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Vol. IV. No. 10. KAMLOOPS WAWA. October, 1895.

THE WAWA SHORTHAND!

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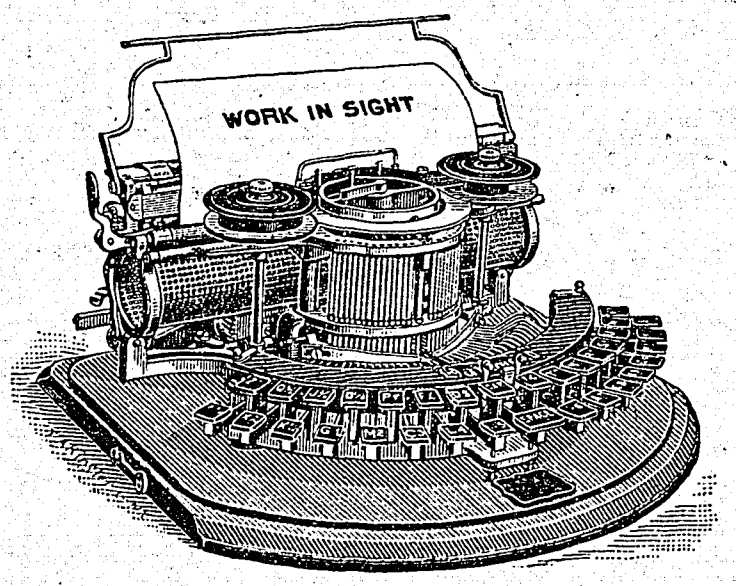

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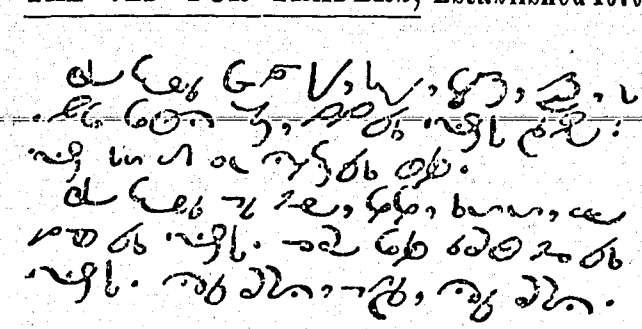

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Vol. IV. No. 10. KAMLOOPS WAWA. October, 1895.

WHAT IS SAID OF THE "WAWA" SHORTHAND.

"This style of phonography is the easiest learned of all that I have seen, and I think I have seen nearly all of them."—*From Yreka, California, May, 1895.*

***

"Four days ago I began to examine the elements of shorthand you sent me, and in three hours I learned every sign it included. The next day I went to work and began to decipher the meaning of the 'Kamloops Wawa,' and went through in one day. Now I can read it pretty readily, and write it faster than I can read it. I am proud of my success, because I thought that I was too old to have the patience and memory to master it. And I must thank you for having been the means of my learning it. I am proud of enlisting myself as one of your pupils. Though my hair is white as snow, I see one is never too old to learn."—*From Troy, N. Y., May 1st, 1892.*

***

"One of the most curious and interesting of all the curious attempts which have been made to instruct and benefit the Indians by means of written characters, is that known as the 'Kamloops Wawa.' . . Written in an international language, 'set up' in stenographic characters, and printed on a mimeograph by its inventor, editor, reporter, printer and publisher, all in one, this little paper seems to leave nothing in the way of novelty to be desired."—*From the Smithsonian Institute, Bibliography of the Chinookan Languages, by Jas. C. Pilling.*

***

"The Salish Indians in British Columbia are the first nation which has adopted a truly short method of writing, which is at the same time quite philosophical, as the national means of representing spoken language. By this system the Chinook tongue is spelled exactly as it is pronounced, and thus all the great difficulties of learning to read which exist in most modern languages, and especially in English and French, are avoided, and the British Columbia Indians educated in this manner are enabled to read and write their own language in an incredibly short time. It is admitted by all scholars that the phonetic representation of any language removes the difficulties of learning to read and spell; and it is just this that the B. C. Indians are taught to use. And not only are they able, when instructed by this method, to read and spell in a few days, but they are able in a short time to write as quickly as they think, and to keep pace with the fastest speakers."—*Catholic Record.*

***

Do not think that, because this phonography is so readily learned by the Indians, that it is only a savage shorthand. This system of shorthand has already sold over 300,000 methods in England; it is now taught in 500 schools and colleges in the United States; and it is becoming general throughout France.

