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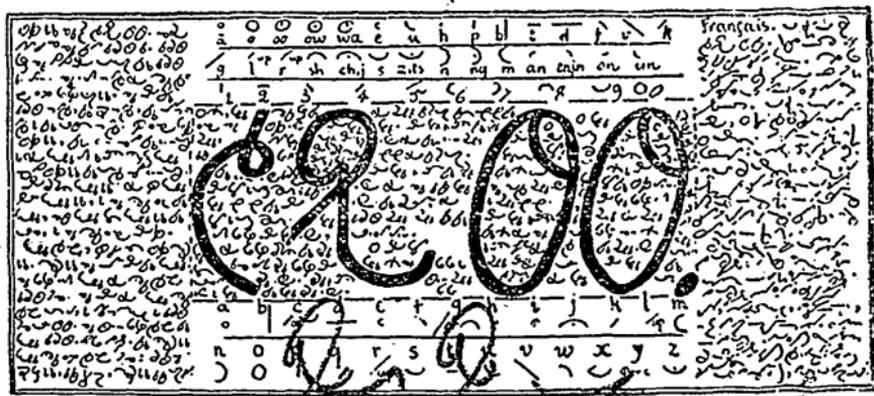
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Vol. VII., No. 1.

KAMLOOPS WAWA.

January, 1898.

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Mentioned on Page 5 of this issue is now ready, and makes a curious and interesting publication, which should find place on the shelves of your library. It is a

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EDITOR WAWA,
Kamloops, B.C.

Last September 28th Rt. Rev. Bishop Dontenwill arrived at Kenim Lake, a hundred miles north of Ashcroft, where over 400 Indians had assembled for the opening of the new church, which has been built during the last three years by the Indians of the place at a cost of no less than \$3,000. The church is a beauty and reflects great credit upon the little band who has built it and paid for it in such a short time, for there are only ten or twelve families at Kenim Lake, and, children included, the population does not exceed seventy-five. Father Le Jeune, from Kamloops, accompanied the bishop, while Father Thomas had been in the camp for a few days previous to complete the necessary preparations. The meeting lasted one week and was a very interesting one, and we are sorry for not having sufficient space here to give a full description of it. On our arrival an address to the bishop in Chinook was read by Captain Pit, from Alkali Lake, after which came the imprescriptible ceremony of the shaking of hands, all Indians present coming in file to take the hand of the bishop and priests as a token of most cordial welcome. Next day, St. Michael's feast, took place the blessing of the new church, and in the evening the blessing of the statues of the Blessed Virgin and St. Joseph, followed by a torch-light procession in honor of the same. Thursday was specially marked for the baptism of the bell; Friday for the installing of the Way of the Cross;

Saturday was devoted to the confessions, and Sunday, Oct. 5th, to the Communion and Confirmation. A procession of the Blessed Sacrament was also marked for the same day, and the Indians had made the most earnest preparations in decorating the place with evergreens, flowers, etc., but unhappily it rained all day and the procession became an impossibility. Early on Monday morning the masses were said, and at 8 o'clock, a.m., the final shaking of hands took place, and we returned to meet the stage on the Cariboo road, which was already loaded with sixteen passengers and driver. We succeeded in finding room on the top of it in company of half a dozen Chinamen, making a total number of nineteen persons on the stage, pulled by six horses.

**

Watchman Daniel, of Kamloops, an Indian constable, died Nov. 7th last, and Captain Gabriel died Dec. 13th. Both were well-known and respected throughout the district.

**

Owing to the scarcity of missionaries the fathers belonging to the Kamloops mission, three in number, besides the one attending to Kamloops City, have all they can attend to, and, it might be said, a great deal more. Beginning with the one who attends to the railroad district, extending from Kamloops to Stephen, on the limit of British Columbia, over 300 miles east of Kamloops, with a branch of 50 miles south of Sicamous, he has on his line the towns of Revelstoke, Donald and Golden, each of which calls for a resident priest, and yet can obtain only the benefit of religious service one Sunday per month, the

fourth Sunday being due to the Okanagan Lake church, which is under the same father's care. The week days are spent in visiting scores of intermediate places and people residing at or off the different stations and section-houses along the line. A thorough visit throughout the whole distance mentioned above, giving one night to each little place or house along the road, would take no less than three or four months. One can easily understand that a life of continual moving from house to house is one fraught with numberless hardships, especially in the winter, in the mountains, where the snow is usually four or five feet deep, often more. Indeed, three priests would be none too many for the district that incumbs to a single one.

Next comes the Okanagan district, extending from Vernon, near the head of Okanagan Lake, down south to Penticton, at the foot of the same lake, eighty miles, then thirty miles more south to Osoyoos, and fifty miles more on the Similkameen as far as Princeton. The latter can be travelled only on horseback. Now, there are a number of settlements branching off from this line. The Sundays of each month are divided between Vernon, White Valley, Mission Valley and south of Penticton, including Fairview. Over 400 Indians south of Penticton and 400 more at the head of Okanagan Lake have also to be cared for the missionaries of the above two districts. Till lately there were three priests attending to the above districts, but by the death of Rev. Father Walsh, O.M.I., last January, and the removal of Rev. Father Marchel for the needs of other districts in the country, this immense district devolves upon Rev. Father Cornellier, O.M.I.

