# THE CATHOLIC RECORD.

Pray for the Dead.

2

Pray for thy dead, thy parted ones, Oh i gentle Christian heart! Bo shalt thou in love's bollest work Fundit thy blesed part. Pray for the great, the low of earth, The weaktoy and the poor; For all slike have sinned, and all Bin's poulty endure. yo'all alite have sinced, and all Bin's penalty endure. Pray for the soul, the expersoul, That sees with longing syst, Hait oped, that it may enter in The gates of Paradise; That all too surely know, If ransomed not by Hojing prayers, Theirs are long years of wos. The soul that antic fastics over The soul that antic fastics over The soul that antic fastics over The soul that surely ranger. Of i do not then forget. For every soul thy prayers and alms that all to these of Mary's hand, sweet guerdon will be given.

## OBLATES OF MARY.

## IN THE BLEAK NORTHWEST WITH THE SAVAGES.

In 1874 Father Petitot arrived in France, the object of his return to Europe being to make arrangements for the publishing of his Dictionaries of the the publishing of his Dictionaries of the Deni and E-quimaux languages. His arrival in Paris was the occasion of a very laudatory article in the Journal Officiel, from which we quote the following ex-

from which we quote the following ex-tracts: "The northern regions of America, especially those districts that lie between Hudson Bay and the former possessions of Russis in America, were hitherto little known to geographical science. This deficiency has now been supplied by Father Potitot, a French Missionary of the society of the Oblates of Mary, who has executed, with his own hand, a map of the basin of the Mackenzie River, and of the Great Slave Lake, and the Great Bear Lake. This map, which is on a large scale, has been presented by its author to the Geographical Society of Paris, and is now one of the most precious treasures of the archives of that institu-tion.

"The Geographical Society cannot fail to encourage the zeal of those mission to encourage the zeal of these mission arise who turn to such profitable account, for the interests of science, those moments of leisure left to them by the works of their monthelium mut works of their spostleship. Through their means we obtain a knowledge of divers remote countries, which we could not acquire through any other channel." The Secretary of the Societe Savante, Monsieur Blanchard, introduces thus the name of Father Petitot in the report which he read at the annual meeting of

that Speiety in 1874 :--"Our committee is always ready to recognize the services rendered to science by the explorers of distant lands; therefore it does not hesitate at once to acknowledge the deep interest it takes on widely extended travels, learned researches and observations of a missionresearches and observations of a mission-ary of the Arctic regions of America. Father Peti of passed thirteen years among the Indians who live in the regions bordering the shores of the Arc. through the long valley of the Mackenzie, from Fort Good Hope to the Great Slave Lake; seven times he has visited the Great Bear Lake and the surrounding arid steppes. He traversed on foot the distance between the lower Mackenzie and Fort Simpson. Through the defiles of the Rocky Mountains he reached the north of Alaska. He journeyed through regions that have no name in geography to the lake of the Esquimaux, and thence to the Arctic ocean. During the time that he spent in the company of wild savage Indians, he carried on to completion great literary undertakings. To him is our society indebted for his meteonim is our society indepied for his mateo-rological observations, for his notes upon the manners and characters of the peo-ples he visited, and for an essay on the geological constitution of the countries extending from the 54th degree of lati-

tude to the frozen ocean." Shortly after the arrival of Father Shortly alter the arrival of rather Petitot in Paris, he received an invitation from a former college Confrere, Father Boudre, the Superior of the Oblates at Nancy, to visit that city. This circum-stance, as we shall see, became the pro-vidential means of furnishing him with

sgainst the Christian doctrine of the unity of the origin of the human race. The Catholics pre-sent, who formed the majority of the assembly, were indignant at finding them-elves lared into a false position, under the name of science. It was evident to them that in the heart of the cougres, a conspiracy of freethinkers and infidels work and remained in the courter of the able when Father Petitot took his place at the platform, thus describes his own on the platform, thus describes his own on the platform, thus describes his own on the science of a gathering of freethinkers, who have come here with their weapons of the programme and the sciencing of the sciencing of the programme and the sciencing of the programme and the sciencing of the s wing their own districts. A young man of this tibe was accompanied by his two isters and a little boy, his nophew. The oldest of these children were under nine years of age. They were cruelly aban-doued on the lonely steppes by their in-human relatives, and their little bodies were found frozen shortly afterwards, with marks of intense suffering in their emaciated faces. This news sill sted the good Father very much, but he was con soled to learn that these children had been baptized. baptized. We bring Father Petitot's labours down

