

The Catholic Record.

VOL 7.

FOR THE WEEK ENDING SATURDAY, JUNE 20, 1885.

NO. 349

**For The Pilot.
Cradle and Coffin.**
FROM THE SPANISH.

There is dancing and laughing and drinking
and some
But the babe in the cradle smiles not with
the throng
There is silent lamenting and sorrow's hot
tear
But a smile lights the face of the dead on the
bier
Why the dance for a birth, why the tear for
a death?
There's the panting of woe in an infant's
first breath
Men know not the time for their smiles and
their tears
When grim logic would groan, the air waves
with their cheer
A day is a lifetime; what is death but a
sleep?
When the dose o'er the wine-cup 'tis dan-
gerous and deep
True hate is avoidance. Love not the con-
fession
Of the throng singing songs through a life-
time gay
They rise surly from couches of down in the
morn
And blush at the sweat drops of toil that
adorn
Scarcely heard is the wail of the babe from
the womb
When a grape tells of age to be laid in the
tomb
From the highway of living the graveyard's
aspen
From the babe to the lad, from the lad to
the man
From proud manhood to age, and from age
From baptism sprinkle to funeral asterisk.

Ah! sorrow's the stamp on the brow of the
born
But the roses on graves bear no punishing
thorn
Now funerals is fixed the pale infant's
bright gaze
But the eyes of the dead eyes Eternity's
blaze
Why, then, smile for a birth, and why weep
for a tomb?
Why the torch in the sunlight, closed eyes
in the gloom?
While they drink round my cradle I laugh
at their tears
None know the true good but the kingdom
of ghosts
Now empty the joy over one born to die—
For one dying for life, oh! how empty the
sigh
Sin alone is fit cause for man's sorrow and
tears
Not the cup nor the dance, but 'tis virtue
that cheers
When my time shall have come, and death
stands by my side,
And a small cover my strength and
my pride,
Have dancing and drinking and laughter
and song
As who loosed my birth bear my coffin
along.
DALTON WILLIAMS.

—Buy your store and
lecturer, Cron's
ladies and
framed and
the city go
frames and
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THE FROG LAKE HORROR.

Dreadful Dolings on Good Friday —Husbands Shot Down in the Presence of Their Wives.

HOW THE TWO PRIESTS DIED

From the Mail, June 10.

Stranrazer, N. W. T., June 7th, via
Battleford, June 9th.—The first detailed
account of the massacre at Frog Lake by an
eye-witness was obtained by me yesterday
from Mr. W. B. Cameron, of the H. B.
company's service at Frog Lake, one of
the escaped prisoners. Mr. Cameron was
secured by Big Bear's men on April 3rd,
and remained in captivity until June 1st,
when he with other whites escaped through
the instrumentality of a half-breed named
Louis Pateneau and of some Wood
Cree. Mr. Cameron is the son of the
late Mr. John Cameron, of Toronto, and
grandson of the late Rev. Canon Bleasdale,
of Trenton. His mother now resides in
Toronto.

SEIZING THE WHITES.

Mr. Cameron says that when the news
of the Duck Lake fight reached them, Big
Bear's Indians were loud in their profes-
sions of friendship, several times visiting
the Indian sub-agency, at which Thomas
P. Quinn was the officer in charge. On
April the 2nd they were in the village,
having the usual jokes of the day, and in
the evening they visited Quinn's house,
still protesting great friendship. They
remained there till late. An hour before
daylight next morning (April 3rd) they
came in a body to Quinn's. Two Indians
went up into the bedroom. One, Big
Bear's son, Bad Child, had intended to
shoot Quinn as he lay in bed. Quinn
was married to a Cree woman and had
one little girl. His brother-in-law fol-
lowed up stairs and prevented the crime by
stepping between Bad Child and Quinn's
bed. Meantime, the Indians below had
taken three guns from Quinn's office.
Travelling Spirit called out Quinn's
Indian name, saying, "Man-Speaking-
Sioux, come down." His brother-in-law,
Love-man, told him not to go. Not taking
his advice, Quinn went down, and was
at once seized and taken over to Farm
Instructor Delaney's house. The Indians
had been blustering a good deal, but no
body suspected that they had intended
fool play.

