

Residential Schools:
As Reported to Indigenous People by “the Chinook paper”,
And As They Wrote in Their Letters in Chinook Jargon

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The former Kamloops Indian Residential School is seen on Tk'emlups te Secwépemc First Nation in Kamloops, British Columbia, Canada on May 27, 2021. The remains of 215 children have been found buried on the site of the former residential school. (Andrew Snucins/The Canadian Press via AP)

(Image credit: Indian Country Today)

Before they were called "residential schools", they were "Indian industrial schools"...

...but that's merely the Canadian government's official label for them; "industrial" was that era's equivalent to our "vocational".

In the communities of southern interior British Columbia, they were also routinely called just 'the school', e.g. **skul** in Chinook Jargon and *l'école* in French. That reference served well; there just weren't any other schools in these Indigenous villages.

Given the degree of attention to the subject of residential schools among the public lately, I'd like to

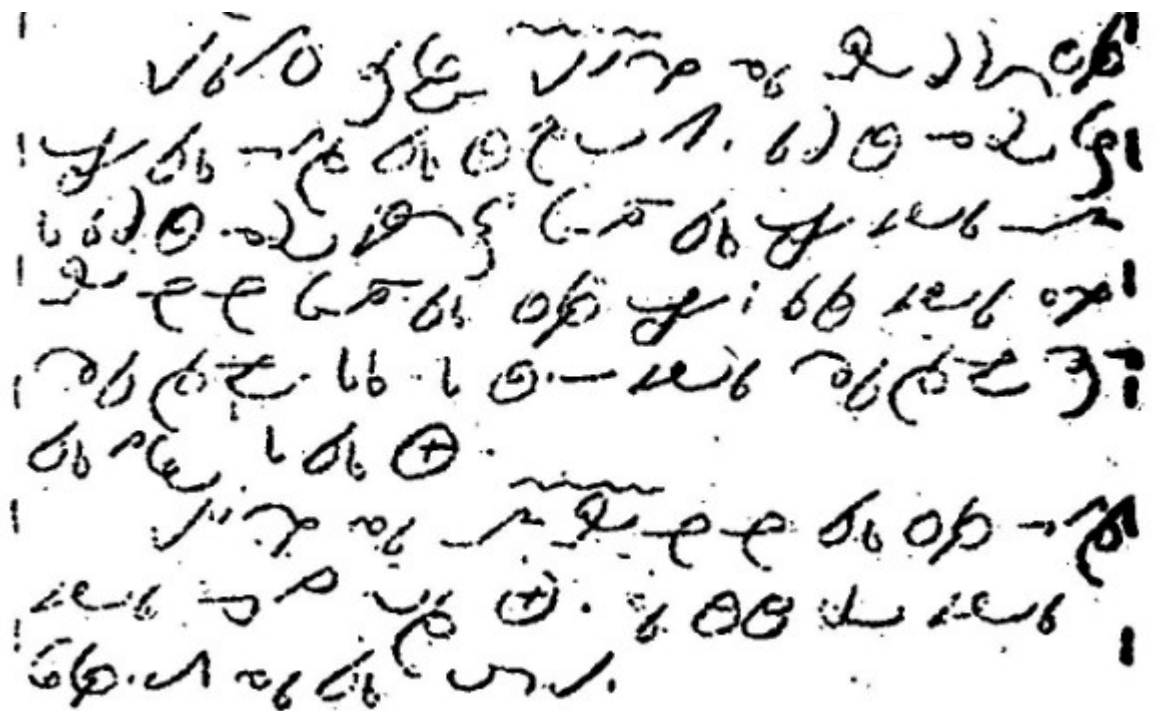
contribute what one little-known, overlooked source, the *Kamloops Wawa* newspaper, reported about it.

That newspaper was primarily written in the Northern dialect of Chinook Jargon (Chinuk Wawa), and in a shorthand-based alphabet that few people outside of 1890s to early 1900s southern interior BC communities have been able to read.

So, let's make K.W.'s information freely available, translating it as necessary from Chinook Jargon and French.

Let's start with the first mention of residential schools in that newspaper (which began publication in May of 1891).

This is from page 47 of *Kamloops Wawa* #17b (27 March 1892), reporting on the Williams Lake Industrial School (a.k.a. St Joseph's or Cariboo Indian Residential School), founded 1890:



Pir Kario kanmokst Pir Lshak iaka thus nanich ukuk skul kopa tilikom kopa Williams
'Père Carion together with Père Le Jacq is in charge of that school for the (Native) people at Williams'

Lik. Kanawi tanas man pi kanawi tanas kluchmin mitlait kopa skul klaska drit thus tomtom

Lake. All the boys and all the girls who are staying at the school are really happy'

mitlait kopa ukuk skul: kakwa klaska aiak chako komtaks pipa pi wiht klaska chako komtaks

to be at that school: so they quickly learn to write and also they learn'

shanti kopa lamas pi kopa ⊕ [=likalisti].

‘to sing at Mass and at Communion.’

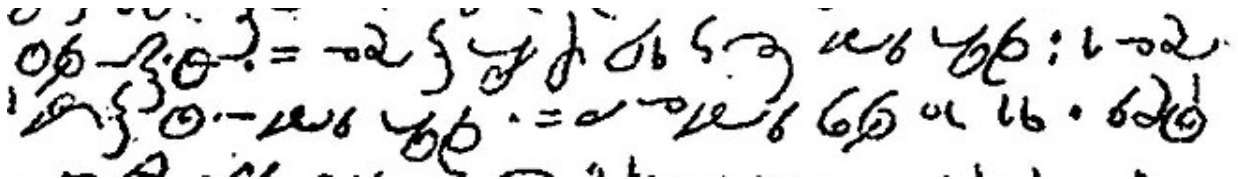
Pir Lshak iaka drit tlus tomtom kopa ukuk tilikom klaska tolo iskom ⊕.

‘Père Le Jacq is really happy with those (Native) people who have succeeded in taking Communion.’

Iaka wawa pus klaska mamuk hilp iaka kopa styuil.

‘He asks that they help him with prayers.’

The next occurrence of residential schools in *Kamloops Wawa* comes in the issue of 15 January 1893 (#61), page 12, in a letter from Father Peytavin. Here we have news of St. Mary's Indian school in Mission, on the lower Fraser River. That was the first such school in BC. Similar to the preceding selection, this one simply reports that all the pupils are doing well:



Tanas min skul boi kopa Mishan klaska skukum:

‘The boys, schoolboys, at Mission, are well.’

pi tanas kluchmin wiht klaska skukum. = Alta klaska mamuk ayu pipa...

‘and the girls are also well. = Now they’re writing a great deal...’

The next report on this subject in *Kamloops Wawa* came a couple of months later, telling about the St Josephs Mission residential school for girls at Williams Lake, BC...



St Josephs Mission residential school for girls at Williams Lake, BC (*image credit: [Matters of the Moment](#)*)
...and about the Kamloops school, in issue #70 (March 19, 1893), page 47:

< Rev. Father Carion. > **Pi Pir Kariõ iaka**
'And Père [Alphonse-Marie] Carion who'

ankati mitlait [Ø] Williams Lik, iaka alta chako kopa
'used to live at Williams Lake, he has now come to'

Kamlups pus iaka tlus nanich ukuk Sawash skul kopa Kamlups.
'Kamloops so he can take care of this Native school at Kamloops.'

Wik lili alta pi nsaika opin ukuk skul. Pus chako
'Soon we will open this school. When it gets to be'

Ipril < 1 > iawa iaka halak ukuk skul kopa Kamlups.
'April 1st, then it will be open, this school at Kamloops...'

Tlun sistir chako tlus nanich ukuk nsaika Sawash
'Three nuns have come to take care of this Native'

skul kopa Kamlups, kanamokst Pir Kariõ.
'school of ours at Kamloops, along with Père Carion.'

Note: **skul kopa Sawash** 'school for Natives' was one of the usual ways to refer to the residential schools in the 1890s; **Sawash skul** 'Native school' is another.

Dated May 14, 1893, *Kamloops Wawa* #78 carries some more early residential-school news on page 79, and it's all in Chinuk Wawa, because that was the most efficient way to spread news through Native communities in southern BC at the time.

Some major takeaways here --

Folks were worried, from the start, about the possibility of their kids dying while away at school. And they got lectured by the priest about it, in a very paternalistic way.

Chinuk pipa (the Chinook writing that you see in the image here) was taught in the Kamloops school's first years.

Again, the term for such a school is 'school for the people', where **tilikom** 'the people' carried the strong assumption of referring to Indigenous folks:

skul. Iht liplit iaka tlus nanich ukuk skul pi tlun
'school. One priest takes care of this school and three'

sistirs kanamokst, pi hlwima tilikom mitlait klaska tanas
'nuns altogether, but some other people have (keep) their children'

pi klaska ilo tiki mash klaska tanas kopa ukuk skul.
'and they don't want to send their children to this school.'

Klaska kwash pus klaska tanas mitlait saia: Klaska kwash
'They're afraid for their children to be far away: They're afraid'

pus klaska tanas tlap sik tomtom, pi chako sik, pi chako
'for their children to get sad, and get sick, and to'

mimlus kopa skul, kakwa klaska shako lost ayu. Ilo klaska
'die at the school, so, many have been lost. They don't'

mitlait man tomtom ukuk tilikom. Klaska mitlait tanas man
'have manly hearts, these people. They have boyish'

tomtom: Ilo klaska nanich klaska ayu lost kopa ukuk.
'hearts: They don't see they're losing a lot from this.'

Wik kata iaka tomtom taii Andri kopa SShB. Iaka aias
'That's not how Chief Andrew at St John the Baptist ["North Thompson"/Chu Chua]
feels. He'

tiki iaka tanas, pi iaka tiki iaka tanas mitlait kanamokst iaka
'loves his child, and he wants his child staying with him,'

pi ilip iaka tiki pus iaka tanas chako drit tlus, pi chako
'but even more he wants for his child to really improve, and to'

ayu komtaks kopa ST iaka wawa. Kakwa iaka aiak mash iaka tanas
'learn a lot about God's word. So, right away he sent his child'

kopa skul. Iaka wawa: ST patlach ukuk tanas kopa naika.
'to the school. He said: "God gave this child to me... '

Pus ST tiki iaka mimlus kopa skul, tlus kakwa. Pus ilo
'If God wants her dying at school, so be it. If... '

iaka klatwa kopa skul pi iaka mimlus wiht kopa naika haws
'she doesn't go to school and she dies still at my house... '

pus kata iaka tomtom ST. Wik naika sik tomtom. Kakwa
'then how will God feel? I'm not sad." This is why'

iaka tanas ukuk man alta mitlait kopa skul: Pi iaka drit
'this man's child is now at the school: And she doing really'

tlus ukuk tanas kluchmin. Iaka chi kopit iskom ⊕. Iaka
'well, this girl. She has just finished taking communion. She'

komtaks kanawi Chinuk pipa. Iaka komtaks kanawi styuil, kakwa
'understands everything (in) Chinook writing. She know all the prayers, like'

shanti man. Kanawi styuil iaka nanich kopa Chinuk pipa pi iaka
'a deacon. All the prayers, she reads them in Chinook writing and she'

drit aiak wawa kanawi kopa iaka labush.
'instantly says them all aloud.'

An unpublished letter from Moose Dixon of Lake La Hache around the same time (August 29, 1894) discusses another girl, one of his family members, being at a residential school:

Kanawi nsaika tlus ilo klaksta sik.
'We're all fine, nobody's sick.'

Kanawi naika brothir skukum ilo klaska sik.
'All my brothers are healthy, none are sick.'

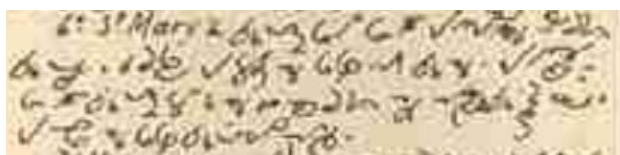
Annie yaka mitlait kopa skul
'Annie is at school.'

Kopit yaka mitlait kopa skul.
'She's the only one that's at school.'



Image credit: [Mission City Record](#)

The “Chinook paper’s” real-time reporting on Native residential schools continued a few months later:



<60 St. Mary's> **Kopa Sint Mari mitlait Pir Chirus iaka tlus nanich**

'At Saint Mary('s) lives Père Chirouse ["the younger"] who takes care'

kopa skul, kanamokst Pir Morgan iaka mamuk hilp kopa iaka. Pir Richar wiht

'of the school, together with Père Morgan who helps him out. Père Richard also'

mitlait kopa Sint Mari pi iaka klatwa nanich tikop tilikom kopa Nikamin ItS.
'lives at Saint Mary('s) and he visits the White people at Nicomen, etc.'

Pir Toma iaka mamuk kopa Stalo tilikom.
'Père Thomas works with the Stó:lō people.'

-- *Kamloops Wawa* #123 (December 1894), page 200



The girls who *Sugarcane Tintin* was afraid to visit (image credit: [Wikipedia](#))

Next, we hear from the little-known mini-newspaper, the Williams Lake (BC) *Sugarcane Tintin* ("*Sugarcane Bell*").

Sugarcane Tintin, here speaking in the first person, discusses a visit to the then still new Mission (i.e. residential) school of Williams Lake, where he sees the products of Native boys learning trades. This is one of the first detailed descriptions that we have in Chinuk Wawa of the various skills being taught to the kids at these schools:



Klaska

'They'

mamuk nanich kanawi ikta kopa naika: naika klatwa kopa skul

'showed everything to me: I went to the school'

haws, naika shik hanc ayu tanas man, < 20 > klaska, naika klatwa

'buildings, I shook hands (with) many boys, 20 of them, (and) I went'

kopa shop haws pi mitlait aias tlus harnis, aias tlus sadl

'to the shop building and there were excellent harnesses, (and) very good saddles,'

tanas man mamuk; naika klatwa kopa agrikyultyur shop kah naika nanich

'that the young men had made; I went to the agriculture shop where I saw'

ayu tanas tlus iktas, wiht tanas man mamuk. Klaska tiki

'many little good things, also made by the boys. They wanted'

pus naika klatwa nanich iht aias haws kah mitlait ayu

'for me to go see another big house where there live many'

tanas kluchmin kopa skul, < 21 > klaska, pi wik naika tiki, naika

'girls at the school, 21 of them, but I didn't want to, I'

kwash pi naika wawa: "Naika tiki aiak klatwa, saia ukuk

'was nervous and I said, "I need to hurry off, it's far to" '

Kamlups." Pi alta kanawi tanas man iskom klaska

'Kamloops [where he was traveling to]." And then all of the boys got their'

huhulitin, pi klaska pli myusik pus wawa klahawiam kopa naika.

'instruments, and they played music to say goodbye to me.

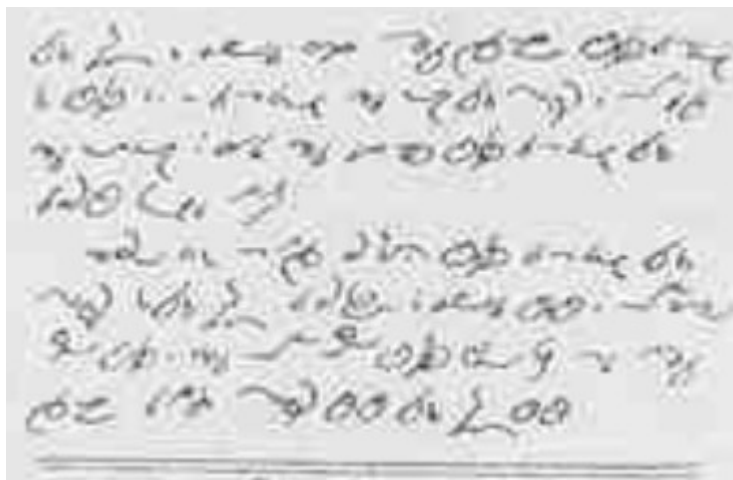
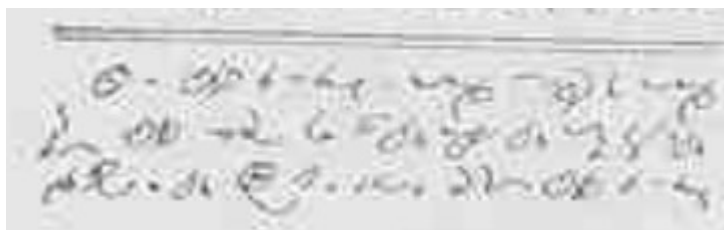
-- *Kamloops Wawa* #126 (March 1895), page 36

An unpublished letter from William Celestin that's undated but likely to be from 1895 contains the following acknowledgment of the residential school in his region:

Potoh tanas man skul kopa Kamlups.

'*Pútucw* (goodbye) to the children going to school at Kamloops.'

As we've read above, the Chinuk Wawa newspaper was used in early residential-school classrooms. In particular, use was made of its serial installments of a Catholic catechism, in both Chinook and English. Here we're told many other readers (Indigenous adults) approved of this bilingual presentation. Apparently it helped people learn English via Chinook...which is pretty much the story of Kamloops Wawa's & Chinuk Pipa's life...leading to their demise within one generation!



Wiht ukuk katikism sitkom Chinuk pi sitkom

'Also this catechism that's half in Chinook and half'

English: Ukuk tanas mitlait kopa skul kopa Sint Mari[,] kopa

'English: Those children staying at the schools at Saint Mary's, at'

Kamlups, kopa Wiams Lik, ItS., nanich ukuk katikism

'Kamloops, at Williams Lake, etc., read this catechism'

kopa English, klaska aiak chako komtaks ukuk katikism

'in English, they soon learn that catechism'

pi ukuk iht katikism iaka cim kopa Chinuk, drit kakwa
'and this other catechism that's written in Chinook, just as'

iaka siisim: alki iaka klatwa ukuk katikism kopa
'it's told: some day this catechism will go (out) in'

kanawi msaika lalang.
'all of you folks' (Indigenous) languages.'