We bring Father Petitot's labours down to a recent date, to show that at this hour the hardships and suff-rings of the Oalate Musionaries, in the bleak regions of the Mackenzie, demand still the exercise of hereic s-al and devotedners Father Grouard, who had been Father Petitot's companion in coming to Europe, utilized the period of his stay in France, which, owing to an extinction of voice from which he was suffering, was pro-

bither prepared to engage in contest with them." When Father Grouard was turning over these discouraging thoughts in his mind he forgot the presence of his collesgue, Father Petitot. The latter, when he heard the fundamental principles of Christianity openly assailed on that occation, especially as the assault was given on a ground with which he had reason to be familiar, felt it to be his duty openly to confute the aggressions made in his presence, upon religion and true science. Advancing to the tront of the platform, he asked to be allowed to speak. The favor being granted he then said: "I beg of the assembly not to conclude rashly, and without any real proof, that the American tribes were autochthons. I did not come here to-day prepared to enter upon this dischesion; but give me until to morrow; and I will return, with your permission, armed with the proofs of those truths which I am willing to defend." M. Roshy turned pale with excitement at meeting, unexpectedly, when he had too rauch reason to dread. "The Father," he excitained, "winkes for war, therefore let there be war." On Father Patitot presenting himself the next day before the assembly he was received with loud applaues by the vast crowd that had collected within the great Ducal hall. Public sympathy had, in the meantime, been gained to him, when it from which he was suffering, was pro-longed for a year and six months, by applying himself to learn some mechanical acts which would be of use to him after wards in his missions. He applied him-self especially to the learning of printing, of which art he became a perfect matter. He knowledge of this important branch of the useful arts will serve him afterwards as a vowerful means of promoting the civilization of the tribes that he will have to evangelize. Shortly after Father Constitution of the backs of the life with aver to evangelise. Shortly after Father Petitot took his departure, Father Grouard also left France for his distant missions by the banks of the Mackenzie. Grouard also left France for his distant missions by the banks of the Mackenzie. In seeking to promote the spread of elvilization among the Indian tribes which they evangelize, the Oblate Missionsries are but acting in accordance with the letter and the spirit of the instructions given them by Monseigneur de Mizsnod, and inserted by him in their code of rules. From this code of printed instructions for Fathers employed in pagan countries, we extract the following passage: "It should not be considered as seme-thing foreign to the spirit of our ministry, to labour in forming the nomed tribes of our society should look upon the civilized life. On the contrary, the members of a our society should look upon the civilized to their missionary work, and as a means of rendering their ministry more fruitful to foshid good. Therefore they will use all their influence to withdraw such tibes from their nomad life, and to induce them to choose some place of settlement, there to choose some place of settlement, there to choose some place of settlement, there

crowd that had collected within the great Ducal hall. Public sympathy had, in the meantime, been gained to him, when it became known that he had spent thirteen years amongst those tribes whose history and ethnography formed a great feature in the discussion which was being carried on, and that he possessed their languages so thoroughly, as to be able to compose grammare and dictionaries of them During two days, for considerable periods at a time, Father Petitot held the assembly spell bound by hissimple, convincing, and learned oratory. He drev, from his vast to choose some place of settlement, there to build fixed residences, and to become tillers of the soil, or to devote themselves to some other industry of civil zed life Superiors of our society should seek to devote in more society should seek to develope in young subjects destined to be employed in our foreign missions, such personal aptitudes as each one may possess, which afterwards might be available in promoting some branch of civilization in spell bound by hissimple, convincing, and learned oratory. He drew, from his vast experience and intimate knowledge of the tribes of North America, proofs which established to demonstration their Asiatic origin. He showed clearly how their lan-guage, their customs, their traditions, their religious observations, their war instruments, proved their relationship to the nations of the East. A perfect ovation awaited Father Peti-tot's final discourse at the Congress. The those pagan lands, in which they would have to exercise their ministry. Superior should select also lay brothers who are skilled in the mechanical arts to becom the auxiliaries of the Fathers in the work of instructing and civilizing the wander

A good school, in which solid religious tot's final discourse at the Congress. The instruction and secular education will be President of the Assembly, who had been imparted, should be established in every no party to the mance ivres of the free-thickers, highly praised the science and talent that were united in the person of mission. mission. The missionaries should en-deavor to promote not only the spintual but also the temporal well-being of the tribes. They should foster peace and charity between tribe and tribe, and bethe humble missionary. And some other leading members of the Congress, who seemed at first partly inclined to side with tween all members of the same tribe tween all members of the same ribe. They should endeavor to form them to habits of thrift and industry, and to a prudent laying by of savings for future wants. They should never become them selves the chiefs of tribes. They will not interfere with the freedom of each tribe to choose its own chief, further then by section at the party inclined to side with the free thinkers, came forward, when Father Petitot ceased speaking, to disavow all sympathy with the unbelieving party in the assembly, and to make open declaration of their Christian faith and sentiments.

