

December 25th, 1894.

In order to appear in time, this paper has to be prepared and autographed 30 to 40 days ahead.

Ashcroft is a small town along the Canadian Pacific Railway, 200 miles east of Vancouver. It is the starting-point of the Cariboo district, where considerable mining is done, and it is exciting increased interest this season.

Bonaparte is a small river, which runs southward into the Thourson near Ashcroft. Ten miles up that stream is situated the village of the Bonaparte Indians, who had all come together, numbering 120, including children, for the missionary visit, 22-29 November.

Clinton is 22 miles still further north, a settlement of 200 white people, along the Cariboo wagon-road. One half mile west of the town is the Clinton or Pelttekt Indian village, of about 30 souls. Some 30 more came up from High Bar, on the Fraser, 25 miles west, and spent five or six days with the missionary. This little band, the last to come to the knowledge of the Chinook writing, has taken great interest in it, and made much progress, evidence of which is given by the fact that 30 of them are now subscribers to the "Kamloops Wawa."

DOUGLAS LAKE is situated 50 miles south-east of Kamloops, at 3,200 feet above sea level. 150 Indians live in the neighborhood, and most of them assembled for the eighth of December, on which feast the B. Sacrament was exposed all day, and adorators succeeded each other for the purpose of obtaining the blessings of Heaven on the missions, and an increase of missionaries.

The views of this paper show: one the Chapel at Douglas Lake; the other, the group of the Indians in front of the Chief's house.

Monsignor TERMOZ, canon honorary of Grenoble, whose picture appears in another column, passed through Kamloops last November, on his way back from an extensive tour through Arabia, Ceylon, China and Japan. His Reverence celebrated high mass on November 1st, and gave Holy Communion to 150 Indians. He

examined their progress in the Chinook writing, and he was very much pleased with what he saw and heard at Kamloops.

Another figure is that of Rev. L. N. ST. ONGE, of Troy, N. Y., who was formerly missionary among the Indians of Oregon. Some 25 years ago he edited a Vocabulary of the Chinook Jargon, now exceedingly rare. He was one of the first to take interest in the Chinook Shorthand, which he was pleased to understand after two or three hours' study. It was in the Spring of 1892. He soon entered into a lively correspondence with the Indians of British Columbia.

See our Chinook and English Catechism, pages 12 and 13. Who does not see with conclusive proof how quickly the natives learn to speak, read and write English by studying the lessons in these pages, which afford exercises for the study of Phonography for English exclusively, without regard to Chinook.

Several of our subscribers for Chinook reading complain that too many pages of the last numbers were filled with English and foreign matter. We hope they will be satisfied with this issue, in which appears a greater amount of Chinook reading.

Just as this number was ready for publication, a very curious little paper came to Kamloops, all written in Chinook, and profusely illustrated, bearing the title "Sugar Cane Tintin."

It will be reproduced as completely as possible in the next issue of this paper.

Many thanks to Miss Mabelle Justice and to the Editor of the "Chicago Herald" for two articles of information concerning the "Kamloops Wawa."

The articles appeared in the "Chicago Sunday Herald," of the 25th November and 2nd December, 1894.

No. 121 of "Kamloops Wawa" gives the Elements of Shorthand as used for English; No. 122 the Chinook Method and Vocabulary.