Tanas ayu tilikom nanich ukuk katikism kopa
'Some folks have seen this catechism in'

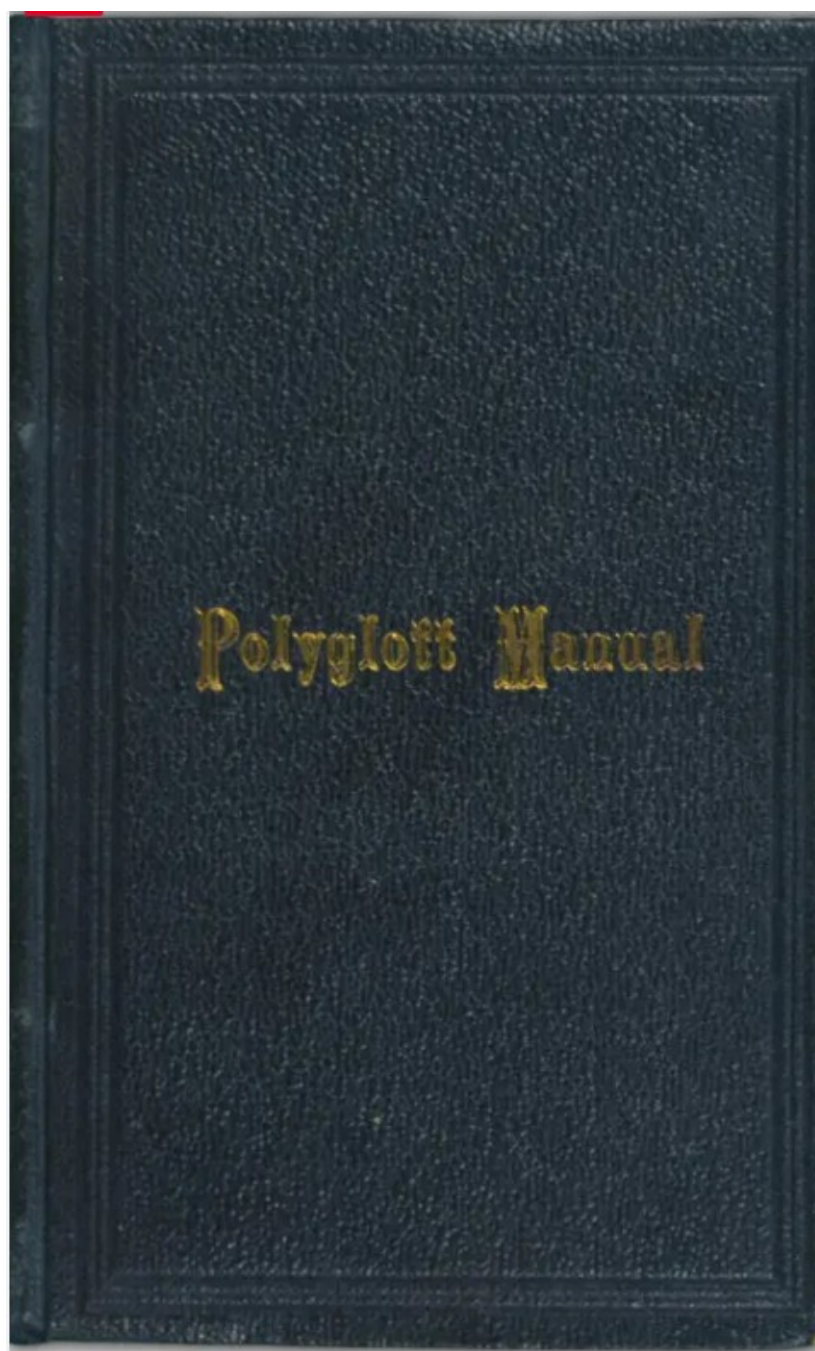
Chinuk pi kopa English kanamokst; klaska wawa: "Drit aias
'Chinook and in English along with it; they say: It's really very'

tlus ukuk, iaka drit tlus ukuk pus man tiki chako
'nice, this is, it's excellent when a person wants to'

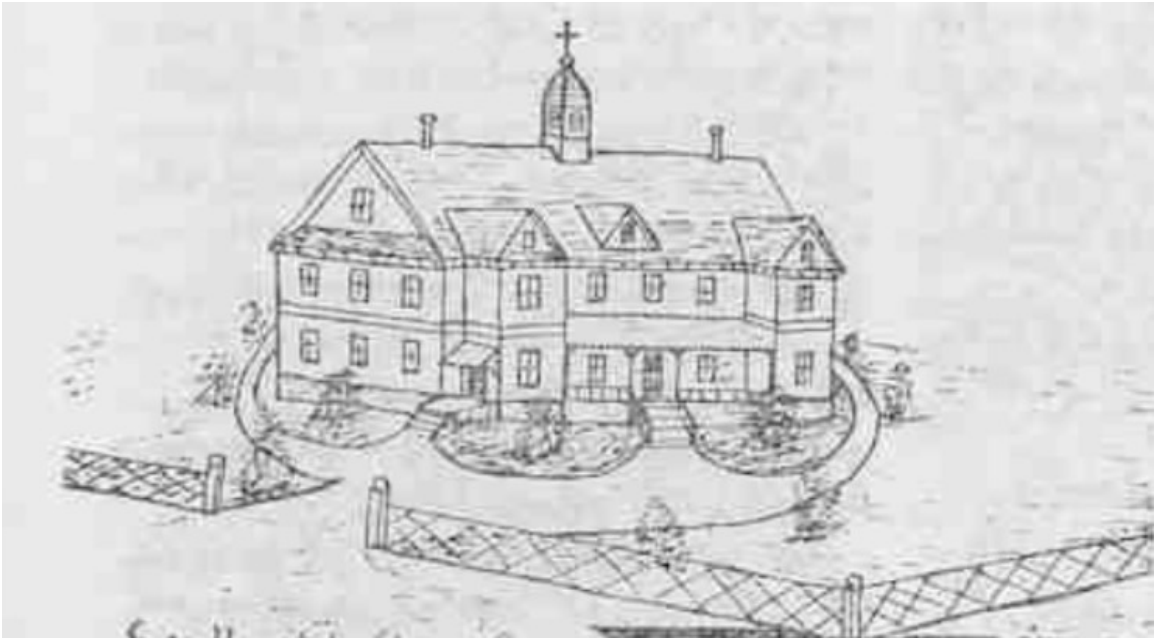
komtaks kilapai Chinuk wawa kopa English wawa."
'learn to translate Chinook Jargon (back and forth) with the English language.'

-- *Kamloops Wawa*, May 1895 (#128), page 69

Due to the translation work of numerous Indigenous people, catechisms etc. soon got published as "Manuals" in 8 Salish languages of British Columbia, all in the **Chinuk Pipa** alphabet. These were in ṽayṽajuṽəṽm, Sháshíshálhem, Skwxwú7mesh Sníchim, Stó:lō, St'át'imcets, Nl̓eʔkepmxcín, Secwepemctsin, and Nsilxcən. Those languages are otherwise known as Sliammon, Sechelt, Squamish, and Upriver Halkomelem (all Coast Salish); and Lillooet, Thompson, Shuswap, and Okanagan-Colville (all Interior Salish).



They were published together with the English (in regular & Chinuk Pipa versions) and Chinuk Wawa catechisms in 1896 as the "Polyglott Manual". (Misspelled on the book cover above.)



Next came an interesting report in Chinuk Wawa on the first days of the residential school at Williams Lake in central British Columbia. This comes from, once again, the *Sugarcane Tintin*, in *Kamloops Wawa* August 1895, #131, page 119.

What's really notable about today's clipping is that it comes with a hand-drawn picture (above) of the school, and that it describes to Indigenous people what the schoolkids' day is like as they literally build the school that they attend:



Msaika nanich ukuk piktyur: aias haws iaka

'You folks can see this picture: a large building'

tsim kopa ukuk piktyur: klaska tiki mamuk kakwa haws

'is drawn in this picture: the intention is to build a building like this'

alta kopa Sin Shosip Mishon, Wiams Lik, pi pus

'now at St. Joseph Mission, Williams Lake, and when'

msaika nanich ukuk pipa, klunas wik saia kopit

'you're seeing his newspaper, it might be just about done,'

ukuk skul haws.

'this building.'

Lili iaka tsim ukuk Shugir Kin Tintin pipa kopa March <6>*

'This *Sugarcane Bell* [newspaper] has been (already) written for a long time; on March 6'

iaka tsim ukuk pipa, pi iaka wawa:

'it was written, this paper, and it says:'

Kanawi tanas man kopa skul klaska tlus tomtom.

'All of the schoolboys are in good spirits.'

Klaska ayu mamuk pus chako tlus ilih kah alki iaka

'They're doing a lot of work so it will be improved, the place where there's going to'

mituit ukuk haws, kanawi son, pus kopit makmak

'stand this building; every day after'

sitkom son, klaska kuli mamuk: iht iskom lapil,

'lunch, they head out to work: one picks up a shovel,'

iht iskom lapiosh, iht iskom hwil baro, hloima

'another takes a pickaxe, another gets a wheelbarrow, others'

iskom han baro, ItS, pi klaska skukum mamuk pi

'take a hand barrow, etc., and they work hard until'

chako skul taim

'school time comes.'

<24> ukuk tanas man kopa skul; <19> sawash,

'There are 24 of these schoolboys at the school; 19 are Native,'

<3> tkop tanas man, pi <2> sitkom sawash.

'3 are White boys, and 2 are Métis.'

The next residential-school report in the same newspaper is very data-heavy, so it will be valuable for research into the Canadian "residential schools", and for genealogy. This is in *Kamloops Wawa* of October 1895, #133, page 149:



As in other early on-the-spot reports, it would seem Indigenous people were at first excited about the prospect of these new institutions' ability to benefit their communities. (The "we" here is Kamloops Wawa's editor JMR Le Jeune.)

< Industrial School, Kamloops. >

Kamlups tilikom, pi Shushwap tilikom, klaska yutl

'The Kamloops people, and the Shuswap [Lake] people, are feeling'

tomtom alta kopa klaska skol. <50> tanas

'glad now about their school. Fifty children'

alta mitlait kopa ukuk skol: <25> tanas man pi

'are now at that school: 25 boys and'

<25> tanas kluchmin.

'25 girls.'

Ankati kopit sno, Kamlups tilikom pi Shushwap tilikom

'Last year, the Kamloops people and Shuswap people'

mash iht pipa kopa aias taii kopa Kanada, pus

'sent a letter to the big leader of Canada, to the effect that'

klaska tiki mash <50> klaska tanas kopa skul.

'they wanted to send 50 of their kids to school.'

Taii iskom klaska wawa, pi kopa Shulai <20>,

'The leader took their words seriously, and on July 20,'

nsaika tlap siisim pus skul alta iskom <50>

'we got the news that the school could now accept 50'

tanas. <10> son kimta, pi nsaika chako komtaks

'kids. It was ten days later when we learned'

skul haws alta ridi kopa <50> tanas. Kakwa

'the schoolhouse was now ready for the 50 kids. So'

nsaika aiak mash pipa kopa kanawi ilihi pus aiak

'we immediately sent letters to all the villages for'

chako tanas man pi tanas kluchmin kopa skul

'boys and girls to come right away to the school'

pi tilikom ilo lisi kopa ukuk. Spisom pi

'and for the people weren't lazy about this. The Spuzzum and'

Nort Bind tilikom ilip mash mokst tanas kluchmin

'North Bend people first sent two girls'

pi iht tanas man; kopa Shulai <30> klaska k'o kopa

'and one boy; on July 30 they arrived at'

skul. Kopa Ogyust <6>, <4> tanas kluchmin [pi]

'the school. On August 6, four girls and'

iht tanas man klatwa (Ø) skul; kopa Kamlups kla[skla]

'one boy went to the school; from Kamloops, that's their'

ilihi. Kopa Ogyust <8>, <4> tanas man pi lakit*
'home community. On August 8, four boys and four'

tanas kluchmin chako kopa Skishistin;
'girls came from Skeetchestn;'

kopa Ogyust <9>, taham tanas man pi tlun tanas
'on August 9, six boys and three'

kluchmin chako kopa Shushwap. Kakwa kopa Ogyust
'girls came from Shuswap. So by August'

<10>, skul iaka patl.
'the 10th, the school was full.'

Pi ayu wiht tilikom, kopa Kamlups, kopa SShB,
'And lots more people, from Kamloops, from North Thompson,'

kopa Bonapart, kopa Nikola ItS, tiki mash klaska
'from Bonaparte, from the Nicola etc., want to send their'

tanas kopa skul. Klaska tiki pus skul chako
'kids to the school. They want the school to get'

wiht aias pi iaka drit kopa kansih wiht [tanas]*.
'even bigger until it's fit for several more kids.'

In a separate column, we find the tally of the kids. I bet some of my readers can identify family members in this list:



Iakwa klaska nim, kanawi ukuk tanas alta mitlait

'Here are their names, all of those kids who are now living'

kopa Kamlups indyustrial skul:

'at the Kamloops Industrial School:'

<1.> Alik Linard*, Kamlups

'1. Alec/Alex Leonard, Kamloops

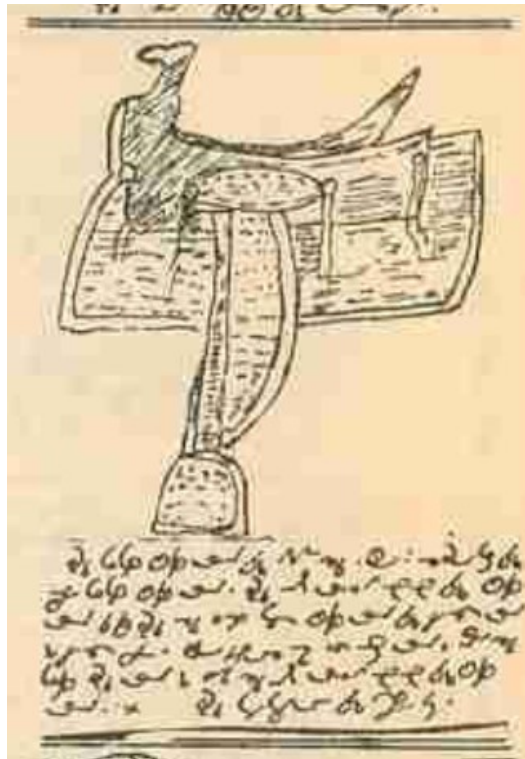
<26.> Lisit Andri, SShB

26. Lizette Andre(w), North Thompson (Chu Chua)'

<2.> Hari Donkan, Kamlups '2. Harry Duncan, Kamloops		<27.> Mini Oksim, Kamlups 27. Minnie Auxime, Kamloops'
<3.> Andri Manwal, Kamlups '3. Andre(w) Manuel, Kamloops		<28.> Ima Manwal, Kamlups 28. Emma Manuel, Kamloops'
<4.> Shorsh* Aliksis, Kamlups '4. George Alexis, Kamloops		<29.> Shuli Silista, SShB 29. Julie/Julia Celestin, North Thompson'
<5.> Alin* Idward*, Kamlups '5. Allen Edward(s), Kamloops		<30.> Ogyustin Inok*, SShB 30. Augustine Enoch, North Thompson'
<6.> Basil Falardeau, Kamlups '6. Basil Falardeau, Kamloops		<31.> Rosali Dan*, Kamlups 31. Rosalie Dan*, Kamloops'
<7.> Idi Morino, Spahomin '7. Eddie Moreno/Molyneaux, Spahomin (Douglas Lake)		<32.> Shuliin Fraswa, Spahomin 32. Julianne François, Spahomin'
<8.> Simo Shartirs, Nikola Lik '8. Simon Charters, Nicola Lake		<33.> Lisi Inas, Kamlups 33. Lizzie Ignace, Kamloops'
<9.> Andru Bob, Nort Bind '9. Andrew Bob, North Bend		<34.> Ilsa* Piir, Kol Watir 34. Elsa* Peter(s), Coldwater'
<10.> Shorsh* Argan*, Nort Bind '10. George Argan*, North Bend		<35.> Shulia* Kasimir*, Kamlups 35. Julia Casimir*, Kamloops
<11.> Aliksandr Bob, Kamlups '11. Alexander Bob, Kamloops		<36.> Magi* Falardeau*, Kamlups 36. Maggie Falardeau, Kamloops
<12.> Filip Filiks*, Kol Watir '12. Philip Felix, Coldwater		<37.> Marian Ogyust, Kamlups 37. Marianne August, Kamloops'
<13.> Binidik ShPr, Nort Bind '13. Benedict Jean-Pierre, North Bend		<38.> Shyuli* Piir, Spisom 38. Julie/Julia Pierre, Spuzzum'
<14.> Filiks Boston Bar NB '14. Felix Boston-Bar, North Bend		<39.> Kristin Lui, Nort Bind 39. Christine Louis, North Bend'
<15.> Alfrid Manwal, Kamlups '15. Alfred Manuel, Kamloops		<40.> Mini Abraam, Kamlups 40. Minnie Abraham, Kamloops'
<16.> Idwar*Shul, Skishistin '16. Edward Jules, Skeecheestn		<41.> Viktwar Saforia, Skishistin 41. Victoire/Victoria Symphorien, Skeecheestn'

<17.> Wili Shul, Skishistin '17. Willie Jules, Skeechestn		<42.> Agat Inas, Skishistin 42. Agathe/Agatha Ignace, Skeechestn'
<18.> Iasin* Shul, Skishistin '18. Hyacinthe* Jules, Skeechestn		<43.> Ima Silista, Skishistin 43. Emma Celestin, Skeechestn'
<19.> Tomas Shorsh*, Skishistin '19. Thomas George, Skeechestn		<44.> Alis Silista, Skishistin 44. Alice Celestin, Skeechestn'
<20.> Gabriil Narsis, Shkh. '20. Gabriel Narcisse, Sahhaltkum (Middle Shuswap)		<45.> Fostin Abil, Hlawt 45. Faustine Abel, Hallout (Lower Shuswap)'
<21.> Siprian Antwan, Shkh. '21. Cyprian Antoine, Sahhaltkum		<46.> Mari Shosip Tomson, Hlawt 46. Marie/Mary Joseph-Thompson, Hallout'
<22.> Alik Shosip*, Shkh. '22. Alec/Alex Joseph, Sahhaltkum		<47.> Shuli Wiam, Hlawt 47. Julie William(s), Hallout'
<23.> Kasimir Mishil Iiiwalsh*, Shkh. '23. Casimir Michel Yewalsh*, Sahhaltkum		<48.> Sisil Kamil, Kamlups 48. Cecile/Cecilia Camille, Kamloops'
<24.> Adolf Wiam, Hlawt '24. Adolph(e) William(s), Hallout		<49.> Rosali Piir Lio, Kamlups 49. Rosalie Pierre-Leon, Kamloops'
<25.> Siprian Ogyust, Hlawt '25. Cyprian August, Hallout		<50.> Katrin Birshami*, Kamlups 50. Catherine Benjamin*/Benjamin*, Kamloops'

In the same issue, one of the school's students places a "want ad" in Chinook Jargon:



Naika mamuk ukuk sadl kopa liplit iaka haws: tanas-man kopa
 ‘I made this saddle at the priest’s place: it was a boy at’

skul mamuk ukuk sadl. Naika tlap-sahali-tomtom kopa ukuk
 ‘the (residential) school that made this saddle. I’ve gotten awfully proud about this’

sadl, kakwa naika tiki aiak mash ukuk sadl kopa kaltash sadl
 ‘saddle, so I want to sell this saddle soon for a worn-out saddle’

pi kaltash kot. Pus klaksta tiki hai-ton sadl, tlus iaka
 ‘and a worn-out coat. If anyone wants a high-tone saddle, they should’

makuk naika sadl, pi alki iaka tlap-sahali-tomtom kopa ukuk
 ‘buy my saddle, and some day they’ll get awful proud about this’

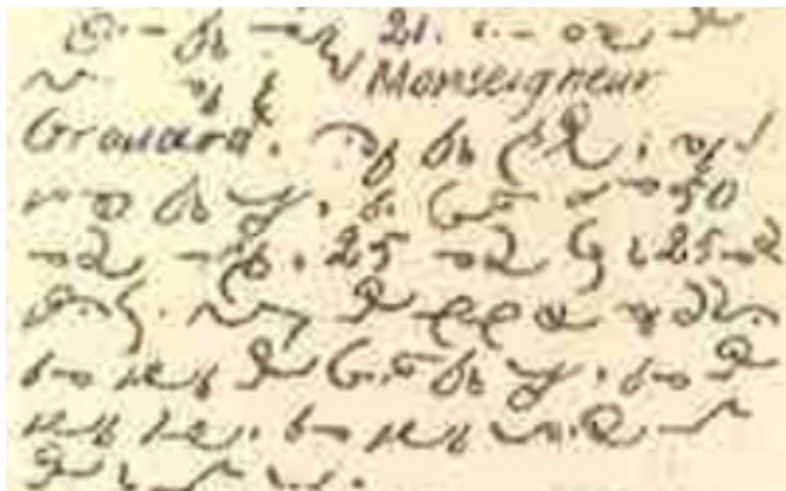
sadl. < X > Naika Milmolist kopa Shugir-Kin.
 ‘saddle. I’m Melmolist/Melmorice at Sugarcane.’
 – KW #133 (October 1895), page 160 (*The Sugarcane Bell*)

Another early report, just a few months later, from the still-new Kamloops Industrial School claims everyone is still quite idealistic about the place's prospects.

This is the consistent picture from the planning phases through the first years of the schools in BC Indigenous communities: people were open to the prospect of gaining social advantages via a Settler-style education. As is mentioned below, they figured that the chance to learn English was valuable.

Within a decade or so (by about 1900), we start to see a clear picture of rejection and resistance. And I find it significant that even in the following early report, the writer finds *the need to specify* that the kids aren't crying or running away.