The plans cleverly laid by the Volarian party at the Congress, were thus com-pletely disconcerted, and the cause of true faith and true science nobly vindica-ted

trad faith and true science nobly vindica-ted. The attractions of his native country, the charms of home life in a land like France, the private and public esteem, of which he received such marked proofs since his return to that country—all falled to wean Father Petitot's sflocions from the sphere of duties, which obedience and choice bal assigned to him amongst the red men of the Polar regions. The object

The missionaries should en

responsibility which was attached to the task he had undertaken. He had before his mind the waats of those hard-working missionaries, of those devoted nuns, and of their orphans, to whom he was convey-ing supplies. He felt at the time their lives to be as it were in his hand. 'f through any want of foresight on his part, some considerable portion of these most needed supplies were to perish, or some serious delay were to occur in their trans-port, he would consider himself greatly culpable. The brief summer of the Bad River regions set in with fierce heats, bringing with it deluging rains and clouds of mo-quitoes, that were to be the tor-mentors of the travellere by day and night. Sait provisions, without any variety, were there only food, and they have no other drink to appease their thirst during their j urney, but muddy or blackish water. But what caused most annoyance to the good bishop was the apsthy and laziness of the half breeds, who were conducting the ozen. Serious difficulties were abead, which could be surmounted only by the journey being expeditionally performed ; ortain rivers which they had to embark upon were navigable only at special times. If these were not availed of, a whole year's delay might occur in the transport of arti-cles of heavy bulk. The apprehension of rome such delay was constantly harrassing the mind of the devoted prelixe. At last

ces of heavy outs. The approximation of come such delay was constantly harrassing the mind of the devoted prelsts. At last they arrived at Fort Carlton. Beyond this point the hired half breeds were unwilling to proceed. The bishop had to engage other conductors, and to purchase oxen and waggons at exorbitant had to engage other conductors, and to purchase oxen and waggons at exorbitant prices, otherwise he would have had to leave all that he possessed upon the way, and thus deprive the poor missions of the north of their needed annus supplies. On the 8th of August the waters of the beautiful Lake is Biche were seen in the distance. The flourishing missionary post of Notre Dame des Victories stands upon its above. This the ordinary residence

of Notre Dame des Victories stands upon its shores. This is the ordinary residence of Monseigneur Faraud, Vicar-Apostolic of the Mackenzie district. This zealous prelate was overjoyed at the arrival of Monseigneur Clut, his coadjutor. He examined carefully the well-chosen stock of supplies, which the latter was conveying northwards, and approyed highly of the jadgment and forethought with which they had been selected. Some few days were spont by M.nseigneur Clut and his travelling companions in the society of Bi-hop Faraud and the Oblate Missionaries of Lake 1a Biche. Though tempted of Lake la Biche. Though tempted strongly to protract his delay, and partake of the rest he and his party so much needed, in a spot that had so many attrac tons for him, yet he determined to push forward upon his Joarney without further tarrying. He did not forget that he had eight hundred miles still before him, and eight hundred miles still before him, and that he was entering upon the most dangerous and difficult part of his journey Oxen and waggons are now left benind. barque is purchased, and a captain and a crew of rowers are, after much trouble. of rowers are, after much trouble, engaged. Fathers Collignon and Tadet

Many years ago the present Bishop of Charlottetown was parish priest of Tignish, an Acadian settlement in the western part of Prince Edward Island. His mission comprised a large district which is now Island-was often visited by Father Mc encouraging and advising them to give their suffrages to a worthy candidate, who would be likely to govern'according to the laws of religion and justice, and to promote the temporal welfare of the rate. Intyre, who offered Mass in the little chapel of St. Annegand, in default of a presbytery, lodged in the home of the Mic-Mac chief, Pater Francis, who was in

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pages of Miss Tincker's celebrated tale, "The House of Yorke," where the per-secution of Father Bapst (called Father Rule in the story) and the faithful Cath-olics of Ellsworth is faithfully and dra-matically told. The citizens of Bangor, where Father Bapat resided, loudly denounced the miscreants who had so dishonored the American name. They presented him with a watch and a purse (he had been despoiled of his on the night of the out-rage), and sought to bring his assilants A DREADFUL OUTRAGE RECALLED. ATH OF FATHER BAPST, S. J., WHO WAS TAREED AND FEATHERED IN MAINE.

tion were gotten up those famous fairs,

cleared. One, indeed, cleared the en-ormous sum of \$38,000, which was fur-

ormous sum of \$35,000, which was fur-ther augmented by a gift of \$20,000 from the generous Andrew Oarney. Fatner Bapst's zeal for one religious instruction of children and young peo-ple had but increased with years, and the work of the sodalities and Sunday-school of which the people of the Im-maculate Conception are so justly proud, received a tremendous impulse under his administration.