From Kamloops radiates the third missionary district, first from the Kamloops Indian reserve, up the North Thompson fifty miles, then east of Kamloops to the Shuswap Indian reserve forty miles, then south to Nicola Valley, including Douglas Lake, Quilchena, Coutlee's, Coldwater, South Nicola, or even as far as Granite Creek and Mamette Lake, a promenade of nearly 300 miles of a circuit, to attend to about 600 people. Then, again, from Kamloops west along the Canadian Pacific as far as Yale, or 150 miles, with a branch off from Ashcroft fifty miles north. There are some 1,800 Catholic Indians and 400 whites along the circuit of this last district, which can be visited only once in four months each. There are, besides, some 2,000 Indians not Catholics, but to whom some good could be done by frequent visits of the priest. It is easy to see that even five priests would find sufficient to do in this latter district, and we would consider it a blessing if there were at least two. *Rogate ergo Dominum meis ut mittat operarios in messem suam.*

**

Since the above was written, Rev. Father Peytavin has been appointed to attend to the parish church of Kamloops and the surrounding district, in place of Rev. Father Guertin, who goes east on account of ill-health. It is not yet known at this writing who is to take Rev. Father Peytavin's place in the mountains.

**

It has been impossible to get illustrations in time for the present issue of the WAWA, but it is the editor's intention to have the paper illustrated, so as to make it more attractive, especially to its Indian readers.

Handwritten text in two columns, likely a prayer or liturgical text.

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Handwritten text in two columns, likely a prayer or liturgical text.

After Particular Examen.

5

Handwritten text in two columns, likely a prayer or liturgical text.

After the Massary.

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DAILY PRAYERS

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PHONETIC ALPHABET.

Phonetic Alphabet.

1° Simple, for Chinook.

$\overset{\circ}{a}$ $\overset{\circ}{o}$ $\overset{\circ}{oo}$ $\overset{\circ}{ow}$ $\overset{\circ}{wä}$ e u

h p t k l^i sh s n m

2° Complete, for English.

$\overset{\circ}{a}$ $\overset{\circ}{o}$ $\overset{\circ}{oo}$ $\overset{\circ}{ow}$ $\overset{\circ}{wä}$ $\overset{\circ}{ä}$ $\overset{\circ}{ai}$ e

$\overset{\circ}{u}$ (use) $\overset{\circ}{u}$ (us) an in on un

h p b t d f v k g l r
 sh $j=ch$ s $z=ts$ n ng m th

3° Numerals.

$\frac{1}{2}$ $\frac{2}{2}$ $\frac{3}{3}$ $\frac{4}{4}$ $\frac{5}{5}$ $\frac{6}{6}$ $\frac{7}{7}$ $\frac{8}{8}$ $\frac{9}{9}$ $\frac{0}{0}$

PHONETIC SYLLABLES.

== o: a as in fat. ==

H	o	o	ha	o	.	o	ah
P	o	b	pa	o		o	ap
T	o	-	ta	o	-	o	at
F	o	f	fa	o	\	o	af
K	o	k	ka	o	/	o	ak
L	o	l	la	o	/	o	al
Sh	o	sh	sha	o)	o	ash
S	o	s	sa	o)	o	as
N	o	n	na	o)	o	an
M	o	m	ma	o	(o	am

== O: ow as in now. ==

.	o	o	o	o	.	o	o
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/	o	o	o	o	/	o	o
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== o: o as in mot. ==

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== O: Wa as in Water ==

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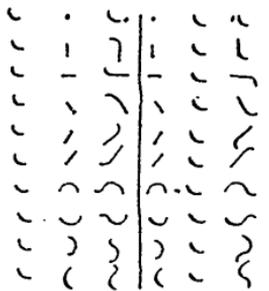
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== c: e, e, i, etc. ==

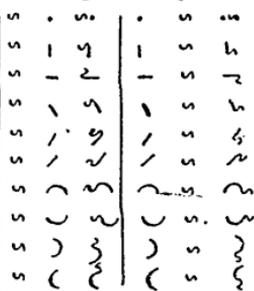
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PHONETIC SYLLABLES.

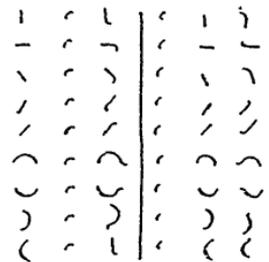
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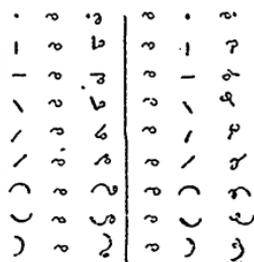
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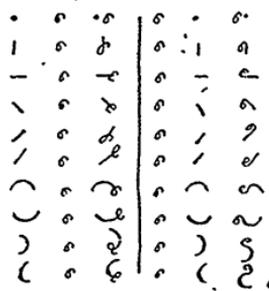
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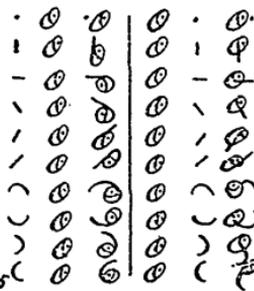
== a: ya, ==



== o: i, as in file. ==



== o: wow. ==



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