***

This system in phonography has now adaptations in French, English, German, Armenian, Chinook and Salish languages in British Columbia, Danish, Flemish, Italian, Latin, Spanish, Portuguese and Turkish. The German Method has already reached its fourth edition, and the Flemish its second. The French Method Complete has already exhausted sixteen editions, and the Abridged Method seventeen.

***

"It was in July, 1890, that the following remark was made: 'Why not teach the Indians to read in shorthand?—it is so simple!' The first trial was a success. At the end of September, 1890, a poor Indian cripple, named Chalie Alexis Mayous, from the Lower Nicola, saw the writing for the first time, and got the intuition of the system at first sight. He set to work to decipher a few Indian prayers, and in less than two months had learned the whole method thoroughly, and he soon began to communicate his learning to his friends and relatives. From this time the Indians took up the system, and were anxious to learn on all sides. When once a few Indians know the system in one camp, their ambition is to teach it to others. During the summer the progress is slow, but when winter comes they spend whole nights at it. One young Indian, especially bright, took interest in the writing as soon as he saw it. He spent the whole night in repeating the lesson over and over again with two or three companions, and in two or three days more completed his studies. In less than a month he could read the Indian language as well as the Chinook, and soon was able to read and write English in shorthand. Not only do little children learn to read and write readily, but even old people study with success.

"After 600 or 800 Indians had learned the system, it became necessary that their interest should be kept up by placing instructive matter before them. Then came the idea of editing the 'Kamloops Wawa,' the strangest little newspaper in America.

"The 'Wawa' is really a full-fledged newspaper, and it first saw the light of day in the month of May, 1891. 'Wawa' is a Chinook word, meaning 'talk, speak or echo.' Hence the title signifies 'Kamloops Echoes.' Kamloops, the name of the town in which it was inaugurated, is a Shushwap word, meaning 'the forking together of rivers,'—in this instance, the north and south forks of the Thompson River.

"The 'Kamloops Wawa" was first printed on the mimeograph, at 100 copies, from May, 1891, till March, 1892. From that date, till December of the same year, 200 copies were issued, four pages weekly. From January, 1893, it was issued at sixteen pages monthly, with covers, instead of four pages weekly. In March following the number of copies issued had to be increased to 500, in June to 1,000, and later on to 1,200. Since January, 1895, it has issued 2,000 monthly, and the number will soon be increased to 3,000, and more.

"The printing of the paper is marvellous. At first the news was autographed, then duplicated on the mimeograph by Indian women. The first volumes of this wonderful little paper have been bound, and copies sent to the Smithsonian Institution, to the British Museum, to the Astor Library, to the Library of the University of the State of New York, etc.

"There still remain in stock a few copies of the original volumes. These, in a few years, as well as in the present, may be considered valuable curiosities.

"Now the old process of mimeographing has been abandoned, and the paper is produced by photo-engraving, at 2,000 copies per month. It costs fifty dollars a month to issue the paper as it now is, which sum it is rather difficult to find readily among the Indians alone. The object in issuing these sample copies is to obtain from the outside resources enough to let subscribers have their paper at a nominal figure."

[Most of the above items were published in the "Chicago Sunday Herald," of November 25th, 1894, from the pen of Miss Maibelle Justice.]

***

Besides Chinook and Indian phonography, this paper contains, every month, three or four pages of English reading, on topics connected with the Chinook,—its origin, etc.; concerning the system of shorthand employed; its progress among the natives, as well as in the world abroad, etc.;—so as to be of continual interest to all its readers.