Now, from *Kamloops Wawa*, February 1896, #137, page 36:



Wiht kopa Disimbir <21>, iht aias tlus

'Also on December 21, a wonderful'

lisivik iaka nim <Monseigneur

'bishop named Monseigneur'

Grouard>, chako kopa Kamloops; iaka il[ip]

'Grouard came to Kamloops; first he'

klatwa kopa skul, kah mitlait alta <50>

'went to the school, where there are now 50'

tanaskom, <25> tanas man pi <25> tanas

'children, 25 boys and 25'

kluchmin. Lisivik tlus tomtom pus iaka nanich

'girls. The bishop was happy when he saw'

kata klaska tlus mitlait kopa skul, kata tlus

'how well they are doing at the school, how clean'

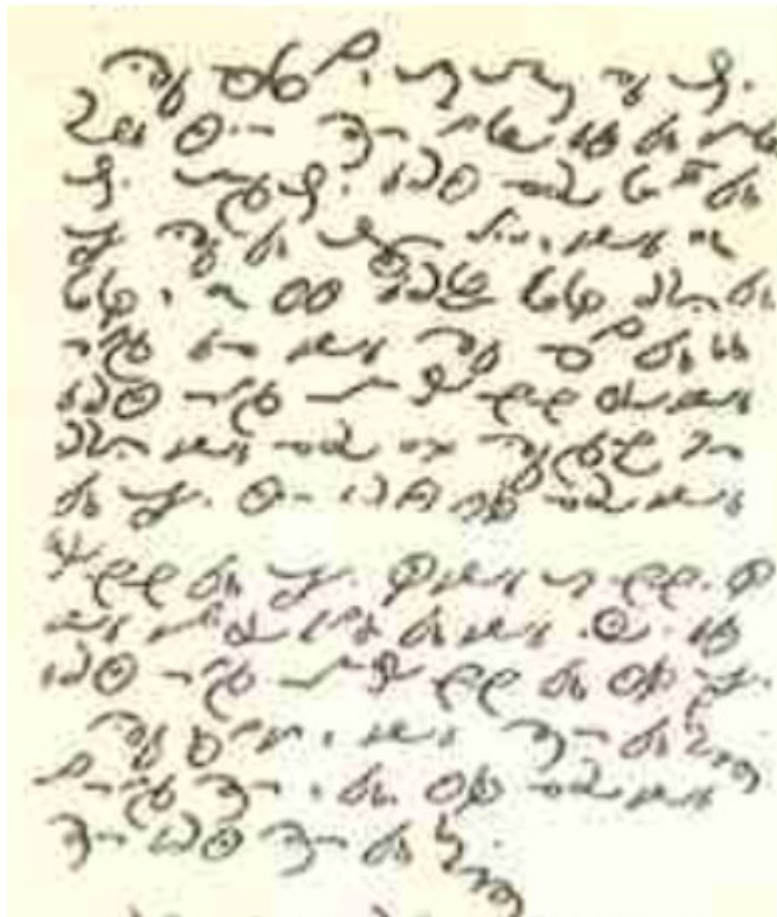
klaska iktas, kata klaska siahus drit

'their clothes are, how their faces are really'

tlus pi drit yutl.

'clean and really happy.'

And from page 37:



Chako tumolo, Sint Stivin iaka son,

'When it got to be tomorrow, Saint Stephen's day,'

nsaika wiht shanti lamas kakwa kopa Krismas

'we again sang a mass like on Christmas'

son. Sitkom son, kanawi tanas mitlait kopa

'Day. At noon, all of the children who are at'

skul chako kopa Savwash ilihi, klaska ayu

'the school came to the Indian reserve, they'

mamuk, ayu wawa kanamokst mamuk nanich kopa

'worked hard and told much together to show to'

tilikom kata klaska chako tolo kopa pipa.

'the people how they are coming to be masters in writing (and reading).'

Kanawi tilikom drit tlus tomtom pus klaska

'All of the people were really happy when they'

nanich klaska tanas aiak chako komtaks ikta

'saw their children are quickly learning things'

kopa skul. Wiht kanawi ukuk tanas klaska

'at the school. All of these children, too, are'

tlus tomtom kopa skul. Wik klaska sik tomtom, wik

'pleased with the school. They aren't downhearted, they don't'

klaska krai pus kilapai kopa klaska haws, kakwa

'cry to go back home, so'

kanawi tilikom drit tlus tomtom kopa ukuk skul.

'all of the people are very happy with this school.'

Chako pulakli, klaska shanti kopa binidikshon;

'Come evening, they sang for the Benediction;'

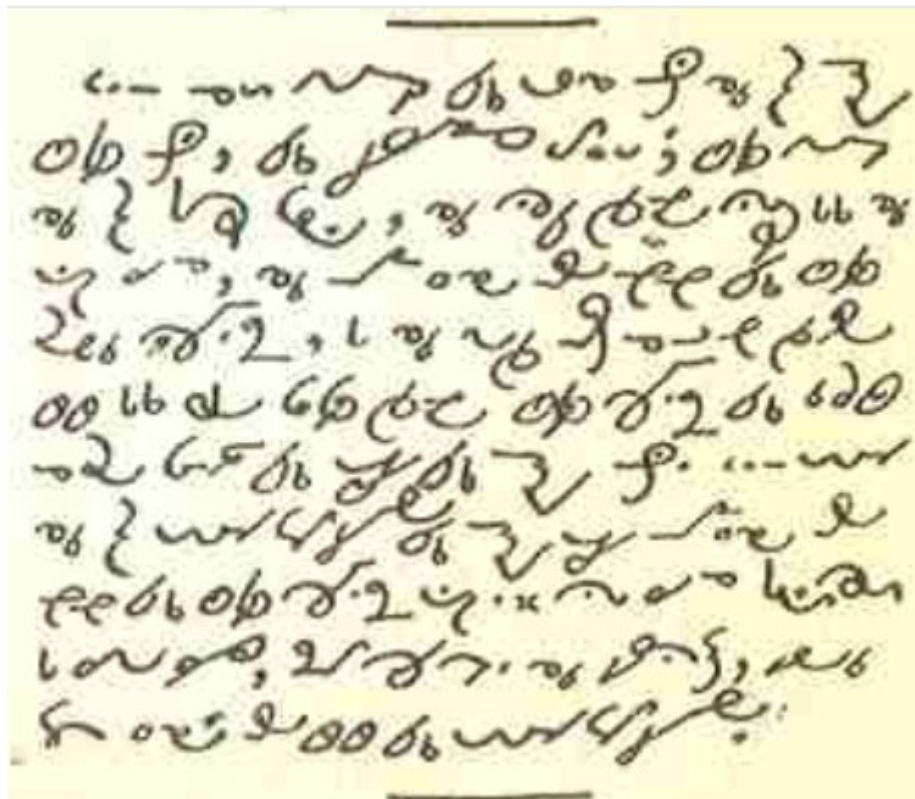
ilo tilikom shanti, kopit ukuk tanas klaska

'it wasn't the rest of the] people singing, just those children'

shanti kanawi shanti kopa binidikshon.

'sang all the songs for the Benediction.'

Another issue of "K.W.", #140 of May 1896, tells us some background on how these girls' connection came about; it may have been at the suggestion of a Colorado bishop:



Iht taii lisivik kopa saia tawn iaka nim Dinvir

'A major bishop in a distant town, Denver'

ukuk tawn, kopa Koloriido ilih; ukuk lisivik

'is the name of that town, it's in "Coloraydo" land; that bishop'

iaka nim bishop Matz, iaka chako komtaks Chinuk pipa iaka

'is called bishop [Nicholas C.] Matz, he's learning Chinook Writing's'

tzim alta, iaka drit aias tlus tomtom kopa ukuk

'letters now, he's really enthused about this'

nsaika chort hand, pi iaka iskom tlun tatilam Kamlups

'shorthand of ours, and he's taking 30 "Kamloops'

Wawa pipa pus mamuk komtaks ukuk short hand kopa kanawi

'Wawa" papers (subscriptions) to teach this shorthand to all of'

tanas mitlait kopa skul kopa Dinvir tawn. Iht sistir

'the kids who are at the school in Denver. One sister'

iaka nim sistir Miri Karlos* kopa Dinvir skul drit aias tlus

'named Sister Mary Carlos* at the Denver school is really quite en-'

tomtom kopa ukuk short hand tzim. <X> Chi alta Bitzi Shosif

'thused about this shorthand writing. Just now, Betsy Joseph'

pi Alis Laru, Andryu Shul ShKH iaka kluchmin, klaska

'and Alice Larue, the wife of Andrew Jules of Shhkalktmah [Shuswap Lake],'

mash aias tlus wawa kopa sistir Miri Karlos.

'have sent very nice words to Sister Mary Carlos*.'

August of Enderby sent an undated letter (probably from this approximate time) asking for his kids to be enrolled at the residential school presumably in Kamloops:

20 Feb 21

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णाय नमः ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 श्रीकृष्णाय नमः ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 श्रीकृष्णाय नमः ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 श्रीकृष्णाय नमः ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 श्रीकृष्णाय नमः ॥ १० ॥
 ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
 श्रीकृष्णाय नमः ॥ १२ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
 श्रीकृष्णाय नमः ॥ १४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १५ ॥
 श्रीकृष्णाय नमः ॥ १६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १७ ॥
 श्रीकृष्णाय नमः ॥ १८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १९ ॥
 श्रीकृष्णाय नमः ॥ २० ॥

'I'm writing this letter to you, Pere Le Jacq.'

31

Naika Ogyust kopa Andirbi
'I'm August at Enderby.'

Ohlo Pir Lshak Naika tiki wawa kopa maika Pi naika tomtom tlus wawa ukuk
'Hello Pere Le Jacq. I want to talk to you, and I think those are good words that'

naika tanas wawa kopa maika Pir Lshak. Tlus
'my kid said to you, Pere Le Jacq. Please'

maika klahawiam naika tanas Naika tomtom pus
'do my kid a favor. I intend for'

iaka klatwa kopa skul naika tanas Drit naika
'them to go to school, my kid. I'll really'

klahawiam naika tomtom pus iaka ilo
'be broken-hearted if they don't'

klatwa naika tanas kopa skul haws
'go to school, my kid,'

kopa Kamloops Pus iaka tlap naika tanas
'at Kamloops. If they manage, my kid, to snag'

ukuk mamuk kopa skul pi drit tlus naika tomtom
'that position at school then I'll be really happy.'

Pus ikta maika tomtom kopa ukuk naika wawa kopa
'What do you think about what I'm saying to'

maika Tlus maika klahawiam naika kopa ukuk naika wawa
'you? Please do me a favor for what I'm asking'

kopa maika Drit tlus naika tomtom pi kakwa naika
'you. I like the idea, and that's why I'm'

wawa kopa maika Lili sik naika tomtom pus iaka
'asking you. For a long time I was sad about (the prospect of) their'

klatwa naika tanas kopa ukuk mamuk Iaka nim
'going, my kid, to that position. Their name'

Wili naika tanas Tanas man iaka Pi kakwa naika
'is Willie, my kid. He's a young man (now). And so (now) I'

tiki pus iaka klatwa kopa skul
'want him to go to school.'

Tlus maika klahawiam naika kopa ukuk naika tomtom

‘Please do me a favor with what I’m planning.’

Kakwa

‘So,

pus maika wawa

if you say

Tlus kakwa

“That’ll be fine,”

pi naika

then I’ll’

aiak naika mash naika tanas kopa Kamlups skul haws

‘immediately send my kid to the Kamloops school house.’

Drit tlus naika tomtom pus iaka iskom ukuk

‘I’m really glad for him to pick up that’

mamuk naika* tanas*

‘position, my kid.

Naika* Ogyust*

I’m August.

Klahawiam* Pir* Lshak*

Goodbye Pere Le Jacq.’

The next bit of information on the schools in the Chinook paper was actually not in Chinook Jargon. It's part of *Kamloops Wawa*'s reporting on an enormous flood and the damage it inflicted.

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.

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-- from *Kamloops Wawa*, August 1896, #143, page 170

Miss Lizette Andre, i.e. the daughter of a man called Andre(w)(s), is one of many Native people proving that folks often learned English in the form of BC's phonetic-ish Chinuk Pipa alphabet. This girl had a penpal, surely a White and English-speaking female, in Colorado, USA:

Children, even young ones,
learn to read the Wawa Short-
hand a hundred times quicker
than longhand, and soon attain
reporting speed,

Miss Lizette Andre at the In-
dustrial School, Kamloops, cor-
responds in Shorthand with a
young lady in Denver, Colorado.
A few other young Indians in the
country have written to and re-
ceived letters from shorthand
pupils thousands of miles away
in the States. Steady corres-
pondence is the best means of
learning to read and write it
fluently and correctly.

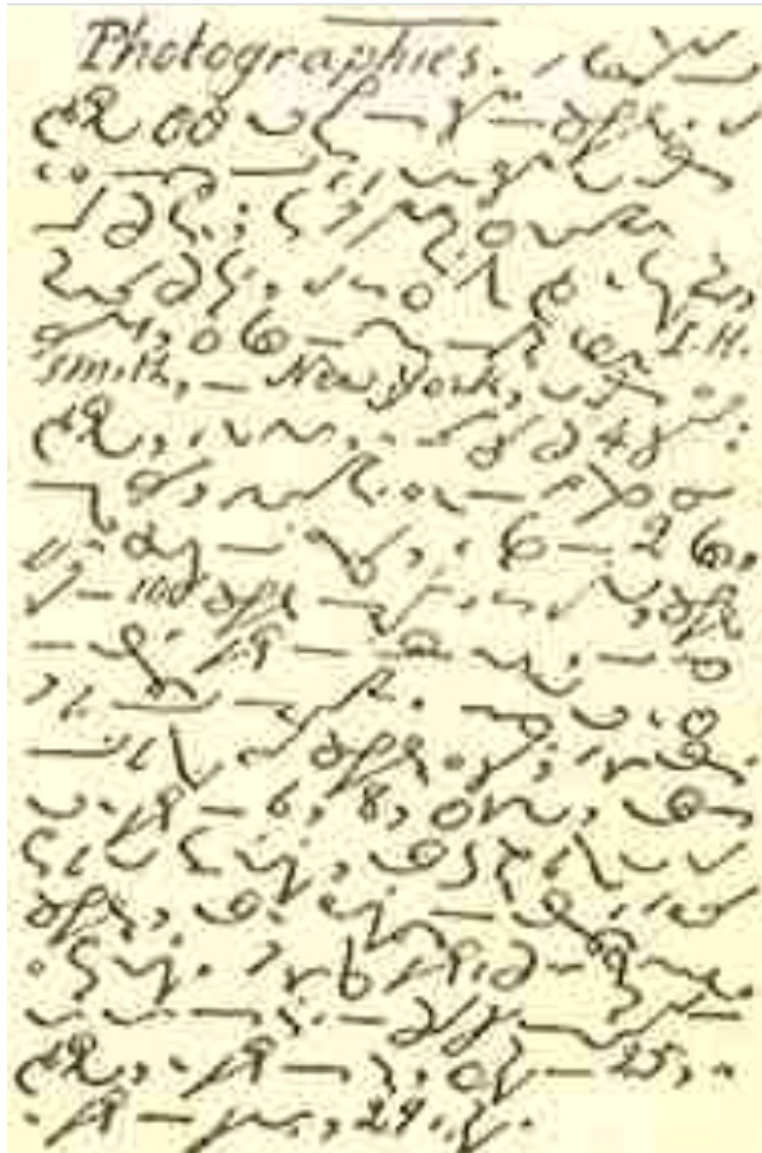
Children, even young ones,
learn to read the Wawa Short-
hand a hundred times quicker
than longhand, and soon attain
[court/news] reporting speed.

Miss Lizette Andre at the In-
dustrial School, Kamloops, cor-
responds in Shorthand with a
young lady in Denver, Colorado.
A few other young Indians in the
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-- from *Kamloops Wawa* #148 (January 1897), page [3]

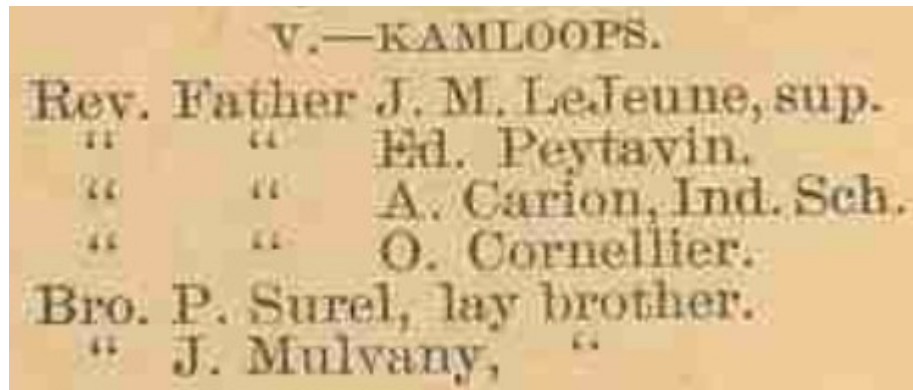
Later that year, editor Le Jeune is discussing in French how he's been learning to use a camera (#159, December 1897):



<Photographies.> L materiel du
'Photographs. The *Kamloops Wawa*'s'
Kamloups Wawa e ogmante deun aparei d fotografi. Il
'material is augmented by a camera. It's'

i a deja deu an k set aparei s trouve
 ‘been two years that this device has been’
antr no min; me le ransegnman ou instruksion
 ‘in our hands; but we lacked the necessary directions or’
neseser nou manke, il ete o rbu kom eun manbr inutil
 ‘instructions; it had been discarded as a useless appendage,’
lorsk, o mwa d juin dernie mosieu <J.H.
 ‘when, last June, Mr JH’
Smith>, d <New York>, s trouve a
 ‘Smith of New York happened to be in’
Kamloups, an fi lson e tira pour nou <4> portre:
 ‘Kamloops, gave lessons with it and took 4 portraits for us;’
dpui lor, linstruman a eu d la vog otan
 ‘since then, the device has had as much of a vogue as’
kil e posibl dan avwar, an moin d <2> mwa,
 ‘it’s possible to have; in less than 2 months,’
pre d <100> fotografi diferant an ete pres, fotografi
 ‘nearly 100 photographs have been taken, photos’
d sovaj an group d tout espes, dan tou
 ‘of Natives in all sorts of groups, in all of’
le kan du distrikt. Tanto se eun ou
 ‘the camps of the district. Sometimes it’s one or’
deu ki veul etr fotografie a par; l plu souvan
 ‘two who want to be photographed separately; most often’
se eun group d <6>, <8> ou plus, swa de
 ‘it’s a group of 6, 8, or more, be it’
ami ki s met ansanbl, swa unn famii ki veu s fer
 ‘friends who get together, a family that wants to get’
fotografie, swa eun asanblaj d sovaj k l asar
 ‘photographed, or an assembly of Natives that chance’
a amne ansanbl. Le plu bo group k nou eion* obtnu juskisi
 ‘has brought together. The nicest groups that we’ve gotten so far’
son seu de anfan d notr ekol industriel d
 ‘are those of the children at our Kamloops Industrial’
Kamloups, eun group de anfan, o nonbr d <25>, e
 ‘School, a group of children numbering 25, and’
eun group d garson, <29> an nonbr.
 ‘a group of boys numbering 29.’

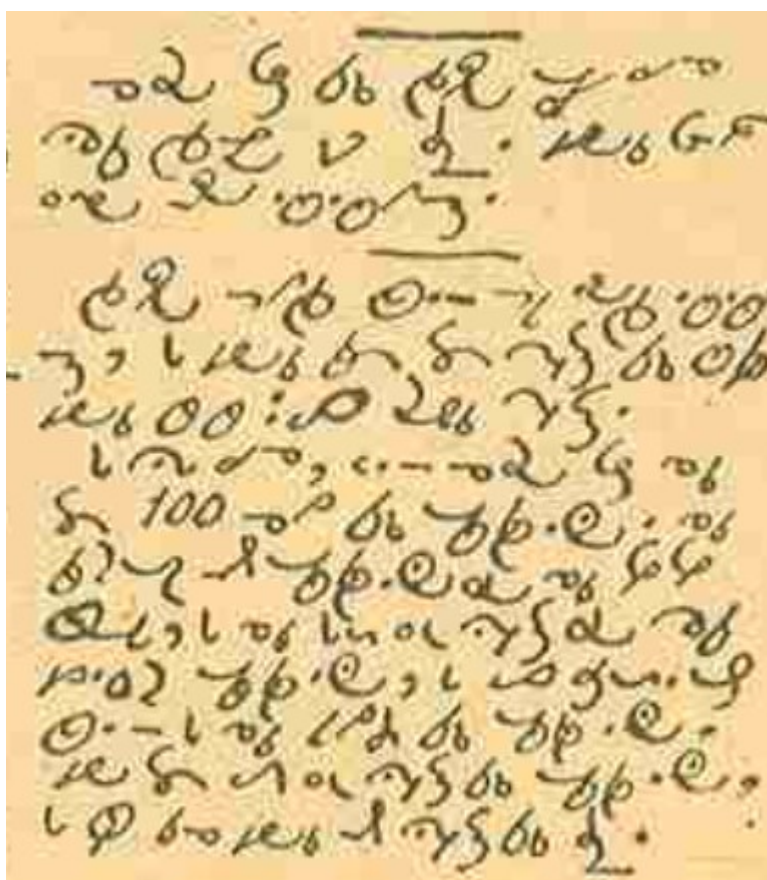
In the next mention of the institution, we learn who is on staff at the Kamloops Catholic mission, including Father A. Carion, who ran the "Ind." (Industrial? Indian?) School:



Rev. Father J.M. LeJeune, sup[erior].
" " Ed. Peytavin.
" " A. Carion, Ind[ustrial]. Sch[ool].
" " O. Cornellier.
Bro. P. Surel, lay brother.
" J. Mulvany, "

-- *Kamloops Wawa*, February 1898 (number 161), page 18

Next, from "Kamloops Wawa" of April 1898, #163, page 53, an example of the students apparently inspiring their local community, whose members are again given a paternalistic talking-to by the editor:



Tanas man kopa Kamlups skul alta

'The boys at the Kamloops school are now'

chako komtaks pli band. Klaska mitlait

'learning to play music. They have'

aias tlus huhulitin.

