

civilization in North America. He had done carpenter's work; he had served as baker, baking 600 sacks of flour in six months; he was a famous fisherman, occasionally hauling in with his nets 1,800 pounds of fish at a time; he had directed men in farming; he had acted as infirmarian or caretaker to Bishop Faraud, O.M.I. When the good brother lay on his death-bed he exclaimed, after receiving the plenary indulgence, "How happy I am! I am ready." Did not a Divine voice welcome him with the words: "Well done, thou good and faithful servant?"

Rev. Mr. Evans, who until his late conversion was rector of the Anglican Church at Shoreditch, England, and Rev. Mr. Benson, also a recent and very distinguished convert, will receive the priesthood at Rome during the early summer.

The Superior and Religious of the Congregation de Notre Dame, from their convent of Villa Maria, Montreal, have invited their former pupils to take part in the celebration of the golden jubilee of the foundation of that institution, on Wednesday, June 15. At 10 a.m. there will be a solemn high Mass, at which His Grace Archbishop Bruchesi, of Montreal, will officiate, and a sermon by the learned and Superior of St. Sulpice, Father Lecoq. Luncheon will be served at 1 o'clock, after which there will be a recital in the grand hall, including music, reminiscences and recollections by a pupil of each decade, and a general, friendly reunion. The day will conclude by grand Benediction of the Blessed Sacrament at 4.30. How many will recall the grand benedictions of long ago, with the beautiful voices for which Villa Maria was celebrated and those accompaniments of pianos, organ and harps, which made the convent music proverbially good.

The Ottawa correspondent of the True Witness writes to that paper as follows: "Last week the city of Ottawa had four Archbishops within its gates. There was Mgr. Sbarretti, the Apostolic Delegate; Mgr. Duhamel, the local Archbishop; Mgr. Bruchesi, Archbishop of Montreal, who was on a flying visit to his brother, who resides here; and Mgr. Langevin, Archbishop of St. Boniface. The last mentioned prelate was on his way to Rome. He is to be accompanied by the venerable missionary, Pere Lacombe, who was to join him at Montreal. His Grace goes to Europe to secure priests for the Ruthenian Catholics, who are in large numbers in Manitoba, Assiniboia, Saskatchewan, Alberta, and especially in the dioceses of St. Boniface and St. Albert. It is said that there are not less than fifty thousand Galicians of this rite in that region, while there are only seven priests to minister to their wants. After visiting Rome, His Grace will appeal to the Austrian government to assist these Catholics of the Northwest. Then he will attend the general chapter of the Oblate Order in Paris.

FOR THE PEACE OF EUROPE.

There is much significance in the suggestion in favor of an alliance between Great Britain and France as a guarantee against a general European war, which, in the present disturbed condition, is not wholly improbable. It cannot be doubted that the statesmen of Europe are deeply anxious over the possibility of war between two or more of the leading powers growing out of the conflict in the far east.

The two powers regarded as most imminently in danger are Great Britain and France. The latter has an alliance with Russia, the exact terms of which have not formally been made public, but which are understood to require that each should help the other under certain contingencies. Great Britain has a similar alliance with Japan. The thing now feared is if either Japan or Russia should be badly hurt in the war, that some accident, some outburst of popular passion not contemplated by the treaty, might involve Great Britain on one hand or France on the

other, in which case war between the two powers would be almost inevitable.

The French premier has declared that no action on the part of China or Korea would require France to intervene to aid Russia, and it is not likely that Russia will ask her aid if she can reasonably avoid it, because she has more to fear from the hostility of Great Britain with its powerful fleet, than she could gain from the succor France could give. Japan, however, would have no such restraining sentiment as to involve Great Britain, for the aid she could get would be far greater than the risk she ran from anything France could do. Indeed should Japan be seriously worsted the help of Great Britain would be about all that could save her from political destruction. Under these circumstances it is supremely important for Great Britain that France should if possible be kept from taking part with Russia in the present conflict in the far east, and the Spectator submits the proposition that the only way in which this can be done is substantially for Great Britain to let it be known to France that, the case requiring she is prepared to become the ally of France in lieu of Russia.

Such a proposition may at first glance appear fanciful, but there are contingencies in which it might be considered seriously. The alliance with Russia was in the nature of an insurance to France that in case she should become involved in war with Germany she would be safe from interference from a third power. It was the answer of Russia and France to the Triple Alliance. Undoubtedly such insurance would be even more valuable to France from Great Britain than from Russia, and such an alliance would be of much influence. The trade relations of Russia and France are of no great value, nor have they been improved by the alliance. The trade of France and Great Britain with each other is of greater value than the trade of either with any other country.

