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Vol. IV. No. 8. KAMLOOPS WAWA. August, 1895.

The shortest way to learn the Shorthand is through the Chinook, and the shortest way to learn the Chinook is through the Shorthand.

On the cover of this paper you have all that is necessary for learning this System of Shorthand.

Take the Alphabet at the top of next page, and go on to decipher every word that comes along. You will hardly have deciphered all the matter on this cover, when you will be surprised to find yourself familiar with all the secrets of this shorthand.

This paper is now produced by Photo Engraving, a process which allows space for nearly five times as much reading as before. One page of this contains as much as five pages of the former numbers. By comparing the space occupied by English text in full type and the same in Phonography, as in next page it will be seen that one page in shorthand is equal to 30-10 pages ordinary type.

This paper issued monthly, at \$ 1.00 per annum. Post Stamps accepted. English, Canadian or U.S..

To our Readers.

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KAMLOOPS, B.C.

A letter from California, addressed to the Editor of "Kamloops Wawa," says:—"This style of phonography is the easiest learned of any that I have ever seen, and I think I have seen nearly all of them."

**

"Le Grand Sténographe" is a monthly folio in Duployan shorthand, the same system as used in this paper. It issues 25,000 copies. In the issue of May 15th last, the "Grand Sténographe" says, after the "Daily Telegraph," of London, England, that, at a competition of stenographers before the government, the Sloan-Duployan stenographers have taken the first rank, at a speed of 240 words per minute. It adds that 300,000 "Sloan-Duployan Methods" have been sold already. The Sloan-Duployan is an adaptation of our system to the English language.

**

Another adaptation of the same system to the English language is the "Pernin Shorthand," which is now greeted with much favour in America. Nearly 500 of the leading schools and colleges have adopted it.

**

If you want to see how the simplest system of shorthand in the world can be adapted to the English language, send for the "Duployan Shorthand adapted to English," by C. Brandt, S.J. Adaptation authorized and approved by Mr. E. Duployé. Price, forty cents, or one shilling and sevenpence, post free. Address: E. Duployé, Sinceny, Aisne, France.

**

These three adaptations of our system of shorthand to English do not differ very much from each other. Each uses the same alphabet, with the exception of a change or two. The alphabet used in the "Kamloops Wawa" is also the same; only an effort is here made to make our phonography read the same way exactly in English as in French, and so also for all other languages. While in other systems the monogram that sounds "wa" in French represent "ow" in English, the "Kamloops Wawa" has the same sign to figure the same sound in both languages.

**

The second number of the "Sugar Cane Tintin" has come to hand, and

appears in this number of the "Wawa." It gives a description of the new church at Sugar Cane, which was opened on July 10th, 1895; also, on page 119, the new building for the William's Lake Industrial School.

**

On page 116, mention is made of the Pope's letter to the English people, and the prayer for England, a copy of which is found here:

Prayer for England.

To the Blessed Virgin:

O Blessed Virgin Mary, Mother of God, and our most gentle Queen and Mother, look down in mercy upon England, thy "dowry," and upon us all who greatly hope and trust in thee. By thee it was that Jesus, our Saviour and our Hope, was given unto the world, and He has given thee to us that we might hope still more. Plead for us, thy children, whom thou didst receive and accept at the foot of the Cross. O sorrowful Mother! intercede for our separate brethren, that with us in the one true fold they may be united to the Supreme Shepherd, the Vicar of thy Son. Pray for us all, dear Mother, that, by faith fruitful in good works, we may all deserve to see and praise God together with thee in our heavenly home. Amen.

**

A double space is given this month to the Catechism questions, which were left out of the last two issues.

**

The "Kamloops Wawa" exchange list has been increased lately by the following:

26. "B. C. Commercial Journal," Victoria, B. C. Weekly. \$2.00 per annum.

27. "The British Columbia Gazette." Published by authority. Weekly. \$5.00 per annum. Now in its thirty-fifth volume.

28. "The B. C. Mining Journal," Ashcroft, B. C. Weekly. Issued first at the beginning of last May. \$2.00 per annum.

29. "Comfort," Augusta, Me. A well-known paper. 1,250,000 circulation. Only 25 cents a year. Issues monthly.

30. "Donahue's Magazine," Boston, Mass. A beautiful magazine of over 100 pages, with profuse illustrations, half-tones, etc. Monthly. \$2.00 a year. Send for sample copy.

31. "The Pilgrim of Our Lady of Martyrs," 27 and 29 West Sixteenth street, New York City. Monthly. 50 cents a year.

32. "L'Abeille Paroissiale" Monthly. Only 50 cents a year. Address, 1699 Notre Dame street, Montreal, Canada.

33. "Maria Immaculata," Fauquemont, Holland.

34. "L'Etoile Sténographique de France." Bi-monthly. One dollar per annum.

35. "L'Eclair Sténographique Illustré." Monthly. One dollar per annum.

36. "Perrin's Monthly Stenographer," Detroit, Michigan. One dollar per annum.