Before going to Quinn's the Indians had
already taken the Government horses
from Quinn's stable, and Love-Man, who
was standing up for Quinn, was going to
shoot Travelling Spirit in a quarrel about
them.

MR. CAMERON CAPTURED.

At Delaney's house the Indians contin-
ued their threats and held a confab. Then
Travelling Spirit went with others to the
Hudson's Bay store. Mr. Cameron was
already up. Bad Child came in first and
said: "Have you any ammunition in the
store?"
"Yes, a little," said Mr. Cameron.
"Well," replied Bad Child, "I want you
to give it to us. If you don't we will
take it."
Mr. Cameron said, "If you are bound
to have it I will give it rather than have
you clean out the store." Mr. Cameron
was the only official on the premises at
this time. He went from the dwelling to
the store and gave them what powder,
ball, and caps were in stock, only a small

quantity. A keg of powder and nearly
all the ball cartridge had been sent to
Fort Pitts from Frog Lake on the news
of Mr. Cameron and others after the news
of the Duck Lake fight had been received.
While Cameron was getting out the stuff
for the Indians, they watched him nar-
rowly with their loaded guns all ready.
Big Bear now appeared on the scene.
Entering the store he waved his arm
round, saying to his braves, "Don't touch
anything here in the company's place. If
there is anything you need, ask Cameron
for it." After getting a few things all but
two friendly Indians went out. Cameron
followed to see what was going to be done,
and was ordered by Travelling Spirit to
go to Quinn's and had to obey.

THE WHITES GATHERED TOGETHER.

Other white men had meanwhile been
brought there along with Pritchard, the
half-breed interpreter. The priests,
Father Fafard and Father Marchand, were
there too, and the place was crowded with
Indians. Travelling Spirit said:—"I want
to know who is the head of the whites in
this country. Is it the Governor or the
Hudson's Bay Company, or who?"
Quinn said jokingly, "There's a man
at Ottawa, Sir John Macdonald, who is at
the head of affairs."
The Indians said, "Will you give us
beer?"
Quinn asked Delaney if he had any
beer which he could give them to kill.
Delaney said he had one or two and all
then left the house. Five Indians took
Mr. Cameron back to the store and asked
for more goods. One of the Frog Lake
Indians, William Gladwin, asked Big Bear
to leave him in charge of the store,
"because," said he, "you are always want-
ing to get something, and there's no use
taking Cameron there." They agreed to
this.

IN THE CHURCH.

Shortly afterwards Travelling Spirit
came up to Cameron and said, "Why don't
you go to church? All the other white
people are there already." Then he took
him to the Roman Catholic Church. As
it was Good Friday the priests were hold-
ing service. Big Bear and Miserable Man
were standing near the door and the others
were kneeling while the service was going
on. Travelling Spirit entered and re-
mained kneeling in the centre of the
little church, with his rifle in his hand.
He had a war hat on and his face was
daubed with yellow paint in mockery.
The priests finished the service, and Father
Fafard at the close got up and warned the
Indians against committing excesses.

The people then went to Delaney's
house, while Cameron went to breakfast,
Yellow Bear, a Frog Lake Indian, keep-
ing close to him all the time. After finish-
ing his breakfast Cameron went to the
store. Travelling Spirit again called for
him, ordering him to Delaney's. He went
next door to the barracks, which the
Indians were ransacking. King Bird (Big
Bear's young son) came up saying, "Don't
stay here."
Yellow Bear then came out of the bar-
racks saying, "I want to get a hat."
AT THE STORE AGAIN.
Cameron said, "Come with me." Yellow
Bear said, "Bring it here."
Cameron replied, "Travelling Spirit has
ordered me to come here. If he sees me
going back he might shoot me." The
Indian said, "Never mind; I will go with
you to the store."
On the road they met Travelling Spirit,
who asked them where they were going.
Yellow Bear said to the store. They
went to the store and Yellow Bear got
hat. Miserable Man entered with an
order from Quinn, probably the last
writing he ever penned. Cameron has it
now. It reads as follows:—
"Dear Cameron.—Please give Miserable
Man one blanket.—QUINN."
Cameron said, "I have no blankets."
Miserable Man looked hard at him but
said nothing. Yellow Bear spoke, "Don't
you see he has no blankets? What
are you looking at him for?" "Well,"
said Miserable Man, "I will take some-
thing else," and he took four or five
dollars' worth of odds and ends. Just as
they finished trading they heard the first
shot. Miserable Man turned and rushed
out. Cameron heard some one calling
"Stop! stop!" This was Big Bear, who
was in the Hudson Bay Company's house
talking to Mrs. Simpson, the pastor's wife.
As Cameron went out of the store he
locked the door, and while he was doing
this an Indian ran up and said, "If you
speak twice you are a dead man. One
man spoke twice already, and he is dead."
THE MASSACRE.