***

No. 122 of the "Wawa" gives the rudiments of the "Wawa" shorthand as used for the Chinook alone. The explanation is given in English, as well as in French and Chinook. Price, Ten cents.

***

No. 124 gives, condensed in three pages, the "Wawa" shorthand, English method — alphabet for English complete. Ten cents.

***

No. 129 gives, in typography, the first Chinook lesson, with grammatical notes, in two pages. Ten cents.

***

Pages 4 and 5 of the specimen issue reproduces the "Sugar Cane Tintin," a paper got up in manuscript at the William's Lake Mission last winter, and sent for reproduction in the "Wawa." No. 126 gives an English version of the same.

***

On pages 6 and 7 of the specimen issue will be found some of the illustrations published in the "Wawa." There are a few engravings, half-tone and others, in every number, to make the paper more desirable to our Indian readers, and to amateurs as well.

***

On page 8 of the specimen issue there is a reproduction of the first number of the "Wawa," in the same words as the first issue, May 2nd, 1891.

***

IMPORTANT NOTICE.

With the January (1896) number, will begin a new exposition of the "Wawa" shorthand, English method, which will be continued in the following numbers until complete. It will be done up in clear, readable type, with the phonographic signs at the right, in photo-engraving. Those who have already studied the "Wawa" phonography from the mimeographed papers, or from the plates of last year, are unanimous in stating that it is the simplest and easiest to learn that has ever been seen.

XIII.

105. *What do you do when you want to receive the Sacrament of Penance?*

When I want to receive the Sacrament of Penance, I do five things: 1st. I examine my conscience; 2nd. I excite myself to contrition and firm purpose; 3rd. I confess my sins to the Priest; 4th. I receive absolution; 5th. I perform the Penance of Satisfaction imposed by the Priest.

106. *What do you do when you want to examine your conscience?*

When I want to examine my conscience I repair to the Church, where I kneel down, and after making the Sign of the Cross, I pray to God to enlighten my soul that I may know my sins.

107. *How do you examine your conscience?*

To examine my conscience, I first repass in my mind all the places where I have been since my last Confession; then I examine myself on the Ten Commandments of God, the Precepts of the Church, the Seven Capital Sins, and the duties of my state; last of all I find out how many times I committed each of my sins.

108. *After you have examined your conscience, what do you do?*

After I have examined my conscience, I excite myself to a lively contrition of my sins, and to a firm purpose to sin no more.

109. *What do you do to excite yourself to a lively contrition and to a firm purpose?*

To excite myself to a lively contrition of my sins, and to a firm purpose to sin no more: 1st. I pray God to grant me the grace of contrition and firm purpose; 2nd. I consider heaven, which I have lost by my sins; 3rd. I consider hell, which I have deserved; 4th. I consider the goodness of God, whom I have offended; 5th. I consider the sufferings of Jesus Christ, and His death upon the Cross, caused by my sins, then I say the act of contrition, and I recite the Confiteor.

110. *How do you confess your sins to the Priest?*

I kneel down by the side of the Priest, and after making the Sign of the Cross, I say: "Bless me, Father, for I have sinned. I confess to almighty God and to you Father." Then I tell the Priest how long it is since my last confession, whether or not I received absolution and performed my penance, then I confess my sins.

111. *After confessing all your sins, what do you say?*

After confessing all my sins, I say: "For these and all the other sins I do not remember, and all the sins of my past life, I am heartily sorry, and humbly ask pardon of God, and of you Father, penance and absolution."

112. *What do you do when the Priest speaks to you in confession?*

I answer simply and clearly all his questions; I listen in silence, with great attention and respect to his advice and directions; I see what penance he imposes upon me, and whether or not he gives me absolution.

113. *What do you do when the Priest gives you absolution?*

When the Priest gives me absolution I bow down my head, I recite the act of contrition, and make the Sign of the Cross.