'very nice instruments.'

Kamlups tilikom wiht tiki iskom huhuli=

'The Kamloops people also want to get hold of instru-'

tin, pi klaska kwash mash chikmin kopa ukuk

'ments, but they're afraid of spending money for that;'

klaska wawa: ilo nsaika chikmin.

'they say, We have no money.'

Pi chi alta, iht tanas man iaka

'And just recently, a certain young man'

mash < 100 > tala kopa skukum haws, iaka
'wasted \$100 on jail; he'

kwanisim tlap skukum haws pus iaka makmak
'keeps winding up jailed when he drinks'

wiski, pi iaka piii ayu chikmin pus chako
'whiskey, and he pays lots of money to get'

klahani [Ø] skukum haws, pi ilo kansih son
'out of jail, and it's not (even) several days'

wiht pi iaka kilapai kopa skukum haws.
'again until he goes back to jail.'

Klas[ka] mash ilip ayu chikmin kopa skukum haws,
'Folks spend too much money on jail,'

pi wik kata klaska tlap chikmin kopa band.
'but they can't find money for a band.'

In the next residential-school report in the same newspaper, that school band plays a colorful role before the kids get a brief summer vacation (*Kamloops Wawa* August 1898, #167, page [115]):

came to him in how person. 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 returned to their different quarters.

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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.

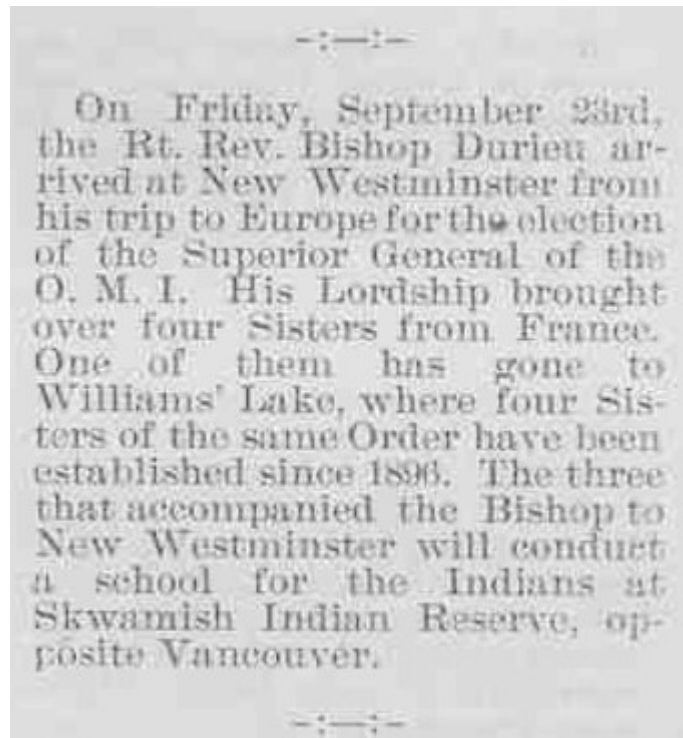
Another update comes in [*Kamloops Wawa of October 1898, #169*](#), page [147]:

—:—:—
On Sunday, September 21st,
died at the Industrial School,
Kamloops, Alexis, son of Fabian
Caleb, from Deadman's Creek,
aged 11 years. He is the first In-
dian boy that died at the School.
On the following day he was

buried in the cemetery at the In-
dian reserve, the band playing a
funeral march. Some fifty In-
dians were present, and at the
close of the service a young man
came up to tell the Principal of
the School how much impressed
he had been, and to ask him
what it would cost to have the
funeral march played for him
after he dies.

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close of the service a young man
came up to tell the Principal of
the School how much impressed
he had been, and to ask him
what it would cost to have the
funeral march played for him
after he dies.

And on that same page:



On Friday, September 28rd,
the Rt. Rev. Bishop Durieu ar-
rived at New Westminster from
his trip to Europe for the election
of the Superior General of the
O. M. I. His Lordship brought
over four Sisters from France.
One of them has gone to
Williams' Lake, where four Sis-
ters of the same Order have been
established since 1896. The three
that accompanied the Bishop to
New Westminster will conduct
a school for the Indians at
Skwamish Indian Reserve, op-
posite Vancouver.

Also, on page 148 in that issue, we have news of the Kamloops school students' brass band on a trip to Ashcroft:

—:—:—
The Brass Band of the Kamloops Industrial School enjoyed an excursion to Ashcroft on Oct. 4 and 5, where it played for the Agricultural Fair, giving great satisfaction to, and obtaining much praise from all who assisted at the fair; reflecting also great credit on their instructor, Mr. Scollen, who has been so successful in training them to such a standard in only nine months. We are very thankful to the Ashcroft people for their kindness to the children who compose the brass band during their stay at Ashcroft.

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In issue #170 (November 1898), page 164, we find an advertisement:

A Grand CONCERT....

 Will be given by the

Industrial School Band

In the K. M. & A. A. HALL on

THURSDAY EVENING, NOVEMBER 24th, 1898.

PROGRAMME :

Opening Address.....	Master Eddie Moreno.	
Galop.....	Band	Yazoo
Motion Song.....		The Snow Brigade.
Chorus.....		The Miser.
Dialogue.....		The Cardinal Points.
Tuba Solo.....	Band	The Close of the Day.
Dialogue.....		The Rival Speakers.
Duett.....		Drink to Me Only.
Chorus.....		High School March.
Exercise with Bar Bells.....		
Song.....		O'Reilly.
Chorus.....		Sleigh Ride.
	Band	Moonlight Serenade.
Chorus.....		My Own Canadian Home.
		In the Shadows of the Pines.
Dialogue.....		United Workmen.
Club Swinging, band accompaniment.....		
		God Save the Queen.

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...	... Band.... Moonlight Serenade.
Chorus	 My Own Canadian Home.
...	In the Shadows of the Pines.
Dialogue	United Workmen.
Club Swinging, band accompaniment.	...
...	

God Save the Queen.

The next month, December of 1898, issue #171 reported on a cold trip to Chu Chua in northern Secwépemc territory, followed by celebrations upon returning to Kamloops:

-:-:-

On December 1 two young Indians from the North Thompson came to Kamloops to take the priest up to their reserve, 50 miles up the river. We started on Friday morning, December 2, and a cold sleigh ride it was from morning till night, for we arrived there at 9 p.m. Three days were busily spent with those Indians, the result being 95 confessions and 55 communion. Another cold sleigh drive of 50 miles in eight hours brought us back to Kamloops December 6, to spend the feast of the Immaculate Conception at the Indian Reserve there. The same day was a big day at the Industrial School there, it being the Principal, Rev. Father Carion's birthday, and besides 17 of the children making their first communion on the same day.

-:-:-

...An-
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miles in eight hours brought us
back to Kamloops December 6,
to spend the feast of the Immac-
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School there, it being the Prin-
cipal, Rev. Father Carion's
birthday, and besides 17 of the
children making their first com-
munion on the same day.

At the start of 1899 (though the year is not completely certain, the date is the 10th of January), Thomas Paul wrote to Kamloops expressing the intention of some in his community to have their kids attend the residential school; this is from his unpublished letter:

Ankati naika wawa kopa maika pus naika patlach naika

'A while ago I told you I would send my'

mokst <poy> kopa skul haws

'two boys to the school.'

Pi naika aias tiki komtaks alta kata maika

'And I'd love to know now what you'

tomtom

'think.'

Pi wiht naika tilikom tiki patlach iht

'Also my relative wants to send some'

<poy> kopa skul haws

'boys to the school.'

Mokst <poy 8> sno pi iht

'Two boys are eight years old, and one'

<poy> yaka ilip kopa <6>

'boy is over* 6'

yaka sno

'years old.'

A remarkable document in [*Kamloops Wawa* #178\[a\]](#) (July 1899) is a full issue devoted to what's presented as a letter in English from Mary Ann, a student of the Kamloops Industrial School. Every indication shows that these are Father Le Jeune's own words, but this is an informative report on a visit to the Kuper Island residential school:

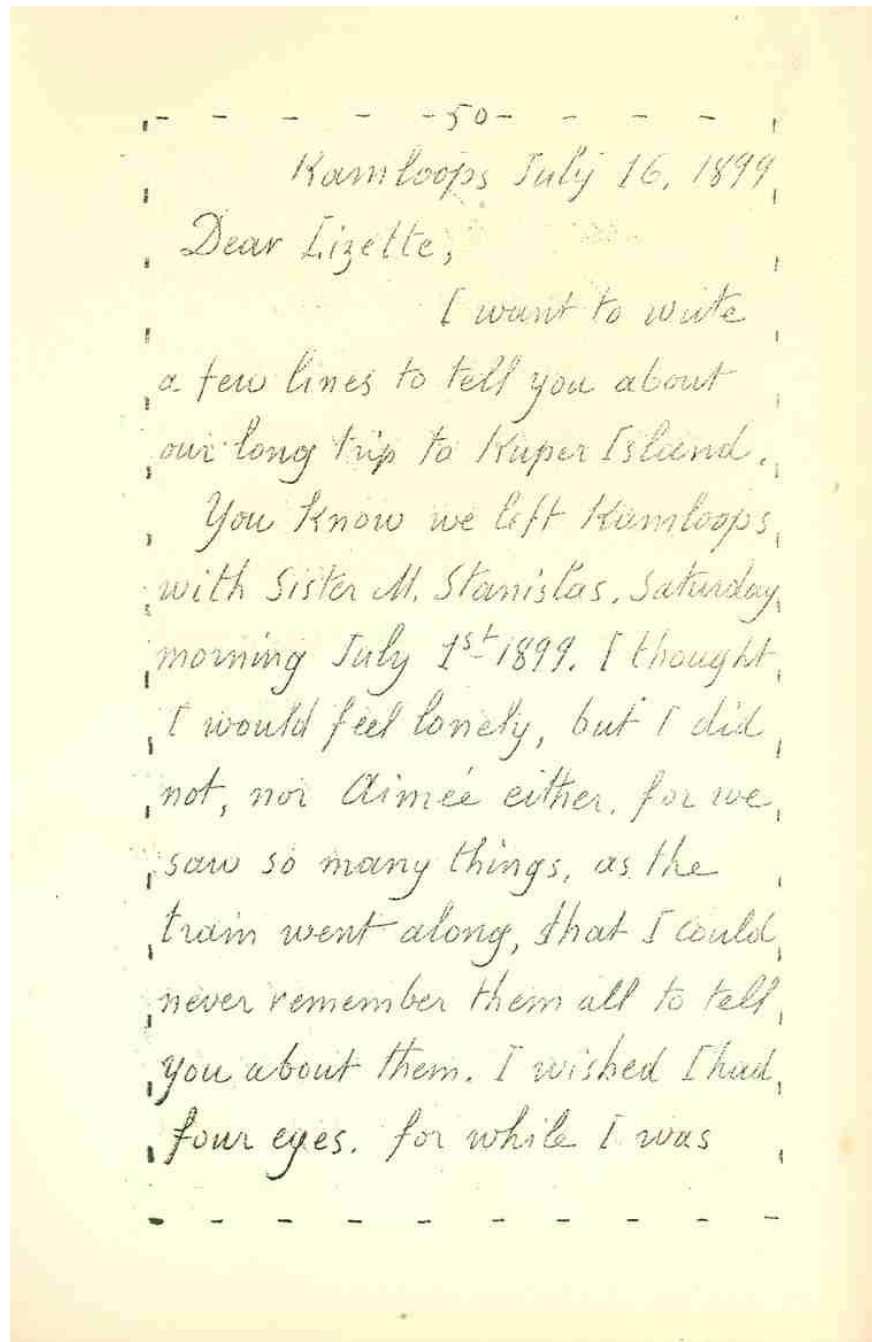
No. 178. 6200 July 1899.

Vol. 8. No. 7. Kamloops Wawa.

Notice C.P.R. Adv^{nt} in
the middle of this paper. P. 56.
The covers having been printed
beforehand for a few
months in succession, it has
not been convenient to change
the reading matter of the same.

During the month of July
an excursion was enjoyed, which
is described in the following Pages.

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Kamloops, July 16, 1899

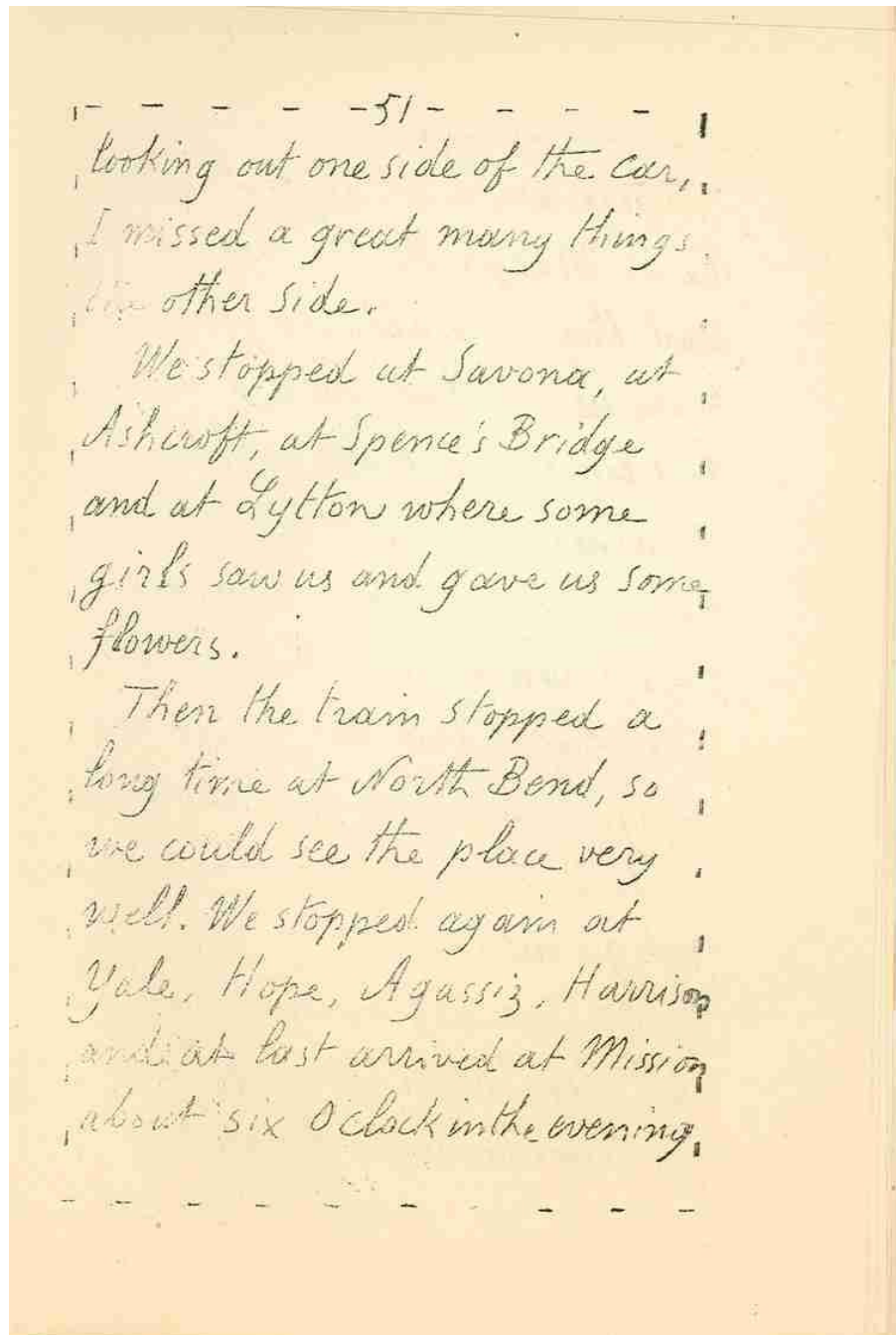
Dear Lizette,

I want to write

a few lines to tell you about

our long trip to Kuper Island.

 You know we left Kamloops
with Sister M. Stanislas, Saturday
morning July 1st 1899. I thought
I would feel lonely, but I did
not, nor Aimee either, for we
saw so many things, as the
train went along, that I could
never remember them all to tell
you about them. I wished I had
four eyes, for while I was

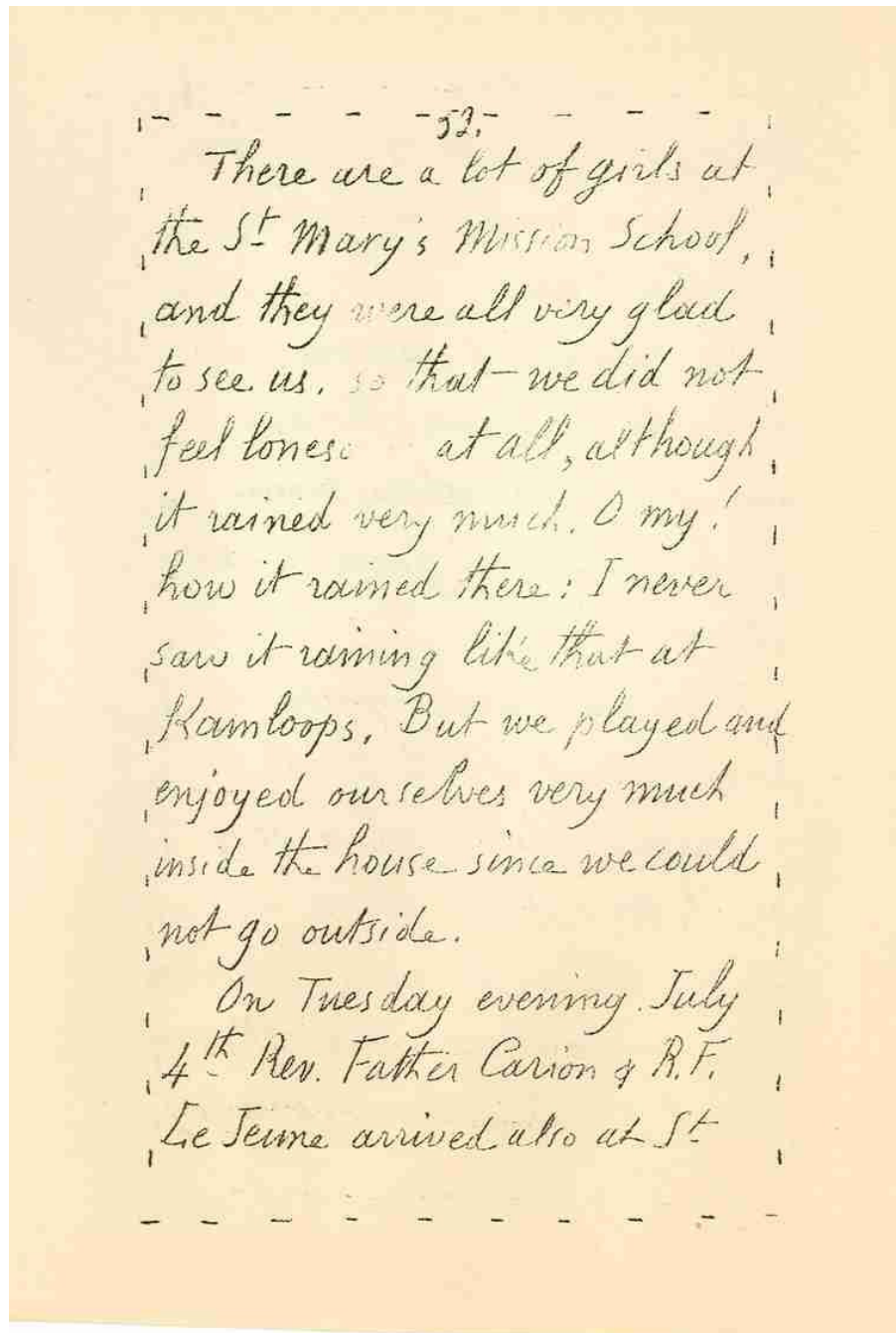


looking out one side of the car,
I missed a great many things
the other side.

We stopped at Savona, at

Ashcroft, at Spence's Bridge
and at Lytton where some
girls saw us and gave us some
flowers.

Then the train stopped a
long time at North Bend, so
we could see the place very
well. We stopped again at
Yale, Hope, Agassiz, Harrison
and at last arrived at Mission
about six o'clock in the evening.