IN BIG BEAR'S CAMP.

When Pitt was attacked only the men
went out, returning after the garrison
evacuated, with the McLennans and others.
The intention of the Indians was to go to
Battleford and join Pound-Maker and
then attack the police barracks, so the
whole camp moved towards Pitt, taking
about ten days. However, they did not
go to Pitt, but moved down the river.
Several camps were made close together
near the place of Gen. Strange's skirmish,
and it was from east of there where a
large third dance lodge had been put up,
that they were hurried by the appearance
of our scouts.

Mr. Cameron states that the majority of
the Indians of Frog Lake, Long Lake, and
Union Lake, and other bands of Wood
Cree, were compelled to join Big Bear,
though having no desire to take part in
the troubles. They helped themselves to
a share of the plunder, but they were in a
manner obliged to do so in order to live:
The Wood Cree did all they could to save
their wives, and did not know anything of
the intention of Big Bear's party to kill
the people at Frog Lake. Some Wood
Cree even threatened to shoot Big Bear's
men when the murdering began, but they
were too few at the time, and would only
have been killed themselves. All the
whites saved owe their lives to the half-
breeds and Wood Cree, and if the others
he saved it will be through their influence.

HOW THE PRISONERS FARED.

During their captivity the prisoners
were never hungry nor were they closely
confined, although everything was taken
from them. The two women remained
with Pritchard's family and there is abso-
lutely no foundation for the horrible
stories about them which have been circu-
lated. The McLennan family was not separ-
ated and although at first Big Bear's party
had charge of them, the Wood Cree took
them over because they thought they were
not used well enough. A party of Cree
took Cameron and others and withdrew
from Big Bear's band just prior to
Strange's skirmish of the 27th ult., think-
ing that perhaps the Plain Cree would
kill the prisoners if any of their number
were wounded or killed. Big Bear's band
had been wishing to kill the prisoners all
along, and were only prevented by the
watchfulness of the Metis and Wood Cree,
while the women over their safety entreat
to Blondin, Pritchard, and other half-
breeds.

Mr. Cameron has made a deposition
embracing this narrative, which will be
used by the authorities in the prosecution
of the murderers.
W. W. F.

ORILLIA.

On the 28th of May one of
our subscribers in Orillia remitted price
of subscription, forgetting to sign name.
Will the party please write us again, that
we may be enabled to give credit.

AGAINST PURITAN BARRENESS.

N. Y. Freeman's Journal.

We are indebted to Miss Eliza Allen
Starr for the following list of the cheap
and good photographs of religious pic-
tures by great masters, which she has
already alluded to in these columns:

RAPHAEL.
Madonna (Grand Duke).
" Della Sedia (of the Chair).
" del Pesce (of the Fish).
" del Baldichino (of the Canop-
py).
" di Casa Tempi (Whispering
Madonna).
" del Velo (of the Veil).
Transfiguration.
St. Cecilia.
The Vision of Ezekiel.
St. Michael, Archangel.
St. Peter Delivered from Prison.
Madonna di Foligno.
CORREGGIO.
La Notta (the Nativity).
Il Giorno (the Day).
St. John, Evangelist.
MURILLO.
Immaculate Conception.
St. Joseph and the Divine Child.
GUIDO RENT.
St. Michael, Archangel.
FRA ANGELICO.
The Annunciation.
TITIAN.
Presentation of the Blessed Virgin.
Assumption of the Blessed Virgin.
PERUGINO.
Adoration: on one side St. Raphael,
on the other St. Michael.
SASSOFERRATO.
Madonna of the Rosary.
St. Dominic and St. Catherine of
Sienna.