From 1870 till 1873 inclusive, Father

Bapst was Superior of the New York and Canada Province of the Jesuits. This was before the readjustment of the territorial divisions of the Order, which led to the formation of the New York

his administration.

merson.

despoiled of his on the night of the out-rage), and sought to bring his assailants to justice. The watch was a gold one. It is contrary to the rule of the Jesuits to wear gold. But the General of the Order dispensed Father Bapat from this rule, and he carried the gold watch as long as he lived. His assailants escaped unpunished. One public meeting justi-fied, as another had suggested, the act. The grand jury refused to indict the offenders, although twelve or fifteen of them had becu arrested and identified. On July 2, 1860, Father Bapat was

DEATH OF FATHER BAPST, S. J., WHO WAS TABLED AND FEATBERED IN MAINE. The news of the death of the famous Jacuit, Father John Bapst, at Baltimore, Mi.op November 4, cannot be said to have awakened regret in the ordinary sense of the word. The friends and arimirers of this valiant confessor of the Faith were rather moved to rejoice that the clouds which overabadowed the last years of his life on earth have been lifted, and that he has entered into the joy of the Lord whom he served so long and loyally. Father John Bapst was born in La Roche, in the Catholic Canton of Friburg, Switserland, in 1815, and educated by the J-suits. He became a J-suit himself in 1835, and labored in his native land till 1848 when Governmental oppression of the Catholic Cantons obliged the Jesuits to send many of their missionarics abroad. Father Bapst, who had a great aversion to the foreign missions, was among the first ordered to America. "Statoned at Oldtown, on the Ponobs-cot, Me.," says John Gilmary Shea in his "History of the Catholic Missions," he devoted himself to the study of the Abnaki, and ministered to the Indians for two years. Here he established habits of temperance, reconciled party feuds, attended his flock in the trying time of the cholera, and endeavored to secure the tribe the benefits of Christian edu them had been arrested and identified. On July 2, 1860, Father Bapet was appointed rector of the Church of the Inmaculate Conception and president of Boston College. He held these offices for the unusually long period of nine years. His great work was the liquidation of the immense debt which rested upon the church and college when he manufactor in charge. In this work he was placed in charge. In this work he was mater-ially assisted by the Rev. Robert Fulton, S J, who afterwards succeeded him in office. Father Bapst had for his assisthe cholers, and endeavored to secure the tribe the benefits of Christian edu tance in the temporal affairs of the church a sort of council composed of about 20 prominent and energetic mem-bers of the parish. Under their direc-tion were called up these formers the the tribe the benchts of Christian edu cation. Government, however, thwarted his designs and depriving the Penob tcots of a priest, drove many as volun-tary exiles to Canada." well remembered by our people, at which tens of thousands of dollars were

tary exiles to Canada." Father Bapst was then placed in pastoral charge of St. Michael's Church, Bangor, Me., and several outlying mis-sions among them Ellsworth, were also under his care. It was at Ellsworth that Father Bapat fell a vicitim-a martyr almost—to the fury of the Knownothings, who in the new of the Knownothings. who in the name of American liberty were persecuting their Catholic fellow-citizens for refusing to have their chil-dren taught Protestant doctrines in the dren taught Protestant doctrines in the schools which they were helping to support. Were it not for the survival of a few anti Catholic cranks of the type of Justin D. Falton, it would be difficult for Catholics of the present generation to credit, much less comprehend, the spirit which prevailed against their pre-decessors in many sections of New Eng-land, and the calumnies against their faith and practice which were devoutly accepted even by intelligent and fairly accepted even by intelligent and fairly

accepted even by intelligent and failing educated Protestants. Let us briefly recapitulate the dis-graceful story. In November, 1853, the School Committee of Ellsworth, Moses R. Puislfer, John D. Richard and Seth Tisdale, ordered the school teachers to turn out of the schools every Catholic child who refused to read the Protestant version of the Bible. The Catholics then petitioned the committee to permit the Catholic version of the Bible, or otherengaged. Fathers Collignon and Tadet remain at Notre Dame des Victoires, but in their stead a Sister of Charity and a little orphan girl, who are on their way to their community at Providence, join Mon-seigneur Clut's travelling party. On the 25th of August they embark on Lake la Biche. TO BE CONTINUED. A TREASUIKED WORD. Many years ago the present Bishop of Charlottetown was parish present Bishop of