There are a lot of girls at
the St Mary's Mission School,
and they were all very glad
to see us, so that we did not

feel lonesome at all, although
it rained very much. O my!
how it rained there: I never
saw it raining like that at
Kamloops. But we played and
enjoyed ourselves very much
inside the house since we could
not go outside.

On Tuesday evening, July
4th, Rev. Father Carion & R.F.
Le Jeune arrived also at St

- 53 -

Marys, with Sister M. Joachim,
 & Sister M. Paula. We went to
 visit the Cemetery which is close
 to the Sisters' Convent, & we saw
 the tombs of the Bishops and of
 the late Father Le Targ. On
 Thursday Morning we went to the
 Chapel of Our Lady of Lourdes
 which is very nice. We saw there
 Bernadette with a lighted candle
 in her hand, kneeling before the
 Blessed Virgin.

On Thursday at 11 o'clock we
 left the mission & took the fast
 train for Vancouver. Oh my!

Mary's with Sister M. Joachim
 & Sister M. Paula. We went to
 visit the Cemetery which is close
 to the Sisters' Convent, & we saw

the tombs of the Bishops and of
the late Father Le Jacq. On
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Blessed Virgin.

On Thursday at 11 o'clock we
left the Mission & took the fast
train for Vancouver. Oh my!

- 54 -

how fast it ran. We ate our
lunch on the train, and we
were hardly through, when we
arrived at Vancouver. Vancouver
is a very big town. We could see
houses every where we looked.
The Fathers hired a very nice
buggy, which they call there a Jurney,
to take us to the sister's
house. As we got there, we heard
that some of the Sisters had just
left to go across to the Skwamish
Indian Village, which is across
the Inlet, three miles from Vancouver.
So we went down to the landing.

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left to go across to the Skwamish
Indian Village, which is across
the Inlet, three miles from Vancouver.
So we went down to the landing

-55-

where there were Indians with
big boats, to take us across. There
were seven sisters, the two Fathers,
and us two. We all went into the
same boat. They told us we were
now on salt water, so I dipped
my hand into the water, and
took it to my mouth. Oh! how
salty it tasted! We were not long
in going across, because the Indians
had a big sail to their boat and
it went very fast.

When we got there, the Sisters,
of the Instruction of the Infant
Jesus, who are there, took us to their

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big boats, to take us across. There
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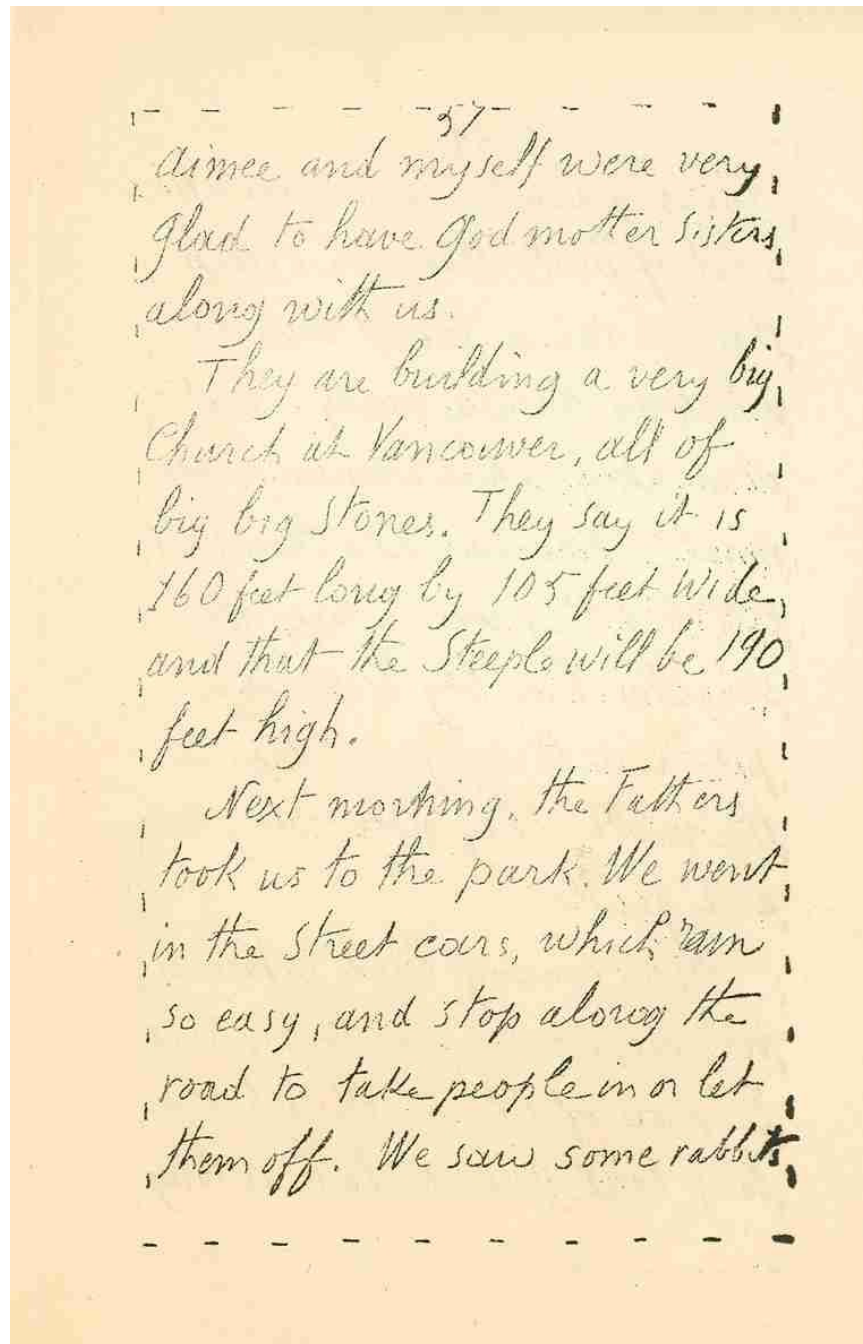
When we got there, the Sisters
of the Instruction of the Infant
Jesus, who are there, took us to their

- 56 -

convent, where they served us
a very nice lunch, all kinds of
fruits and also pine apples.
I suppose Lizette, you never
ate pine apples. They are very
nice. The sisters all enjoyed
themselves very much, and did
not find the time long. But at
six o'clock in the evening, we
had to return to Vancouver, and
the sisters of the Skwamish came
across with us in the boat. The
Sister Superior's name is Sister
Olimie; and there was also
Sister Mary Ann with us. so

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the sisters of the Skwamish came
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Sister Superior's name is Sister
Aimée;and there was also
Sister Mary Ann with us, so

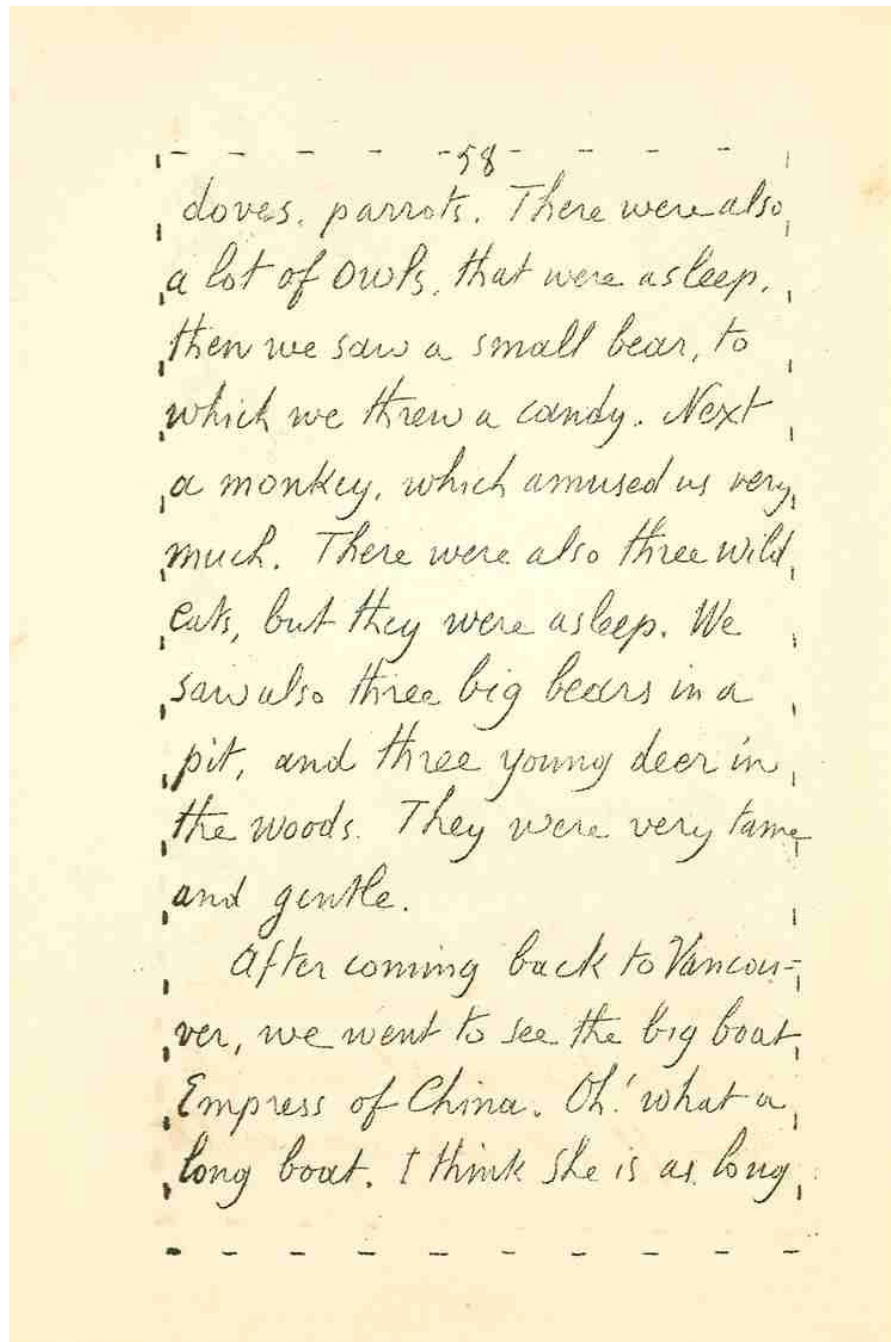


Aimee and myself were very
glad to have godmother sisters
along with us.

They are building a very big

Church at Vancouver, all of
big big stones. They say it is
160 feet long by 105 feet wide
and that the Steeple will be 190
feet high.

Next morning, the Fathers
took us to the park. We went
in the street cars, which run
so easy, and stop along the
road to take people in or let
them off. We saw some rabbits



doves, parrots. There were also
a lot of owls, that were asleep,
then we saw a small bear, to
which we threw a candy. Next

a monkey, which amused us very much. There were also three wild cats, but they were asleep. We saw also three big bears in a pit, and three young deer in the woods. They were very tame and gentle.

After coming back to Vancouver, we went to see the big boat Empress of China. Oh! what a long boat. I think she is as long

- 59 -

as the bridge across the Thom-
son at Kamloops.

After dinner we went on the
boat to Nanaimo. When we
went out of the Port of Vancou-
ver, we could see but water
all around, as far as we could
see. Oh! my the Ocean is very
big indeed.

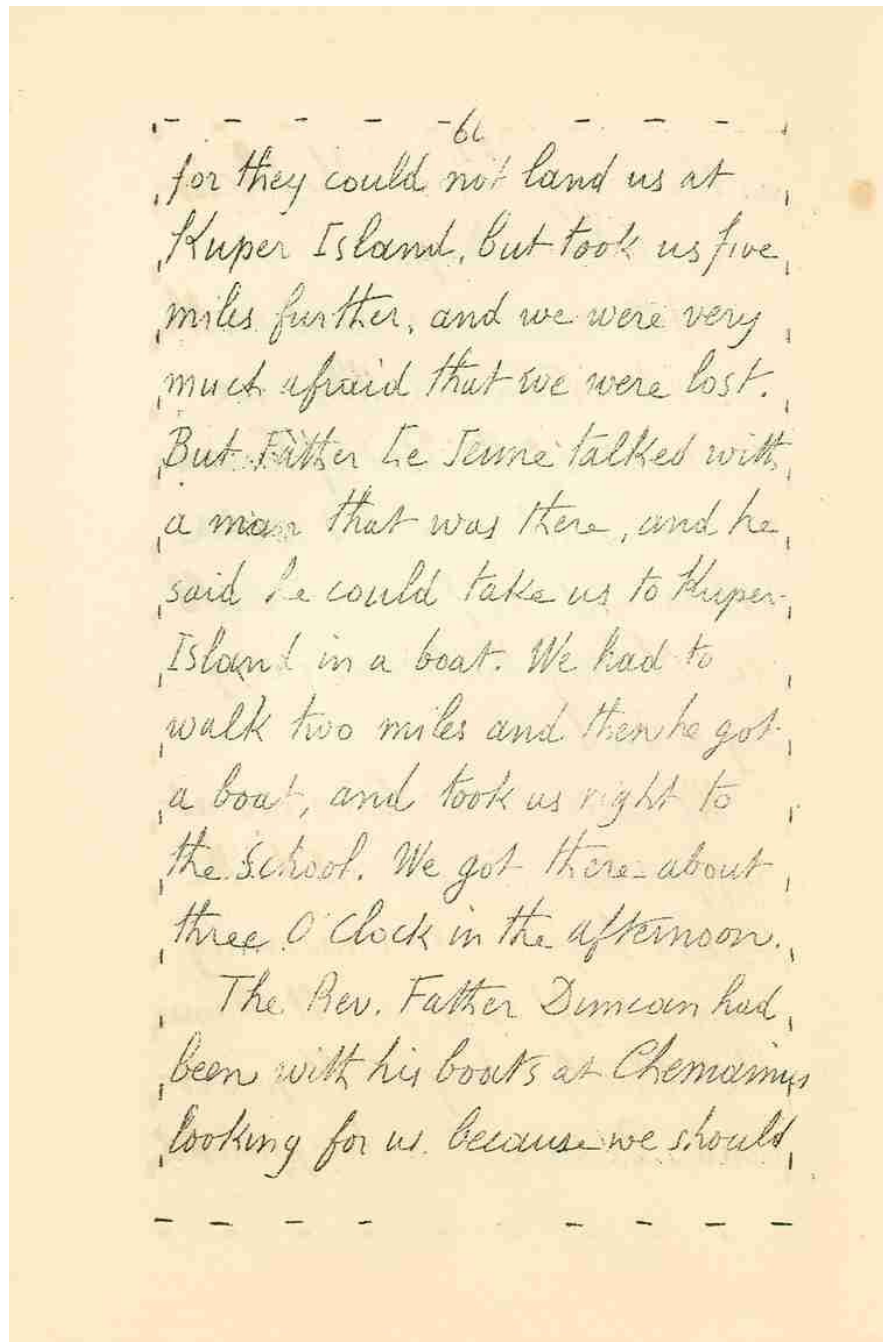
We arrived at Nanaimo at
supper time and went to the
sister's house. Next morning
we went off on a small steamer
the "Thistle" to go to Kuper B-
land. But we were disappointed.

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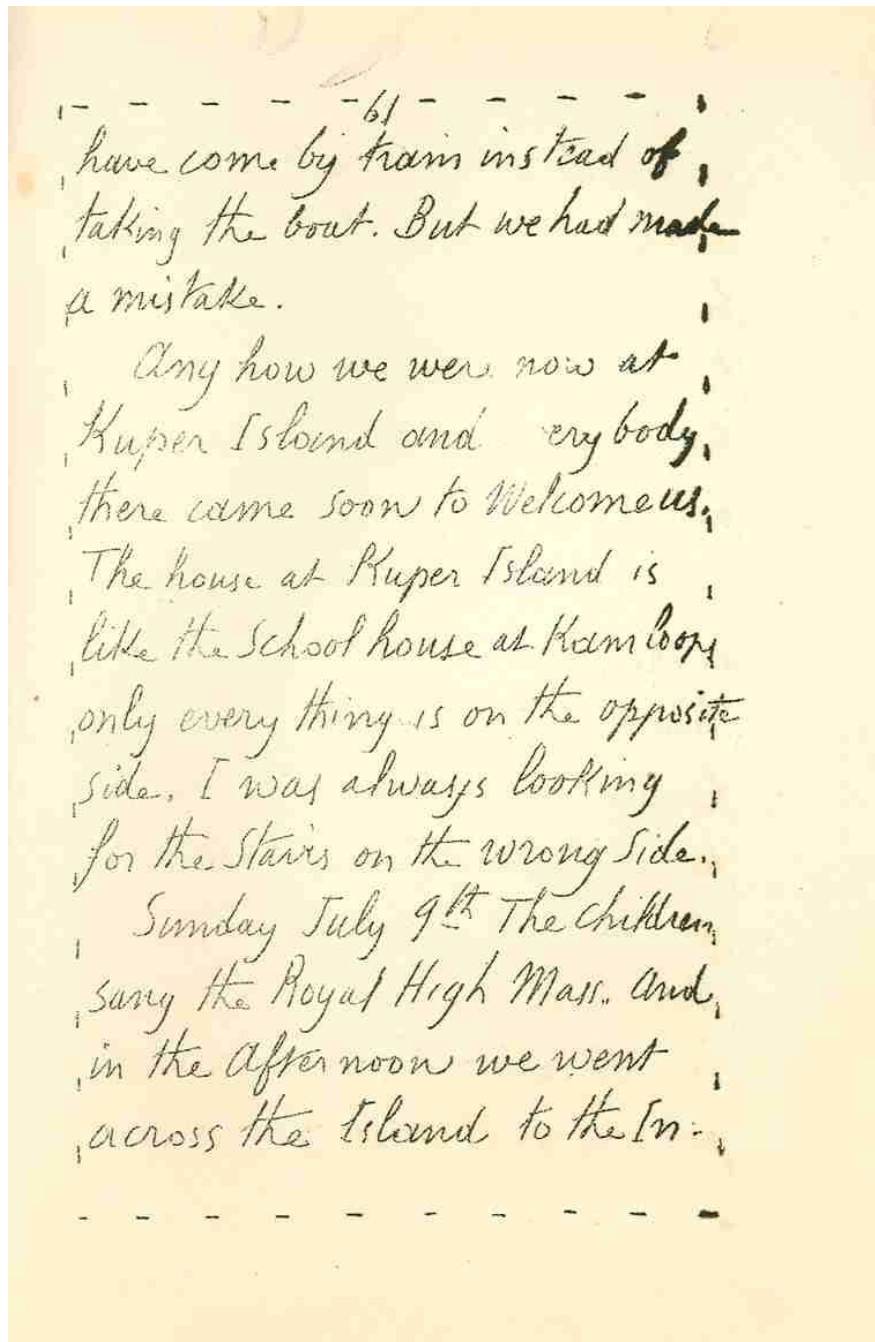
We arrived at Nanaimo at
supper time and went to the
Sisters' house. Next morning
we went off on a small steamer
the "Thistle" to go to Kuper Is-
land. But we were disappointed



for they could not land us at
Kuper Island, but took us five
miles further; and we were very
much afraid that we were lost.

But Father Le Jeune talked with
a man that was there, and he
said he could take us to Kuper
Island in a boat. We had to
walk two miles and then he got
a boat, and took us right to
the School. We got there about
three o'clock in the afternoon.

The Rev. Father Duncan had
been with his boats at Chemainus
looking for us because we should



have come by train instead of
taking the boat. But we had made
a mistake.

Any how we were now at

Kuper Island and everybody
there came soon to welcome us.
The house at Kuper Island is
like the school house at Kamloops,
only every thing is on the opposite
side. I was always looking
for the stairs on the wrong side.