114. *What do you do when the Priest tells you "Go in peace and pray for me?"*

I go and kneel down at some distance, where I return thanks to God; I renew my resolution to resist the temptations and avoid all occasions of sin; I remember what advice the Priest gave me, and how I am to conform myself to it; I ask God to help me with His grace; then I make the penance the Priest imposed upon me; I then leave the Church, and keep myself for some time yet in recollection.

115. *What is the absolution which the Priest gives at confession?*

Through the power which he received from Christ, the Priest gives me absolution, by which my sins are forgiven, my soul is healed, and the grace of God is conferred upon me.

116. *Does the Priest always give absolution?*

The Priest cannot always give absolution; only to those whom he sees well disposed does he give absolution; but to those whom he does not consider well disposed he cannot give absolution; he dismisses them with his blessing.

117. *What do you do when the Priest does not give you absolution?*

When the Priest does not give me absolution, I excite myself to a greater sorrow for my sins, and I follow the advice the Priest gives me, that I may soon enter into the true dispositions required to receive absolution.

118. *Is it a great sin to conceal a mortal sin in confession?*

Yes, it is a great sin to conceal a mortal sin in confession; the confes-

sion becomes null, and the sins that have been confessed are not forgiven. All subsequent confessions are also null, and the sins are not forgiven, until the mortal sin which has been concealed, has been confessed, as well as the number of confessions made since the sin was concealed, which confessions must be all made over again.

119. *Is it a sin to neglect to diligently examine one's conscience before confession?*

Yes, it is a sin to neglect to diligently examine one's conscience before confession; it is a contempt of the Sacrament of Penance, it exposes one to omit sins in confession, in which case it is equal to the concealing one's sins in confession.

120. *Is it a great sin not to excite oneself to true contrition and firm purpose of amendment?*

Yes, it is a great sin not to excite oneself to contrition and to a firm purpose of amendment, and to avoid the occasions of sin; it is a sin of contempt of the Sacrament of Penance, it is equal to the concealing of one's sins in confession.

121. *What do you do if you forget a sin in your confession?*

If I forget a sin in confession without any fault of mine, it is forgiven with the other sins which have been told in confession, but I confess it to the Priest in my next confession.

122. *Does the Priest make known to anybody what he hears in confession?*

The Priest can tell nobody what he hears in confession; he must keep it an inviolable secret.

123. *What is that penance which the Priest gives you when you go to confession?*

That penance is sacred which the Priest gives me in confession; we should not forget that it is a sin to neglect it, but we should be anxious to perform it as soon as possible, and in the manner prescribed by the Priest.

124. *Why does the Priest impose a penance in confession?*

The Priest imposes a penance in confession as an atonement for our sins. God wants it; it is the will of God that we should atone for all our sins.

125. *What becomes, after death, of those who have not fully atoned for their sins in this world?*

When those who have not fully atoned for their sins in this world die, they go to Purgatory, where they finish the atonement for their sins.

126. *Will they remain for ever in Purgatory?*

They will not remain for ever in Purgatory. When they will have completed the atonement for their sins they will go to Heaven.

XIV.

127. *What is Extreme Unction?*

Extreme Unction is a sacrament instituted for the spiritual and corporal relief of the sick in danger of death.

128. *What are the effects of Extreme Unction on the soul?*

Extreme Unction cleanses the soul from the effects of sin, and strengthens it against the last assaults of the devil.

129. *What are the effects of Extreme Unction on the body?*

It soothes the pain of the patients, and restores them to health, if it be expedient for their salvation.

130. *How should we prepare for Extreme Unction?*

We should be truly sorry for our sins, and make a good confession, if it be possible.

131. *How does the Priest administer Extreme Unction?*

The Priest anoints, with the Holy Oil of the Sick, the eyes, ears, nostrils, mouth, hands and feet of the person in danger of death, asking God to remit him the sins which he may have committed through each of those senses.

XV.

