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Vol. V. No. 8.

KAMLOOPS WAWA.

August, 1896.

THE WAWA SHORTHAND!

The simplest system of Shorthand in the world. The easiest to learn. A hundred times easier than the old writing.

Two million people (2,000,000) throughout the world already practising this system of phonography. It is adapted to over twenty different languages.

Can be learned without teacher in one to three hours.

If you are a stranger to Shorthand, take this paper and become acquainted with this useful art.

If you have failed to learn Shorthand owing to the complication of the system you adopted, or from want of time, do not give up, but try this system, and wonder at its simplicity.

Time is precious. You will save time as soon as you are acquainted with this phonography.

THE KAMLOOPS WAWA!

SHORTHAND AMONG INDIANS.

A Newspaper in Shorthand Circulating among the Natives.

Two Thousand Indians reading and writing Phonography

The Plainest Proof of the Simplicity of the System.

A NOVEL IDEA TO TEACH THE INDIANS SHORTHAND.

HOW CAN INDIANS LEARN SHORTHAND?

Because Shorthand is a hundred, nay a 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. Many of our Indians learned it in two or three days.

If you are a lover of curious specimens, you must have this paper, it is

"The Queerest Newspaper in the World."

Subscribe for this paper, and help to civilize our Indians, to enlighten those who were sitting "in darkness and the shadow of death."

Your Subscription Solicited.

Only One Dollar per Annum.

ADDRESS: "EDITOR WAWA, KAMLOOPS, B.C."

This number is very likely to be behind time. The 1st of July was already at hand, before the redaction of it could be begun; and just at that time the water of the streams and rivers of British Columbia began to rise in an alarming way, so as to nearly intercept traffic, and to delay the mails.

.

In 1880 and 1881, when first traveling on the "Cariboo Wagon Road," between Yale and Lytton, we were amazed to see, in several places, far above our head, the marks of the high water of the 16th July, 1876. The first days of June, 1882, going up from Yale to Lytton, accompanied by Indian Jack, from Skuzzy; near Boston Bar, we noticed that the marks had been made fresh by the road men. We could have never thought then that one week later, on our return from Lytton, the water would be 7 or 8 feet higher than those marks. About the 10th or 12th of June, 1882, the water reached its highest point—the highest that was ever known to white or Indian in the country. The same year we had in British Columbia the biggest run of salmon ever witnessed. The Fraser River was so literally packed with fish that it was said and repeated all over that one could ford the river on salmon backs.

Reverend Father A. Martinet, Assistant General of the O. M. I., was then visiting our missions in British

Columbia. He would stand, wonder struck, looking at the immense numbers of salmon with which the river was filled; thousands of them crowding at the sides of the river, as if trying to push each other out of the water.

After the water subsided, the wagon road was a big wreck, and hundreds of thousands of dollars had to be spent in repairing the damage.

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After the high water in 1882, nobody in British Columbia would have dared to foretell that it would or could be surpassed. Yet this was done in 1894.

The Very Reverend Father Soullier, Superior General of the O. M. I., came himself to visit our missions in British Columbia during the summer of 1894. A letter from the very Reverend Father reached Kamloops on June 2nd, announcing his arrival for the 16th of the same month. That was the last mail received at Kamloops till the eve of his arrival, and little we believed that he was going to be with us himself next day.

On June 2nd, the water had already passed the high water marks of 1882, all over the country, and it continued to rise until the sixth of June, when it was several feet higher than in 1882. This time it was the railroad, the main line of the Canadian Pacific, that suffered immense damage through the high water. Bridges were carried away, embankments caved in, the

tracks were several feet under water in many places, so that the road was full of interruptions all the way from the Rocky Mountains to the Pacific Coast.

Moreover, four big bridges on the Thomson River were carried away, that at Lytton, at Spence's Bridge, at Ashcroft and at Savona. The one at Kamloops escaped, but suffered great damage. Notwithstanding all this, the journey of the Reverend Superior General suffered no delay, and he arrived at Kamloops on the 17th of June, a few hours only beyond the appointed time. The Indians at Kamloops, having been warned of his coming, came to welcome him the same afternoon. Next day the Reverend Father went to visit the Industrial School, and the transit had to be made in a canoe, driving being made impossible on account of the high water.