It is easy to get copies of these photo-
graphs by ordering them from the dealer.
Objection that it was impossible
for Catholic families of taste to get good
photographs of religious pictures has been
made by several correspondents. Miss
Starr's list shows that the objection is
groundless.

It is hard to measure the amount of
good done in a household by the presence
of pictures which are at the same time
stimulating to devotion and good taste.
Such pictures are in themselves a liberal
education." Miss Starr's recommenda-
tion of any picture is sufficient to cor-
roborate its artistic value. Her approval
of this list of photographs is more than
sufficient to answer the complaint of
those who insist that no Catholic pictures
are reasonable worthy of being displayed
in the parlors or sitting-rooms of Catho-
lic homes.

Charles V., dying tradition says, called
for Titian's "Last Judgment." He lost
himself in contemplation of it. He was
nearing his end, but wishing to make his
penitence and his conception of God's
justice more deep, he gazed at it until
all his honors had sunk deep into his
soul. Who can measure the influence
of Murillo's "Immaculate Conception,"
or Raphael's "Madonna of San Sisto,"
upon children who gaze, day after day,
on the great artist's efforts to honor the
face of our Blessed Lady?

FIRST COMMUNION.

FIFTH LETTER TO CHILDREN MAKING FIRST
COMMUNION.
Catholic Columbian.

DEAR CHILDREN—We have got through
with our examination of conscience,
and now comes the immediate preparation
before confession. Don't you, children,
when everything is ready, which is needed
to do an act, stop a while, and look
around, just to be sure that all is right
before going to work? Well, this super-
vision belongs to what is called an
immediate preparation. Every
sensible and considerate person takes
care to allow for this supervision,
when calculating the time required to do a
job of work. If they do not, the mistakes
made will cost much time and money.
People do not like to lose dollars any bet-
ter than boys and girls like to lose cents.
But now, children, dollars and cents, un-
less accompanied with charity, will only
prevent us from pleasing God, and conse-
quently prevent our salvation. You know
how much care is exercised to prevent
the loss of valuable goods, from the
time you know the value of a penny at
the counter of the confectioneer.

Now, boys and girls, we must quote a
little catechism in this place. "Why
must we take more care of our souls than
of our bodies?" Ans.—"We must take
more care of our souls than of our bodies,"
because, "What doth it profit a man if he
gain the whole world and lose his own
soul, or what will a man give in exchange
for his soul?" We know that children
making their First Communion think of
their priest is sure to remind
them of it. We know this is the fact
among First Communicants, namely, they
are in earnest with the work of preparing
themselves for their First Communion.

Now, being ready for the general con-
fession of our life, we should hesitate and
look over our work, and if we find it
ready in our memory, from the careful
examination of our conscience, we must
set our whole selves to work in prayer and
meditation, so as to produce in us true
contrition for our sins. We must think,
God so loved us as to give His only Be-
gotten Son for our redemption. Our
sins are before us, and also the knowledge
of what we deserve for them. God does
not condemn us to hell, but calls us,
notwithstanding our sins against Him,
to prepare and become reconciled
to Him through the sacred tri-
bunal of penance, and then feed on the
Food of Angels, the Holy Eucharist. Chil-
dren, every one of you, knows best just
how ungrateful has been your life, and
from this can find motives for true con-
trition. Now another hint, before going
to confession; ask the intercession of the

the feeling of some Catholics who, from
very ignorance of the treasure-houses
of the Church, set down the display
of objects of devotion as "ignorant"
and low—something to be ashamed of.
And yet all that world which these un-
educated Catholics respect is striving to
regain some of the beauty torn from it by
Luther and his ruthless brethren. This
outside world looks longingly at the treas-
ures of the Church, and longs to possess
them without acknowledging its obliga-
tion. As Assistant-Bishop Potter, while
condemning Protestant "revivalism,"
proclaims that a "mission" shall be held,
so non-Catholics who worship taste
rather than religion, but who at the same
time reverence religion, are appropriat-
ing Catholic pictures, statues, and sym-
bols with which to adorn their homes.

The "aesthete" burns a lamp before
one of Raphael's pictures of Our Blessed
Lady. He will take care to explain to
you that he does it out of reverence for
her. But, nevertheless, he imitates a
Catholic practice, and even among his
groups of incongruous curios, this re-
minder of the existence of the Most
Beautiful Creature ever made by God is
a perpetual invitation to a lifting up of
the heart.

