

THE GREAT WORK
OF AN OBLATE FATHER IN
BRITISH COLUMBIA.
THE KAMLOOPS WAWA A
MESSENGER OF RELIGION
AND CIVILIZATION.
A STENOGRAPHIC APOSTLE.

From the N. Y. Sun: The story of a curious and probably unique missionary enterprise comes from the little village of Kamloops, near Vancouver, British Columbia. A number of years ago a French priest named Jean Marie Raphael le Jeune came to that region to labor among the Indians. Beginning after the manner of the old time missionaries, who made for themselves places in the history of North America, this priest learned the language of each of the twenty tribes that were found in his spiritual domain, so that he could freely communicate with them all, a task which he accomplished because of a natural aptitude as a linguist, after a brief residence with each tribe. This done, he started in to educate the entire number—several thousand all told—in the ways of religion and civilization.

Going from tribe to tribe he devoted enough time to each to get a number of the brighter members fairly well grounded in the rudiments of education and then passed on to the next. The Indians were found to be intelligent and apt when judged by an aboriginal standard, but there were so many different tribes that months necessarily elapsed before the missionary had gone through the entire list and was ready to return to the first tribe he had tried to instruct. Indeed, the time was so long that on starting in on his second round he found that the lessons given during the first round had been utterly forgotten.

Patiently the missionary began his work over again, traveling over the mountain passes in the depth of winter and across the arid plains in the heat of summer to reach the people he sought, and at all times making himself as one of the tribe, eating and sleeping as they did and enduring all of their hardships that he might win their sympathy. But, in spite of patience and in spite of labor that was prolonged for years, he accomplished practically nothing in the way of educating his wards.

But one day, while considering the causes of his failure, and wishing for a means by which he could add written instructions to the oral he had already given, he happened to think of a simple method of shorthand which he learned while a boy in France, and, simplifying it to a purely phonetic method for the requirements of the Indian languages, he began to teach it to the natives. The result was marvellous. In less than six months over 1,000 Indians were able to read and write in it. Each one became so interested that he taught the others around him, camps gathered, and the whole nights were spent in study and practice; children and the aged alike were earnest to learn.

Just how many Indians are now able to read this curious writing is not known accurately, but the people of Kamloops estimate it at about 3,000. The story of Sequoyah of the Cherokees was in a way repeated in British Columbia.

Immediately on finding that he had established a written language among his words the missionary determined to increase their interest in it by printing a newspaper that should be issued at stated intervals and circulated among the tribes. A periodical that was unique was the result. Neither press nor type was available; indeed, type for a phonetic language would have cost a small fortune, while the missionary did not have money to buy even the paper necessary for printing the smallest edition of a weekly of a United States village.

Nevertheless the missionary got out the first number of his periodical in 1890, and since May 2, 1891, it has appeared monthly. He called the paper the Kamloops Wawa, wawa being an Indian word meaning both to speak and to echo. Translated, the title is Echoes from Kamloops.

Having no type, the missionary wrote out the entire paper and then mimeographed it. By this process enough copies were struck off to circulate through all the tribes of the district, the white paper being furnished by benevolent people interested in the work. The paper had four pages, each a trifle more than four by seven inches large, including the white margin.

The success from an educational point of view of this little periodical was very much greater than the missionary had hoped for. Not only did it please and interest his wards, but it was approved by the bishop under whom the missionary labored, and copies of it were sent to Rome and to schools elsewhere in which missionaries are educated. It was everywhere received with the greatest interest by students, and the system was taken up for use in the missions of the most widely separated parts of the earth.

Finding that the success of the paper as an educator was assured, the missionary solicited subscriptions for the periodical among the white people, and obtained sufficient money in this

way to have his written pages electrotyped and printed in letter press fashion. The issues of this year appear in a small magazine form, and number as high as twenty-eight pages, including a number of advertisements.

With the contributions of the Indians who since 1891 have been educated by the priest, and especially with the illustrations furnished by the aboriginal artists, the Kamloops Wawa is one of the most remarkable papers in the world.

Several results have followed in the introduction of a periodical which all the tribes might read. The Indians have developed an interest in civilized ways which none of the previous efforts of white men had been able to develop in all the years since the discovery of the Northwest coast. They have in most of the tribes adopted the white man's dress, built houses on the white man's frontier model and undertaken getting a living by honest industry. What is more important still, in the eyes of the missionary, they have become to a very great extent faithful and active attendants on the services of the church. Other missionaries have been sent into the district, and where not one church building existed before, a number have been erected by the Indians themselves, and it has become a matter of pride with them for each tribe to have its own church.