132. *What is Holy Orders?*

Holy Orders is a Sacrament by which Priests are ordained, and receive the power and grace to dispense the Word of God and administer the Sacraments, and perform their other sacred duties.

133. *When did Jesus Christ institute Holy Orders?*

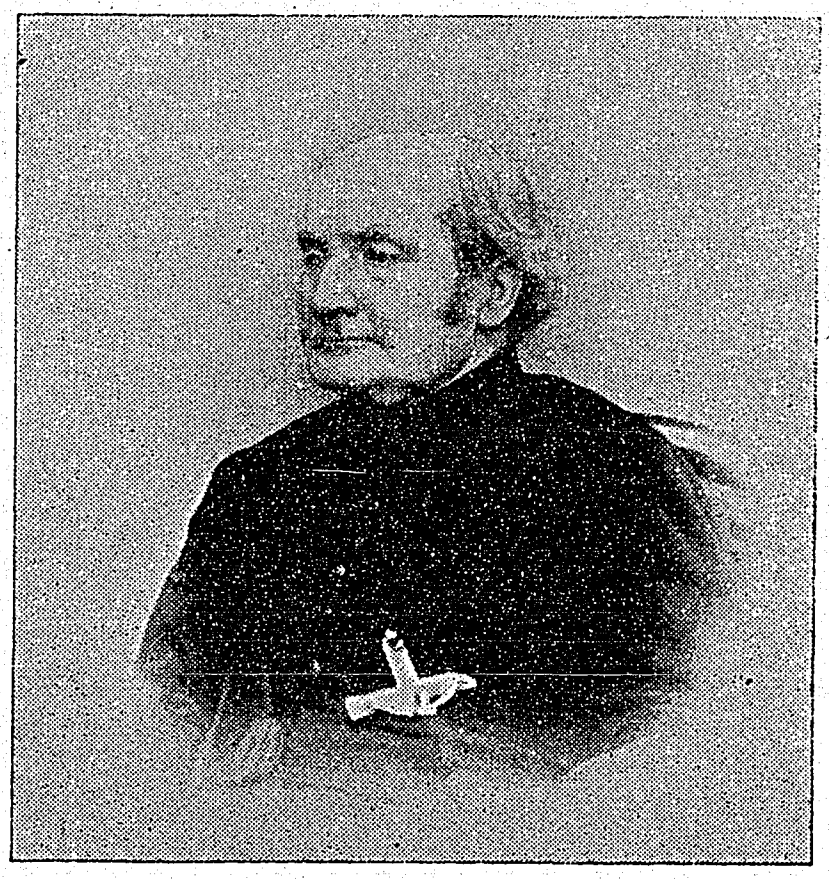
When He instituted the Holy Eucharist, Jesus Christ instituted, also, Holy Orders when He said, "Do this in commemoration of Me."

134. *Who confers the Sacrament of Holy Orders?*

Only the Pope and Bishops confer the Sacrament of Holy Orders.

135. *How does a man become a Priest?*

He receives the Sacrament of Holy Orders at the hands of the Bishop; there he receives the power and grace to dispense the Word of God and administer the Sacraments.



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Month of October. [illegible]

Industrial School. Kamloops.

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272. [illegible]

Ch. 67. The Return.

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273. [illegible]

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Ch 68. Roboam, Abia, Asa, Josaphat.
A.M. 3025. [illegible] A.C. 975.

279. [illegible]

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Ch. 69. Joram, Ochosias, Joas, Amasias.
Osias. [illegible]

285. [illegible]

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293. [illegible]

Ch. 70. Joathan, Achaz

A.M. 3241. × [illegible] × A.C. 759

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The Pious Ezechiaz.

A.M.3301. × A.C. 727.

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Ch 71. Manasses, Amon

A.M. 3306. × [illegible] × A.C. 694.

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Ch. 72 Josias, Joachim, Jechonias

A.M. 3363. [illegible] A.C. 637.

