

lowed to mention one among the many I would gratefully refer to Mr. Mutter of Pilger. He has ever been a warm friend of the Orphanage. When we made our first timid attempt with the crop-insurance, Mr. Mutter took the matter at once to heart and became our most zealous promoter. No doubt his position as Postmaster gave him a good opportunity of approaching the farmers and he certainly made good use of this opportunity. Let us trust that by this moment he has received the reward for his untiring charity, and that from heaven he may communicate his spirit to some other kindhearted person, willing to fill the vacancy left by his death.

We are daily praying for the intentions and welfare of our benefactors especially during these trying times when the epidemic is terrorizing the country and breaking up so many happy homes. To all who have in any way suffered from the disease we hereby offer our heartfelt sympathy.

Imploring once more the blessings of God upon all your undertakings during the new year, I remain as ever yours gratefully in the Lord,

Rev. W. BRUECK, O.M.I.

In behalf of the Catholic Orphanage of Prince Albert.

LIST OF CONTRIBUTIONS received during 1918:

Annaheim	\$183.50
Asor	17.07
Battleford	.50
Bremen	43.00
Bruno	182.75
Burdett (Alta.)	8.75
Cactus	2.00
Carmel	64.50
Cudworth	159.25
Dana	15.00
Dead Moose Lake	48.00
Denzil	55.50
Dilke	16.00
Elm Springs	2.00
Engelfeld	119.25
Fremington	5.00
Fulda	139.50
Grassy Lake (Alta.)	5.00
Grosswerder	20.00
Handel	25.00
Hillsley	5.25
Humboldt	81.50
Imperial	15.50
Kerrobot (J.H. Diederichs)	366.00
Kuroki	2.00
Leipzig	44.00
Lenora Lake	35.00
Leofeld	248.64
Liberty	75.85
Luseland	10.25
Macklin	5.00
Meacham	5.00
Muenster	302.50
Peterson	45.00
Pilger	138.00
Primate	10.00
Revenue	22.50
Rosthern	6.00
Salvador	154.25
Saskatoon	12.00
Scott	6.00
Sedley	5.00
Spalding	2.00
St. Benedict	99.00
St. Gregor	2.00
Teresa	10.00
Tramping Lake	172.00
Tuxford	15.00
Watson	12.75
Wilkie	3.00
Willmont	152.00
Windthorst	7.00
	3181.56

From the Mission Fields.

The following correspondence written about three months ago by good Father Egenolf, O.M.I., has been received just a few days ago. From this our readers can judge, how inaccessible the "blessed" wilderness must be in which this devoted missionary has chosen to spend the best years of his life. In order to enable our readers to see, at least to some extent, the home of this zealous Father of the Indians at Reindeer Lake, we take pleasure in exhibiting below a photograph of his place. *The Ed.*



St. Peter's Church and Home of the Rev. Father Jos. Egenolf, O.M.I., REINDEER LAKE, SASK.

REINDEER LAKE, Oct. 24, 1918  
Dear Rev. Father Prior:—

Your kind letter of Aug. 17th, 1918, containing pleasant news from Muenster has greatly delighted me. My cordial thanks for it. I have also received the substantial alms of good Mr. J. B. of Willmont, Sask. I hope to find some spare moments to express my thanks, by personal letter, to the kind benefactors.

In this locality the winter has already made its appearance. The rivers, the smaller lakes and bays are covered with a sheet of ice, several inches thick, since a number of days. The depth of snow averages one foot. If similar conditions prevail all throughout the north, then I must be prepared for some very arduous winter-journeys. Without the aid of snowshoes it is even now impossible to get through. This severe onslaught of the winter seems to tally with last summer which brought us many cold and disagreeable days. On account of the many violent storms which endangered the work in the canoes, it was almost impossible to make a fair catch of fishes for the season. Hence, we are constrained to look for our supply of fish for ourselves and our toboggan dogs below the ice. Catching fish below the ice is, indeed, pleasurable sport, but, at the same time, hard and, sometimes, not very profitable work.