On Tuesday the 19th, a visit was made to the old mission-house, and to reach which a slough had to be forded, where the water was high enough to oblige us to climb the seat of the carriage the best way we could. Although the water had now subsided over ten feet, the marks of its passage were very conspicuous on the house. The mission-house had looked somewhat like Noah's Ark, it having water six feet deep all around, even a few inches of the floor being submerged. The chickens, and some other domestic animals had to be taken in to save them from destruction by water.

On the 21st, a visit was made to the Indian Reserve, and the high water was here very much to our convenience, as we had only to take a boat at a short distance from the railroad track in town, and paddle off to the end of the main street in the Indian Village. A week sooner we could have gone with the boat through the main street, and landed on the steps of the front door of the Indian Church. The Reverend Father General was very much pleased to hear our Indians praying together aloud, as is their custom, and he celebrated a Missa Cantata, the Indians chanting the Kyrie Royal, the Gloria, etc. As trains could not be expected to be very regular at that time, and one train happened to run on time that evening of June 21st, the Reverend visitors, Reverend Father Antoine, Assistant General, and formerly Provincial of our order in Canada, and Reverend Father Lacombe were companions of the Very Reverend Father Soullier, availed themselves of the opportunity to proceed on their journey. So we left Kamloops at 11.00 p. m., June 21st, and arriving on time at North Bend next morning, 7.00 a. m. There, a delay of a few hours was experienced, owing to the time required to make transfers and connections with the steamers further west, where the track was not yet passable. We were at Yale about 12.00 noon, and there the operator of the telegraph came and told us that a message had just gone over the wire, announcing the death of Archbishop

Tache, of St. Boniface. Cat's Landing was reached at 2.00 p.m., and thence the voyage was continued by steamer to St. Mary's Mission, where we arrived about seven in the evening. From the steamer we could see the Indian Churches and houses on the banks, some of which had had water several feet high above the floor. At the Tselez Indian Village, we were told that the Indians one Sunday went to church in their canoes, and there knelt in six inches of water, where they chanted their service as they do every Sunday, the Brass Band playing their tunes from the canoes, outside the windows.

The water of this year has not been as high as in 1882 and 1894, and the trains have been delayed only two or three days. It ceased to rise at Kamloops the fourth of July, and began to decline next day.

These high waters are caused by a sudden spell of intense heat which melts the snow in the mountains. In 1894, the weather during the spring was very cool until past the middle of May, when it turned very hot for a few weeks, causing all the snow throughout the whole country to melt and swell the streams at the same time. This year the weather remained cool, at least during the nights, until the middle of June, and the water did not rise very much until a very warm period set in, which lasting several weeks, caused the water to rise more than usual. Generally the water rises somewhat in May, with the first heat of the summer, then the

first few cold days or nights cause it to stop or fall for some time when it will rise again at a new spell of hot weather, to fall again a little with the next cool interruption; thus all the snow water runs down without flooding the country.

THE WAWA SHORTHAND.

The following was written by a young Indian, on a post card and addressed to Master Wm. Buckley, Denver, Colorado :

North Thomson, away up in the
Mountains of British Columbia,

June 1st, 1896.

To Mr. William Buckley,
Denver, Colorado.

My Dear Sir,—Will you allow me to write you a few words in shorthand. I am only an Indian cow-boy in the mountains of British Columbia, and I use only cow-boy English, because I know no other. But I will be happy and proud of receiving from you cards written in Shorthand. If you do not find it too bold, I will call myself your friend,

NICOLA AUXIME.

Two weeks after, the following answer was received, on a post card, in shorthand writing :

Denver, Colo.,

June 1st, 1896.

Dear Sir,—I read your post card with the greatest of pleasure, and I was surprised to think that I had a friend so far away in the mountains of British Columbia. I have finished the

first book of the "Kamloops Wawa," and I think it is the shortest system ever known. Hoping to hear from you again, I remain,

Your ever friend,

WM. BUCKLEY.

Betsie Joseph, a young Indian woman from Kamloops, received also the following letter :

Highlands, Colo.,

June 24th, '96.

