



## Archbishop Langevin and the Ojibways.

### THE PRAYER CHIEF

## Presents the Pipe of Peace.

By Rev. Father Cahill, O.M.I.

Missionary Record.

We have just returned from a visit to the heathen bands of Indians inhabiting the shores and islands of the Lake of the Woods. These Indians meet every year at a certain point on the Lake to receive their treaty annuities from the officers of the Canadian Government. They belong to the Ojibwe family, and are generally called Sauteux by the French, presumably because the tribe was principally known through the mission establishments at SAULT St. Mary, on Lake Superior. Notwithstanding their close proximity to civilization and to the Red River mission—Lake of the Woods being about 100 miles east of St. Boniface—they have successfully resisted till this day all attempts at evangelization. They are divided into ten different bands, each having its Chief and Councillors, and number about 1,000 souls. It was decided that His Grace the Archbishop of St. Boniface, in company with a few missionaries, should visit the general encampment of these Indians this summer, and approach them in a friendly way, if nothing more could be done. We left Rat Portage in the afternoon of July 16th, on board the steamer CATHERINE S., generously placed at our disposal by Captain Short. The party was composed of His Grace the Archbishop, Very Rev. Father Allard, O.M.I., Rev. Fathers Poitras, Cahill and Jacob. There were also a few devoted ladies who had collected viands and dainties capable of tickling the Indian palate, and who claimed the honour of waiting on their dusky guests in person. A delightful cruise of a little over four hours through a myriad of islands brought us in view of the Indian camp. A couple of hundred birch-bark wigwams, pressed close to the shore by the encroaching forest; towards the middle the flagstaff of the Government Agent and a few trading booths—such was the scene before us. Our arrival created no surprise, as the Indians are accustomed to have visitors and sight-seers during these days. My first concern was to ascertain the feeling of the Chiefs in our regard. Individually they were friendly, but any concerted action on their part to meet us in conference, I found to be out of the question, the head Chief remarking by way of explaining their resolutions: "You people love your religion and hold fast to it; this we admit, and it is the same with us." As an alternative I proposed an informal and friendly banquet at which the Chief and Councillors would assist. It took very little discussion to have this proposal accepted. The shades of night had now crept over the scene, and we remembered that "sufficient for the day is the evil thereof."

The following morning Mass was celebrated on board the steamer by His Grace the Archbishop, at which all our party attended. Fervent prayers accompanied the offering of the Immaculate Victim for the conversion of this benighted people. After Mass, the principal Chief put in an appearance and was invited to breakfast with the Archbishop and the clergy, a compliment which he accepted

with the best grace. His name is Pawawassang, FLASH OF LIGHTNING. He was acquainted with the late Archbishop Taché, whom he visited occasionally at St. Boniface. He is governed by good common sense in worldly affairs and is conscious of his responsibility as chief, but is none the less a firm believer in the superstitions of his tribe.

It is now in order to get all in readiness for the royal lunch. The dancing ground of the camp was pointed out to us by the Chief as the best spot for the spread. A large tent was soon lifted into position and the ladies conveyed thither their wares. Word was then sent round to the notables of the camp, who soon began filing into the tent—distributing themselves in circle form around the festive pile which occupied the middle space. Viands and sweetbreads were then apportioned without any special regard to etiquette or precedence. Plates and cutlery were dispensed with in discussing the good things. A liberal distribution of tobacco followed in the wake of the vanishing victuals, and the worthies wafted to our nasal organs the expression of their satisfaction and gratitude. It was during this latter function that the missionaries addressed to the guests words of good cheer and encouragement, and related their labours and experiences among the Indians of other parts—each telling phrase receiving a grunt of approbation from the more intelligent portion of the assembly. Very Rev. Fr. Allard interpreted His Grace the Archbishop, and assured the representatives of their tribe of the true concern His Grace had for their temporal and spiritual welfare, his presence in their midst, at much inconvenience to himself, being proof of his interest in them. As further evidence of his solicitude in their behalf he referred to the school which was being erected, not without great sacrifices, near the town of Rat Portage for the benefit of their children. No speeches were made by the chiefs present, nor were any expected from them as this part of the programme had been sprung on them, but Chief Pawawassang rose up to express his thanks to the Archbishop and clergy for their visit, saying that he highly appreciated it, that it was proper that we should thus meet as brothers, and he expressed the hope that the Great Spirit would bring us all together another year to keep up and strengthen the fellowship formed on this day. Thus was brought to an end the first successful attempt at gaining the ear and heart of these unregenerated sons of the forest. May the grace of God open their eyes to the vanity of those rites in which they put their trust, and draw them to the acceptance of the truth as it is in Christ Jesus.