most attractive of men. Slight in build, of refined, benignant, and intellectual countenance, his friends were often struck committee, after pouring out a torrent of filthy calumnies, asserting: "We are determined to Protestantize the Catholic by a singular resemblance of feature and expression between him and Ralph Waldo children. They shall read the Protestant Bible or be dismissed from the schools, and should we find them loafing were his dominant spiritual characteristics absolute—and his profound reverence for the authority of the Church. Indeed, it is said that he never preached a sermon around the wharves we will clap them into jail." Next day Messrs. Tisdale and Richards went to the school where most of the Catholic children attended, and

of the Catholic children attended, and forthwith expelled all who refused to read the Protestant Bible. The Catholics then opened a school of their own, and, to try the constitution-ality of the proceedings of the School Committee, a suit was begun by Law-rence Bonahoe, the father of one of the expelled children. Then the persecution of the Catholics began in earnest. The chapel was win us in some preachers, his earnestness gave to his simplest instruction a sweet gave to his simplest instruction a sweet and perussive charm to which the heart yielded. The most arrant materialist would yield admiring tribute to the pur-

est.

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# BISHOP MACDONELL.

By W. J. Macdonell, Toronto Reprinted, by consent, from the Weekly Cat IV.

IV. As has been already stated, the posi of the Church in Lower Canada at close of the last and beginning of present century, was, to say the least, peculiar. A brief historical sketch give our readersa crude idea of the lations existing between Church and S in the days of their grandfathers. in the days of their grandfathers. ruling powers strenuously endeavo to enforce the R val supremacy, they faced to the Bishop of Quebec his pi title, borne as it had been by his p As the parish priests died out it intended to replace them by Prote ministers, in short, to make the Chu mere State machine. So sure were gentlemen of success that a project letters patent, drawn up during th ministration of Governor Craig, cont the following words : "By these presents We cons

and nominate Our ecclesiastical intendent for the affairs of Our C for a fairs of Our C for a fairs of Our C for a fairs of Our C af a, and we authorize the said - and his successors to exercise spi and ecclesisatical jurisdiction in said Province, according to law, at have given and accorded to Our ecclesisatical superintendent full) and entire authority to confer the of Deacon and Priest, to institu himself or his delegate the Priest Deacons that We shall present nominate to benefices in the Prowith charge of souls."

with charge of souls." Strange as it may appear, the Government, though not too kind elined towards its own Oatholic su was disposed to take a more libera of colonial affairs. Lord Casth though very inimical to the Co clergy of Ireland, believed it his d follow a more consiliated follow a more conciliatory policy regard to the clergy of Canada. menting upon the Royal Suprem against, foreign jurisdiction, he "The Bishop of Quebec is not a for his clergy are not foreignere, he head of a religion which may be exercised under the faith of Parl and he may claim tithes and cus dues and exercise all accustomed over Catholics. It would seem, fore, a very delicate undertaking t fere with the Catholic religion in or to force the Titular Bishop to o titles and act not as Bishop but Superintendent." Lord Bathurst ial Minister, instructed Governo brooke that the system adopted 'y legislation precluded all possion supporting Protes ants against Catholics in the Province of Canada, assuring him at the time that the Home Gov would not be indisposed to atter interests and wishes of the Roma lics even though the result migh favorable to the Protestants, prov Governor could come to a righ standing with the Church. To of standing with the Church. To of result Governor Sherbrooke pro call the Catholic Bishop to the Lu Council, and secondingly, by m of the 30th April, 1817, Bishop P or the soin April, 1817, Black H nominated to the Legislative Cou by the same instrument he was recognized by the Prince Regent Catholic Bishop of Quebec. judices entertained in Eugland a Catholic Hierarchy were still sost great caution was necessary on th the ministry to avoid compromisi selves. Bishop Plessis was des had obtained permission to cloth fregans with the episcopal character the ministry had consented only express condition that the new should not be recognized as T the Government. As one result complex and protracted negotia Macdonell was on the 12th Janu