How many Catholics would dare to
burn a lamp before a picture of the Im-
maculate, and explain to visitors that
they did not do so out of love for her,
but out of love for Our Lady? The
"aesthete" or the bric-a-brac collector
will display his rosaries with delight,
and even wish that he had Faith enough
to say his beads. Some of us hide away
our rosaries as if they were tokens of
guilt, and while many of us have the
courage of our opinions, few of us seem
to have the courage of our Faith. We
are not recommending undue ostentation,
or that kind of piety which is prominent
in front pews and visible at home. But
we want to point out the fact that really
educated non-Catholics esteem it a privi-
lege to adorn their house with symbols
which many Catholics hide away in back
rooms and garrets.

We have seen the best examples of
Catholic art in the hands of non-Catho-
lics, who wonder why Catholics in this
country should be so eager to imitate
the barrenness of Protestantism.

We have all recently seen the revolt,
under the name of "aesthetics," against
the coldness of life, deprived of the
warmth and color which characterized it
when all Christendom was in union with
the Church. What Catholics need now
is a revival of that true aestheticism
among them which esteems all beauty
as God's, and that life may be made
more worthy of Him, and at once beau-
tiful and cheerful.

In the month of May just past, each
house that had no flower-decked shrine
was barren, and each child deprived of
the opportunity for showing devotion to
the Queen and Virgin lost many sweet
and fruitful hours for memory to dwell
upon. In this month of June, surely no
Catholic household will neglect to have a
picture of the Sacred Heart.

most Blessed Mother, Holy St. Joseph,
your guardian angel, patron saint,
patron saint of the Church in which you
are going to confession and Holy Com-
munion, and of the whole court of hea-
ven. They will all hear your prayers, and
beg God to give to you the graces you de-
sire and which He wishes to bestow.

When it comes your turn to be con-
fessed, the confessional in the spirit of
a penitent, and your exterior disposition
will correspond. While going to your
place in the Church keep your hands
joined before your breast, with the fingers
raised a little bit up towards the eyes.
This should be done, always, when going
to and coming from confession and Holy
Communion. Recollected, boys and girls,
a modest and respectful exterior denotes
interior recollection.

You may have to wait in the confessional
while the priest is hearing a person on
the other side. This time must be spent
in recollecting yourself and making ready
to ask the priest's blessing "Father bless
me for I have sinned," and saying the
"Confiteor," preparatory to beginning the
confession of your sins. If there be any
sin or sins which are hard to confess, tell
these first and the rest will cause no trou-
ble. Children, so much time may be
saved, if the penitent accuses himself with-
out circumstances, which do not alter the
nature of his sins. Tell what you have
done and the number of times as near as
possible, after a careful examination of
conscience. For a person to say several
times, frequently, very often, not so much,
indeed I don't know, and such expres-
sions, is not telling the number of times,
and will not do, because there is no defi-
nite knowledge given. Tell the number
of times, a day, a week, a month, a year,
or how many times altogether, since your
last, or if in a general confession, in your
whole life. Don't wait for a dentist
pulling teeth. You are your own
accuser and the priest must listen to and
believe in you, confessing your sins. He
is not bound, but by charity, to help in
your accusation by asking questions.

When asked a question, answer it simply,
and wait for the advice of the priest. Do
not begin to talk when he asks a question;
wait until he is through with the question
and then answer it. It does not help a
bit to tell how you were led to commit
sin, through the inducement of others.
You listened to the temptation, took
pleasure in it, and fell into sin, no matter
whether the devil himself tempted you or
sent a friend to do it.

In our next conclusion of confes-
sion will be given. Dear children, God
keep you in His holy love.
Affectionately in Christ,
S. S. M.

CATHOLIC NOTES.

The price paid for the ground upon
which the new Catholic university will
stand in Washington was \$28,500.

The name of a religious of the Sisters of
Mercy in New Orleans has been placed
first on the list of the "Holy Authors of
Louisiana" at the great Exposition.

A very interesting and precious relic
preserved in the church of Our Lady, is a
pulpit from which St. Francis Xavier
used to teach the Catechism to poor chil-
dren.

