

anxious to have their prayers in print, it has been found advisable to collect in the same number as many as possible of their prayers.

It will be noticed that all those pages of Shushwap prayers are divided in four. The intention is to use the plates afterwards for printing a small size prayer book.

A young Indian, from Lillooet Meadows, named Ignace Dick, was present at the High Bar meeting, on the last Sunday in April. Seeing some paper written in Chinook, he took it up and began to read it plainly, evidently with the desire of being remarked. Next day he took an envelope with some French printed on it in shorthand, which he also read to the best of his ability. He also read a few lines of English in shorthand, then Indian languages different from his own, etc. Before returning home he left a small script in shorthand, which read plainly: "You want to beat me, but you can't beat me; I know all the Chinook writing."

In the Nicola country, B. C., there are three old men—Temih-skool-han, Haap-kan and Shoo-yaska—who are still pagans, and who have spent their early lives in the Semilkameen, or between the Semilkameen and the Nicola. But they are neither Semilkameen nor Nicola Indians. They belong to another family, of which they are now the only survivors. Temih-skool-han still remembers a few words of his old language, which he was not allowed to speak by the Nicola Indians. Here is a list of those words:—*Sk-ha*, woman; *shua-hle t sek-ha*, a lazy woman; *rapentle' he rain lle'hen*, a lazy man; *sh-ho*, horns; *khec*, arrow; *nalsisi*, arrow point; *rossess*, soup olali; *tencenn*, bearberry; *llaolth*, strap or band for packing;

roroltooty, small fish; *kentkshin*, another kind of fish; *selh-ka-ke*, ground hog; *skowm*, to-morrow; *a we k'ha*, come, child.

A book well worth reading is that of Rev. Father Alf. Young, "Catholic and Protestant Countries compared in Civilization, Popular Happiness, General Intelligence and Morality." Published by the Catholic Book Exchange, 120 West 60th street, New York.

Another book, of importance to all people interested in British Columbia, is "The History of British Columbia, from its Earliest Discovery to the Present Time," by Alexander Begg, an octavo volume of 568 pages. It should be in every house in the country. Price, \$3.00. Address: Alexander Begg, 22 Kingstons street, Victoria, B. C.

Here is a clipping from the "Montreal Gazette," of November 29th, 1891, concerning the "Kamloops Wawa" and the Chinook jargon, which will be found interesting:—

Some four years ago, the "Gazette" published an article on the Chinook Jargon or Oregon Trade Language, under the heading of "Chinook *crans* Greek." The title was suggested by a rule just adopted by the Course of Study Committee of the Methodist General Conference, allowing students who were candidates for mission work in the North-West to substitute Cree or Chinook for Greek in preparing for their ministry. The value of Chinook as a medium for communicating with certain Indian tribes of British Columbia has also been recognized by other denominations. Some time ago we received, through Messrs. D. & J. Sadler & Co., a copy of an interesting monthly paper, published at Kamloops, B. C., and bearing the title of "Kamloops Wawa." The word "wawa" means "speech" or "language," and the object of this little periodical is to teach the Indians to read and write their own tongue in shorthand, and also to teach both Chinook and shorthand to persons of French or English origin. The system of phonography employed is that of the Duploye Brothers, first made known in 1827, and first taught to the natives of British Columbia in the fall of 1820. The first issue of the "Kamloops Wawa" appeared on the end of May, 1891, and it has been published regularly every month since then. This novel plan has the stamp of success. There are sixteen extremely simple characters or signs in use for writing Chinook, a fuller alphabet being necessary for French or English. It takes up much less space than the Cree or Ojibwa or Ojibway syllabaries, and, as is claimed, is very easily learned by the Indians. The "Wawa" contains sixteen pages (7 x 3½ inches) of which fifteen are printed in shorthand, with English or French explanations, the whole being produced by photo-engraving. One sample page (three columns) in a script that is to diamond! is diamond is to long primer, is said to comprise 5,000 Chinook, equal to 7,500 English words. The Duploye stenography is said to be adapted to all languages, and to be largely used in France and this province.