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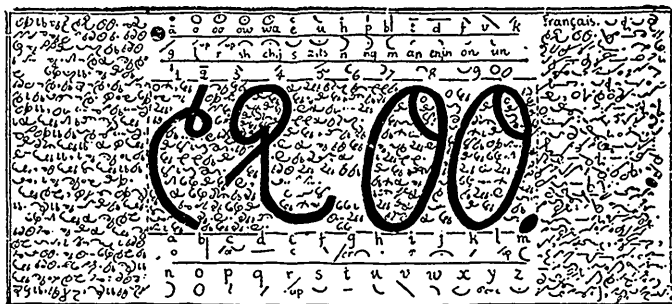
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Vol. IX., No. 10.

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Oct., 1900.

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1603. Notre Dame St. MONTREAL.

BISHOP DURIEU AND HIS WORK AMONG THE INDIANS. (Reminiscences).—*Continued.*

As it can be seen by the order of exercises as in the August issue, Bishop's Durieu's time was fully employed while among the Indians. In fact he had no respite. The meetings in the captain's house lasted three hours each and more. As soon as they would be assembled, the Bishop would tell them, "Mamook lapiosh," that is take your picks and dig out into your heads to find out what you have heard in church this morning. He would allow them about ten minutes for reflection. They would then form into groups of three or four, and help themselves to remember the different parts of the sermon. After ten minutes the Bishop would ask anyone to say what he found out. Very often there would not be much to say, but the other Indians would come to the rescue, and the Bishop helping a little too the instruction was pretty well repeated.

Do not think that the Indians are all block-heads in that regard. I heard the Bishop once tell Chief Alexis from Cheam, "I am tired, I will not be able to preach tomorrow morning, but I want you to repeat to the Indians after Mass the sermon which I am going to preach to-night." Alexis crouched himself at the feet of the Bishop while he was preaching, and remained there his head in his hands, for fully half an hour after the sermon was over and the Indians gone out of church. In the morning he entirely repeated the sermon to full satisfaction.

Previous to that, having gone to Cheam to attend a sick call, the Indians assembled in the Chief's house at night and desired me to speak to them, I was not very well disposed, having had a tiresome journey to get up to their camp. Yet I spoke for fifteen or twenty minutes, in Chinook, since I know

their languages sufficient only to understand more or less of what they said, but not enough to speak to them fluently. When I got through, Alexis told me, "Now I am going to tell them what you said, because they do not all understand Chinook. And he repeated to them every thing I had said, and in the same order, although I did not observe the rules of rhetoric very carefully.

After the repetition of the sermon was over, the Bishop would instruct them for sometime on some part of the catechism, or Christian Doctrine. If it was, for an example, on the Sacrament of Penance, or the Commandments, he would explain to them how to make their confession, or to accuse themselves of the sins against the first commandment or any other. They would have then to practice, everyone in his turn, and perform the ceremonies, and say the prayers and make the accusations in the same manner as they would make them in confession. It was a tedious work, and required a great deal of patience, day after day, and in one camp after another. But the Indians thus formed to confession by the Bishop, always made their confessions properly, and did not tease the patience of the confessor by useless tales, as Indians would be inclined to do. It was in the same manner he prepared them for the receiving of Holy Communion. He would make them practice before hand, so as to be able to make their ceremonies correctly. For what concerns the Sacrament of Penance, the ten commandments of God would be explained thus in a practical way, although it would take the time of several visits. Then the precepts of the Church, the capital sins, and the duties of the different states in life.

After spending an hour or more at that exercise, the Indians were made to learn a question of Catechism or a portion of prayers by repeating the same over and over again, this lasted for an hour or so. Then a hymn in Indian or Chinook, and when you think the session is over there comes the cases to settle, disputes among some of the Indians, or some offenses which have to be punished, such as drinking, morals, etc. The missionary acts then as a judge, and tries to settle everything the best way he can. This takes a long time, and often the sitting lasts till very late at night. One night especially, it was past eleven o'clock, and it did not seem as if we were about to finish, I felt very tired and remarked it to the Bishop. Soon after he brought the meeting to a close, and asked the Indians to listen carefully to what he had to tell them. He said, "I do not want any of you to ring the bell to-morrow morning, I will do it myself." The Indians all retired, and we soon went to our room, and the Bishop said, "I am tired myself, but we are going now to take a good rest." Notwithstanding, the bell rang as usual at five in the morning. I began to move and complain. "Sleep away" said the Bishop, "let them ring their bell as much as they like." The bell rang again at half-past five, and at six. We got up then, and a few minutes after, coming to the Church, found it full. The Indians were all in waiting for us. After the Masses were over, when we came out, the Bishop began to inquire who had rung the bell. Nobody could say. When everybody had retired, the old chief Etienne came forward, and said to the Bishop, "I am an old man, and you are younger than me, yet I got up before you." It was he that had rung the bell. The evening before, while the case was going on, old Etienne was lying down on his mat in a corner of the

room, and sleeping soundly, so he had no difficulty in being the first awake in the morning.