In the event that the reindeer changes its customary route of travelling and passes our locality at a great distance, then we are forced to rely entirely on our supply of fish. Fish will then be the chief means of our support. Our Indians, in that case, are more fortunate than we. Like nomads they simply follow, with their wives and children, the fleeing reindeer, and wherever the latter find pasture and assemble in great numbers, there the Indians pitch their tents and gather in their supply of meat. If the cariboo tired of the constant chase looks for greater safety far away, the Indians will follow in its footsteps. As a rule, however, the hunter of the cariboo succeeds to lay up a fair supply of good reindeer meat. Then the red man finds time to hunt for the fur-bearing animals. Since these, however, are generally very timid and flee at the approach of a human being, the trapper must be prepared to follow them, often, for days, before he makes a successful capture.

The wolf alone, especially when hungry, is an exception to this rule. The wolf, very often, approaches the camp of the Indians and his proximity is not, generally, desirable. He does not constitute a danger to man, unless he is very hungry or mad. If hungry he will try to capture, first, the pup-dogs of the Indians and devour them. Afterwards he will make an attempt to get at the Indians' supply of Reindeer meat. The Indians are not living, like the white people, in well built houses, but in tents. In order, however, to conserve their supply of meat, they put up, by means of a few logs, some kind of a hut, and in it place the meat. The wolf will then try to find access to this supply of meat, and if the Indian does not succeed to kill or trap the wolf, his means of sup-

port will speedily vanish and he, together with his family, will soon be reduced to a state of starvation.

In such a precarious circumstance the poor Indian, whether he wills it or not, is bound, by sheer necessity, to look again after the living and wandering cariboo and replenish his supply of meat. Among the trials of an Indian such an enforced and solitary cariboo chase is one of the greatest. An occasional wild chicken, sometimes a porcupine or a small lean hare, is in such straits very often the only scant means of support for the weary red hunter. It is true, to endure hunger is almost inseparable from the life of an Indian. And then the poor dogs hitched to the toboggan! After a hard day's work there is no feed for their empty stomachs, they must lie down in the cold snow, and several of them have, the next morning, not sufficient strength, anymore, to get up. In such cases the life of an Indian may no longer be considered sport!

But in the hour of the greatest trial, the kind providence of God manifests itself the clearest. It is really marvellous how divine providence watches over these red children of nature and grants them succor in their needs. I know of examples that would convince even the most inveterate and hardened unbeliever of the existence of an omnipotent and omniscient God, were I to relate them. In such dire circumstances I often had to marvel at the intrepidity, composure and courage of our Indians. For days and nights the Indian often roams through the country, until divine providence finally stills his desire and permits him to find, what he was looking for with so great exertion,—his daily bread. Some time ago an Indian related to me his adventures on his hunting trip and told me that after a two days' hard work he finally succeeded in shooting and killing a moose. I asked him with what kind of thoughts his mind was occupied after the capture of his game. His immediate reply was: "As soon as I had killed the moose, I knelt down and gave thanks to God who was so kind as to give it to me." And he added that he was accustomed to do likewise as often as he is favored with a similar good fortune while hunting.

Such and similar traits in the life of his Indians serve as an encouragement to the missionary, who in turn gives thanks to God who has endowed these despised red children of the wilderness with such genuine wisdom. Here, truly, the wisdom of the children of the world is converted into folly. People might think that the supernatural power of our divine faith has, as far as our Indians are concerned, fallen on sandy, barren soil, and has lost its efficacy, but that is not the case. The grace of God is working in the souls of these children of nature in an unseen and hidden manner, and is producing gratifying fruits in due season. Most Indian missionaries can testify to the astounding power of grace exhibited among their redskinned people.