Dear Betsie,—I received your letter a few weeks ago. I was surprised to hear from you, but much pleased. Our school closed last week. We gave an entertainment that proved a success. I have not been studying shorthand very long, that is the reason I am not a better writer. I like shorthand very much. I think I shall go to the country to spend my vacation. I always have a nice time over there. I stay with my aunt there. I go to school in the street cars. My mother is dead. She has been dead over three years, so I stay with my Father.

I will close. Hoping you will excuse me for not writing sooner,

I remain,

MARGARET O'DONNEL.

The above letters were well written in shorthand, and the Indians to whom they are addressed have no difficulty in reading them. So you see shorthand is useful not only to reporters. Many study shorthand to become reporters, yet never attain

their end. Study the Wawa Shorthand without any idea of becoming a reporter, and you will before long surprise yourself as a reporter. It comes by itself.

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On pages 176 and 177 of this number, are found more shorthand exercises or reading from the text of Bishop Gilmour's National Reader, No. 3, and these exercises will be continued in the following numbers of the Wawa. Now suppose a child or young pupil studies these lessons in shorthand, he will learn them much quicker than in the printed Type Book. Suppose he goes through all the exercises before he begins the study of the third reader, he will go through all the lessons of that reader with incredible facility, and learn to read and spell in much less time than in the usual way. Here is an experience to be made something the same way as Christopher Columbus making his egg to stand on end to prove his genius in the discovery of America. It needs only a trial to be appreciated.

.

The "Wawa" Shorthand Instructor is now ready, and needs only to be distributed in the quickest possible way. Two thousand copies have been issued as a first trial, and they should be all cleared during the summer. As soon as necessary, the Shorthand Exercise Book will be issued. In the meantime, its pages can be seen in the successive numbers of the "Wawa."

Page 178 is a very important one. It is a list of 200 words which is found in "The Stenographer," (issued in Philadelphia, 33 South Fourth Street,) No. July, 1892, page 123, where we read: "The following list contains two hundred common words. With a few possible exceptions it is believed that these are the two hundred most frequently recurring words in the language. Hence the student or young reporter should learn to write this list at a high rate of speed. The writer must be most familiar

with those words which occur the oftenest. To copy this list a hundred times would be time well spent."

Now if you doubt the veracity of the above, you need only take a text book, say the Third National Reader, for an instance, and read over a page or two, crossing the words that belong to the following table as they come along. Then count up the number of words you have crossed, and the words that are left untouched, and you will see the result.

Here follows the key to the two hundred word list, in the same order as they are in page 178 :—

a	can	five	hour	met	over	speak	town
about	cap	for	how	mile	own	such	try
after	care	forget	I	milk	place	sunday	two
all	case	found	if	miss	please	table	walk
always	cat	from	in	money	ready	take	was
am	catch	get	is	more	rest	talk	we
and	chair	girl	it	most	run	tell	went
any	check	give	just	much	said	ten	were
are	child	go	know	must	same	than	what
arm	church	good	lady	my	say	that	when
as	come	got	less	name	school	the	where
ask	day	great	let	never	see	there	which
at	did	had	letter	next	seem	them	while
away	do	here	life	night	seen	then	who
be	dog	hand	like	no	sell	there	why
because	each	hat	little	not	send	they	will
best	eight	have	live	note	shall	think	with
better	ever	he	look	now	she	this	word
book	every	head	make	of	sign	those	work
box	eye	help	man	on	sir	three	would
boy	face	her	many	once	sleep	till	write
bring	fail	high	matter	one	small	time	written
but	feel	his	may	only	so	to	yes
by	few	home	me	or	some	to-day	you
came	fill	hers	men	our	soon	to-morrow	your

A few useful remarks are crowded out of this issue, and will be given next month.

THE WAWA SHORTHAND
PRAYERS IN ENGLISH.

Act of Love.

06f! aq + d
 d w, 46 d
 - d, d - d d d
 - d a d f. a f
 6? e b a d - f a
 w. a d a d o a
 d f 6; - e d a
 d p a. a d

to r d . a m
 d l f 6
 II. to r d 7 - 2 a -
 d f e d . 3 .
 III. f - e d -
 f .
 IV. g - e d -
 e .
 V. e r d 2 v .
 VI. e r d 2 f e m

Act of Contrition.