Sunday July 9th the children
sang the Royal High Mass. And
in the afternoon we went
across the Island to the In-

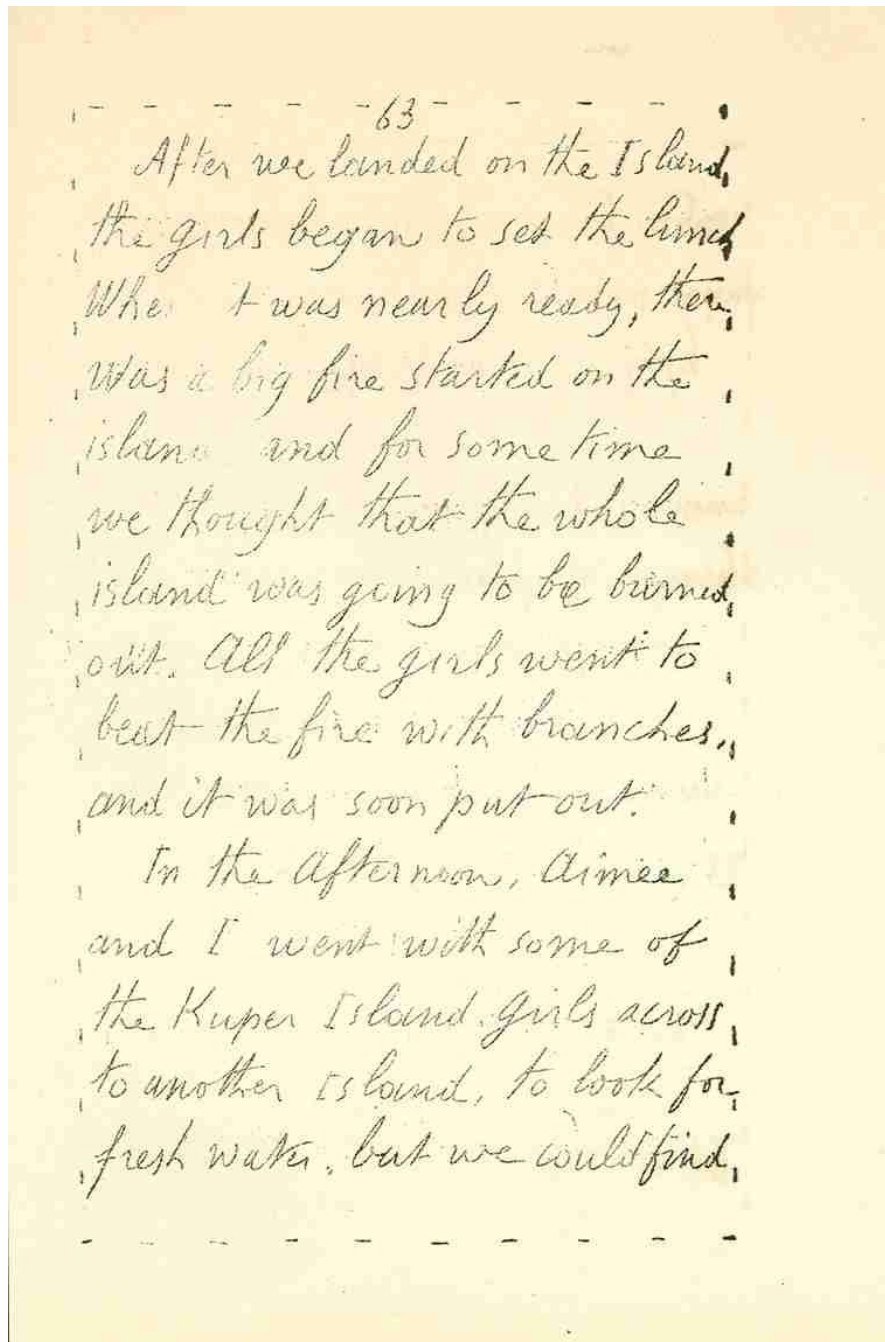
Indian Village, where the Steamer
could not land us the day before
because there was nobody there
to come out for us, all the Indians
having gone to the Salmon Can-
neries.

On Monday we had a Picnic
in the boats, we went past
two or three Islands, and
landed on a small Island. We
had lunch with us, and also a
few pails of fresh water, because
there is no fresh water on that
Island, and they said we could
not very well drink salt water.

Indian village, where the steamer
could not land us the day before
because there was nobody there
to come out for us; all the Indians

having gone to the Salmon Canneries.

On Monday, we had a picnic in the boats. We went past two or three islands, and landed on a small island. We had lunch with us, and also a few pails of fresh water, because there is no fresh water on that island, and they said we could not very well drink salt water.



After we landed on the Island
the girls began to set the lunch.
When it was nearly ready, there
was a big fire started on the

island, and for some time
we thought that the whole
island was going to be burned
out. All the girls went to
beat the fire with branches,
and it was soon put out.

 In the afternoon, Aimee
and I went with some of
the Kuper Island girls across
to another island, to look for
fresh water, but we could find

- 64 -

none. But we found heaps
of shells, and we picked up
as many as we cared for.

Later on we put on bathing
dresses, and went a bathing
in the sea water. Aimee got
her mouth full of salt water
and she said she tasted it
till evening.

I have no more space so
I must close for this time.

Good bye Lizette.

Yours faithfully,
Mary Ann.

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of shells, and we picked up
as many as we cared for.
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dressess, and went a bathing
in the sea water. Aimee got
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and she said she tasted it
till evening.

I have no more space so
I must close for this time.

Good bye Lizette.

Yours fathfully,

Mary Ann.

Residential schools were mentioned yet again a year later, in *Kamloops Wawa* #192 (September 1900), although only in passing. In an article headlined “Murder at Kamloops”, we find the following description of where the killer and his victim lived:

priest. After the prayers, they went to the graveyard, and cleaned the graves of their children, a boy and a girl, dead within the last twelve months, the man cleaning the boy's grave, and the woman that of the girl, after which they went to their home, a mile east of the church, on the road to the Industrial School. After their

After the prayers, they
went to the graveyard, and cleaned the graves of their children, a boy and a girl, dead within the

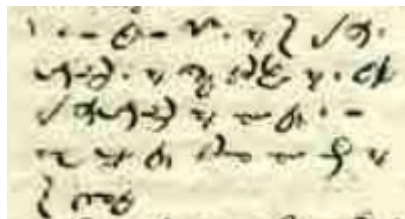
last twelve months, the man cleaning the boy's grave, and the woman that of the girl, after which they went to their home, a mile east of the church, on the road to the Industrial School.

Not long after this, *Kamloops Wawa* #195 (December 1900) tells of a visitor to BC's residential schools:

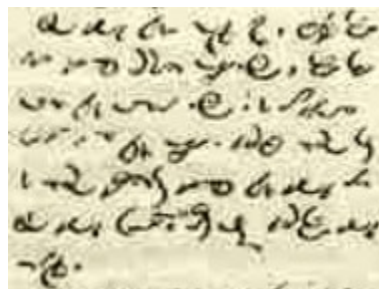
**The Reverend Father Naessens,
from the High River Industrial
School, south of Calgary, has
been visiting the Industrial
Schools of British Columbia.**

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School, south of Calgary, has
been visiting the Industrial
Schools of British Columbia.

And a year after that, in December 1901 (*Kamloops Wawa* #199[c] page 97), we hear of a somewhat anticlimactic visit by both an Ottawa educator and the head of the Oblate priestly order to the Kamloops residential school. This is reported in the "Quarterly Review in Chinook":



...



Iht wiht liplit, iaka nim Pir Kon=

‘Another priest, named Father [Henry A.] Con-’

stantino, iaka chako kanamokst iaka, ukuk

‘stantineau, came along with him; this’

Pir Konstantino iaka taii kopa iht

‘Father Constantineau is the boss of a certain’

aiaa skul kopa Kanada taii tawn iaka

‘big school in Canada’s capital, which is’

nim Ottawa...

‘named Ottawa...’

Pus klaska kopit iskom lima, ukuk mokst

‘When they [Constantineau and Father Barthélémy Cassien Augier] were done shaking hands (with the Indigenous people of Kamloops), these two’

liplit klatwa nanich skul haws, mokst mail

‘priests went to visit the (residential) school building, two miles’

saia kopa styuil haws: pi ilo klaksta

‘from the church; but nobody’

mitlait alta kopa skul. Kanawi tanas man

‘was now at the school. All of the boys’

pi tanas kluchmin klatwa kopa klaska ilih

‘and girls had gone to their home villages’

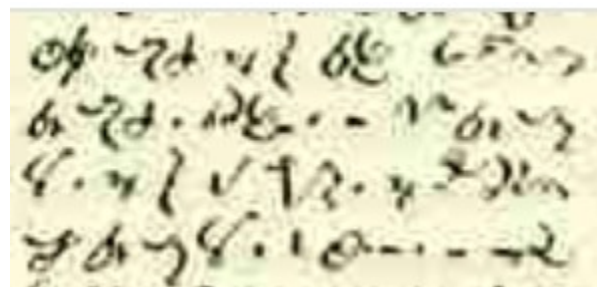
pus klaska mitlait tlun Sondi kanamokst klaska

‘to spend three weeks with their’

tilikom.

‘families.’

Page 98 of the same issue mentions the priest who runs the St Mary’s residential school:



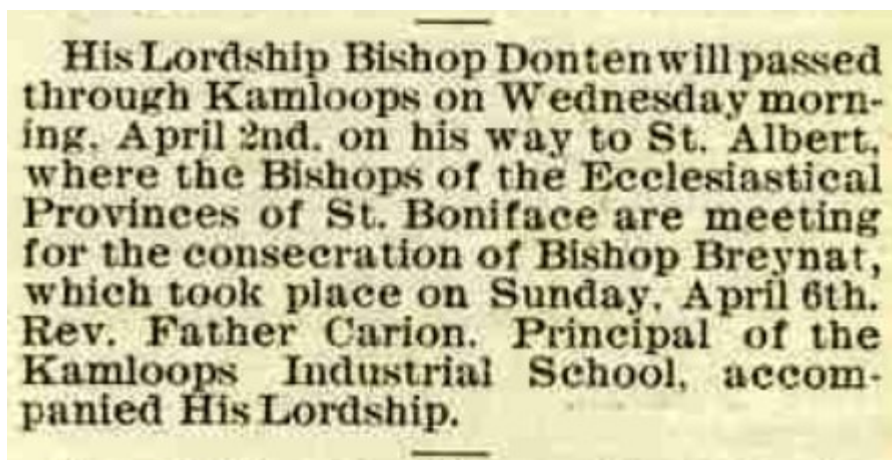
Ukuk stim bot iaka nim Komoks mitlait lisivik
'That steamboat called the Comox had the bishop'

kopa stim bot, kanamokst iht liplit kopa Sint
'on board, along with a priest from St'

Mari, iaka nim Pir Tavirni, iaka tlus nanich
'Mary's named Père Tavernier who takes care of'

skul kopa Sint Mari...
'the school at St Mary's...'

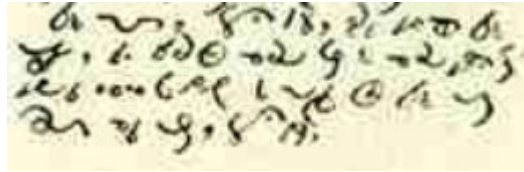
In issue #200[c] of the newspaper, on page 115, we find mention of the activities of the principal of the Kamloops residential school:



His Lordship Bishop Dontenwill passed through Kamloops on Wednesday morning, April 2nd, on his way to St. Albert, where the Bishops of the Ecclesiastical Provinces of St. Boniface are meeting for the consecration of Bishop Breynat, which took place on Sunday, April 6th. Rev. Father Carion, Principal of the Kamloops Industrial School, accompanied His Lordship.

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Issue #201 (June of 1902), page 137, has a report of Father Le Jeune visiting the Kamloops residential school a little before Easter:



Kopa Tyusdi, March <18>, naika klatwa kopa

‘On Tuesday, March 18th, I went to’

skul, kah kanawi tanas man pi tanas kluchmin

‘the school, where all of the boys and girls’

klaska haha milalam pi iskom ✠ kopa Sin

‘made confession and took communion on St’

Shosif iaka son, March <19>.

‘Joseph’s day, March 19th.’

The visit of the apostolic delegate, Monsignor Donato Sbarretti, to Kamloops is reported in *Kamloops Wawa* #206 (September 1903); from page 70:

After Celebrating
 the Holy Mass in
 the Church of the
 Sacred Heart, Kam-
 loops, His Excellency
 visited the convent
 where a very interest-
 ing welcome was
 given by the pupils.
 Just at noon,

Pus klaska kopit makmak,
 'After eating,'

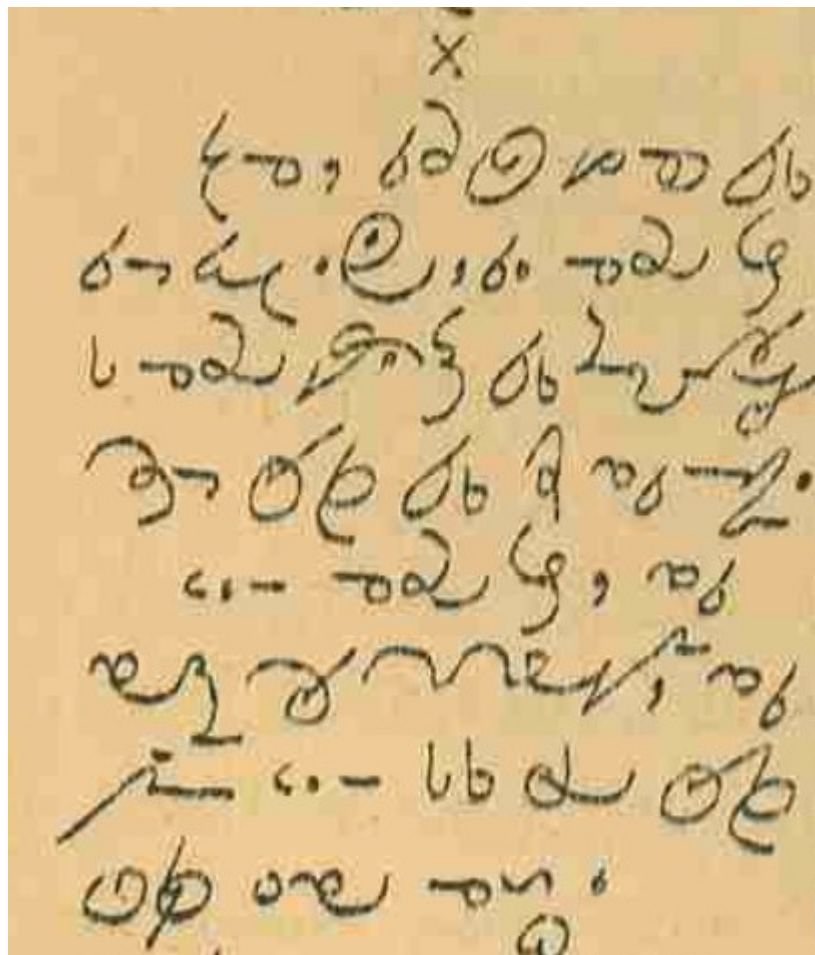
klaska klatwa nanich sistirs
 'they visited the nuns'

klaska skul haws kopa Kamlups
 'schoolhouse at Kamloops,'

kah ukuk tanas kluchmin mitlait
 'where the girls have'

skul Klaska mamuk wilkom klaska.
 'a school; they made them welcome.'

And from page 71:



Kimta, kanawi klatwa kopa

‘Later, everyone went to’

katikism haws, kah tanas man

‘the catechism house, where the boys’

pi tanas kluchmin kopa indyustrial skul

‘and girls from the Industrial [residential] school’

shanti wilkom kopa lipap iaka diligit.

‘sang a welcome to the pope’s delegate.’

Iht tanas man, iaka

‘One boy, this was’

Iasint Shul Shishiaskrit, iaka

‘Hyacinthe [son of] Jules Shishiaskrit,’

rīd iht pipa pus wilkom

‘read a letter to welcome’

ukuk aias taii.

‘this great chief.’

(Continued in English on page 72:)

being seated, a welcome was sung by the Children of the Industrial School; then an address was read by Hyacinth Jules, one of the School boys,

Then on pages 74-75:

Then every one present came to

shake hands with His Excellency, beginning by the Pupils of the Industrial School & their teachers; & then the women & last of all the men.

Pus iaka kopit wawa,

‘When he was done speaking,’

kanawi tilikom chako iskom iaka lima:

‘everyone came to shake his hand:’

Ilip, skul tanas pi

‘First, the schoolchildren and’

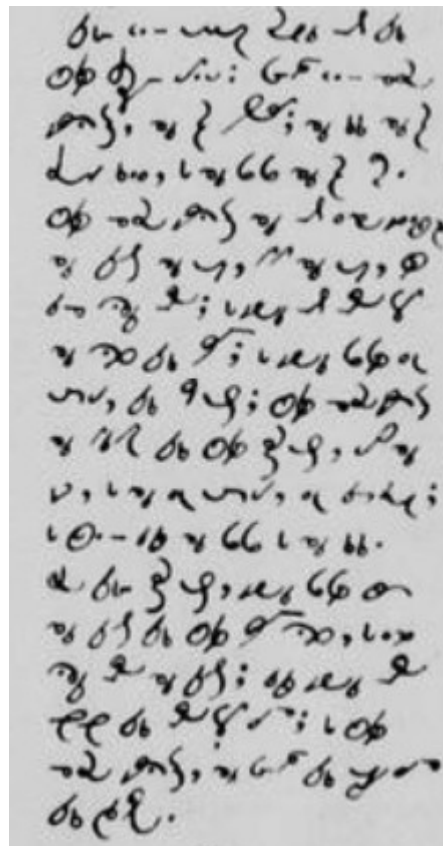
klaska taii; pi kanawi

‘those in charge of them; and then all of’

kluchmin, pi kanawi man.

‘the women, then all the men.’

A fairly miraculous story of a residential school student is conveyed to us in *Kamloops Wawa* #210 (June 1904), page 38:



Kopit iht siisim nsaika tlap kopa

‘There’s just one item of news we’ve gotten from’

ukuk Bonapart ilih: mitlait iht tanas

‘the Bonaparte area: there’s a’

kluchmin, iaka nim Rosali; iaka papa iaka nim

‘girl named Rosalie whose father is named’

Basil Paha, pi iaka mama iaka nim Ani.

‘Basil Paho, and her mother is called Annie.’

Ukuk tanas kluchmin iaka tlap aias klahawiam

‘That girl got to suffering really badly;’

iaka kolan iaka sik, lili iaka sik, wik

‘there was something wrong with her ears, and she’

kata chako tlus; pi klaska tlap tlus Mari

‘couldn’t get any better; but then they got some of Blessed Mary’s’

iaka chok kopa Lurd; pi klaska mamuk ayu

‘water from Lourdes (France), and they prayed’

styuil, kopa <9> son; ukuk tanas kluchmin

‘hard for 9 days; that girl’

iaka likarim kopa ukuk nain son, ilo iaka

‘fasted for those nine days, and didn’t’

pli, pi iaka ayu styuil, ayu katikism;

‘play, but she prayed and did the catechism a lot;’

pi wiht kakwa iaka mama pi iaka papa.

‘and the same for her mother and father.’

Pus kopit nain son, klaska mamuk wash

‘After nine days, they washed’

iaka kolan kopa ukuk Lurd chok, pi aiak

‘her ears with that Lourdes water, and soon’

chako tlus iaka kolan; kakwa klaska tlus

‘her ears were healed; so they think’

tomtom kopa tlus Mari alta; pi ukuk

‘highly of Blessed Mary now; and that’

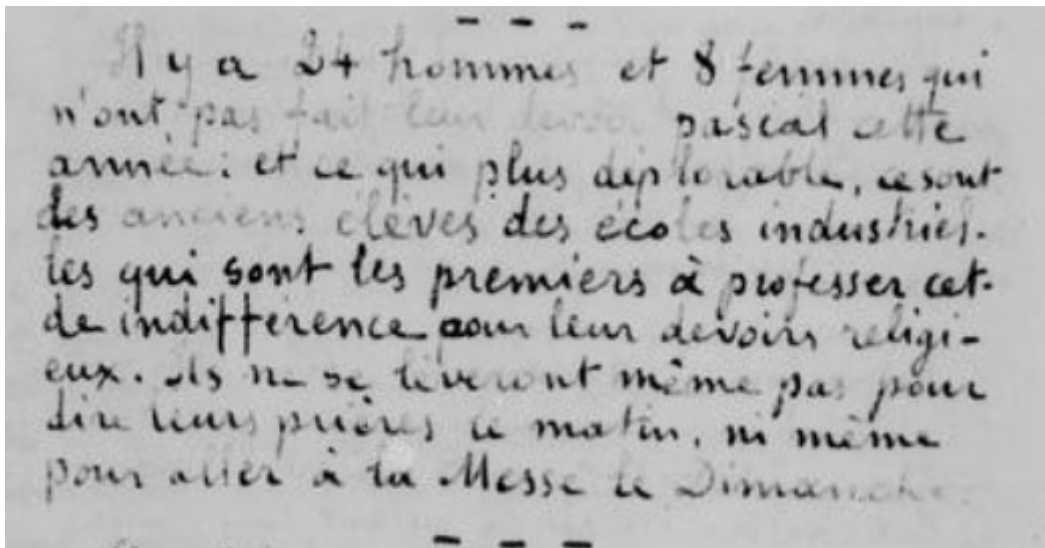
tanas kluchmin, iaka mitlait kopa skul alta

‘girl is at school now’

kopa Kamlups.