I would gladly keep up this epistolary conversation with you longer, but I am afraid I have already transgressed the ordinary length of a letter. I will, there-

fore, close, requesting you to continue to pray for me. With kindest regards  
Yours sincerely

Rev. JOSEPH EGENOLF, O.M.I.

SECHLT, B.C., Jan. 4, 1919.

My Dear Father Prior:—

A happy New Year to all the readers of the St. Peters Bote, but especially to the benefactors of my Mission. May God repay them bounteously what they have done for the poor Indians and their missionary! We pray every day after Mass for our benefactors, and I feel sure that the prayers of the children and saintly Indian women—for that's what they really are—will procure them God's blessing and protection during the coming twelvemonth.

God has been merciful to us during the last year: only three adults and seven babies of the Sechelt tribe died from influenza; the death-rate among the other Indians confined to my care was equally low. Father Plamondon lost 24 adults, Father Chiron and Father LeJenne each over 100. At Pemberton only three men were immune from the dread disease; one of them continuously made coffins, another dug graves, all the time, and the third one cut wood for the sick people. Over 40 Indians died in this one locality. Over 800 Indians died from influenza in British Columbia.

None of the pupils in our school died; other schools lost 3 or 4 children. I caught the disease from the Indians at the beginning. But the good care of the Sisters put me on my feet again, pretty soon. During my illness Father O'Neill went to see the Sechelt people at their fishing grounds. The Rev. Father and the Indian Agent nearly lost their lives during a very bad storm in which my chapel with altar-stone, vestments, chalice etc. went to the bottom of the sea. It is a loss of about 150 Dollars for me.

As soon as I was able to do my duty again, I went to see the Indians at Pendor Harbor and Slyammin. I had the great pleasure of converting 5 half-breeds from Methodism to our holy religion. In one room there were 14 sick Indians. It was a heartrending sight. There was hardly any room to get near the people and receive their confession. They were coughing into my face, as I had to bend down to them in order to prevent the others from hearing what was said. The work of instructing and giving the sacraments was so plentiful that I spent whole days in those infected houses, where hardly any fresh air could penetrate.

Although the danger was great, God's Angel watched over His missionary and no harm came to him. But the voyage in the cold boats was the cause that I contracted pleurosy that kept me in the hospital for two weeks afterwards. Before Christmas I could get home and I have been very busy ever since. Benediction and instruction every night, readjusting family troubles, visiting the sick, consoling the one and admonishing the other, helping many with counsel etc. etc.; this gives the reader an idea of the missionary's work when the Indians are all at home. He is the father, judge, adviser and priest of them all.

As I was sick yesterday from all the work, the Indians brought a young man right into my sick-room at eleven o'clock at night. He had suddenly contracted appendicitis and was crying for the priest. The Indians, fearing that I might get very sick by leaving my room at night, carried the young man right up to me and I gave him the last sacraments in my house.—By the way: the Indians handle the sick with such care and skill as any trained nurse would do.

I think I have to close my correspondence now and take leave from all my friends with a hearty: **Grüß Gott!**

Rev. W. Brabender, O. M. I.

Prayer against Epidemic Diseases.

(Approved for the Diocese of Prince Albert by Bishop Pascal, O.M.I., on August 30, 1918, and endowed with an Indulgence of 50 days, which can be gained once a day by the Faithful within the said diocese.)

*Antiphon.* Remember, o Lord, thy covenant and say to the destroying angel: Now hold thy hand, that the earth may not be desolated, and do not destroy every living soul.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

Our Father (silently).

V. And lead us not into temptation.

R. But deliver us from evil.

V. The Lord sent his word and healed them.

R. And delivered them from their death.

V. Let the mercies of the Lord give glory to him.

R. And his wonderful works to the children of men.

V. Lord, remember not our former iniquities.

R. Let thy mercies speedily prevent us.

V. Help us, o God, our saviour.

R. And for the glory of thy name, o Lord, deliver us.

V. Forgive us, O Lord, our sins.

R. And deliver us for thy name's sake.

V. Hear, O Lord, my prayer.

R. And let my cry come to thee.

V. The Lord be with you. R. And with thy spirit.

LET US PRAY.