304. [illegible]

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306. [illegible]

Ch 73 Captivity of Babylon

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308. [illegible]

309. [illegible]

Ch. 74. Daniel and the three Young Men.

A.M. 3410 × [illegible] × A.C. 590

310. [illegible]

311 [illegible]

Ch. 75. Daniel and Susanna.

312. [illegible]

113. [illegible]

114. [illegible]

115. [illegible]

116. [illegible]

117. [illegible]

118. [illegible]

119. [illegible]

120. [illegible]

121. [illegible]

122. [illegible]

123. [illegible]

124. [illegible]

125. [illegible]

126. [illegible]

XIV.

127. [illegible]

128. [illegible]

129. [illegible]

130. [illegible]

131. [illegible]

XV.

132. [illegible]

133. [illegible]

134. [illegible]

135. [illegible]

XVI.

136. [illegible]

137. [illegible]

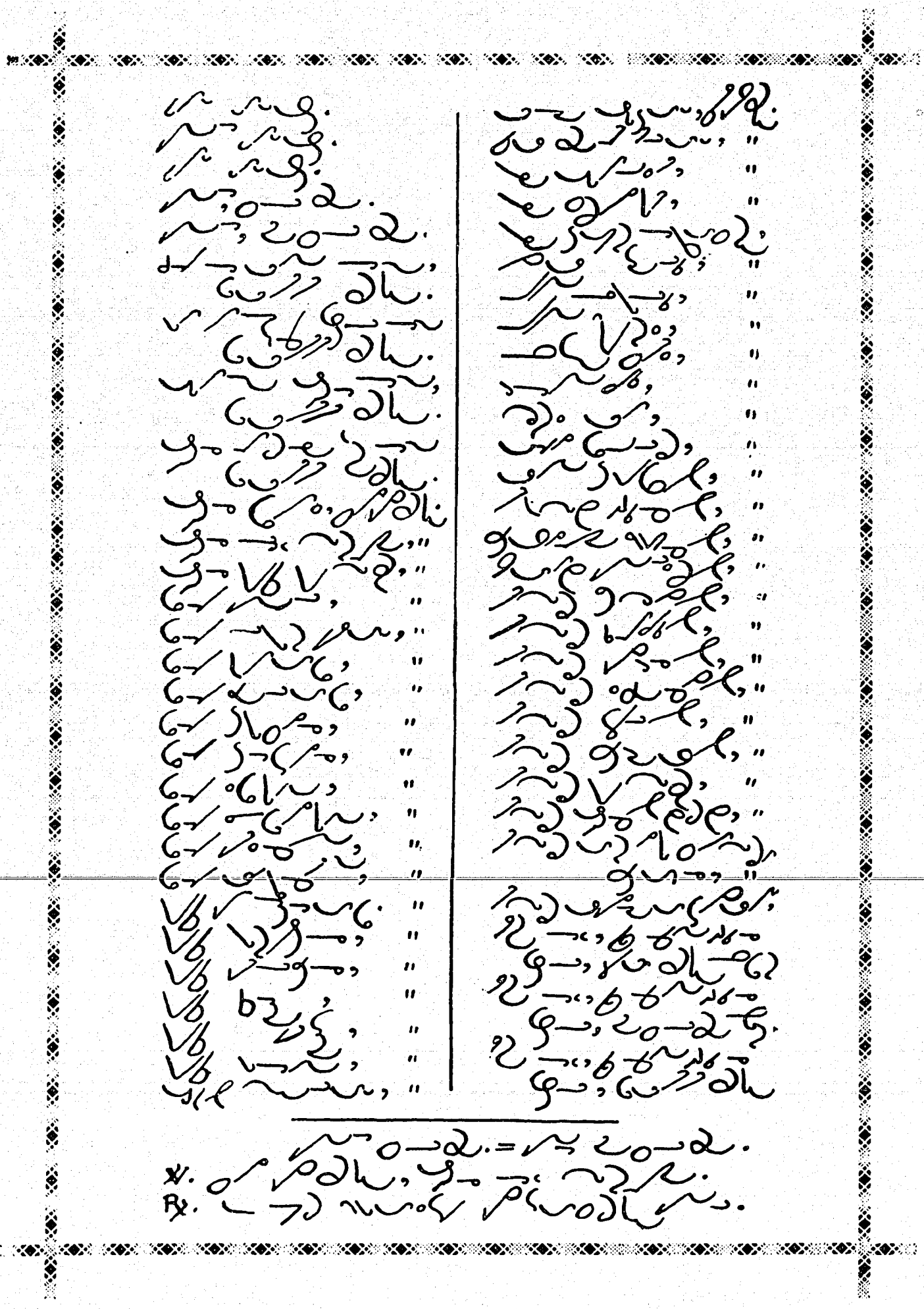
138. [illegible]