Following the religious interest that was so aroused came Father Chirouse, who devised a plan to give the Passion Play for the purpose of impressing on the Indians' minds the scenes in the act of man's redemption. Much has already been written of the so-called Passion Plays in Mexico, where the Indians go through all kinds of torture dances as an outlet for their heathen fanaticisms, but as given in British Columbia the play is simple and impressive. It is presented in the month of June every two years, in some quiet spot in the mountain valley, where the unclouded sky is the roof and the scenery of winding rivers and woody hills serves as the stage setting. The Passion Play is merely for an object lesson for the Indians.

The Indian Passion Play was given for the first time at Seashell, on the Pacific coast, June 6, 1889, the second and third time in 1892 and 1894 respectively, at St. Mary's Mission in the Fraser Valley. The first effort repaid the missionary. The tableaux had an instant effect on the Indians and now the Week of Passion is looked forward to with great expectation by all the numerous tribes. Each time the play is given, a great deal of preparation is required, because the play is given out in the wilds, generally 50 miles from any town. The pilgrimage of the Indians begins about ten days before hand, so that plenty of time may be had to convene and set up camp. Each tribe, headed by its leader, arrives either on horseback or in wagons, all bringing their own tents, cooking utensils and food. One sees them coming from every direction over the hills, down the mountains and through the valleys, others in little boats on the river, the gathering consisting not only of one tribe, but several, such as the Shuswaps, the Nicolais, the Douglass Lakes, the North Bends, the Chinooks, the Onitcena and the Frazers. After all the tents are pitched the performers prepare for the play, which is given with the most profound ceremony and solemnity.

The most remarkable feature of all is that all the players are pure American Indians. Not one white man is among them. The performance is patterned after the one at Ober-Ammergau, and is given generally before about 1,000 spectators, almost all of whom are Indians, with the exception of some hundred white settlers who celebrate the Week of Passion with the natives.

The play is not given from beginning to end, but in a series of striking tableaux, nine in number. It would be utterly impossible to give the whole play, as but the simplest appointments can be provided to assist the players, yet it is not doubted that these natives could carry it on successfully throughout were adequate appointments provided.

For a stage a large platform is elevated about ten feet above the ground, which the players mount by narrow stairs leading from the dressing tent. There is no curtain to the stage. The tableau is made up in a tent behind, and each set of players goes on in turn. Before the first tableau takes place a procession is formed by the spectators, first the men, then the women and children of each tribe, all chanting an old French hymn, "Au Sang Qu'un Dieu Va Repandre," translated into the Indian language, their strong voices resounding in the open air.

Each tribe sings in its own language, regardless of the ones following behind. The procession keeps in constant motion while the tableaux are presented upon the stage. The Indians accept the drama in strict faith. Curiosity, as at first, is no longer the incentive. By their very actions is shown and emphasized the fact that they are most sincere in their devotions.

The first tableau represents "Christ before Pilate." Pilate sits on a low platform, while Christ, bound with cords, with a guard on each side, stands as the central figure. Alector in a Roman garb, with a pack of rods in his hand, poses near. The other five or six figures required to finish the picture are well executed and lifelike.

The following scene, "The Scourging," requires only three figures, Christ in a flowing white garment spotted with blood, and the two ruffians, one of whom, scourge in hand, stands as if aiming an actual blow. The costuming here, also, is appropriate.

In the third tableau, "The Crowning With Thorns," four figures complete the scene. With a crown of thorns on his head, Christ sits, having a ruffian on either side, pressing down the crown upon his bleeding brow. Another in front, on bended knee, lifts a long rod as if about to strike. The name "ruffian" is the one used by the Indians to describe any of Christ's opposers, and the very word, once spoken, has an instant and marvellous effect.

The fourth scene represents "Christ Condemned," having much the same setting.

"Christ Carrying the Cross" is the next in order. Three persons are required. Christ with bowed figure is bent to the ground with a large cross, his followers beating him with scourges. Among these natives, who seem to thoroughly appreciate the real portent of the play, anger often appears in pronounced fashion in this special tableau, and, it is said they will often make a wild dash for the platform.

The sixth tableau is an impressive one, and the first in which women take part. In this "Christ Meets His Mother," five persons make up the picture.

In the meantime it must be remembered that there is no curtain here to screen the players as they form in their tableau. For this reason a different set of Indians is trained for each picture, so that when the duration of time for one expires there are others awaiting their turn, and they mount the platform and take the positions themselves.

In the seventh tableau "Veronica Presents Christ With a Towel," with which he wipes his brow. Four figures act this.

Now the drama begins to reach its climax. "Christ's Crucifixion" takes place in the eighth, in which five or six figures are required. Christ, posing in a short white garment reaching only to the knees, has extended on the cross. The ruffians hold nails to the hands and feet and appear about to strike. This is one of the supreme moments of the little drama, and these Indians show their suppressed emotion, and their hearts centred on the central figure, afford an ever-to-be-remembered picture.