led to the formation of the New York and Maryland Province. After a brief sojourn at Boston Col-After a brief sojourn at Boston Col-lege, Father Bapst was appointed rector of St. Joseph's Church, Providence, which position he held for several years. Here, Father Bapst's official life ended. After another short stay in Boston, he resided thenceforward in one or the other of the Baltimore houses. About six years ago, his mind failed. His hallucination took a painful form. He was always in Ellsworth living over the scenes of that dreadful night, now start. ling up in horror, declaring his pursuers were upon him, again calling on his friends to save him; again, entreating his people in Christ's name to forgive their persecutors. Every effort was made to restore the illustrious sufferer to his reason, but save for occasional intervals, the gloom deepened till his death. Father Bapst was personally one of the

vidential means of furnishing him with an opportunity of rendering an important public service to the cause of religion and true science. At the time of his visit to Nancy, the beautiful capital of Lorraine was astir making preparations for a Congress of Savans that was then about to assemble in that city. The object of the Congress was to dis-cuss the history and ethnography of the indigenous races of America, of the period before the arrival in the new world of Obristopher Columbus. The congress was of an international character. It was

Christopher Columbus. The congress was of an international character. It was held in the Salle des Cerfs of the Ducal Palace, and was presided over by the Baron Gaerrier Damast. A great number of learned men from different countries were present. Father Petitot took his place modestly in the midst of the crowd that occuried the centre of the great hall that occupied the centre of the great hall, but on his presence becoming known to some leading members of congress, he was politely invited to occupy a place on the hunger. politely invited to occupy a place on the platform. Several speakers addressed the congress, either to set forth their own congress, either to set forth their own theories, or to read papers entrusted to them by absent members. As the pro-ceedings progressed, it became painfally evident to Father Petitot that the leading object of the greater number of those who had spoken, or who had sent in papers, was to throw discredit upon Revelation and Bible history. This they sought to do by attempting to prove that the indig-enous races of America were of American origin and consequently were not of Asiatic origin, and consequently were not descen-ded from Adam, but were autochthons of the American continent. At last a Monsieur Rosny, professor of the Japanese language, put himself forward as the champion of this infidel theory. He based his arguments on the authority of Voltaire. He attempted to show that the tribes of North America were a race a part, that had no brotherhood of origin with any other portion of the human family, any other portion of the human family, being autochthons of America. He con-tinued at considerable length to advocate these false views. At the conclusion of his discourse, cries were raised by certain per ons in the assembly, demanding that the congress should decide the question at once, in a sense favorable to M. Rosny's views, and thus openly declare itself

which brought him to Europe being have before they start upon their difficult and perilous journey, carefully to consider, is that which concerns the food supply. Many precious lives have been forfeited,

which brought him to Europe being accomplished, he returned to his post. In his last communication, dated the last January, 1878, he gives an interesting account of his labors at Fort Mscpherson, among the Esquimaux "They follow my instructions," he says, "most attentively, and literally besiege me day and night. Their former prejudices with regard to the priest have passed away, and now they manifest a confidence towards me which they would not have ventured formarly to do." He speaks in this communication any precious lives have been infielded, owing to oversight upon this point. One of the chief sources of anxlety on the part of the superiors of the missionaries of the Mackenzie districts, is the difficulty of keeping the Fathers and Brothers under Reeping the Fathers and Stothers under their charge supplied with the common necessaries of existence. Many of the most needed requisities of life have to be conveyed over distances of two and someto do." He speaks in this communicatio of the frightful sufferings, from want of food, of the Indians of the Machenic and Great Bear Lake districts, during the times three thousand miles, through dense

forests and roadless prairies, or audist the rapids and dangerous reefs of mighty winter of 1877. The deer, from some cause, disappeared from the woods, and no trace of them could be discovered. rivera. Early in the summer of 1870, Monseig Early in the summer of 1670, atomseg-neur Clut, the coadjutor bishop of Mon seigneur Farand, undertook the charitable but trying task of conveying to the far north the annual supplies destined for the different missionary posts of the Macken-zie districts, and also for the community of the Scheme of Charity and they Gluttons and wolves, black, white and grey, came forth in great numbers from the steppes and forests, and prowled about day and night, attacking, without any fear, men and dogs in their ravenous of the Sisters of Charity and their orphans, at Providence. We insert the narrative of this charit-able expedition, not because it contains aving things in this sad condition at