The Sisters of Charity who left England
for Soudan, arrived in Suakin, and imme-
diately entered upon their hospital duties.
A correspondent relates that their visit to
the camp caused a great sensation, as look-
ing was going on at the time.

Very Rev. Vicar Scanlon, of Utah, is
about erecting a Catholic College in Salt
Lake City. He is a firmly established
Catholic faith in the cause of the
dom, and with true Apostolic zeal looks to
the care of the young, and their rearing in
the true faith. May God bless in every
way his earnest efforts in the cause of
Catholic education.—Catholic Columbian.

The custom of having the church bells
ring, morning, noon, and night, and re-
citing at their sound the prayers of the
Angelus, is of comparatively modern ori-
gin. The evening Angelus was intro-
duced by Pope John XXII. in 1327. The
loss of the portable goods, from the
Council of Lavaux, 1636, ordered that
the bell should be rung also at sunrise.
The Angelus at noon is attributed by some
to Pope Calixtus III., 1472. Mabillon
thinks that the Angelus, as now practised,
is of French origin, and became general
at the beginning of the 16th century.

Rev. Father Ahearn, who preached the
funeral sermon over the remains of poor
Odlum, says he has since learned an im-
portant gratifying fact about the dead
man, which is, that on the morning of the
fatal jump, Odlum got away from his com-
panions for a couple of hours. None of
them knew where he had gone, but it ap-
pears that he spent the time in a church
confessing his sins and purifying his soul.
Of course he did not anticipate a fatal con-
clusion to his foolhardy exploit, else his
death would have been suicide, for which
religious preparation would have been a
mockery. He did well to be prepared for
the worst, however.—Boston Pilot.

The work for the restoration of the
Sanctuary of St. Ignatius, at Loyola, is to
be resumed this month. The building of
this celebrated sanctuary was suddenly
stopped in 1767, when the Jesuits were
expelled under Charles III., and since
then has not been resumed. The already
erected portions, which are in a very bad
condition, will be thoroughly repaired
and the right wing begun. The Bishop
of Victoria will solemnly lay the first
stone of the new building, in the presence
of the Governor and the deputies and
other authorities of the Basque provinces,
particularly of Guipuzcoa. It is expected
that the King will also send a representa-
tive, as since 1681 the Crown claims a
patronage over the shrine of Loyola.

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all the ball cartridge had been sent to
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daubed with yellow paint in mockery.
The priests finished the service, and Father
Fafard at the close got up and warned the
Indians against committing excesses.

The people then went to Delaney's
house, while Cameron went to breakfast,
Yellow Bear, a Frog Lake Indian, keep-
ing close to him all the time. After finish-
ing his breakfast Cameron went to the
store. Travelling Spirit again called for
him, ordering him to Delaney's. He went
next door to the barracks, which the
Indians were ransacking. King Bird (Big
Bear's young son) came up saying, "Don't
stay here."
Yellow Bear then came out of the bar-
racks saying, "I want to get a hat."
AT THE STORE AGAIN.
Cameron said, "Come with me." Yellow
Bear said, "Bring it here."
Cameron replied, "Travelling Spirit has
ordered me to come here. If he sees me
going back he might shoot me." The
Indian said, "Never mind; I will go with
you to the store."
On the road they met Travelling Spirit,
who asked them where they were going.
Yellow Bear said to the store. They
went to the store and Yellow Bear got
hat. Miserable Man entered with an
order from Quinn, probably the last
writing he ever penned. Cameron has it
now. It reads as follows:—
"Dear Cameron.—Please give Miserable
Man one blanket.—QUINN."
Cameron said, "I have no blankets."
Miserable Man looked hard at him but
said nothing. Yellow Bear spoke, "Don't
you see he has no blankets? What
are you looking at him for?" "Well,"
said Miserable Man, "I will take some-
thing else," and he took four or five
dollars' worth of odds and ends. Just as
they finished trading they heard the first
shot. Miserable Man turned and rushed
out. Cameron heard some one calling
"Stop! stop!" This was Big Bear, who
was in the Hudson Bay Company's house
talking to Mrs. Simpson, the pastor's wife.
As Cameron went out of the store he
locked the door, and while he was doing
this an Indian ran up and said, "If you
speak twice you are a dead man. One
man spoke twice already, and he is dead."
THE MASSACRE.