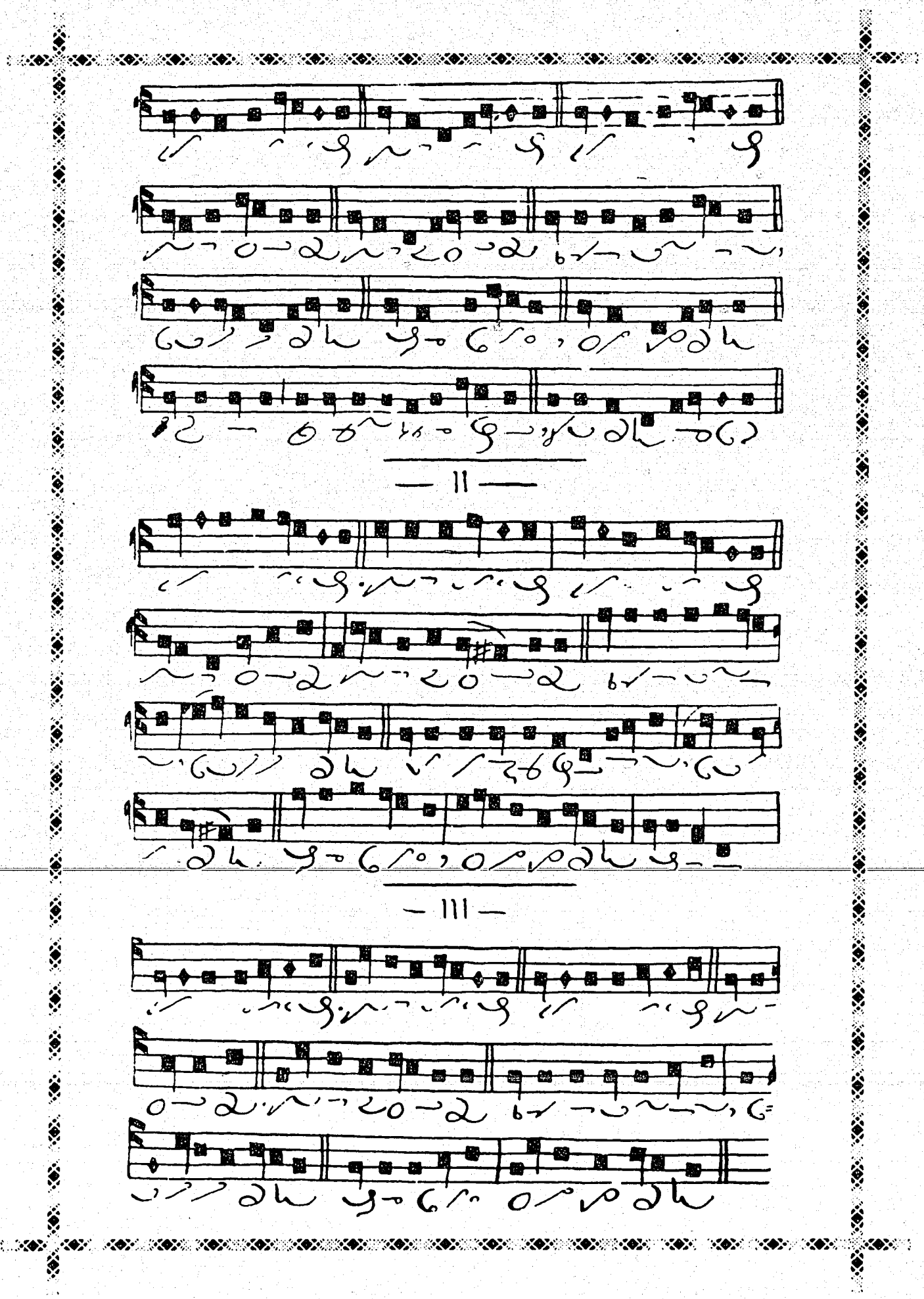
139. [illegible]