O God who dost not desire the death, but the repentance of sinners, through the intercession of the blessed Virgin Mary, Mother of God, look propitiously upon thy people returning to thee, that thou, whilst it remains attached to thee, mayest graciously remove from it the scourge of thy wrath. Through the same Christ our Lord.

ORATIO CONTRA PESTILENTIAM.

*Antiph.* Recordare, Domine, testamenti tui, et die Angelo percutienti: Cesset jam manus tua, et non desoletur terra, et ne perdas omnem animam viventem.

Kyrie eleison. Christe eleison. Kyrie eleison.  
Pater noster (secreto).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Misit Dominus verbum suum, et sanavit eos.

R. Et eripuit eos de morte eorum.

V. Confitentur Domino misericordiae ejus.

R. Et mirabilia ejus filiis hominum.

V. Domine, ne memineris iniquitatum nostrarum antiquarum.

R. Cito anticipent nos misericordiae tuae.

V. Adjuva nos, Deus salutaris noster.

R. Et propter gloriam nominis tui, Domine, libera nos.

V. Propitius esto peccatis nostris, Domine.

R. Et libera nos propter nomen tuum.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

Deus, qui non mortem, sed poenitentiam desideras peccatorum: per intercessionem beatae Dei genitricis, virginis Mariae, populum tuum ad te revertentem propitius respice: ut, dum tibi devotus existit, iracundiae tuae flagella ab eo clementer amoveas. Per eundem Christum Dominum nostrum.

Approbatur pro nostra diocesi. Concedimus indulgentiam 50 dierum semel in die lucrandam fidelibus has preces infra fines nostrae dioceseos pie recitantibus.

IMPRIMATUR. ALBERTUS, O.M.I.,  
Die 30 Augusti 1918. Episcopus Principis Albert.

Gebet gegen epidemische Krankheiten.

(Von Bischof Pascal, O.M.I., am 30. August 1918 gutgeheissen für die Diözese Prince Albert und mit einem Ablass von 50 Tagen versehen, der täglich einmal innerhalb der genannten Diözese von den Gläubigen gewonnen werden kann.)

*Antiphon.* Gedenke, o Herr, deines Bundes und befehle deinem strafenden Engel: Halte jetzt ein deine Hand, auf daß die Erde nicht verödet werde, und töte nicht jede lebende Seele.

Herr erbarme dich unser! Christus erbarme dich unser! Herr erbarme dich unser!

Vater Unser (leise).

V. Und führe uns nicht in Versuchung.

R. Sondern erlöse uns von dem Uebel.

V. Der Herr sandte aus sein Wort und heilte sie.

R. Und entriß sie ihrem Tode.

V. Sie sollen danken dem Herrn für seine Barmherzigkeit.

R. Und für seine Wunder unter den Menschenkindern.

V. O Herr, gedenke nicht unserer alten Missetaten.

R. Laß eilends uns zuvorkommen deine Barmherzigkeit.

V. Hilf uns, Gott, unser Heiland.

R. Und um der Ehre deines Namens willen erlöse uns.

V. Sei gnädig unsern Sünden, o Herr.

R. Und befreie uns um deines Namens willen.

V. Herr, erhöre mein Gebet.

R. Und laß mein Klagen zu dir kommen.

V. Der Herr sei mit euch.

R. Und mit deinem Geiste.

Lasset uns beten!

O Gott, der du nicht den Tod, sondern die Bußfertigkeit des Sünders willst: durch die Fürbitte der allerheiligsten Gottesgebärerin und Jungfrau Maria besänftigt, blicke herab auf dein Volk, welches sich wieder zu dir wendet, auf daß du, während es dir getreu bleibt, die Geißel deines Zornes barmherzig von ihm abwendest. Durch denselben Christum unsern Herrn.