IN BIG BEAR'S CAMP.

When Pitt was attacked only the men
went out, returning after the garrison
evacuated, with the McLennans and others.
The intention of the Indians was to go to
Battleford and join Pound-Maker and
then attack the police barracks, so the
whole camp moved towards Pitt, taking
about ten days. However, they did not
go to Pitt, but moved down the river.
Several camps were made close together
near the place of Gen. Strange's skirmish,
and it was from east of there where a
large third dance lodge had been put up,
that they were hurried by the appearance
of our scouts.

Mr. Cameron states that the majority of
the Indians of Frog Lake, Long Lake, and
Union Lake, and other bands of Wood
Cree, were compelled to join Big Bear,
though having no desire to take part in
the troubles. They helped themselves to
a share of the plunder, but they were in a
manner obliged to do so in order to live:
The Wood Cree did all they could to save
their wives, and did not know anything of
the intention of Big Bear's party to kill
the people at Frog Lake. Some Wood
Cree even threatened to shoot Big Bear's
men when the murdering began, but they
were too few at the time, and would only
have been killed themselves. All the
whites saved owe their lives to the half-
breeds and Wood Cree, and if the others
he saved it will be through their influence.

HOW THE PRISONERS FARED.

During their captivity the prisoners
were never hungry nor were they closely
confined, although everything was taken
from them. The two women remained
with Pritchard's family and there is abso-
lutely no foundation for the horrible
stories about them which have been circu-
lated. The McLennan family was not separ-
ated and although at first Big Bear's party
had charge of them, the Wood Cree took
them over because they thought they were
not used well enough. A party of Cree
took Cameron and others and withdrew
from Big Bear's band just prior to
Strange's skirmish of the 27th ult., think-
ing that perhaps the Plain Cree would
kill the prisoners if any of their number
were wounded or killed. Big Bear's band
had been wishing to kill the prisoners all
along, and were only prevented by the
watchfulness of the Metis and Wood Cree,
while the women over their safety entreat
to Blondin, Pritchard, and other half-
breeds.

Mr. Cameron has made a deposition
embracing this narrative, which will be
used by the authorities in the prosecution
of the murderers.
W. W. F.

ORILLIA.

On the 28th of May one of
our subscribers in Orillia remitted price
of subscription, forgetting to sign name.
Will the party please write us again, that
we may be enabled to give credit.

AGAINST PURITAN BARRENESS.

N. Y. Freeman's Journal.

We are indebted to Miss Eliza Allen
Starr for the following list of the cheap
and good photographs of religious pic-
tures by great masters, which she has
already alluded to in these columns:

RAPHAEL.
Madonna (Grand Duke).
" Della Sedia (of the Chair).
" del Pesce (of the Fish).
" del Baldichino (of the Canop-
py).
" di Casa Tempi (Whispering
Madonna).
" del Velo (of the Veil).
Transfiguration.
St. Cecilia.
The Vision of Ezekiel.
St. Michael, Archangel.
St. Peter Delivered from Prison.
Madonna di Foligno.
CORREGGIO.
La Notta (the Nativity).
Il Giorno (the Day).
St. John, Evangelist.
MURILLO.
Immaculate Conception.
St. Joseph and the Divine Child.
GUIDO RENT.
St. Michael, Archangel.
FRA ANGELICO.
The Annunciation.
TITIAN.
Presentation of the Blessed Virgin.
Assumption of the Blessed Virgin.
PERUGINO.
Adoration: on one side St. Raphael,
on the other St. Michael.
SASSOFERRATO.
Madonna of the Rosary.
St. Dominic and St. Catherine of
Sienna.

It is easy to get copies of these photo-
graphs by ordering them from the dealer.
Objection that it was impossible
for Catholic families of taste to get good
photographs of religious pictures has been
made by several correspondents. Miss
Starr's list shows that the objection is
groundless.

It is hard to measure the amount of
good done in a household by the presence
of pictures which are at the same time
stimulating to devotion and good taste.
Such pictures are in themselves a liberal
education." Miss Starr's recommenda-
tion of any picture is sufficient to cor-
roborate its artistic value. Her approval
of this list of photographs is more than
sufficient to answer the complaint of
those who insist that no Catholic pictures
are reasonable worthy of being displayed
in the parlors or sitting-rooms of Catho-
lic homes.