‘at Kamloops.’

After *Kamloops Wawa* ceased publishing in Chinook Jargon, further issues were published; in French, #252 (July 1915), page 22 tells an interesting behavioral trend among graduates of the residential schools:



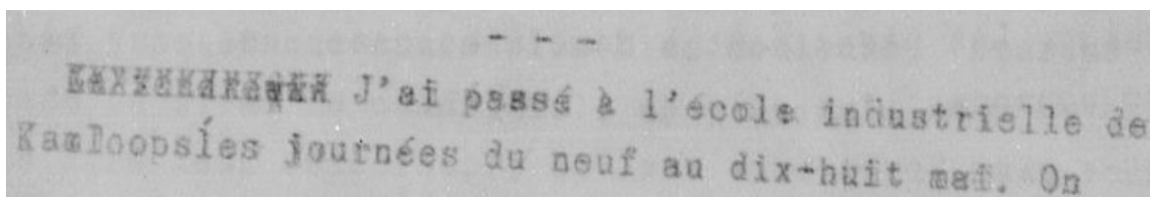
Il y a 24 hommes et 8 femmes qui n'ont pas fait leur devoir pascal cette année: et ce qui [est]
 'There are 24 men and 8 women who have not done their Easter duty this year: and what is'

plus déplorable, ce sont des anciens élèves des écoles industrielles qui sont les premiers à
 'more deplorable, it's the former students of the Industrial Schools who are the first to'

professer cette* indifférence pour leur[s] devoirs religieux. Ils ne se lèveront même pas pour
 'profess this indifference to their religious duties. They will not even get up to'

dire leurs prières de matin, ni même pour aller à la Messe le Dimanche.
 'say their morning prayers, nor even to go to Mass on Sunday.'

In June 1916, *Kamloops Wawa*'s issue #263, pages [225]-226, reports on the much-changed cultural situation in the residential schools a generation after they opened. Father Le Jeune is in the ironic position of attempting to preserve some of the students' language, which they have been forgetting:



appelle Ecole Industrielle un pensionnat pour les enfants sauvages supporté par le gouvernement. Il a une soixantaine d'enfants à cette école de Kamloops trente enfants et trente filles. Le gouvernement paye 130 Dollars par an par chaque élève (650 francs). Seulement tout doit être fourni par cette somme, nourriture, habillement, salaire des employés, etc..

Il y a pour mener l'école un Père principal, un maître d'école pour les garçons, un directeur des travaux, un surveillant, et trois ou quatre religieuses pour les filles.

La moitié de la journée est employée aux classes, l'autre moitié aux travaux de la ferme pour les garçons et le soin de la maison cuisine, lavage, etc.. par les filles.

Mon ambition pendant le temps que j'y ai passé
était de rafraîchir ces enfants dans la connaissance
de leurs prières en langue sauvage. Tant à la chapelle
que dans les classes où je passai une heure par
jour pour les garçons et autant pour les filles, je
m'appliquai à leur faire apprendre et comprendre les
prières les plus importantes, surtout celles
pour la Communion, en sauvage et en anglais pour les
leur rendre familières dans les deux langues.

Il n'y avait pas de difficulté à leur faire tra-
duire ces prières du Shushouap en Anglais et vice
versâ. Et pour qu'ils ne perdent pas en quelques
jours les leçons reçues, je les écrivis en forme de
petits livres reproduits de la même manière que ce
copier. Les pages sont à double colonne, une pour le
Shushouap et l'autre pour l'anglais.

J'ai passé à l'école industrielle de

'I went over to the Kamloops Industrial'

Kamloops les journées du neuf au dix-huit mai. On

'School on the days of May 9 through 18. We'

appelle Ecole Industrielle un pensionnat pour les

'call an Industrial School a boarding school for the'

enfants sauvages supporté par le gouvernement. Il y

'Native children that's supported by the government. There'

a une soixantaine d'enfants à cette école de Kamloops,

'are about sixty kids at this Kamloops school,'

trente enfants et trente filles. Le gouvernement

'thirty boys and thirty girls. The government'

paye 130 Dollars par an par chaque élève (650 francs).

'pays \$130 a year for each student (650 francs).'

Seulement tout doit être fou[r]ni par cette somme,
‘Absolutely everything has to be provided with this sum:’

nourriture, habillement, salaire des employés, etc.
‘food, clothing, the employees’ salaries, etc.’

Il y a pour mener l’école un Père principal, un
‘To run the school there’s a Father (priest) who is principal; a’

maitre d’école pour les garçons, un directeur des
‘schoolmaster for the boys, a director of’

travaux, un surveillant, et trois ou quatre religi-
‘works, a supervisor, and three or four’

euses pour les filles.
‘female religious (nuns) for the girls.’

La moitié de la journée est employée aux classes,
‘Half of the day is employed in classes,’

l’autre moitié aux t[r]avaux de la ferme pour les gar-
‘the other half in farm work for the boys,’

çons et le soin de la maison[,] cuisine, lavage, etc.
‘and in housework, cooking, washing, etc.’

par les filles.
‘done by the girls.’

Mon ambition pendant le temps que j’y ai passé
‘My goal during the time I spent there’

était de rafraichir ces enfants dans la connaissance
‘was to refresh these children in the knowledge’

de leurs prières en langue sauvage. Tant à la chapelle
‘of their prayers in the Indigenous (Secwépemc) language. As much at chapel’

que dans les classes où je passai une heure par
‘as in the classes where I spent an hour a’

jour pour les garçons et autant pour les filles, je
‘day for the boys and an equal amount for the girls, I’

m'appliquai à leur faire apprendre et comprendre

‘applied myself to getting them to learn and understand’

les prières les plus importantes, surtout celles

‘the most important prayers, above all those’

pour la Communion, en sauvage et en anglais pour les

‘for Communion, in the Indigenous language and in English, to’

leur rendre familières dans les deux langues.

‘make these familiar in both languages.’

Il n'y avait pas de difficulté à leur faire tra-

‘There was no trouble getting them to trans-’

duire ces prières du Shushouap en Anglais et vice

‘late these prayers from Secwépemc into English and vice’

versa. Et pour qu'ils ne perdent pas en quelques

‘versa. And so that they don’t lose the lessons they’ve’

jours les leçons reçues, je les écrivis en forme de

‘learned after a few days, I wrote them out in the form of’

petits livres reproduits de la même manière que ce

‘booklets reproduced in the same was as this’

papier. Les pages sont à double colonne, une pour le

‘newspaper. The pages are in double columns, one for’

Shousouap et l'autre pour l'anglais.

‘Secwépemc and the other for English.’

The following issue (#264, July 1916, page 240) continues telling about this project:

Les Suppléments.

Si je me suis restraint pour ces quatre mois à huit pages par mois, c'est que j'ai dû consacrer une partie de mes loisirs à produire ce que je pourrais bien appeler des suppléments.

Ainsi, pensant que j'étais à l'école industrielle, de 9 au 18 mai, j'ai reproduit pour l'usage des enfants de l'école un petit supplément contenant en anglais et en Shosonapp les actes de la communion spirituelle, ainsi que les prières avant et après la communion.

De plus, j'ai donné aussi quelques pages sur la communion, toutes en anglais tirées principalement des feuillets qui ont été publiés en français et aussi en anglais pour encourager la pratique de la communion fréquente.

On désire aussi que je compose des leçons élémentaires pour apprendre les langues sauvages de ce pays, des leçons faciles, des notes grammaticales, des vocabulaires, etc..

Il y a longtemps que de pareils travaux auraient été achevés, si j'avais seulement reçu le moindre encouragement... d'un autre côté, de pareils travaux peuvent pas se produire sans faire quelques frais ce qui m'a mis dans l'impossibilité de les entreprendre. Mais la plus grosse raison a été celle d'un ministère si absorbant qu'il ne me laisse guère de loisirs pour faire autre chose.

Les Suppléments:

'Supplements:'

Si je me suis restraint pour ces quatre mois à

'If I've limited myself for these four months to'

huit pages par mois, c'est que j'ai dû consacrer

'eight pages a month, it's because I had to devote'

une partie de mes loisirs à produire ce que je pour-
‘part of my free time to producing what I might’

rais bien appeler des suppléments.
‘well call supplements.’

Ainsi, pendant que j'étais à l'école industrielle,
‘So, while I was at the Industrial School,’

du 9 au 18 mai, j'ai reproduit pour l'usage des
‘from May 9 to 18, I reproduced for the use of the’

enfants de l'école un petit supplément contenant en
‘school kids a little supplement containing, in’

anglais et en Shousouap les actes de la communion
‘English and Secwépemc, the acts of spiritual’

spirituelle, ainsi que les prières avant et après
‘communion, as well as the prayers before and after’

la communion.
‘communion.’

De plus, j'ai donné aussi quelques pages sur la
‘In addition, I also gave a few pages on’

communion, toutes en anglais tirées principalement
‘communion, all in English, taken primarily’

des feuillets qui ont été publiés en français et
‘from leaflets published in French and’

aussi en anglais pour encourager le pratique de la
‘also in English, to encourage the practice of’

communion fréquente.
‘frequent communion.’

On désire aussi que je compose des leçons élémen-
‘They also want me to compose elementary lessons’

taires pour apprendre les langues sauvages de ce
'for learning the Indigenous languages of this'

pays, des leçons faciles, des notes grammaticales,
'region, easy lessons, grammatical notes,'

des vocabulaires, etc.
'vocabularies, etc.'

Il y a longtemps que de pareils travaux auraient
'Such work could have been completed long'

été achevé, si j'avais seulement reçu le moindre
'ago, if I'd only received the slightest'

encouragement...d'un autre côté, de pareils tra[vaux]
'encouragement...on the other hand, such work'

ne peuvent pas se produire sans faire quelques frais
'can't be carried out without incurring some expense,'

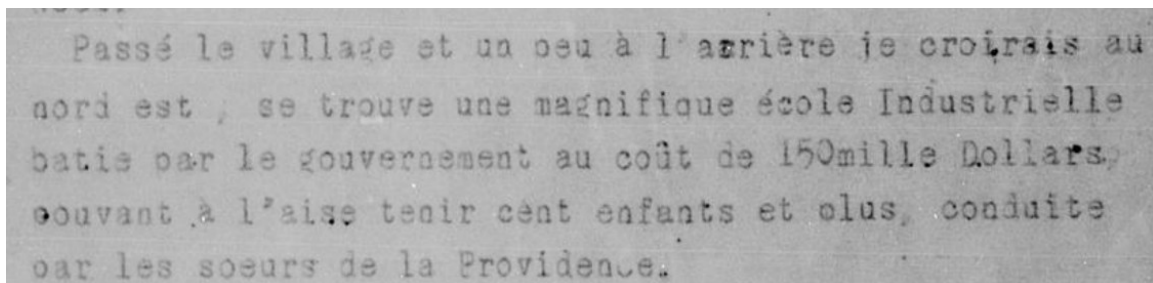
ce qui m'a mis dans l'impossibilité de les entre-
which made it impossible for me to undertake'

prendre. Mais la plus grosse raison a été celle d'un
'it. But the biggest reason was a'

ministère si absorbant qu'il ne me laisse guère de
'ministry so absorbing that it left me scarcely any'

loisirs pour faire autre chose.
'free time to do anything else.'

The next month, August of 1916 (#265), we hear on page 255 about Father Le Jeune's visit to the Kootenays, including the St Eugene Mission residential school in Cranbrook:



Passé le village et un peu à l'arrière je croisais au nord est, se trouve une magnifique école Industrielle bâtie par le gouvernement au coût de 150 mille Dollars, pouvant à l'aise tenir cent enfants et plus, conduite par les sœurs de la Providence.

Passé le village et un peu à l'arrière je croirais au
'Past the village and a bit behind, I should think to the'

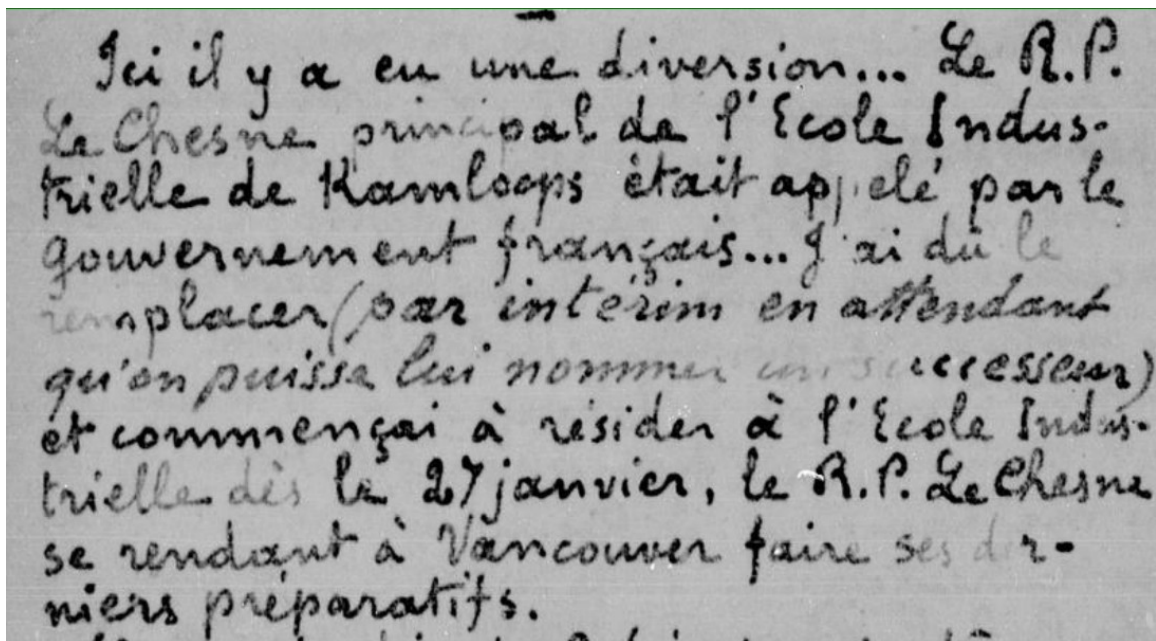
nord est, se trouve une magnifique école Industrielle
'northeast, there's a magnificent Industrial School'

batie par le gouvernement au coût de 150 mille Dollars,
'built by the government at the cost of 150 thousand dollars,'

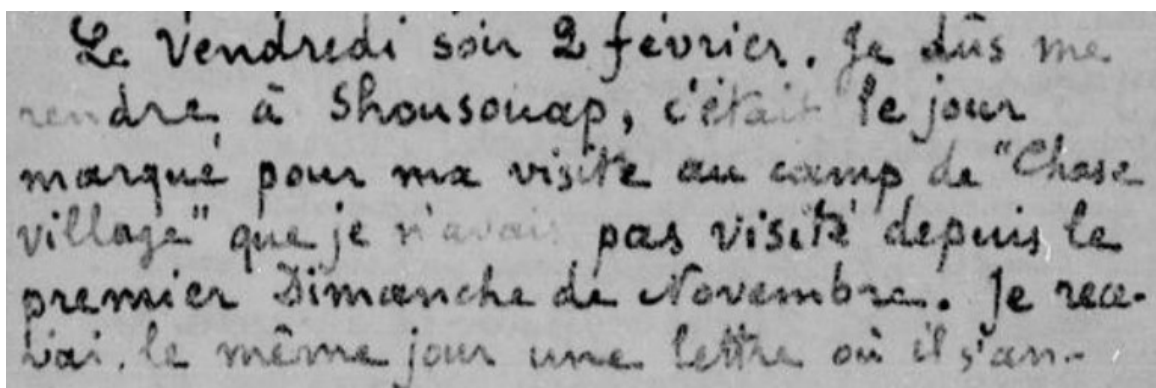
pouvant à l'aise tenir cent enfants et plus, conduite
'easily able to hold a hundred children or more, operated'

par les soeurs de la Providence.
'by the Sisters of Providence.'

In the January-April 1917 issue (#270), we learn that due to side-effects of World War 1, Father Le Jeune has unexpectedly been put in charge of the Kamloops residential school (pages [1-2]):



Ici il y a eu une diversion... Le R.P.
Le Chesne principal de l'Ecole Indus-
trielle de Kamloops était appelé par le
gouvernement français... j'ai dû le
remplacer (par interim en attendant
qu'on puisse lui nommer un successeur)
et commençai à résider à l'Ecole Indus-
trielle dès le 27 janvier, le R.P. Le Chesne
se rendant à Vancouver faire ses der-
niers préparatifs.



Le Vendredi soir 2 février. Je dûs me
rendre à Shousouap, c'était le jour
marqué pour ma visite au camp de "Chase
village" que je n'avais pas visité depuis le
premier dimanche de Novembre. Je recu-
lai, le même jour une lettre où il s'an-

Ici il y a eu une diversion...Le R.P.

‘Here there was a diversion...Reverend Father’

Le Chesne principal de l'Ecole Indus-

‘Le Chesne, principal of the Kamloops Indus-’

trielle de Kamloops était appelé par le

‘trial School, was called up by the’

gouvernement français...J'ai dû le

‘French government...I had to’

remplacer (par intérim en attendant

‘replace him (on an interim basis while waiting for’

qu'on puisse lui nommer un successeur)

‘a successor to be named)’

et commençai à résider à l'Ecole Indus-

‘and began residing at the Industrial School’

trielle dès le 27 janvier, le R.P. Le Chesne

‘from January 27, with Reverend Father Le Chesne’

se rendant à Vancouver faire ses der-

‘heading to Vancouver to make his’

niers préparatifs.

‘final preparations.’

Le vendredi soir 2 février, je dûs me

‘Friday evening, the 2nd of February, I had to’

rendre à Shousouap, c'était le jour

‘get myself to Shuswap; it was the date’

marqué pour ma visite au camp de “Chase

‘that was planned for my visit to the (Indigenous) camp of Chase’

village” que je n’avais pas visité depuis le

‘Village, which I hadn’t visited since the’

premier Dimanche de Novembre. Je rece-

‘first Sunday in November. I received’

vai le même jour une lettre où il s’an-

‘on the same day a letter in which he announced’

-2-

nonçait pour le Samedi matin 3 février
pour repartir. cette fois pour de bon, le
Dimanche 4 février à 7 heures du ma-
tin. Il n'y avait personne autre pour
prendre possession de l'école.

Par coïncidence, il y avait un entere-
ment à Halowt le Samedi matin 3 fé-
vrier. Je fus donc conduit dans ce village
où je pus m'expliquer aux Sauvages...
Il y eut plus de 60 communions le matin
et après avoir célébré l'enterrement, je
revins à Kamloops par le train qui passait
après midi.

J'arrivai à l'École où le P. Le Chesne
m'attendait. Ce soir là même, il fit
ses adieux aux enfants. Le Dimanche
4 février, je dis la messe à 5^h, le R.P.
Le Chesne à 5^h 1/2 et à 7 heures je
l'accompagnai sur le train un bout de
la route... je pus me rendre jusqu'à
Salmon Arm, où je débarquai à 11 heures
pour prendre, une heure après le train
qui me ramena à Kamloops vers
quatre heures.

nonçait pour le Samedi matin 3 février

'himself for Saturday morning, the 3rd of February,'

pour repartir, cette fois pour de bon, le

'to leave again, this time for good, on'

Dimanche 4 février à 7 heures du ma-

'Sunday the 4th of February at 7 AM.'

tin. Il n'y avait personne autre pour

'There was no one else to'

prendre possession de l'école.

'take possession of the school.'

Par coïncidence, il y avait un enterre-

'Coincidentally, there was a funeral'

ment à Halowt le samedi matin 3 fé-

'in Hallout on Saturday morning, the 3rd of'

vrier. Je fus donc conduit dans ce village

'February. So I was taken to that village,'

où je pus m'expliquer aux Sauvages...

'where I was able to explain myself to the Natives...'

Il y eut plus de 60 communions le matin

'There were over 60 communions in the morning,'

et après avoir célébré l'enterrement, je

'and after celebrating the funeral, I'

revins à Kamloops par le train qui passait

'came back to Kamloops by the train that went through'

après midi.

'in the afternoon.'