The erection of the new Catholic Church of Our Lady of The Rosary at Vancouver, was commenced in the month of February, 1899. The laying of the corner-stone took place on the 16th day of July, 1899, and was the occasion of impressive ceremonies, performed by his Grace Archbishop Langevin, of St. Boniface. It is expected that the Church will be finished in the month of October in the present year. The completion of this magnificent edifice will mark an era in the history of Vancouver. It will be a lasting monument to the progress and prosperity of the city. It is no exaggeration to say that it will be the grandest and most magnificent Church in both outward appearance and inward finish on the Pacific Coast.

The Church is of Gothic design and built of granite and sandstone laid in cement, and covered with a slate roof. The total length is 161 ft., the nave is 64 ft., and the transept 104 ft. in w'th. It has two aisles, and the clear story wall is carried on arches, supported by massive polished marble stone columns, with capitals handsomely carved, with effigies of the Apostles and Evangelists and their distinctive insignia. From the capitals, triple engaged shafts rise to the full height of the clear story walls, terminating in carved sandstone corbels. From the corbels, the roof principles and groining ribs spring and together divide the ceiling into a series of sex-partite groined bays. The height from the floor to the apex of the groining is 62 feet. The windows are filled in with flowing and flamboyant tracery characteristic of the fourteenth and fifteenth centuries. Those in the transept and choir are exceptionally large and exceedingly effective.

## SOUVENIRS SUR MGR. DURIEU.

Mgr Durieu ne manquait jamais au rendez-vous qu'il avait marqué à ses sauvages. "Mort ou vif, je viendrai vous voir à telle date," avait-il l'habitude de dire.

Il se trouvait à Hope, sur le Fraser, à 80 milles de New-Westminster, en Novembre 1880, et quand il fût temps de partir, de là, les sauvages firent des difficultés pour le reconduire : ils avaient peur d'une tempête dont ils présentaient les approches. Un jeune homme seulement consentit à accompagner l'Evêque qui se rendit de camp en camp, à marches forcées, pour arriver à Ste-Marie, une distance de 50 milles, afin d'en repartir à temps, et d'arriver à point nommé dans les camps qu'il devait visiter ensuite. Il arriva brisé de fatigue, après avoir voyagé par un temps affreux, à travers la neige et sur la glace, qui se cassa sous ses pieds, le jetant dans l'eau jusqu'à la ceinture, d'où il sortit tout mouillé pour voir ensuite ses habits se geler sur sa personne.

Les missionnaires qui ont suivi Mgr Durieu dans ses missions ont trouvé les sauvages bien formés, pleins d'égard pour le prêtre, le conduisant et reconduisant entre leurs différents camps, se chargeant de ses bagages avec empressement ; le nourrissant généreusement tout le temps qu'il séjourne dans leur camp.

Il n'en avait pas toujours été ainsi. Je me rappelle avoir enten-

du dire à Mgr que, chez les Cheam, par exemple, dans le commencement, on ne lui offrait que du pain sec et du thé, pendant que les sauvages avaient toute espèce de nourriture, consistant dans le fruit de leur chasse ou de leur pêche, avec la réserve de fruits secs dont ils avaient fait provision pendant l'été.

Alors, Monseigneur restait couché, fatigué, épuisé. Les sauvages alors lui disaient avec leur brutale manière de parler :

—Tiens, tu ne te lève pas, tu reste couché, tu fais le paresseux.

Et Monseigneur, ou plutôt alors le père Durieu, de leur dire :

—Et comment voulez-vous que je me lève, comment voulez-vous que je travaille pour vous : vous ne me donnez rien à manger.

—Les sauvages sont pauvres ; nous ne pouvons pas te donner du bon manger comme il y en a chez les blancs. Pourquoi ne t'achète-tu pas ton manger comme le font les blancs.