"Kamloops Wawa" thanks all the above papers for their kindness in exchanging.

* * *

Remember, there is a "History of British Columbia" now published, which should find its place in every house in the country. It may be had by applying to the author, sending at the same time the amount for the book, \$3.00. Address: Alexander Begg, 22 Kingston street, Victoria, B. C.

* * *

This system of phonography has now adaptations in French, English, German, Armenian, Chinook, Salish languages in British Columbia, Danish, Flemish, Italian, Latin, Spanish, Portuguese and Turkish. The German Method has already reached its fourth edition, and the Flemish its second. The French Method Complete has already exhausted sixteen editions, and the Abridged Method seventeen.

* * *

Herewith we give the rules, etc., of the Indian Total Abstinence Society of British Columbia, which is now established throughout the country:

..... Council. No.
Established at..... by the Grand
President of the Indian Total Abstinence
Society of British Columbia,
on the..... 189

All the members of this Local Council, called the..... Council, and numbered..... promise and bind themselves to follow the Rules and Regulations, and Usages or Directions, of the Indian Total Abstinence Society of British Columbia, the principal of which are contained in the following Statutes of the said Society:

Indian Total Abstinence Society of British Columbia.

I. The Indian Total Abstinence Society of British Columbia is an association of Indians desirous of applying themselves

earnestly to the practice of the duties of a good Catholic and of a useful citizen; desirous, also, of assisting each other to check the passion for fermented beverages, and thereby to avoid the awful evils originating in the abuse of intoxicating drinks.

II. The end of this Society is to make its members more particularly acquainted with their duties as Catholics and citizens, and to enable them to fulfil those duties in a becoming manner.

III. The Society having for its object the moral improvement of the Indians in British Columbia, shall establish branches one for each locality. Said branches shall be called Councils, each Council to receive a name and a number.

IV. Having also for its object to check the craving after strong drinks, the Society binds its members to pledge themselves to abstain from any kinds of intoxicating drinks or fermented beverages for life.

V. In order to strengthen its members in their war against the devil of drink, the Society obliges them to avoid bad company, and especially the company of those who are addicted to drink. The Society obliges them, also, to shun the places and occasions wherein they would be exposed to the danger of breaking their pledge of total abstinence.

VI. They shall also faithfully comply in every case with the enactments of the Indian Act of 1886, by giving information of the person from whom, the place where, and the time when intoxicants have been procured by them or by any other Indian.

VII. Moreover, the associates shall be strictly faithful to the practices of their Church. They will approach the Sacraments every time the priest comes to their village; they will pray together every day, and will have a meeting every Sunday in order to renew themselves in their good dispositions.

VIII. Should any member become guilty of a breach of his pledge, or of any bad behaviour, he shall, during the aforesaid meeting, appear before the local president of the Council, or before the watchman holding his place, ask pardon of the scandal given, renew his firm purpose not to offend again in the future, and receive a public penance from the local president or the delegate of the grand president.

IX. The Society will be under the immediate control of a grand president, who will be no other than the Bishop of the diocese, who shall himself, from time to time, name a delegate to visit the various Councils of the Society.

X. But, like all other well-regulated societies, each Council has its local government peculiar to itself, composed of a local president, named also tayece, and some watchmen, and also a treasurer, all of

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whom to be selected and revocable by the grand president or his delegate.

XI. It is the duty of the local president to see that the rules be faithfully observed by the members of his Council. It is his duty, not only to admonish, but also to impose the penances in use in the Society to such members as may fail in the duties imposed by the Society.

XII. The duties of the watchmen are to aid the local president in the discharge of his functions, and to call before the local president during the meetings the members who may have failed in their duties, or given scandal by their misdeeds. The first watchman will supply the local president's place during the latter's absence. If the first watchman is also absent, the second will take the president's place, and so on for the other watchmen.

XIII. The initiation of a new member will always take place in a general meeting, and in the presence of the associates, who will thus become witnesses of the pledge of each member of the Council.

XIV. On his initiation, each member will pledge himself by a solemn and public promise, the form of which is given below. He will sign his name, or make his mark, in the register of the members of the Council of the Society, as a visible testimony that he binds himself to the following:—

1. I pledge myself and promise to abstain from every kind of liquor and of fermented beverages for life.

2. I pledge myself and promise to observe faithfully the rules and regulations of the Society, and to follow the directions given by the grand president or his delegates.

3. I pledge myself and promise to perform a public penance, to be designated by the grand president, his delegate, or even by the local president of the Council of the Society, every time I be found guilty of immorality, gambling, assisting at a *patlach*, at a *tamanoz* feast, or at any meeting or ceremony forbidden by the Society.

4. I pledge myself and promise to pay to the repairs or decoration of the church of my village, each time I break my pledge of total abstinence, according to the following scale adopted in this Council. \$1.00 for an unbaptized, \$2.00 for a Christian; \$3.00 for a communicant; \$5.00 for the president and watchmen of the Council, or the chief and watchmen of the village.

