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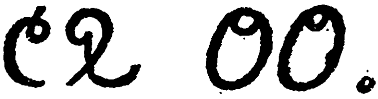

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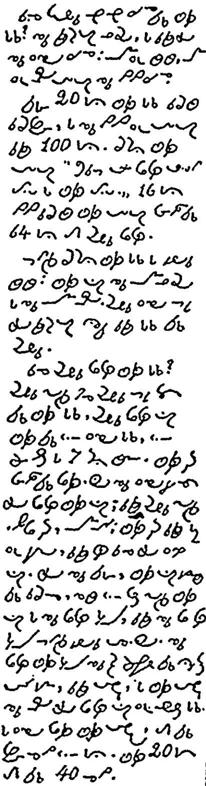

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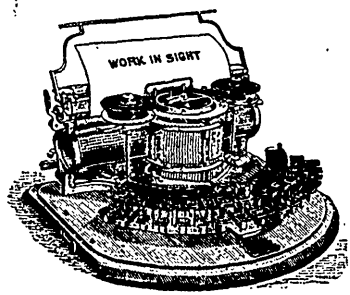

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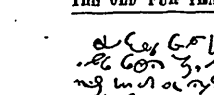

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Vol. IV. No. 9. KAMLOOPS WAWA. September, 1895.

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***

Across the Mountains to William's Lake.

It was vacation time these last few weeks, so we enjoyed our holiday in our own way. It consisted of an excursion into the William's Lake district, in company with Chief Andrew, of the North Thompson, and two dozen of his people. Our party left Kamloops on June 28th, and reached Louis' Creek the same evening. Next day we arrived at the North Thompson Indian Reserve, where the whole band was assembled for Sunday. On Monday, July 1st, we started on horseback, and rode about ten miles north to a place called "Little Ford," 60 miles north of Kamloops. There the whole afternoon was spent in putting the horses across the river, which was very high and swift, it being the time of high water. We camped for the night on the other side of the Thompson, at Mr. Lemieux's place. We started off early in the morning, and soon disappeared in the woods. We climbed up the mountains on the west side of the North Thompson, and reached the top before noon, having travelled only a dozen miles, fallen timber all along our way and steep climbing making it impossible to proceed otherwise than at a slow pace.

Before we came to the top of the mountain we found a letter written in shorthand, fastened to the branch of a tree, bidding us good luck on our trip, and requesting us to take advantage of a quarter of deer which was suspended to another tree across the narrow path. Those who had come to the place before us took the deer with them, but left the letter where it was for the others to read. All, to the last, read the letter, and searched in vain for the meat. Other letters were found every five or six miles, diverting our journey by the recital of our predecessors' luck in hunting or fishing. Some of those letters were written on clean paper, some on shreds of wrapping paper; then, when paper failed, trees were stripped of their bark or squared with the axe, and the correspondence written on the tree. One of those letters amused us so much as to make us unaware of a marshy swamp we had come to, until some of the pack-horses began to sink into the mire.

In the afternoon the path became more level, and better time was made (about 25 miles), making our whole day's ride some 35 miles. The scenery around us is now different. We have come upon beautiful lakes full of fish; the country all round is covered with abundant grass; the mountains are reduced to low hills, sparsely timbered, but thickly covered with pasture, where the horses enjoyed themselves immensely. At sunset our tents were pitched in the middle of that beautiful scenery, and next morning, a rustic altar having been built by our young men, the sacrifice of the Body and Blood of Christ was offered for the first time on these lonely hills.

That day, the 3rd of July, was a day of hard riding for us, some 55 or 60 miles having been covered before the evening. News was brought from Kenim Lake that an Indian had died there, and we had to make haste in order to arrive in time for the funeral.

The country we travelled through that day was similar to that described above,—now through hills covered with timber overshadowing rich pasture, now skirting a swamp or natural meadow several hundred acres wide.

Kenim Lake Indian Village, three miles from the west end of Kenim Lake, is situated in a lovely place, well sheltered from wind on every side. A band of 70 Indians lead there a quiet life, between hunting, trapping, and cultivating the soil, which readily yields up a bountiful harvest. They are building a new church or chapel, which will be second to none in that upper country. It is after the same plan as the one just now finished at William's Lake.

After taking a two nights' rest at Kenim Lake, and attending the funeral which had hastened our coming to the place, we started on our journey on the 5th of July, arriving next day at St. Joseph's Mission, William's Lake, where His Lordship Bishop Durieu had already preceded us.

