed through Kamloops on Wednesday morning, April 2nd, on his way to St. Albert, where the Bishops of the Ecclesiastical Provinces of St. Boniface are meeting for the consecration of Bishop Breynat, which took place on Sunday, April 6th. Rev. Father Carion, Principal of the Kamloops Industrial School, accompanied His Lordship.

Rev. Father E. Chirouse, from Mission City, after having spent the winter and early spring visiting the Indians up and down the Fraser, proceeds the third week after Easter to visit the sea coast Indians until May 12th, when he will return to Mission and will prepare to accompany His Lordship Bishop Dontenwill through Nicola.

The Bishop's visit to the Indians at Enderby will last from June 4th till June 9th. The visit to Penticton from June 10th till June 16th, when the Bishop returns to New Westminster for a few days. At the end of June there is also a proposed visit to the Indians of the Williams Lake district, which will take place at Sugar Cane.

Dear	= 14.	= 2½.	cousin	= 21.	= 2.
me	= 9.	= 1½.	Ellen	= 17.	= 2.
I	= 3.	= 2.	who	= 13.	= 3.
can	= 12.	= 2.	has	= 12.	= 3.
not	= 11.	= 2.	a	= 5.	= 1.
button	= 20.	= 2.	maid	= 18.	= 2.
my	= 11.	= 2.	to	= 7.	= 2.
shoe	= 13.	= 2.	tend	= 14.	= 2.
said	= 15.	= 2½	to	= 7.	= 2.
Grace	= 18.	= 3.	her	= 10.	= 2.
and	= 13.	= 1.	I	= 3	= 2.
no	= 8.	= 2.	have	= 14.	= 2.
one	= 10.	= 3.	no	= 8.	= 2.
offers	= 18.	= 4.	one	= 10.	= 3.
to	= 7.	= 2.	to	= 7.	= 2.
help	= 13.	= 3.	wait	= 16.	= 2.
me	= 9.	= 1½.	on	= 8.	= 1.
I	= 3.	= 2.	me	= 9.	= 1½.
wish	= 15.	= 2.	why	= 14.	= 4.
I	= 3.	= 2.	how	= 13.	= 3.
were	= 13.	= 2.	can	= 12.	= 2.
like	= 13.	= 3.	you	= 12.	= 1.
Total:	251.	49.	Total:	252:	46½.

Reproduction of the first number of this paper.

Ookook Pepa.

Vol. I. No. 1. Kamloops Wawa. 2. May 1891.

Ookook Pepa iaka nem: Kamloops Wawa. – Chi alta iaka chako tanaz. Msaika alke llap iaka kanawe Sunday. Iaka alke kwanesem lolo llous wawa kopa msaika. Iaka help msaika pous aiak chako komtax pepa: kaltash pous msaika tkop man, kultash pous msaika sawaj telikom.

Pous msaika kwanesem eskom ookouk pepa, msaika dret aiak chako komtax mamook ookouk tsem.

Wek aiaz makook ookouk pepa: Kopet iht tala kopa iht snow, iht kwata kopa lloon moon. Elo Jâ Bone: kopet pous ilep msaika patlach Chikmin, pi msaika llap ookouk pepa.

Pous wek msaika aiak eskom ookouk pepa, msaika aiee lost.

Llous nanich ookouk pepa: wek iaka kaltash. Pous wek msaika llous nanich oukouk pepa, alke iaka chako sick msaika Tomtom.

This paper is named: Kamloops Wawa. – It is born Just now. You will receive it every Sunday.

It will always carry good words to you. It will help you to learn to read.

No matter if you be white people or Indians.

If you always tak this paper, you will soon learn to write this Phonography.

This paper will not cost you very much: only one Dollar a year, one quarter every three months.

No credit: you have first to pay cash, and then you will receive this paper.

If you do not subscribe for this paper at once, you loose very much.

Take care of this paper: it is not a useless one.

If you do not take care of this paper, you will afterwards be very sorry for it.

Traduction de ce qui precede en Français.

Grâce à toi, Duployé, du fougueux orateur

Je fixe, en me jouant, la rapide parole;

Des élans de l'esprit je seconde l'ardeur

Et saisis la pensée avant qu'elle s'envole;

De l'élève et du maître, épargnant les instants.