—Parceque je travaille pour vous, et c'est à vous de me nourrir : si vous travaillez pour moi, je vous nourris, et je vous paie. Je ne vous demande pas de me payer, mais il faut du moins que vous me nourrissiez.

—Mais nous n'avons pas de bon manger pour toi.

—Vous avez bien de la viande de chevreuil, vous tuez des oiseaux, vous avez des fruits sauvages... donnez-moi de ce que vous avez

et je n'aurai plus rien à dire. Vous ne me donnez que du thé et du pain : vous autre vous ne pourriez pas vivre seulement avec rien que du pain et du thé.

Et quel pain, pourrions-nous ajouter. De méchantes galettes cuites dans la poêle à frire.

La leçon fût comprise, et après cela, les sauvages firent ce qu'ils purent pour nourrir convenablement leurs missionnaires.

Voici les noms des premiers baptisés au fort Thompson, près Kamloops, tels qu'ils sont enrégistrés sur le premier registre baptismal de la mission d'Okanagan :

1. Donald Alexandre Morin.
2. Joseph, fils de Denys et Julie, âgé de 4 ans.
3. Antoine, 7 ans, de A. Lampron et Julienne.
4. Donald, Ch., 5 ans, des mêmes.
5. Jules, 3 ans, de Sensible et Cécile.
6. Octave, 1 an, des mêmes.
7. Thomas, 18 mois, de Corbeau et Ansh.
8. Duncan Boucher, 4 jours.
9. Marie Clover, 11 jours.
10. Madeleine Boucher, 4 ans.
11. Anne Michel, 3 ans.
12. Joseph Osiaskret, 6 ans.
13. John McAulay, 3 ans.
14. Adelaïde Désastein, 2 ans.
15. Marguerite McAulay, 7 mois.
16. John Linnard, 9 mois.

C'était une triste affaire que nous avons eu à rapporter dans notre dernier numéro, le meurtre d'Anastasia par son mari, George St-Paul, qui a déclaré devant la commission d'enquête, qu'il a tué sa femme sous l'influence de la boisson, sans le savoir, qu'il s'est réveillé en prison sans savoir ce qu'il l'avait amené là.

Ce n'est pas le premier accident de ce genre qui arrive dans le pays. On pourrait les compter par douzaine. Il y a seulement 15 mois, un blanc nommé Philippe Walker, a été tué par le sauvage Casimir Baptiste qui a été pendu le deux juin suivant. Trois mois auparavant, un jeune sauvage Hughie, avait été tué à coup de couteau par un blanc avec lequel il buvait de la liqueur ; il y a quatre ans, un sauvage de Kamloops, Félix Thomas, a été trouvé sur le chemin de fer, écrasé par un train de fret avec la trace d'une balle à travers la poitrine ; et bien d'autres encore.

Tous ces tristes accidents sont l'effet des liqueurs fortes, vendues aux sauvages, contre la loi, le plus souvent pendant la nuit, ou le dimanche, c'est-à-dire en temps défendu.

La prison de Kamloops est actuellement remplie de sauvages qui y sont renfermés pour avoir bu des liqueurs alcooliques. Dans la plupart des cas, ceux qui ont procuré la liqueur ou ceux qui l'ont vendue, restent ignorés et impunis.





## SHUSHWAP HYMNS.

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48. Ave maris Stella.

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49. The canticle  
of Heaven.

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Il y aura, chaque mois, deux pages ou plus en français, concernant les sauvages et nos missions. Je compte uniquement sur le secours de personnes de bonne volonté. Le prix régulier de l'abonnement est de cinq francs par an, mais je me contenterai de la moitié et même du quart de cette somme, soit un franc vingt-cinq centimes, en timbres poste de n'importe quel pays.

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I—Work-day. S—Sunday. O—Fast. Q—Fast without abstinence.  
F—Feast. X—Christmas.

**JA.** 1. F I I I I I  
6. F I I I I I I  
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**MY.** 5. S I I I I I I  
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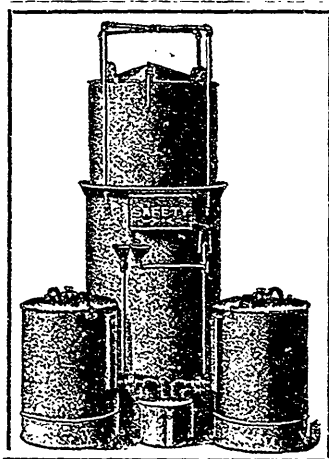
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