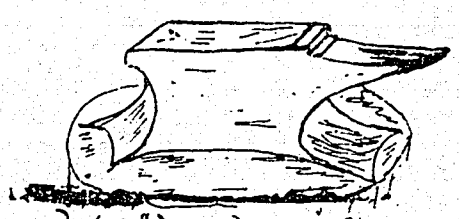
140. [illegible]

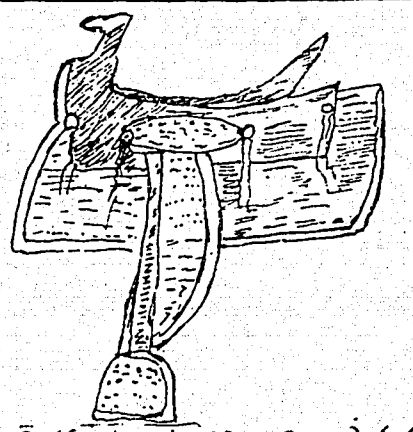
141. [illegible]

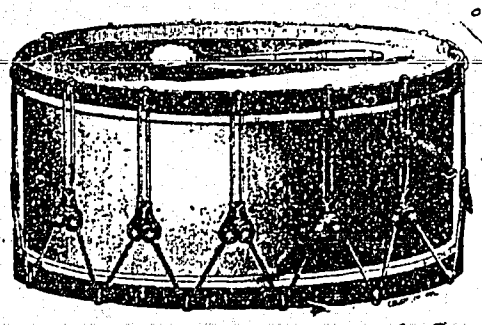
142. [illegible]

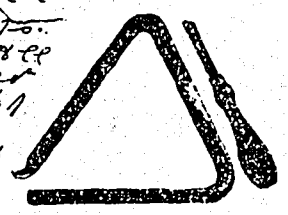


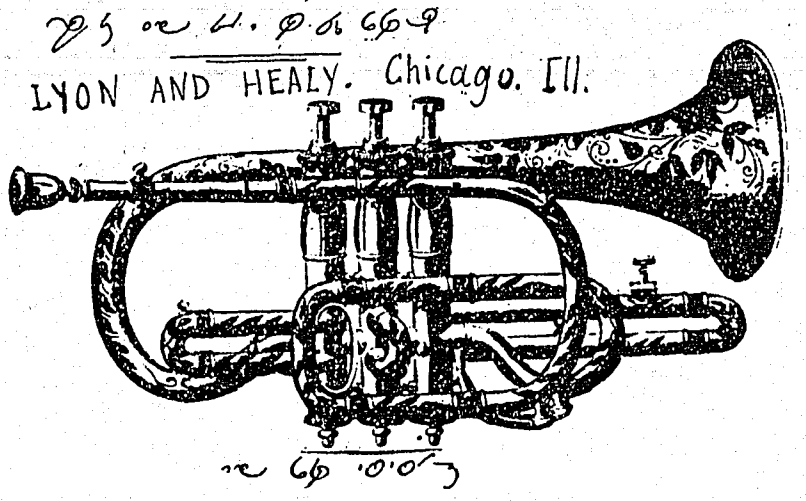











LYON AND HEALY. Chicago. Ill.