

the bedside of a dying Indian, and there administer the consolations of religion. There is no need to detail at length the events of his early missionary life. It is hard to measure the good he has done for the ecclesiastical province of St. Boniface. Going there in 1845 he found it but little more than a wilderness; he left it, in 1894, plentifully supplied with churches, colleges, convents and charitable institutions. For the rights of the Catholic population of the Northwest he fought fearlessly and consistently. In their temporal and spiritual progress his whole heart was bound up, and his fatherly advice and protection went out to them without stint.

In private life Archbishop Taché was a kind-hearted, amiable, christian gentleman. It is said that the best index to a man's character is the feelings he bears to his mother. If this be true then surely the dead prelate was one exceptionally blessed with the rarest gifts of heart and mind, for never did purer and sweeter affection exist between mother and son than existed between Alexander Taché and her who twined her arms around him e'er yet his infant lips had learned to speak that tenderest of all words—mother. Those who knew him in the sanctity of his home life become eloquent in telling of his kindness, patience and forbearance, and this trait in him was remarkable in the face of the truth that he lived through times that were troublesome, and had often to struggle against the treachery and duplicity of avowed enemies as well as of seeming friends. Happily for him both his enemies and seeming friends were few, and these few opposed him not on personal but on political grounds.

As a public man he was one of Canada's most brilliant sons. There were those who were not slow in accusing him of being too French, while others would throw it into his face that he was too English. To both these charges he often times referred in his writings, and to the unbiased reader the conviction must come that the archbishop was a loyal and devoted Canadian, a man to whom the prosperity of his native land was ever dear, a man who, though he came from good old French stock, preached the doctrine that everyone, thrilled with patriotic thoughts should seek to uphold and per-

petuate British connection. The fact that the charges made against him were frequently opposed, one to the other, goes to show the thorough sincerity and loyalty of the man. He may have erred—it is almost everyone's misfortune to err at times—but if he did it was because he was convinced that the course he was pursuing was the best and most honorable one.

Everyone is willing to admit that his literary ability was of no uncertain kind. He possessed a logical mind, and had the power to express his thoughts in language, remarkable for strength and clearness. Were the theme one to allow it, he could rise to flights of eloquence that could rouse the coldest nature to enthusiasm. Who that has read his references to the attacks of those who were in line as his opponents, was not touched with the beauty and pathos of his words? Had he been able to devote more time to literary work there is not a doubt that he would have reached a plane where greatness and glory would have been the reward of effort. What he has written will live as long as there remain those who can appreciate literary excellence.

Archbishop Taché was a man of wonderful tact, energy and capacity for administration, and on many occasions during his eventful life gave proof that he possessed these qualities. During all the time that he ruled over an extensive diocese the relations between himself and flock were of the most amicable kind. He was accused on more than one occasion of injudicious conduct, particularly in the Riel uprising in '69 and '70. It was charged that he exceeded his powers in making certain promises to the rebels, which even the Canadian government, without express Imperial authority, had not power to make. Be that as it may, one thing is certain that he was acting from the purest and most honest motives, and did not consider that he was overstepping the bounds of authority. His purpose was to prevent bloodshed and to protect the province from the threatened danger of a revolution. In later years he was attacked for having permitted the sacrifice of the Catholic schools of Manitoba. To that charge he has eloquently