06f! a e d f
 f a a u s, r a
 - d f e u, d a f
 - d a n - - b a
 . 6, l e a d d
 a u, e f, d
 d f - - d . a
 o f d . a v l e r a
 4 - . a a e p, o
 f e u, o o b y,
 - e e e a .

VII. e r d 2 u
 VIII. e r d 2 v f a
 d f e e f .
 IX. e r d 2 a e
 f u a .
 X. e r d 2 a e
 f u d .

Precepts of the Church.

1. a e - d f e d .

1. o . d e , u e -
 d r a f
 2. o e - l y -
 e d i .
 3. o f e - r i g .

The Commandments.

1. a e - d f e d .

THE WAWA SHORTHAND
SHORTHAND EXERCISES.

6. 0 V 4 2 6 v	8. 2 9 d 3 - 4
o v i e - f a d f	v 4 d h, - a
z u h u o s o v.	o - f u a - w f.
o h i e - f a	u h i e - f a
o u l i ; t s - k d e	- g i e a - f e
- l, - a, u y, g	- y e.
z i - o l - 2, 6.	
- l - v, u h i e	III. d - z u h i e.
o u t i a u e u o -	1. - z u a - d
o d o s - a. u	o u o u o u f
- u u d k u - g	- u d k u - g
z u h i, k u o s	2. u g i e -
a a. u i g, - o u u u ; u a l. o	
u e - f a - u, -	u h i ; u u u u
o u o - u - g, u o	u u u u u u u u
u i o - o l, d k	u u u - u u u u u
u - a. - u i e	- u u u u u
u o u g, - u	4 u o u u u u u
o - u i, e u d	o u u u.
z u h i o u o u u.	3. - a u a u u
z. - u u u u u	a u e - u u u
o u o u o f a o.	a u u - u a -
- f u u u u e	u - u a - u
u u u, - u u u	- u u u u u
z u h i - u o u.	- u u, " u, u,

SHORTHAND EXERCISES.

1. 1. - 1531, 0. 8. 2.
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 4. 1. - 1531, 0. 8. 2.
 5. 1. - 1531, 0. 8. 2.
 6. 1. - 1531, 0. 8. 2.
 7. 1. - 1531, 0. 8. 2.
 8. 1. - 1531, 0. 8. 2.
 9. 1. - 1531, 0. 8. 2.
 10. 1. - 1531, 0. 8. 2.

102. Ananias and Saphira.
 1. ...
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102. Ananias and Saphira.

1. ...
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103. The Apostles imprisoned.

1. ...
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Maximin et Melanie.

I. Maximin and Melanie.

అనునది గ్రహించుచు

—

తలపెట్టెను: అప్పుడు

అతడు మిగిలిన వారలను

మీరకు గ్రహించుచు

గ్రహించుచు వచ్చెను. తల

"2666" అనునది, "2666" అనునది.

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 וְיִשְׁמַע אֶת-הַקּוֹל וְיִשְׁמַע אֶת-הַקּוֹל

1. *Work day.*—S, *Sunday.*—O, *Fast day.*—Q, *Fast day where flesh meat is allowed.*—F, *Fest of obligation.*—X, *Christmas.*

1896.		1897.	
JY.	5. S I I I I I I	JA.	1. F I
	12. S I I I I I I		3. S I I F I I I
	19. S I I I I I I		10. S I I I I I I
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	9. S I I I I O I		31. S I I I I I I
	16. S I I I I I I	FE.	7. S I I I I I I
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	13. S I I O I O O	MA.	7. S O O O O O O
	20. S I I I I I I		14. S O O O O O O
	27. S I I I I I I		21. S O O O O O O
OC.	4. S I I I I I I		28. S O O O O O O
	11. S I I I I I I	AP.	4. S O O O O O O
	18. S I I I I I I		11. S O O O O O O
	25. S I I I I I O		18. S I I I I I I
NO.	1. F I I I I I I		25. S I I I I I I
	8. S I I I I I I	MY.	2. S I I I I I I
	15. S I I I I I I		9. S I I I I I I
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	20. S I I O O X I		13. S I I I I I I
	27. S I I I I		20. S I I I I I I
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