* *

A Great Success.

At a competition for speed in shorthand writing, which took place on February 24th last, at the *Hôtel des Sociétés Savantes*, Paris, France. Mr.

Edward Seigneur was crowned with great success. He reported 150 words a minute in full Duployan style, without an abbreviation. As a recognition of that success, the Association of French Stenographers offers Mr. Seigneur a diploma of Professional Stenographer. Mr. Seigneur is only sixteen years old. At the age of eleven he was already able to put down his 150 words a minute, in full style.

His father, who was his instructor in shorthand, took the greatest care to keep away from him the knowledge of abbreviations, which are the stumbling-block to so many stenographers who would have thrived well if they had applied themselves less to abbreviations and more to shorthand full style.

* *

Shorthand for the Chinese.

We are going to have an adaptation of our phonography to the Chinese language.

A missionar in China happened lately to take notice of our phonography, which he set to study, and mastered in a short time. Seeing the simplicity of the system, he thought of adapting it to the Chinese language, and has already sent an essay on the subject to the editor of "*La Lumière Sténographique*."

Actually the whole life of a man is not long enough to learn to read and write the Chinese language,—over 50,000 words, all written differently, without an alphabet! What benefit the Chinese would derive from the knowledge of shorthand if they once adopted it!

A plain illustration of the usefulness of shorthand for Chinese, as well as for any other language, was given last winter in a Chinese store at Kamloops, where half-a-dozen Indian boys, conversant with the "Wawa" shorthand, happened to be present at the same time. The merchant was asked to name the numbers from one to ten in the Chinese language, which he did very willingly. The names were at once written in shorthand characters, which the Indian boys read plainly and readily, to the admiration of the Chinese present. The exercise was found so interesting, that the numeration in Chinese words was carried on from ten to one hundred. Nicola Auxime, one of the boys, can now repeat the numbers as well as a Chinaman.

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Handwritten musical notation for the first system, consisting of two staves with notes and rests.

O maika hloos J. C.

Handwritten musical notation for the second system, consisting of one staff with notes and rests.

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Handwritten musical notation in a single column, possibly representing a second vocal line or a specific instrumental part.

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67. *How many kinds of actual sin are there?*

There are two kinds of actual sin: one giving death, mortal; one not giving death, venial.

68. *What does mortal sin do to us?*

It separates us from God, kills our souls, and subjects it to the punishment of hell.

69. *How many mortal sins will lead us to hell?*

A single mortal sin will send us to hell, if it is not forgiven before we die.

70. *What does venial sin do to us?*

It lessens the love of God in our hearts, and makes us less worthy of his help.

71. *In how many ways do we commit sin?*

In four ways: in thought, word, deed and omission.

72. *How many capital sins are there?*

Seven: pride, covetousness, lust, envy, gluttony, anger and sloth.

X

73. *Why did Jesus Christ institute the seven sacraments?*

Jesus Christ instituted the seven sacraments to sanctify our souls.

74. *Name the seven sacraments:*

Baptism, confirmation, holy eucharist, penance, extreme unction, holy orders and matrimony.

75. *What is Baptism?*

Baptism is a sacrament which cleanses us from original sin, and from the other sins we committed before baptism; and it makes us children of God and of the Church.

76. *Is baptism necessary to salvation?*

Baptism is necessary to salvation, because without it we cannot enter into the kingdom of Heaven.

77. *Who can administer baptism?*

The Priest is the ordinary minister of baptism; but in case of necessity any one who has the use of reason may baptise.

78. *How is baptism given?*

Whoever baptises should pour water on the head of the person to be baptised, and say, while pouring the water, "I baptise thee, in the name of the Father, and of the Son, and of the Holy Ghost."

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79. *What dispositions are required in adults for baptism?*

They must know and believe what God has revealed us; they must be sorry for all their sins, and they must be determined to live forever as true Christians.

80. *What do we renounce at baptism?*

We renounce three things: we renounce the devil, his works and his pomps.

prays that they may receive the Holy Ghost, and anoints the forehead of each with Holy Chrism in the form of a cross, and then gives a slight blow on the cheek.

84. *What preparation should be made to receive confirmation?*

To receive confirmation one must be in the state of grace; must know and believe in the chief mysteries of Faith, and the duties of a Christian, and must yearn for the coming of the Holy Ghost in his heart.

XI

81. *What is confirmation?*

Confirmation is a sacrament through which we receive the Holy Ghost to make us strong and perfect Christians, and soldiers of Jesus Christ.

82. *Who administers confirmation?*

The Bishop alone administers confirmation.

83. *How does the Bishop give confirmation?*

The Bishop extends his hands over those who are to be confirmed,

XII

85. *What is Holy Eucharist?*

Holy Eucharist is a sacrament which contains the body and blood, soul and divinity of Jesus Christ.

86. *Who instituted the Holy Eucharist?*

Jesus Christ instituted the Holy Eucharist at the last supper, the night before He died.

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

1895.

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