Leaving things in this sad condition at Good Hope, Father Petitot expected to find matters better at Fort Norman. After find matters better at Fort Norman. After ten days' journeying on foot, he found that fort forsaken by the company's agents. They had all left at the beginning of winter, owing to the supply of food having run short there. They spent that season on the borders of the Grast Bear Luke, living on what fish they could eatch in the lake. "I was reduced to the state of a skeleton," writes Father Petitot, "when I reached Fort Norman. I suffered also from inflamma-tion of my chest and throat, and a pain ful anything very exceptional in the way of missionary hardship or adventure, but because it will furnish our readers with the means of forming a proper estimate of the difficulties under which the neces-

sary food supplies are provided for the distant missions of which we are treating. On the 5th of May, Monseigneur Cat left Montreal, accompanied by Fathers Boure, Ladet and Lecorre, and by Brothers Regnier and Pourtier, and on the 24th started from St. Cloud, on a journey of seventy six days in the wild and boundless tion of my chest and throat, and a painful abscess on my lower lip." Greatwas his dis-appointment when he found the fort abanprairie. After twenty five days' travel-ling they reached St. Boniface, where they appointment when be lound the fort aban-doned. His stock of provisions was ex-hausted, and nothing was to be had at Fort Norman, where he expected to find an abundant supply for all his wants. Fortunately an agent of the company arrived at the fort to spend a day on some temporary mission. He kindly cave ing they reached S. Boniface, where they were hospitably entertained by Monseig-neur Tache. On the 22nd of June they took their departure from St. Boni-face, and re entered the wilder-ness. Fifty-one days of pratrie travelling lay still before them ere they could reach the banks of the first temporary mission. He kindly gave Father Petitot a portion of his own rations, otherwise the latter might have perished of hunger on that trying occa-sion. great river, on whose waters they were to embark. In the stead of the frail sledge sion. While Father Petitot was at Fort Mordrawn by four dogs, the usual accompani-

ment and requisite of missionary journeys, a caravan of several heavily laden wag gons, drawn by oxen, and conducted by half breeds, constituted their travelling equipage. Bishop Clut felt deeply the man, a band of Indians, very few of whom were Christians, came from the Rocky Mountains in search of new hunting fields, and to escape the famine which was threat

little fellow, who, terribly alraid of the coming chastissmeak, fled to the priset for protection. Father McIntyre opened his cassock and wrapped it around the trem-bling baby, while he gently reproved the mother for her extreme harshness, saying that she must forgive her son who would he good hereofurth. be good henceforth. "And how do I know he'll be good,

Father ?" asked the woman. "I'll answer for him," said the priest "I'll go security that he will be good." And so the little boy was reprieved, and Father McIntyre thought no more of the matter.

Many years after, when he was pay in his first pastoral visit to Lennox Island as Bishop of the diocese, a procession in his honor came to meet him at the shore. From the ranks stepped a tall, handsome young man, who, doing homsge to his chief pastor, said smilingly that he had come to relieve His Lordship of his bond, and, upon the Bishop wonderingly asking what ne meaut, recalled the incident of the threatened whipping, and said that he was the baby boy for whom His Lordship

had gone security so many years before, naively remarking that he had been good ever since.

### The Moon's Influence

Upon the weather is accepted by some as resl, by others it is disputed. The moon never attracts corns from the tender, aching spot. Patnam's Painless Corn Extractor removes the most painful corns in three days. This great remedy makes no sore spots, doesn't go fooling around a man's foot, but gets to business at once, and effects a cure. Don't be imposed upon by substitutes and imitations. Get "Patnam'e," and no other.

PEOPLE WHO RESIDE OR SOJOURN in regions of country where fever and ague and bilious remittent fever are prevalent, should be particularly careful to regulate digestion, the liver and the bowels, before the approach of the season for the periodic malady. The timely use of Northrop & Lyman's Vegetable Discovery and Dyspeotic Cure is a valuable safeguard against the malarial scourge. It is acknowledged to be the best blood purifier in the mar-

entered, the windows broken, the furni ture and ornaments demolished, and an attempt — fortunately frustrated — was made to burn it down. The priest'a house was also attacked and the windows nouse was also attacked and the windows brokers; and the Catholic schoolhouse suffered a similar experience. The Irish residents and their children could not appear in the streets without being grossly insulted. All the time, some grossly insulted. All the time, some short sighted Protestant ministers on Sundays, and the Elisworth *Herald*, under the editorship of William H. Chaney, on week days, were urging on the Know.