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Rat Portage, Lake of the Woods,  
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Rev. Father Cahill has charge of a district with a population of 3,000 Indians, of whom 2,000 are still heathens. There is in the same district a zealous young secular priest, stationed at Rainy Lake. One of the schools for Indian children is about to be established near the town of Rat Portage, on the Lake of the Woods. In these Indian schools the children receive lodging, food and clothing, and are taught the elements of knowledge, together with the habits of civilized life.

The Government gives a capitulation grant, but the Mission will have to find \$5,000—one thousand pounds—apart from the Government grant, to build and equip this Institution, cost of Land included. If any of our readers are interested in the Canadian Indians, we would ask them to remember Father Cahill's good work. Remittances might be made to His Grace Archbishop Langevin, St. Boniface, Manitoba, either directly or through one of the Oblate Fathers.

### The Protestant Missionary.

N. Y. Freeman's Journal.

Among the exchanges which have reached us recently are two containing synopses of Protestant missionary labor in Catholic countries. One of these is an American publication, and gives an account of the work done (which is small) and the amount of money expended (which is inordinately large) in the effort to Protestantize Catholic countries like Spain, Italy, Mexico, etc. The other performs a similar function for Ireland.

Spain and the other countries referred to in the American publication are practically virgin soil for Brother Stiggins; he has, until these latter days, practically left them for hundreds of years in the mire of Popish superstition without stretching out a hand to save them.

As a consequence, he now finds it very difficult to make any impression upon them. Wherever he turns he is confronted with some "public evidence of the Catholicism of the country and the people. In Italy, for instance, the Jesuits (it must be the Jesuits) have erected crosses on the mountain tops that may be seen for miles; they have built little shrines to the Virgin and Child in the most remote as well as in the most accessible places: you cannot enter a baker's or a butcher's store to purchase some of the necessities of life without being confronted with a picture of the Madonna or some Popish saint, with a lamp burning before it after dark; if you meet a peasant in your walks he will not remark (after all there is really no reason why he should) that it is a fine day or ask you "How d'ye do?" without expecting an answer, but instead will lift his hat and say "Praised be Jesus," to which he very extravagantly expects you to reply "Praised be Jesus and Mary." This is a very deplorable condition of affairs. The American Missionary Board did not reveal it in all its horror. Had they done so there is no doubt that subscriptions would have flowed in a torrent—in the wrong direction.

In Ireland Brother Stiggins has had more experience, but hardly more success. The report before us is of the usual kind. So much money spent, so little work done, such bright prospects for the future. Hope springs eternal in the Irish souper's breast, and now that the people are on the eve of famine he doubtless considers his future particularly cheering, though, to be sure, even in black '47, when soup and other victuals were very precious to the poor peasant, with his wife and family dying of hunger, the souper's achievement was not abundant.

What is the Irish souper trying to do? To convert Irish Catholics to Protestantism. What has the Catholic Church done for the Irish Gael? We will seek an

answer of Dr. Douglas Hyde, the famous Irish scholar. Dr. Hyde, who is a Protestant and the son of a Protestant dignitary, has this to say about the spiritual condition of Ireland:

"The Irish Gael is pious by nature. He sees the hand of God in every place, in every time and in every thing. There is not an Irishman in a hundred in whom is the making of an unbeliever. The spirit and the things of the spirit affect him more powerfully than the body and the things of the body. In the things he does not see he does not believe the less for not seeing them; and in the things he sees he will see more than a man of any other race; what is invisible for other people is visible to him. God is for him a Thing assured, true, intelligible. He feels invisible powers before him, and by his side and at his back throughout the day and throughout the night. It is from this feeling that the ordinary expressions and salutations of the Irish language come. When he meets a neighbor, instead of saying 'Bon jour' or 'good morning,' like other races, he says, 'God salute you.' If he sees a person at work, he says, 'prosperity from God on you.' If you are parting from him, he says: 'May God prosper you sevenfold.' If he is blessing you, he says: 'May God life-lengthen you.' If you sneeze, he will cry: 'God with us,' and when you salute him, saying, 'God greet you,' his answer is: 'God and Mary (i. e., the Virgin) greet you.'"

This is the people the Protestant missionary would evangelize! What a fearful perversion of the Apostolic spirit he represents. He comes from a land where religion is banished not merely from public and social life, but almost absolutely from family life also, to one where religion permeates everything; from a country where Protestantism is split up into a hundred jarring factions to one where the Universal Church is known and loved as mother. He sees what Dr. Hyde saw, and he sets to work to purchase those souls with their beautiful instincts of devotion and their hallowed traditions, in exchange for soup and blankets and some sickly imitations of of Christianity! If he really understood what he is doing he would be a devil. Happily for poor human nature, he does not, but, we repeat, what a fearful perversion of the Apostolic spirit he represents!