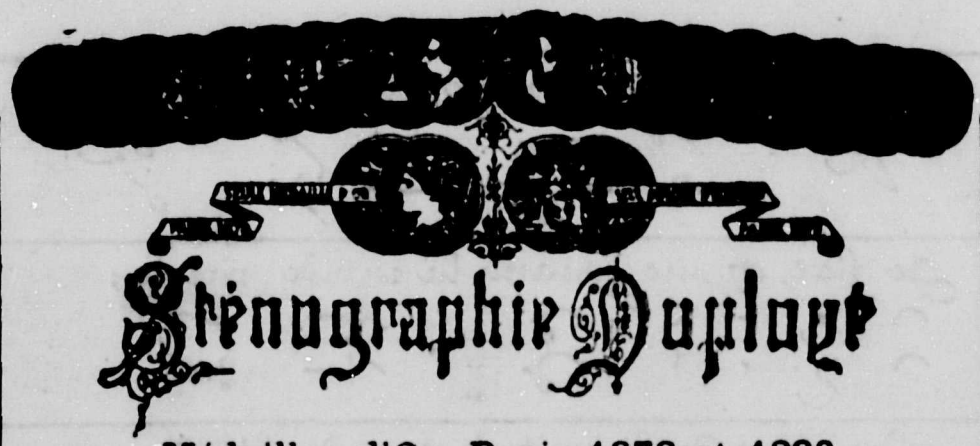
Sous les yeux de l'enfant je place la dictée :

Du commerçant actif je décuple le temps :

Au sourd-muet, j'apprends à parler sa pensée;

Je suis le *Fiat lux* pour la classe illettrée.

Sur demande envoi *franco du Catalogue de la Bibliothèque sténographique.*
Écrire à M. DUPLOYÉ, à Sinceny (Aisne).



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Méthode pour apprendre sans maître en 2 heures, 16e édition, franco : **3** *francs.* E. DUPLOYÉ, à Sinceny (Aisne)

VOYELLES

A O Ou É È I En U An On In Un

CONSONNES

Pe Be Te De Fe Ve Ke Gue Le Re Me Ne Gne Je Che Se Ze

Règle générale : Écrire les Sons et non pas les Lettres.
Règle des consonnes : Seules *L* et *R* s'écrivent en remontant.
Règle des voyelles : Les tourner de manière à éviter les angles.
Nota. — Les points et accents ajoutés à certains signes s'omettent habituellement.

EXPLICATION DE L'ALPHABET DUPLOYEN

VOYELLES

A ● Petit cercle.

O ○ Grand cercle.

OU Grand cercle bouclé.

EU 1|4 de grand cercle avec point.

U 1|4 de grand cercle sans point.

É Petit 1|2 cercle sans point.

È Petit 1|2 cercle avec point au-dessous.

I Petit 1|2 cercle avec point au-dessus.

AN 1|4 de petit cercle avec accent aigu au-dessus.

ON 1|4 de petit cercle avec accent aigu au-dessous.

IN 1|4 de petit cercle avec accent grave au-dessus.

UN 1|4 de petit cercle avec accent grave au-dessous.

CONSONNES

PE | Petite verticale.

TE – Petite horizontale.

FE \ Petite oblique, de gauche à droite.

KE / Petite oblique, de droite à gauche.

LE / Petite oblique ascendante.

JE ⌒ Grand 1|2 cercle en forme de voûte.

SE ◡ Grand 1|2 cercle en forme de bassin.

NE) Grand 1|2 cercle en forme de C retourné.

ME (Grand 1|2 cercle en forme de C.

X S'écrit comme KS ou GZ.

BE | Grande verticale.

DE — Grande horizontale.

VE \ Grande oblique, de gauche à droite.

GUE / Grande oblique, de droite à gauche.

RE / Grande oblique ascendante.

CHE ⌒ Grand 1|2 cercle pointé, en forme de voûte.

ZE ◡ Grand 1|2 cercle pointé, en forme de bassin.

GNE) Grand 1|2 cercle pointé, en forme de C retourné.

ILL S'écrit comme plusieurs i ∼.

Signes euphoniques Z ◡ T – N) R / K ⌐

Les voyelles se tracent dans le sens qui permet de les unir SANS ANGLE aux consonnes. Les consonnes se tracent toujours dans le sens indiqué. Les deux consonnes L et R se tracent seules de bas en haut, en remontant.

pb	td	fv	kg	lr	m	n	gn	j	ch	s	z	o	a	ou	eu	u	é	è	i	an	on	in	un
1	2	3	4	5	6	7		8		9		0											

0 désignation des chiffres droite répétée