Then the ninth and last picture follows. In this "Christ Dies on the Cross." The crucifixion in this tableau, however, is represented by one of the figures often seen in Catholic churches, that of Christ pinioned to the cross. A deep red liquid oozes from the brow, side, hands and feet, and looks the same as trickling blood. All the actors who have taken part in the previous pictures now congregated around the cross, all eyes turned toward the Saviour.

Then the dolorous requiem ceases, the procession draws to a standstill, and all gather on bended knees, and as the statue is left standing, some kneel here long after the play is over.

Although the week is not necessarily kept as one of fasting, many of the Indians are so devout as to fast during the entire period.

Copies of the little paper that first awakened the interest of these Indians in religious as well as civilized matters are preserved in the Smithsonian institution and in the Astor Library in this city.

CONSOLATION.

When Molly came home from the party tonight—
 The party was out at nine—
 There were traces of tears in her bright blue eyes
 That looked mournfully up to mine.

For someone had said, she whispered to me,
 With her face on my shoulder hid,
 Someone had said (there were sobs in her voice)
 That they didn't like something she did.

So I took my little girl on my knee,
 I am old and exceedingly wise—
 And I said, "My dear, now listen to me:
 Just listen, and dry your eyes.

"This world is a difficult world, indeed,
 And people are hard to suit,
 And the man who plays on the violin
 Is a bore to the man with the flute.

"And I myself have often thought
 How very much better 't would be,
 If every one of the folks that I know
 Would only agree with me.

"But since they will not, the very best way
 To make this world look bright
 Is to never mind what people say,
 But to do what you think is right."

—St. Nicholas.

thing a young man or woman can do is to attend Business College and Standard Institute for a term. Do you want to know what you can learn? Then write for Annual Announcement.

C. A. FLEMING, Pres.; G. W. DONALD, Sec.

THE Very Best

Cabin, \$45, \$50, \$60, \$70, \$80,
 Intermediate, \$90 and upwards.
 Steerage, \$24.50 and upwards.

Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European continent. Prepaid passages arranged from all points.

Apply to the nearest steamship or railway ticket agent, or to
WILLIAM STITT,
 C. P. R. Offices,
 General Agent, Winnipeg.

St. Boniface College.

This College, situated in beautiful and extensive grounds, is a large and commodious four-story building provided with electric light and an excellent heating apparatus.

The Faculty is composed of Fathers of the Society of Jesus, under the patronage and control of His Grace the Archbishop of St. Boniface.

There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor.

TERMS:

TUITION, BOARD AND.....
 WASHINGTON.....Per month, \$15.50
 TUITION ALONE..... \$ 3.00

For half-boarders, special arrangements are made according as pupils take one or two meals at the College. For further particulars, apply to
THE REVEREND THE Rector OF
St. Boniface College.

St. Boniface,
 Manitoba.



EXCURSIONS.

TO THE

EAST

\$40

RETURN.

TO

Montreal, Toronto

and points west thereof.

Tickets on sale December 5th to 31st.

Good for 3 months

with stop over privileges.

Corresponding low rates to points east of MONTREAL, in

Quebec

—AND—

Maritime Provinces

EXCURSION S

TO

the Old Country.

Tourist Sleeping Cars on all trains to

MONTREAL

AND

TORONTO.

These Cars are provided with bedding, cooking, range, dining tables and are in charge of a porter.

Apply for particulars to

W. M. McLEOD,

City Passenger Agent,

J. S. CARTER,

Depot Ticket Agent,

—or to—

ROBERT KERR,

Traffic Manager,

WINNIPEG.

Atlantic Steamship Lines.

Parisian—Allan Line..... Sept. 5
 Laurentian—Allan Line..... Sept. 12
 Anglemont—Dominion Line..... Sept. 6
 Scotsman—Dominion Line..... Sept. 19
 Lake Winnipeg—Beaver Line..... Sept. 16
 Lake Superior—Beaver Line..... Sept. 9

FROM NEW YORK
 Teutonic—White Star Line..... Sept. 9
 Majestic—White Star Line..... Sept. 16
 St. Paul—American Line..... Sept. 9
 Paris—American Line..... Sept. 16
 State of California—Allan State Line Sept. 4
 State of Nebraska—Allan State Line Sept. 13
 Friesland—Red Star Line..... Sept. 9
 Kensington—Red Star Line..... Sept. 16

Cabin, \$45, \$50, \$60, \$70, \$80,
 Intermediate, \$90 and upwards.
 Steerage, \$24.50 and upwards.

Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European continent. Prepaid passages arranged from all points.

Apply to the nearest steamship or railway ticket agent, or to
WILLIAM STITT,
 C. P. R. Offices,
 General Agent, Winnipeg.

Northern Pacific Ry.

CANADIAN EXCURSIONS.