Nowhere in the world is there necessarily any conflict in the interests of Great Britain and France. At no point do they clash. They stand for substantially the same thing in civilization and largely against Russian aims and ideals. An alliance between them would not only promote peace with each other, but would go far toward keeping the peace of Europe and of the world.

A DRAMATIC EPISODE.

Father Lacombe's Lecture.  
(Continued from Northwest Review of March 5, 1904).

(We now resume the verbatim report of the interesting lecture delivered by Father Lacombe at St. Boniface College on the 26th of February last).

When we came up to the Indians we found that they were Crees who had not yet embraced Christianity. They were kind to me but I could not remain long with them. I invited them, however, to cross to the camp to which I was going. As I was putting my hand on the saddle to mount, a young man rushed up, saying: "Are you going away? My father is dying. Will you not say good-bye to him?" Leaving somebody to hold my horse, I went to see the old man, and found him indeed dying, but stretching out his arms eagerly towards me. I grasped his death-cold hand and said: "Grandfather I am a priest, how are you?" He replied: "I am going to my ancestors." I said to myself: He will surely not go in that heathen way, so I said to him: "Grandfather, perhaps the Great Spirit is your father: why should you not be baptised?" "I have not the time to learn all your forms"—"Don't say that; God does not require all that. Believe and love, and that is enough."—"You know best, I give myself to you." Going out of the tent I told my men we should sleep there, and settled myself in the old man's tent, saying to him: "I shall remain here to instruct you, so that you may receive the holy water." He squeezed my hand. I taught him to make acts of faith, hope, contrition and love. Espe-

cially I showed him my crucifix, telling him that this represented the Son of God who died for us. My instructions having lasted all night, at dawn I awoke our men and chose one as sponsor for the baptism I was about to perform. As I was preparing the holy oils, I noticed that I had forgotten the prescribed candle, so I asked the squaws to fetch one of their primitive buffalo grease tapers. They replied, looking at the sun which was just rising: "Can't you see plainly enough without a candle?" But they fetched the taper all the same. After I had baptised him he grasped over him to kiss his forehead, my crucifix slipped. The old man noticing it, made an effort to speak, and gasped out, pointing at the crucifix: "What is his name?" I replied: "Why I've been telling you about Him all night. He is Jesus Christ the Son of God, who is now saving you." Then the dying Indian uttered those beautiful words which have ever since remained graven in my heart: "Jesus Christ, if I had known you sooner, I think I would have loved you." I said to him: "You are going to heaven I give you two messages; ask the Great Master of life to have pity on me who am going to evangelize your fellow countrymen, and pray for your own nation."

On leaving this consoling scene, it seemed to me I heard my Angel guardian singing sweetly, "How beautiful are the feet of the messenger who preachest the gospel of peace."

At the close of that day we reached the shore of a lake, where the buffalo covered all the land as with a black blanket. I told Alexis to go and shoot a buffalo cow, as we had no more meat. He did so. The fire was made with a mixture of dried buffalo dung and buffalo fat. Next morning we started early. As I intended to reach the big Indian camp I was making for on that very day, I advised my men to say their beads and I myself would say my prayers beforehand, for I expected some fun and excitement with the unconverted Indians.

THE INDIAN CAMP.

In those days the best Indian tepees were made of fine leather. We soon came to a hundred tepees of that kind. How was I to penetrate into that camp so as to produce a good impression? If I failed in my mission, that failure would have a bad effect on the future of Christianity in those parts; the other tribes would hear of it. The tents were, as usual, arranged in a circle with horses all around them. There was a certain amount of disorder; some tents were open, and we could see women working at the entrance or inside; the men wrapped in their blankets, were loafing about like lords of creation. I walked into the middle of the camp. The Indians stared at my cassock. Among friendly Indians, the children always came and tugged familiarly at my gown. Here nothing. I said to the men who were carrying the tent: "Don't put it up yet." Seeing a group of men I hailed them with "Good day, my kinsmen, (mes parents)." Not one of them looked at me. I said out loud: "I suppose you have no objections to my camping here." Somebody answered, "That's your business." This was a bad beginning. I said to my men: "Would it not be better to go away from this camp?" "No," said they, "if you do that you are beaten, they will say you are afraid." "Then pitch the tent," said I, and I began to read my breviary, not without many distractions. When I had finished I sent Francis for my horse and rode to a spot just outside the camp. There I made a speech in the Indian style. "Where am I? What sort of a country is this? What a strange idea of hospitality you have! The sun is already setting and yet no one has offered me food. I come to visit you. I am not going to make you Christians against your will. I bring you lots of news. Come and hear the news." Now the Indians are very fond of news and are glad to meet a traveller that can give them any. So when I got down off my horse, the women first and then the men gathered slowly round me. After telling my men to prepare a calumet, I asked the Indians to sit down, saying I was

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