### MORALITY SLOP.

Canadian Sportsman (Toronto).

The average Toronto parson when away from home generally slops over about the superior morality and shining godliness of the people of this city. Mr. Hugues, the School Inspector, is a star performer at the same business and if you paid any attention to his professional gush you would think that Toronto schools, those of course under his official eye, were the most perfect in the world and the scholars built altogether of superior clay.

These people live in a fool's paradise. They have told the same old mossback story so often that finally they have got to believe it themselves and while it may pass muster with some of the faithful very far from Toronto, those of us who live here and don't walk the streets blindfold know how wide of the truth all this cant and humbug really is. The morality department may, through its two chief officials, attend tea meetings and church socials and tell pleasant stories about the absence of immorality and the prevalence of virtue. Yet the solid fact stares citizens in the face that there is an immense amount of open solicitation every night on one or two of the chief streets of the city, to a degree more noticeable than in any American city of the same population.

Now for a suggestion to Inspector Hugues, if he would instruct the school boys less with the musket and bayonet and more with homely truths as to their personal behavior out of school he would do a great deal more good. In American cities the youngsters have been educated

to respect private property. A gentleman's garden there may be stocked with choice flowers and though there be no fence to guard them it isn't necessary to keep a perpetual watch over them. Here it is. Ask any of our city real estate agents who have vacant houses on their list and they will tell you that not only is it necessary to board up the windows to preserve the glass from being broken, but that fences are smashed down in the most deliberate fashion, the evident desire being to wreck any and all unprotected property. If Inspector Hughes would devote some of the time he now spends travelling through the United States telling his American cousins what a superior lot of beings we are over here, to giving his help towards educating Toronto boys to respect flower gardens and curb their longing to smash up empty houses he would accomplish a great deal more good than he does by crediting so many imaginary virtues to his fellow townites.

### Well Known in Buffalo.

Bishop Dantenville, who was recently consecrated coadjutor to Bishop Durieu, of New Westminster, B.C., is well known at Buffalo, N.Y. His sister, Miss Dantenville, is a religious of the Sisters of the Sacred Heart of Mary. She teaches the young children at St. Peter's French school. Bishop Dantenville has visited Buffalo a number of times, revisiting places dear to him by his tender association with his uncle, the late Father Urich, whose long pastorate of the French people in Buffalo is remembered. In his young years the future bishop went to Buffalo to his uncle's home accompanied by his sister. His chosen vocation was fostered by Father Urich, and he was a student for a short time at Canisius Jesuit College. Leaving Buffalo, he entered Ottawa University, conducted by the Oblates, and soon decided to enter that order. He was professor for a number of years, till sent to British Columbia on the Oblate missions.—Buffalo paper.

### A French Convert.

Edmund Tarquet, formerly a member of the Chamber of Deputies, Paris, and Under Secretary of State, has not only been converted, but has become a Franciscan Tertiary. Once he supported irreligious measures in the Chamber, now he preaches and distributes alms to the poor, and has an extreme devotion to St. Anthony of Padua.

### Brieflets.

The superior quality of our 'Manitoba wheat may be judged from the following facts. By the end of last week 5,250 cars of this season's wheat approximating 4,250,000 bushels had been delivered at Fort William. Of these four and a quarter million bushels 75 per cent. graded No. 1 hard; 22 per cent. No. 2 hard and of the lower grades there was only 3 per cent. At Minneapolis the previous Saturday, according to one of the Minneapolis papers, of 759 cars of wheat inspected only 8 were No. 1 hard, 231 were No. 1 northern and the remainder lower grades.

This is how Mark Twain, in his new book "Following the Equator," expatiates on crossing the 180th meridian: "While we were crossing the 180th meridian it was Sunday in the stern of the ship, where my family were, and Tuesday in the bow, where I was. They were there eating the half of a fresh apple on the 8th and I was at the same time eating the other half of it on the 10th—and I could notice how stale it was already. The family were the same age that they were when I had left them five minutes before, but I was a day older now than I was then."

Last Friday morning at 9 o'clock the Cathedral was thronged with Catholics who had come to hear the Requiem Mass for the repose of the soul of the Very Rev. J.B.L. Soullier, Superior General of the Oblates of Mary Immaculate, who died on the 3rd inst. in Paris. The celebrant was Rev. Father Guillet, O.M.I., pastor of St. Mary's Church, Rev. Father Dorais, O.M.I., acted as deacon, and Rev. Father George, O.M.I., as subdeacon. The Most Reverend Archbishop assisted by the Very Rev. Father Allard, O.M.I., and Rev. Fr. Beaudin, O.M.I., pronounced the absolution during the "Libera" that followed the Mass. The Sanctuary was crowded with the clergy and the students of St. Boniface College.