\$40

To Toronto, Montreal and all points west on the Grand Trunk system. Tickets on sale December 1st to 31st. Good for three months with stop-over privileges.

Choice of routes. Finest train service.

CALIFORNIA EXCURSIONS

Lowest one way and round trips to the Pacific Coast and all California points. The old established trans-continental route.

Through Pullman Tourist Cars to San Francisco for the convenience of first and second class passengers.

Quickest Time. Finest Equipment.

Write for Quotations or call upon

H. SWINFORD,

GENERAL AGENT,

Corner Main and Water Streets, in Hotel Manitoba Building.
 Winnipeg, Man.

Northern Pacific Ry.

Time Card taking effect on Monday, August 24, 1896.

MAIN LINE.

North Bound. Read up	STATIONS	South Bound. Read down
Freight No. 151. Daily.	Winnipeg	1.00p
St. Paul	Portage Jct.	1.11p
St. Paul	St. Norbert	1.25p
St. Paul	Cartier	1.37p
St. Paul	St. Agathe	1.55p
St. Paul	Union Point	2.08p
St. Paul	Silver Plains	2.14p
St. Paul	Morris	2.30p
St. Paul	St. Jean	2.44p
St. Paul	Letellier	3.04p
St. Paul	Emerson	3.23p
St. Paul	Pembina	3.40p
St. Paul	Grand Forks	7.05p
St. Paul	Winnipeg Jct.	7.56p
St. Paul	Duluth	8.45p
St. Paul	Minneapolis	6.40a
St. Paul	St. Paul	7.15a
St. Paul	Chicago	9.35a

MORRIS-BRANDON BRANCH.

East Bound Read up	STATIONS	West Bound Read down
Ex. No. 204. Mon. and Friday.	Winnipeg	1.00p
Ex. No. 204. Mon. and Friday.	Morris	2.35p
Ex. No. 204. Mon. and Friday.	Lowell	2.55p
Ex. No. 204. Mon. and Friday.	Rolland	3.45p
Ex. No. 204. Mon. and Friday.	Rosebank	3.53p
Ex. No. 204. Mon. and Friday.	Miam	4.09p
Ex. No. 204. Mon. and Friday.	Deerwood	4.22p
Ex. No. 204. Mon. and Friday.	Altamont	4.40p
Ex. No. 204. Mon. and Friday.	Belmont	4.55p
Ex. No. 204. Mon. and Friday.	Swan Lake	5.12p
Ex. No. 204. Mon. and Friday.	Indian Springs	5.26p
Ex. No. 204. Mon. and Friday.	Mariapolis	5.37p
Ex. No. 204. Mon. and Friday.	Greenway	5.52p
Ex. No. 204. Mon. and Friday.	Baldur	6.20p
Ex. No. 204. Mon. and Friday.	Belmont	6.50p
Ex. No. 204. Mon. and Friday.	Hilton	7.09p
Ex. No. 204. Mon. and Friday.	Ashdown	7.11p
Ex. No. 204. Mon. and Friday.	Wawanesa	7.29p
Ex. No. 204. Mon. and Friday.	Elliotts	7.32p
Ex. No. 204. Mon. and Friday.	Rounthwaite	7.45p
Ex. No. 204. Mon. and Friday.	Martinville	8.02p
Ex. No. 204. Mon. and Friday.	Brandon	8.20p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read down	STATIONS	East Bound Read up
Mixed No. 303 Every Day Except Sunday.	Winnipeg	12.35 p. m.
Mixed No. 303 Every Day Except Sunday.	Portage Junction	12.17 p. m.
Mixed No. 303 Every Day Except Sunday.	St. Charles	11.50 a. m.
Mixed No. 303 Every Day Except Sunday.	Headingley	11.42 a. m.
Mixed No. 303 Every Day Except Sunday.	White Plains	11.17 a. m.
Mixed No. 303 Every Day Except Sunday.	Gravel Pit Spur	10.51 a. m.
Mixed No. 303 Every Day Except Sunday.	La Salle Tank	10.43 a. m.
Mixed No. 303 Every Day Except Sunday.	Bustace	10.29 a. m.
Mixed No. 303 Every Day Except Sunday.	Oakville	10.08 p. m.
Mixed No. 303 Every Day Except Sunday.	Curtil	9.50 a. m.
Mixed No. 303 Every Day Except Sunday.	Portage la Prairie Flag Station	9.30 a. m.

Stations marked *—have no agent. Freight must be prepaid.
 Numbers 303 and 104 have through Pullman vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minnespolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast.
 For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or
CHAS. S. FEE,
 G. P. & T. A., St. Paul. Gen. Agt., Winnipeg.
H. SWINFORD,
 CITY TICKET OFFICE,
 46 Main Street, Winnipeg.