The Beald made direct personal attacks on Father Bapst. The excitement cul-minated in a town meeting on July 8, 1854, in which it was re-solved that if the priest again visited the town he should be tarred and feathered and ridden on a rail. Two months later he came, on Saturday, Oct. 14, to officiate next day. True to their cowardly resolution, the Knownothings, to the number of 50 or more, carefully masked, attacked the bouse of Mr. Kent, where Fr. Bapst was, dragged him from the celler where his host had hidden him, stripped, and coated him with tar and feathers, using all the while the vilest blasphemies and indecencies of language, and then rode him on a rail to a ship yard half a mile distant, Hence, the priest made his way back to the house of Mr. Kent after having been exposed to a furious storm for two hours. some of the mob, indeed, had clamore to hang him; but their leader, probably fearful of consequences, had dissuaded them

Father Bapst was a man of delicate constitution, but, in spite of his pain and exhaustion, he refused all nourishment until after he had celebrated Mass for his people the next day. His only refer ence to the terrible torture he had passed through was to command his people to refrain from retaliation. A Protestant citizen of Ellsworth, Mr. Jarves, sheltered Father Bapst the fol-

younger Catholics know it best from the years of tria stonad, iver, obweis, kinneys and younger Catholics know it best from the years of trial.

social intercourse, he was bright and ful almost to bevishne His for getfalness of self was remarkable even in a religious. One who was his friend for 17 years, and in familiar and almost every day intercourse with him, declares that in all that time he never allded to his per-secution in Ellsworth. He inspired love which stimulated and uplifted, and reverence without fear. May he rest in peace -Boston Pilot.

His dominant spiritual characteristics

without making some reference to Christ's commission to the Apostles. While not

possessed of the oratorical graces which

# How a Monk baved His Goods.

Lavored by the lawlessness which pre-vailed during the reign of Edward II., röbbers riding about in troops were numerous. Oae of the most noted was Sir Gozseline Denville of Northallerton, in Yorkshire, a knight of old linesge and of considerable property inherited from his father. Having run through his patri-mony by riotous living, he and his brother Robert took to public robbery, sparing neither rich nor poor, so that in a little time they became the dread and terror of time they became the dread and terror of all travelers in the North of Eugland. Their boldness was such that other robbers all travelers in the North of Eagland. Their boldness was such that other robbers when they were in any danger flew 'to them for succor and protection. The band, therefore, soon became almost for-midable enough to bid defiance to the posse comitatus of any sheriff Near Dar-lington they robbed two cardinals who came to England for the purpose of arranging a peace between the kingdoms of Scotland and England. They broke open houses in the daytime, taking what money and plate they found, and killing any one who opposed them. Monasteries and nunneries did not escape their out-rages, and they stripped the altars in soveral churches of their plate. On one oecasion, Sir Gosseline and his gang robbed a Dominican monk named Bernard Symp-son, and then, for pastime, forced him to climb a tree and preach a sermon, in which he succeeded so well that they gave him bis liberty ard returned him the property of which he had been robbed.

# Universal Approbation.

Jarves, sheltered Father Bapst the fol-lowing night, offering to protect him with his life, it need be. We have briefly recalled the main facts of a story which the older readers of the Pilot will remember reading in detail in the columns long ago. Fost of our

nominated Bishop of Resina, i Vicar Apostolic of Upper Canad consecrated on the 31st of Decem in the Church of the Ursuline

Quebec. In 1825, Bishop Macdonell r England for two principal of obtain assistance in his Isborie and to induce the Home Gover with draw its opposition to the ment of titular Bishops in Ca-rucceeded in both instances and n Canada in 1826. In this sam Rev. Wm. Peter Macdonald, f years Vicar General and we throughout the Province, came to take charge of the bishop' seminary for ecclesiastics at St Mr. Macdorald was boin in Macdorald was boin in of Eb flow, Binffshire, Scotlar 25th March, 1771. He was i early age by Bishop Hay to the Donay, which he was compelle on the outbreak of the French F His studies were finished at College of Valladolid. He was there on the 29th of November returned at once to Scotland, twelve years he discharged th and humble duties of a missio About the year 1801, the Brit having formed the project of Ferdinard VIL from Bayoune Ferdinard Vil. from Bayoem donald was recommended as a be employed in that enterpri-larly as he had perfect mas French and Spanish languages ingly proceeded on his mission off Qu beron for some time : h quence of information receip French Directory, the proj British Government was at an Macdona'd was afterward emr English embassy in Spain fo after which he was appointed in the regular army. He was in the regular army. He was scholar and a polished gentlem he published the "Catholic" i Kingston, and resumed it from 1841 to 1844. Possessed poetic taste, he left many plei tions of his pions muse, most still in menuscript. Universa he died at St. Michael's Pal on Good Friday, April 2ad, 1 on Good Friday, April 200, 1 buried in the cathedral on the of the choir. The writer was the special confidence of Mi donald, and carafully preserv many letters written by that gentleman. We may have refer to him again in the o narrative. The Seminary at St. Ra