J'arrivai à l'Ecole où le P. Le Chesne

'I arrived at the School, where Father Le Chesne'

m'attendait. Ce soir là même, il fit

'was waiting for me. That same evening, he made'

ses adieux aux enfants. Le Dimanche

'his goodbyes to the children. On Sunday'

4 février, je dis la messe à 5 h ½ et à 7 heures je

'the 4th of February, I said Mass at 5:30, and at 7:00, I'

l'accompagnai sur le train un bout de

'went with him by train part of the'

la route...je pus me rendre jusqu'à

'way...I was able to get to'

Salmon Arm, où je débarquai à 11 heures

‘Salmon Arm, where I got off at 11:00’

pour prendre, une heure après(,) le train

‘to catch, an hour later, the train’

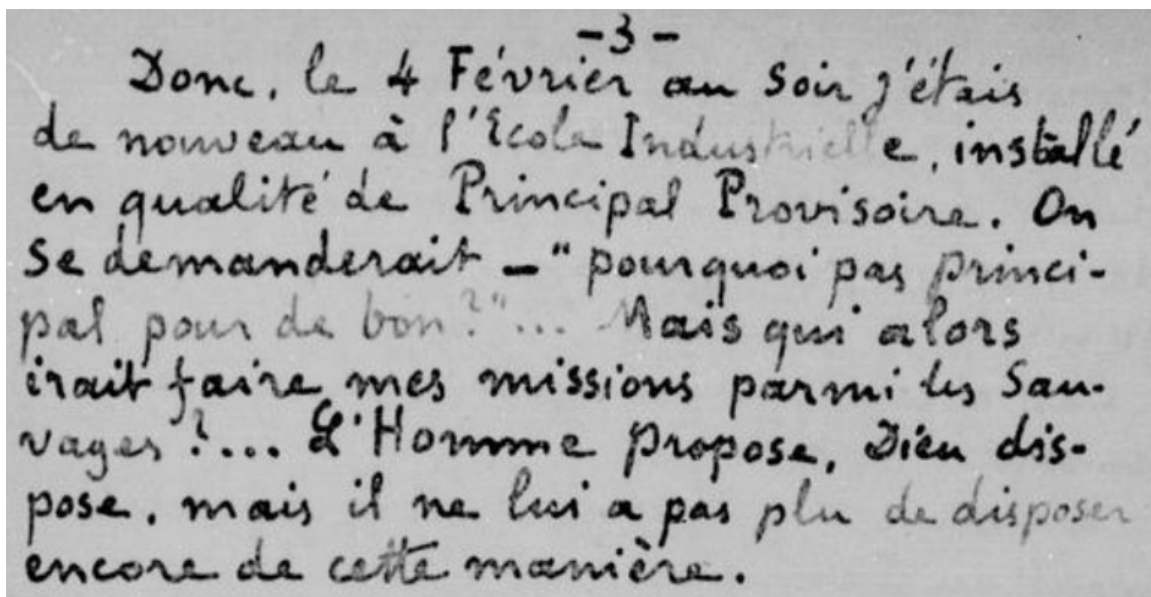
qui me ramena à Kamloops vers

‘that took me back to Kamloops around’

quatre heures.

‘four o’clock.’

Pages 3-4 pick up the narration:



⁻³⁻
Donc, le 4 Février au soir j'étais
de nouveau à l'Ecole Industrielle, installé
en qualité de Principal Provisoire. On
se demanderait -- "pourquoi pas princi-
pal pour de bon?"... Mais qui alors
irait faire mes missions parmi les Sau-
vages?... L'Homme propose, Dieu dis-
pose, mais il ne lui a pas plu de disposer
encore de cette manière.

Donc, le 4 Février au soir j'étais

‘So, on the evening of February 4th, I was’

de nouveau a l'Ecole Industrielle, installé

‘back at the Industrial School, installed’

en qualité de Principal Provisoire. On

‘as Provisional Principal. One’

se demanderait -- "pourquoi pas princi-

‘might ask oneself, “Why not principal’

pal pour de bon." ... Mais qui alors
'for good?" ... But then who'
irait faire mes missions parmi les Sau-
'would go carry out my missions among the Natives'

vages? ... L'Homme propose, Dieu dis-
'...Man proposes, God disposes;'

pose, mais il ne lui a pas plu de disposer
'but it hasn't pleased Him to dispose'

encore de cette manière.
'in that way yet.'

Le Vendredi matin 9 février, je dûs
m'absenter pour aller faire la visite à En-
derby, où je m'étais annoncé avant les
événements précédents, et où j'étais atten-
du. Lundi 12, je passai à Salmon Arm,
et mardi 13, j'étais de retour à l'école,
où je résidai ensuite jusqu'au Vendredi
soir 26 février, époque promise pour la
visite au North Thompson, où je restai
jusqu'au mercredi matin 28 février. Le
train me débarqua à Kamloops à six
heures et demie du matin.

Une demi-heure après, à sept heures,
arrivait le R. P. Salles, le nouveau Principal
de l'école. Je m'y rendis avec lui pour l'y
introduire et "l'installer." — Là finirent
mes soucis de ce côté là.

Oh! c'est une position assez agréable
et plus ou moins "confortable" de se

Le Vendredi matin 9 février, je dûs

'Friday morning the 9th of February, I had to'

m'absenter pour aller faire la visite à En-
‘absent myself to go visit En-’

derby, où je m'étais annoncé avant les
‘derby, where I had planned to be before the’

événements précédents, et où j'étais atten-
‘preceding events, and where I was ex-’

du. Lundi 12, je passai à Salmon Arm,
‘pected. Monday the 12 I spent at Salmon Arm,’

et mardi 13, j'étais de retour à l'Ecole,
‘and on Tuesday the 13th I was back at the School,’

où je résidai ensuite jusqu'au Vendredi
‘where I then resided until Friday’

soir 23* février, époque promise pour la
‘evening the 23rd of February, the time promised for the’

visite au North Thompson, où je restai
‘visit to North Thompson, where I stayed’

jusqu'au mercredi matin 28 février. La*
‘until Wednesday morning the 28th of February. The’

train me débarqua à Kamloops à six
‘train dropped me off at Kamloops at six-’

heures et demie du matin.
‘thirty in the morning.’

Une demi-heure après, à sept heures,
‘Half an hour later, at seven o’clock,’

arrivait le R.P. Salles, le nouveau Principal
‘Reverend Father Salles, the new Principal’

de l'Ecole. Je m'y rendis avec lui pour l'y
‘of the School, arrived. I made an appearance there with him to’

introduire et "l'installer." -- Là finirent
‘introduce and “install” him. There ended’

mes soucis de ce côté là.
‘my cares in this regard.’

Oh! C'est une position assez agréable

'Oh! It's a rather agreeable and'

et plus ou moins "confortable" de se

'and more or less "comfortable" position to'

trouver à la tête d'une école, où tout va sur "les roulettes"... Mais il y a aussi des difficultés, surtout en ce temps de guerre. Durant mon court passage, je n'ai fait qu'entrevoir ces difficultés.

C'est à celui qui en reçoit la charge à en sentir tout le poids.

L'école est entretenue par le gouvernement du Canada. Tout allait bien avant la guerre; mais actuellement, la Cherté des vivres et du reste met l'allocation bien à court: les denrées sont au double du prix d'autrefois... etc.

Pendant que j'étais à l'école, il y a eu deux grosses tempêtes de vent froid. La neige filtrait par toutes les fenêtres. Les sœurs et quelques grandes filles ont passé des nuits à entretenir les feux de six à huit poêles. Les bâtisses commencent à se faire vieilles: elles avaient été construites pour 25 enfants, et actuellement il y a 65. On a ajouté des additions un peu de tous les côtés, il y a 36 poêles ou fourneaux de chauffage pour tout l'établissement.

On était pour bâtir à neuf sur un plan moderne. Mais la guerre est venue retarder cela, et en attendant on vit dans une misère qui va en augmentant.

trouver à la tête d'une Ecole, où tout
'find oneself in charge of a School, where everything'

va sur "les roulettes"...Mais il y a
'runs like clockwork. But there are'

aussi des difficultés, surtout en ce temps
'also problems, especially in this time'

de guerre. Durant mon court passage,
'of war. During my short passage,'

je n'ai fait qu'entrevoir ces difficultés.
'I only glimpsed these difficulties.'

C'est à celui qui en recoit la charge à
'It's to the one who receives the duty to'

en sentir tout le* poids.
'feel the weight of it.'

L'école est entretenue par la gouverne-
'The school is maintained by the government'

ment du Canada. Tout allait bien avant
'of Canada. Everything went well before'

la guerre: mais actuellement, la cherté
'the war; but nowadays, the expensiveness'

des vivres et du reste met l'allocation
'of basics and everything else puts the allowance'

bien à court: les demies sont au double du**
'quite short; the ???? are twice the'

prix d'autrefois...etc.
'price they used to be...etc.'

Pendant que j'étais à l'école, il y a eu
'While I was at the school, there were'

deux grosses tempêtes de vent froid. La
two big cold wind storms. The'

neige filtrait par toutes les fenêtres. Les
'snow filtered in through the windows. The'

soeurs et quelques grandes filles ont passé
'nuns and some of the bigger girls spent'

des nuits à entretenir les feux de six à
some nights maintaining the fires in six or'

huit poëles. Les batisses commencent à
'eight stoves. The buildings are getting'

se faire vieilles: elles avaient été cons-
'to be old; they were built'

truities pour 25 enfants, et actuelle-
'for 25 children, and nowadays'

ment il y a 65. On a ajouté des additions
'there are 65. We've made additions,'

un peu de tous les cotés, il y a 26 poëles
'a bit here and there; there are 26 stoves'

ou fourneaux de chauffage pour tout
'or heating furnaces for the whole'

l'etablissement.
'establishment.'

On était pour bâtir à neuf sur un plan
'We were about to build anew on a'

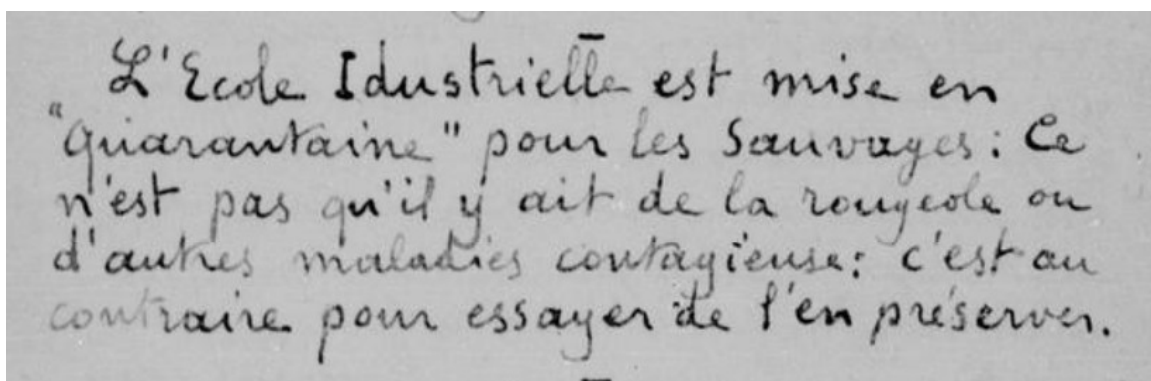
moderne. Mais la guerre est venue
'modern plan. But the war came along'

retarder cela, et en attendant on vit
'to slow things down, and while waiting, we'

vit dans une misère qui va en aug-
'live in a misery that just goes'

mentant.
'on increasing.'

Page 7 of the same issue reports that the Kamloops Industrial School has been quarantined to prevent an outbreak of the measles that are raging through the province:



L'Ecole Industrielle est mise en
 "quarantaine" pour les Sauvages: Ce
 n'est pas qu'il y ait de la rougeole ou
 d'autres maladies contagieuses: c'est au
 contraire pour essayer de l'en préserver.

L'Ecole I[n]dustrielle est mise en

'The Industrial School is under'

"quarantaine" pour les Sauvages: Ce

' "quarantine" for the Natives; it's'

n'est pas qu'il y ait de la rougeole ou

'not because there's measles or'

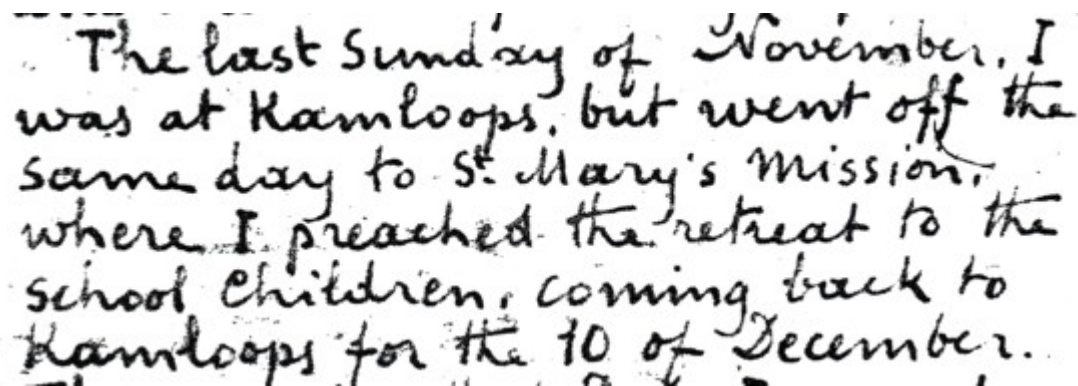
d'autres maladies contagieuses: c'est au

'any other contagious diseases; on the'

contraire. pour essayer de l'en préserver.

'contrary, it's to protect the school from them.'

The issue for April of 1917 (#551) tells of an (apparently residential) schoolchildren's retreat at St Mary's:



The last Sunday of November, I
 was at Kamloops, but went off the
 same day to St. Mary's Mission,
 where I preached the retreat to the
 school children, coming back to
 Kamloops for the 10 of December.

The last Sunday of November, I was at Kamloops, but went off the same day to St Mary's Mission, where I preached the retreat to the school children, coming back to Kamloops for the 10[th] of December.

In the same issue:

Now when I got back to Kamloops, there was something new. The Father of the Industrial School was called by the French Government for the service of his country. And also another Father from Vancouver, Father Tavernier: the father from the school, his name is Father Le Chesne. They left Sunday morning February 4. I had to take care of the school from January 27 till February 23.

While at the school I drilled the Boys and also the girls to read and write the Shorthand both in Shuswap and in English, and also to say the prayers for Communion, the same way as we say them in the Indian Reserves. They learned it all pretty well, and were all proud to have their prayer books in Shuswap. I found out that they could all become chanteman, when they return to their people, if only they had somebody to push them on.

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Soon after this, in the May-August 1917 issue (#271), on page 21, we're told of the death at St Mary's of Father Carion, principal of the Kamloops Industrial [residential] School 1894-1916, who was Le Jeune's best friend:

- 61 -
Je ne m'arrêtai pas à Hope, mais je
continuai jusqu'à la Mission Ste Marie
où j'arrivai à 8^h 1/2. pour pouvoir dire la
Ste Messe de l'Octave du T. S. Sacrement.
La principale raison de ma visite à Ste
Marie était la mort du Père Carion, mon
voisin et pour ainsi dire Compagnon pour
une trentaine d'années, qui avait été
principal de notre École Industrielle de
Kamloops depuis Pâques 1894 jusqu'au
1^{er} Février 1916, où il a été transféré
à la Mission Ste Marie, qui avait été
le théâtre de ses premiers labeurs dans
le pays. Le Bon Dieu a voulu l'y rame-
ner pour se préparer à quitter le monde.
La douleur d'avoir eu à quitter sa chère
école de Kamloops ne l'a pas quitté un
instant, et a été sans contredit la plus
dure épreuve de sa vie, et aurait contri-
bué à hâter sa mort, qui est arrivée
le Samedi matin 19 mai, vers les huit
heures. assez subitement, mais pas im-

Je ne m'arrêtai pas à Hope, mais je

'I didn't linger in Hope, but'

continuai jusqu'à la Mission Ste Marie

'continued on to St Mary's Mission,'

où j'arrivai à 8h 1/2. pour pouvoir dire la

'where I arrived at 8:30, to be able to say the'

Ste Messe de l'Octave du T. S. Sacrement.

'Holy Mass of the Octave of the Blessed Sacrament.'

La principale raison de ma visite à Ste

‘The main reason for my visit to St’

Marie était la mort du Père Carion, mon

‘Mary’s was the death of Father Carion, my’

voisin et pour ainsi dire Compagnon pour

‘neighbour and so to speak companion for’

une trentaine d'années, qui avait été

‘some thirty years, who had been’

principal de notre Ecole Industrielle de

‘principal of our Industrial School in’

Kamloops depuis Pâques 1894 jusqu’au

‘Kamloops from Easter 1894 until’

1er Février 1916, où il a été transféré

‘the 1st of February 1916, when he was transferred’

à la mission Ste Marie, qui avait été

‘to St Mary’s Mission, which had been’

le théâtre de ses premiers labeurs dans

‘the theatre of his first labours in’

le pays. Le Bon Dieu a voulu l'y rame-

‘the region. The Good Lord wanted to call him’

ner pour se préparer a quitter le monde.

‘back to get ready to leave the world.’

La douleur d'avoir eu à quitter sa chere

‘The pain of having to leave his dear’

école de Kamloops ne l'a pas quitté un

‘Kamloops school never left him for an’

instant, et a été sans contredit la plus

‘instant, and was undoubtedly the’

dure épreuve de sa vie, et aurait contri-

‘hardest test of his life, and must have contributed’

bué a hâter sa mort, qui est arrivée

‘to hastening his death, which came’

le Samedi matin 19 mai, vers les huit

‘on Saturday morning the 19th of May around eight’

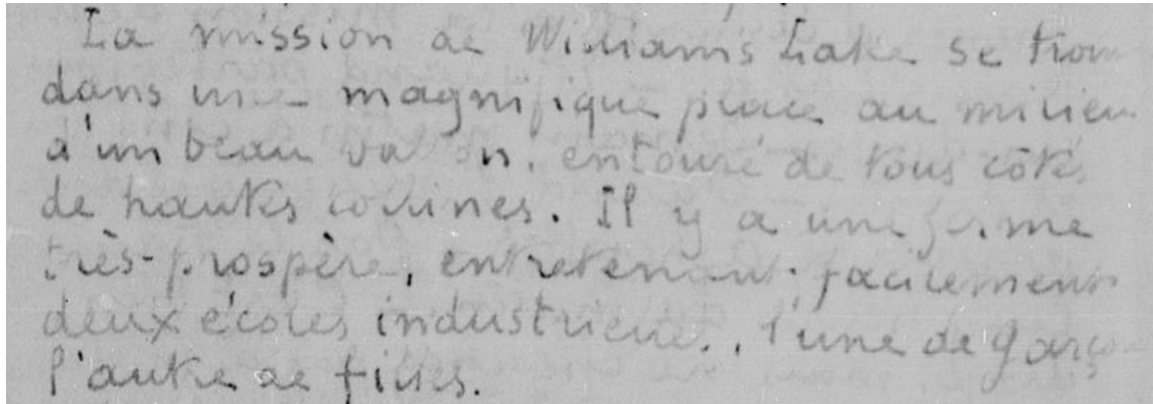
heures, assez subitement, mais pas im-

‘o’clock, rather suddenly, but not’

prévue...

‘unforeseen...’

That issue of the newspaper also reports, on page 24, about the most northerly school in the Secwépemc region:



La mission de William's Lake se trouve

‘Williams Lake Mission is located’

dans une magnifique place au milieu

‘in a magnificent place in the middle’

d'un beau vallon, entouré de tous côtés

‘of a nice valley, surrounded on all sides’

de hautes collines. Il y a une ferme

‘by high hills. It has a very prosperous’

très-prospère, entretenant facilement

‘farm, easily sustaining’

deux écoles industrielles, l'une de garçons,

‘two industrial school, one for boys,’

l'autre de filles.

‘the other for girls.’

Also mentioned in that same issue (page 28) is the replacement of the head of the Kamloops residential school:

Le R.P. Salles, qui avait eu la charge de
l'Ecole Industrielle de Kamloops depuis
le 1^{er} mars dernier allait partir pour
Edmonton professer les sciences sacrées
au Scolasticat qui s'y établit. Il allait
être remplacé par le R.P. Demarais
venant tout droit de Montréal.

Le R.P. Salles, qui avait eu la charge de

‘Rev. Father Salles, who had been in charge of’

l'Ecole Industrielle de Kamloops depuis

‘the Kamloops Industrial School since’

de 1^{er} mars dernier allait parti pour

‘the first of last March, was leaving for’

Edmonton professer les sciences sacrées

‘Edmonton to teach the sacred sciences’

au Scolasticat qui s'y établit. Il allait

‘at the Scholasticate that was established there. He was going’

être remplacé par le R.P. Demarais

‘to be replaced by Rev. Father Demarais,’

venant tout droit de Montréal.

‘coming straight from Montreal.’

This is the final mention of the region’s residential schools in the Chinook-writing literature.