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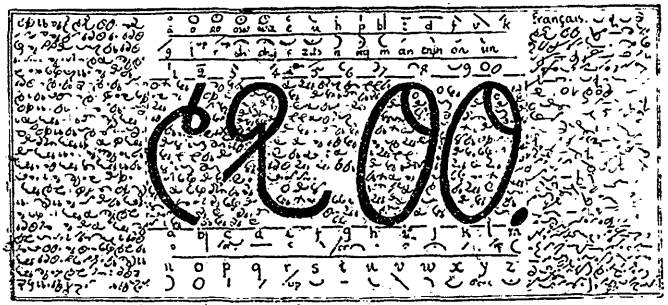

Vol. VII., No. 7. KAMLOOPS WAWA. August, 1898.

Indian Gathering at Kamloops, in June, 1898.

Continued.

One of the chiefs had a severe attack of sciatica, which made it impossible for him to move, and could not be carried over to the church to assist at Mass and receive Holy Communion, as our Indians do for most of their sick people. The Bishop agreed to take him Holy Communion to the tent where he was lying down. An interesting procession was organized for the occasion. A cross-bearer and six altar boys holding lighted candles opened the march. Then the Bishop, holding the Blessed Sacrament, and assistant priest, seated in the best carriage that was around, which belonged to the sick person himself. The whole congregation followed in file, women first, then the men, singing the hymns prescribed by the ritual, after which they all said aloud in psalmody the prayers before Communion. After the Holy Communion was administered to the sick man, the Blessed Sacrament was escorted back to the church, the Indians chanting the Te Deum, etc. On Sunday morning, the Bishop having gone across the river to assist at High Mass and administer Confirmation to the children of the Church of the Sacred Heart in Kamloops City, the Indians were left with their missionary, who celebrated Mass in the morning and gave Holy Communion to a few who had been unable to receive it during the week. Before noon there was a meeting to prepare for Confirmation about forty more Indians, who arrived too late to be ready to receive it on Friday, yet could not be let return home to their districts a long way off without giving them the chance to receive a Sacrament, which they could not receive for a long time to come if now postponed. In the afternoon the Bishop returned to the reserve and officiated at the procession of the Blessed Sacrament, which would appear very modest to people accustomed to pompous ceremonies elsewhere. Yet it was a great improvement on the one of last year, and was still enhanced by the brass band of the Industrial School. Shortly after the procession the candidates for Confirmation were called to the church, where the whole assembly followed them to assist at the ceremony. After that ceremony the Bishop took leave from the Indians, and went across the river to the father's residence near the Church of the Sacred Heart. In the evening there was a torchlight procession at the Indian reserve, when the statues of the Sacred Heart, the Blessed Virgin, St. Joseph and St. Anthony of Padua were carried in triumph amid the recitation of the Rosary and the singing of hymns, the brass band of the Industrial School playing its selections at the light of Bengal fire torches. The procession returned to the church about 10 p.m. On Monday morning Holy Mass was celebrated as usual, after which the Indians separated and re-turned to their different quarters.

August 10th, 1898.

The season in the country had been pretty rainy until the middle of July, and it was feared that it would continue so during the summer and cause much damage to the harvest, but since the 20th of July it has been dry and hot, and haying has been going on lively throughout the

whole country. The last two weeks it has been as hot as anyone could wish, the thermometor recording 105 deg. in the shade. As a result of the hot weather the bush fires have started again, and the country is virtually covered with smoke.

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After the Corpus Christi Festivals at Kamloops, we started for Clinton and High Bar, where about eighty Indians were expecting the visit of the priest. There were over sixty Confessions and about fifteen Communions. Those Indians are anxious to improve themselves as much as they can, and have learned, as if it were by themselves, to read the Chinook and their own language in Shorthand. They have in consequence learned all the Prayers and Catechism in the Shushwap Manual, printed two years ago. Forty of them receive THE KAMLOOPS WAWA regularly. Leaving High Bar, one has to make an ascension of 3,800 feet to come to the Alkali Lake wagon road. Instead of returning via Clinton, we came over the Pavilion Mountain, where an elevation of 5,000 feet above sea level is attained. It was very cold during the night, and snow was seen at a short distance. On June 30th we came to Bonaparte, where the Indians were assembled. About ninety of them made their Confessions, and fifty received Holy Communion. On July 11th the children of the Kamloops Industrial School were allowed a fortnight vacation, and the greatest number of them went to their homes at the Shushwap, Nicola, the North Thompson, and Deadman's Creek. A few, whose families were too far away or could not be found at home, remained at the school-house and enjoyed the time in recreations and picnics. On July 19th a trip was made by steamer to Shushwap, which was enjoyed very much. We went to Lytton for Sunday, July 24th, and thence to North Bend and Spuzzum, where the Indians had nearly all gone to the salmon canneries around New Westminster, returning to Kamloops on Tuesday morning, July 26th. On Friday, the 29th, came the turn of Deadman's Creek, where about ninety Indians were together. Sixty made Confession and about twenty-five received Holy Communion. At present everybody is engaged at haying, and it is impossible to retain them any length of time besides the Sunday, so we returned to Kamloops on Tuesday, Aug. 2nd. The following evening an Indian (with horses) came in to take us up the North Thompson, fifty miles north of Kamloops, where we arrived on Friday evening, Aug. 7th, to find the men quite busy haying, and the women were coming down from the mountains with basketfuls of huckleberries. They remained around Saturday and Sunday. We made a census of the whole band, and found that it numbered 162, including children. There were ninety-five Confessions and thirty-five Communions. Not to detain them too much from their occupations, we returned to Kamloops on Monday, Aug. 8th, just to attend to this issue of THE WAWA.

How to care for Children.

1. Cold Water & Cold air.

[illegible]

2. Dress of Children.

[illegible]

[illegible]

[illegible] 1, 208.

[illegible] 1860, [illegible]

62.. St Palmatius. 222.

[illegible] 5, 222, [illegible]

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683

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63. St Callistus. 222.

[illegible]

64. St Cecile. 230.

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65. St Pontian. 235.

St Anteros. 236.

Sixth General Persecution.