July 9th was the day appointed for the opening of the exercises for the

natives assembled at Sugar Cane, four miles north of the Mission. They began that evening by the welcome to the Bishop, 800 Indians coming to kiss his ring and receive his blessing. It was eight o'clock in the evening, and the night prayers, with Benediction, immediately followed. Next morning, at five o'clock the bell rang, and before six everybody assembled in a temporary oratory, built of branches of fir and other evergreens. After Mass the Bishop gave them a long instruction. At eight o'clock, breakfast time until half-past nine, when everybody assembled on the same spot to receive new advice and instructions from His Lordship, and then to attend to the lessons on Catechism which followed, until noon, dinner time. At three o'clock the instructions and Catechism were resumed, and continued until supper time, until six. At eight in the evening night prayers and Benediction, followed by another instruction from His Lordship. The same order of exercises was followed every day during the meeting. On Saturday evening, July 13th, two statues of the Blessed Virgin and St. Joseph, 4 feet high, were blessed by the Bishop in front of the new church, after which ceremony every one present came to venerate the Blessed Virgin and St. Joseph. Then began a torchlight procession, which was the most interesting part of the whole re-union. Hundreds of Chinese or Venetian lanterns were strung, amidst evergreens, in every shape all along the alley in front of the village houses. One rustic altar, nestled in thick fir foliage, and studded with blue, green and red lights, occupied each end of the village. Every Indian carried a lighted candle in his hand, the statues being accompanied besides with blue and red Bengal flames, which kept burning during the whole course of the procession. At each of the altars a pause was made, and canticles sung in the honour of the Blessed Virgin and St. Joseph, in the weird light of the Bengal fire. It was after ten o'clock when the procession closed with the Benediction of the Blessed Sacrament.

Next morning, Sunday, July 14th, at ten o'clock, took place the blessing of the new church, which is a fine building indeed, with its Gothic windows 9 feet high, and one circular window at the end above the altar, while another opposite to it lights the gallery. The belfry attracts attention for miles around. Everything is of perfect finish, both outside and inside. The altar, with its background in the shape of a rainbow, and a painting of the Madonna; lateral altars of smaller size, where stand the two statues blessed the previous night; altar rails or communion table; a confessional at one side of the entrance door, and a piscine, with baptismal font, at the other side;—nothing is wanting to make the new church complete in all regards. After the blessing of the church a High Mass was celebrated, a choir of Indians singing their part of responses at the Gloria, Credo, Sanctus, Agnus Dei, etc.

In the evening of the same day the Procession of the Blessed Sacrament took place, which followed the same course as the torchlight procession the evening before.

On Monday morning about 75 people received Holy Communion in the new church. The exercises were carried on that day in the same way as every day of the preceding week, and early next morning the concluding Mass was celebrated by His Lordship, when everybody was told that they could make ready to start on their journey home. A general shake hands then took place, and everything was over.

***

As it is desirable that in this volume of the "Wawa" Bishop Durieu's Old Testament be complete, it is necessary hereafter to insert six pages of it in every issue of the paper; therefore, the Catechism questions, being crowded out of their usual place, have to find space here.

OUR INDIAN CATECHISM.

87. How did Jesus Christ institute the Holy Eucharist?

At the Last Supper, Jesus Christ took bread, blessed it, and gave it to His Apostles, saying, "Take ye and eat, This is my body;" then He took the Chalice in which He poured some wine, blessed it, and gave it to His Apostles, saying to them, "Take and drink ye all of this, This is my blood. Do this for a commemoration of me."

88. What happened when Jesus Christ said, This is my body, This is my blood?

When Jesus Christ said, This is my body, the substance of the bread was changed into the substance of his body; when He said, This is my blood, the substance of the wine was changed into the substance of His blood.

89. When Jesus Christ changed the substance of bread and wine into the

substance of His body and blood, did the substance of bread and wine disappear?

When Jesus Christ changed the substance of bread and wine into the substance of His body and blood, there remained only the appearances, that is the figure, color and taste of bread and wine.

90. *When Jesus Christ broke what He had changed into the substance of His body, was His body also broken?*

When Jesus Christ broke what He had changed into the substance of His body, His body was not broken, only the appearances of bread were broken.

91. *When Jesus Christ changed the bread into His body, was there only His body under the appearances of bread?*

When Jesus Christ changed the bread into His body, Jesus Christ was whole and entire under the form of bread. His body, His blood, His soul and His divinity.

92. *Why did Jesus Christ institute the Holy Eucharist?*

Jesus Christ instituted the Holy Eucharist to continue the sacrifice of the Cross, where He atoned for our sins, and to nourish our souls.

93. *Where now is the substance of bread and wine changed into the substance of the body and blood of Christ?*

At Mass the priest changes the substance of bread and wine into the substance of the body and blood of Christ, through the power he received from Christ.

94. *Has Mass, then, a great power with God?*

Yes, Mass is the most powerful of all prayers; at Mass we duly adore God, we duly thank Him, we duly satisfy for our sins, and we obtain from God all graces and blessings.