Charles V., dying tradition says, called
for Titian's "Last Judgment." He lost
himself in contemplation of it. He was
nearing his end, but wishing to make his
penitence and his conception of God's
justice more deep, he gazed at it until
all his honors had sunk deep into his
soul. Who can measure the influence
of Murillo's "Immaculate Conception,"
or Raphael's "Madonna of San Sisto,"
upon children who gaze, day after day,
on the great artist's efforts to honor the
face of our Blessed Lady?

FIRST COMMUNION.

FIFTH LETTER TO CHILDREN MAKING FIRST
COMMUNION.
Catholic Columbian.

DEAR CHILDREN—We have got through
with our examination of conscience,
and now comes the immediate preparation
before confession. Don't you, children,
when everything is ready, which is needed
to do an act, stop a while, and look
around, just to be sure that all is right
before going to work? Well, this super-
vision belongs to what is called an
immediate preparation. Every
sensible and considerate person takes
care to allow for this supervision,
when calculating the time required to do a
job of work. If they do not, the mistakes
made will cost much time and money.
People do not like to lose dollars any bet-
ter than boys and girls like to lose cents.
But now, children, dollars and cents, un-
less accompanied with charity, will only
prevent us from pleasing God, and conse-
quently prevent our salvation. You know
how much care is exercised to prevent
the loss of valuable goods, from the
time you know the value of a penny at
the counter of the confectioneer.

Now, boys and girls, we must quote a
little catechism in this place. "Why
must we take more care of our souls than
of our bodies?" Ans.—"We must take
more care of our souls than of our bodies,"
because, "What doth it profit a man if he
gain the whole world and lose his own
soul, or what will a man give in exchange
for his soul?" We know that children
making their First Communion think of
their priest is sure to remind
them of it. We know this is the fact
among First Communicants, namely, they
are in earnest with the work of preparing
themselves for their First Communion.

Now, being ready for the general con-
fession of our life, we should hesitate and
look over our work, and if we find it
ready in our memory, from the careful
examination of our conscience, we must
set our whole selves to work in prayer and
meditation, so as to produce in us true
contrition for our sins. We must think,
God so loved us as to give His only Be-
gotten Son for our redemption. Our
sins are before us, and also the knowledge
of what we deserve for them. God does
not condemn us to hell, but calls us,
notwithstanding our sins against Him,
to prepare and become reconciled
to Him through the sacred tri-
bunal of penance, and then feed on the
Food of Angels, the Holy Eucharist. Chil-
dren, every one of you, knows best just
how ungrateful has been your life, and
from this can find motives for true con-
trition. Now another hint, before going
to confession; ask the intercession of the

most Blessed Mother, Holy St. Joseph,
your guardian angel, patron saint,
patron saint of the Church in which you
are going to confession and Holy Com-
munion, and of the whole court of hea-
ven. They will all hear your prayers, and
beg God to give to you the graces you de-
sire and which He wishes to bestow.

When it comes your turn to be con-
fessed, the confessional in the spirit of
a penitent, and your exterior disposition
will correspond. While going to your
place in the Church keep your hands
joined before your breast, with the fingers
raised a little bit up towards the eyes.
This should be done, always, when going
to and coming from confession and Holy
Communion. Recollected, boys and girls,
a modest and respectful exterior denotes
interior recollection.

You may have to wait in the confessional
while the priest is hearing a person on
the other side. This time must be spent
in recollecting yourself and making ready
to ask the priest's blessing "Father bless
me for I have sinned," and saying the
"Confiteor," preparatory to beginning the
confession of your sins. If there be any
sin or sins which are hard to confess, tell
these first and the rest will cause no trou-
ble. Children, so much time may be
saved, if the penitent accuses himself with-
out circumstances, which do not alter the
nature of his sins. Tell what you have
done and the number of times as near as
possible, after a careful examination of
conscience. For a person to say several
times, frequently, very often, not so much,
indeed I don't know, and such expres-
sions, is not telling the number of times,
and will not do, because there is no defi-
nite knowledge given. Tell the number
of