95. *Does Mass help the souls in Purgatory?*

Yes, Mass is very profitable to the souls in Purgatory.

96. *Why do you say Jesus Christ instituted the Holy Eucharist to nourish our souls?*

Because Jesus Christ instituted the Holy Eucharist to increase sanctifying grace and all virtues in our souls, to lessen our evil inclinations, to unite us with Himself.

97. *Do all who make Holy Communion receive the same graces?*

Those only who receive Holy Communion with the due dispositions receive those graces. Those who make Holy Communion without the due dispositions, do not receive those graces, and commit a great sacrilege.

98. *How shall we prepare to receive Holy Communion?*

To receive Holy Communion we must be well prepared in soul and body.

99. *How shall we prepare our soul?*

By purifying our soul from all sins in a good confession, and by kindling in our hearts an ardent love for Jesus Christ.

100. *How shall we kindle in our hearts an ardent love for Jesus Christ?*

By acts of a lively faith, of firm hope, and ardent love, by fervent contrition and firm purpose to sin no more, and by a burning desire to receive Jesus Christ in Holy Communion.

101. *How shall we prepare our body?*

We must abstain from midnight from everything which is taken as food or drink, we must have our body clean and decently dressed, like persons who are invited to the presence of a great king.

102. *What should we do after Holy Communion?*

After Holy Communion we should solely think of Jesus Christ present in our hearts. After Mass we should not leave the church with the people who did not receive; we should remain some time to entertain Jesus Christ.

103. *How shall we entertain Jesus Christ after Holy Communion?*

We must adore Him present in our hearts; we must thank Him for all His blessings; we must ask Him to help us to persevere in His grace; we must renew our resolution to resist all temptations, and to avoid all occasions of sin; we must offer Him our heart, body and soul, to be consecrated entirely to His service; then we pray for the living and the dead.

104. *Is it good to desire to receive Holy Communion when we cannot actually receive it?*

Yes, it is very good to desire to receive Holy Communion when we cannot actually receive it. Jesus Christ answers our desire by coming to us and by pouring abundant graces in our hearts.

DOUGLAS LAKE INDIANS.

OUR MONTHLY BUDGET.

GROUP AT NORTH BEND, B.C.

[illegible]

228. [illegible] 10 [illegible] 10 [illegible]

229. [illegible]

230. [illegible]

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Ch. 57. A General new.

231. [illegible]

232. [illegible]

233. [illegible]

234. [illegible]

Ch. 58. The Prophet Elias.

A.M. 3092. [illegible] A.C. 908.

235. [illegible]

236. [illegible]

237. [illegible]

238. [illegible]

239. [illegible]

240. [illegible]

Ch. 59. Elias and the Priests of Baal.
A.M. 3096. [illegible] A.C. 904.

241. [illegible]

242. [illegible]

243. [illegible]

244. [illegible]

245. [illegible]

Ch. 60. The Vineyard of Naboth.

246. [illegible]

Ch. 61. The Prophet Eliseus.

[illegible]

249. [illegible]

250. [illegible]

251. [illegible]

Ch. 62. Jonas the Prophet.

A.M 3197. × A.C. 803.

252. [illegible]

253. [illegible]

254. [illegible]

255. [illegible]

256. [illegible]

257. [illegible]

258. [illegible]

259. [illegible]

Ch 63 The End of the Kingdom of Israel.
A.M. 3278. × A.C. 722.

Ch. 64. The Old Tobias.
A.M. 3286. × A.C. 714.

[illegible]

[illegible]

Ch. 65. The counsels of Tobias to his Son.

[illegible]

[illegible]

Ch. 66. The Journey of Young Tobias.

A.M. 3300. [illegible] A.C. 700.

[illegible]

[illegible]

[illegible]

Ch. XXXVII. Election of St Peter.

Ch. XXXVIII. J.C. the Son of God.

Ch. XXXIX. J.C. blessing the little children.

Ch. XI. The Pardon of Injuries.

1. [illegible]

2. [illegible]

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87. [illegible]?

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XIII.

105. [illegible]

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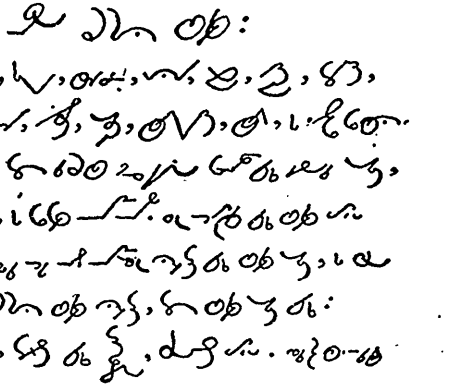

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