

The Catholic Record.

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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 cheers
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
On bright funerals is fixed the pale infant's
bright gaze
But the eyes of the dead see 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.

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 Bleasdel,
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.
The 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.—Yours,
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.
This man, as Cameron soon learned, was
Quinn, who had been standing with
Charlie Gouin, the half-breed carpenter,
in front of Pritchard's house. Travelling
Spirit had said to Quinn, "You have a
hard head; when you say no, you mean
no, and stick to it. Now if you love your
life you will do as I say, go to our camp."
Quinn said, "Why should I go there?"
"Never mind," Quinn said, quietly, "I
will stay here."
Travelling Spirit then levelled his gun
at Quinn's head, saying, "I tell you I'm
and shot him dead. Gouin, who was an
American half-breed, was shot by the
Worm immediately after on the road to
the Indian camp, a short distance from
Pritchard's house.
Cameron asked Yellow Bear what all
this meant. Yellow Bear caught him by
the hand and said, "Come this way."
Then seeing Mrs. Simpson about to leave
her house, he said, "Go with her; don't
leave her."
THE PRIESTS KILLED.
Cameron walked away with Mrs. Simp-
son. When they had got a short distance
from the house she stopped and called
Cameron's attention to the priests, who
were standing about a hundred yards
away expostulating with some Indians
who were loading their guns. Delaney

was close by. Suddenly the Indians
raised their guns and rushed at Delaney.
Father Fafard dashed up and placed him-
self in front, menacing the Indians, but
was overpowered by numbers and thrown
down, and Bare Neck shot Delaney, and
then, with the other barrel, fired at the
priest. Father Fafard and Delaney were
badly wounded, and, as they lay writhing,
Man-Who-Wins walked up and fired at
them, killing both. Father Marchand
(from Onion Lake) was meanwhile at-
tempting to keep the Indians from going
after the women. When he saw that
Father Fafard had been killed he at-
tempted to push his way through the
crowd of Indians to reach the body, but
they resisted. He was a wiry man and
fought hard. Travelling Spirit, however,
rushed up and shot him in the chest and
head, and he fell dead.
In the rush that followed a moment
after this Gowanlock was killed by the
Worm. Gilchrist and Dill were together,
and Little Bear—who had previously
killed Williscraft—fired on them. Gil-
christ fell immediately, but Dill was not
hurt and started to run. The Indians
chased him on horseback and he was
finally killed by Man-Talking-to-Another.
THE WOMEN SAVED.
Cameron was horrified on seeing the
killing of the priests and Delaney. Of
course he could do nothing to save them.
He went up and caught Mrs. Simpson by
the arm, thinking she was going to fall
from the shock. They walked on. She
kept saying "Go on faster," for the Indi-
ans were all round; but there was no use
in trying to run away. They afterwards
learned that he had been tried Cameron
would have been shot. After reaching the
main camp, a Frog Lake chief named
He-Stands-Up-Before-Him and some head
men, took Cameron into a lodge, where
they told him they would see that no
harm should befall him. They then went
out and brought in Travelling Spirit, and
told him that he and his band were to let
Cameron alone. Travelling Spirit assured
them all, and Cameron himself that he
would. Mrs. Gowanlock was with Mrs.
Delaney, having left her own house three
miles away on the first news of the
trouble. The two women were walking
to camp with Mr. Gowanlock and Mr.
Delaney, when the two latter were shot.
Gowanlock fell dying in his wife's arms.
The Indians then brought the women to
Cameron alone. Travelling Spirit, who
was in the place had been taken. When Cam-
eron left they broke open the store and
raided it. When the two women arrived
in camp they were bought by half-breeds
to save them from the Indians. John
Fritchard, the interpreter, bought Mrs.
Delaney for a horse and \$30, Pierre
Blondin bought Mrs. Gowanlock for three
horses. The two stayed with Fritchard's
family. Mr. Simpson, the H. B. factor,
was at Pitt when the massacre occurred,
but, returning in the evening, was taken
prisoner. A day or so after this the
bodies of the killed were thrown into his
empty house, after having been stripped
of valuable. Dancing and feasting went
on for days.
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
Onion 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
the whites, 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 Fritchard'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 entered
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.

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 Sedra (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 deal-
ers. 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?
Homes must be made cheerful and
agreeable, if children are to be kept at
home. There is no stronger exemplifica-
tion of the folly of locking up the mistakes
door after the door than the complaint
that their children have "not turned out
well."
The family, not the school, is the
place for real education. Boyhood and
girlhood are the longest periods of
people's lives. The experiences and
impressions taken then are never for-
gotten, and it is many, many years
before men or women cease to be boys
and girls in their hearts, however grave
they may outwardly be. When age
creeps on, they return to the memories
of childhood, and the older they become,
the more completely they live in the
past. It is most necessary that this
early period should be made fruitful of
good impressions and experiences.
If the boy sees that the picture of the
Crucifixion or of Our Blessed Lady is
put up in the garret, that the Catholic
book is hidden away, he is likely to have
the opinion in later life that religion is a
kind of life preserver; an unpleasant-
looking object, to be stowed away out of
sight until death makes its production
absolutely necessary. If the girl is
taught to "say" her Catechism per-
functorily, to "say" her prayers also per-
functorily to a blank wall, without either
picture or statue, she loses in her youth
not only fervor, but that pride and
delight in the richness of the daily life
of the Church which all Catholics ought
to feel.
Protestants themselves are rebelling
against the barrenness of their worship
and the iconoclasm which has left them
without aids to devotion. But how many
Catholic homes are as barren, so far as
objects of Christian devotion are con-
cerned, as the houses of Protestants?
The house is not the home, but the home
ought to be made the house. It ought
to be a place where the poorest child
be presentments of objects dear to
Christians.
And what immense stores we have to
draw from! All that is beautiful in art
has been laid at the feet of the Mother
of God. In the admirable sermon
preached by the Rev. T. E. Bridgett,
C. S. R., at the Requiem Mass for the
Right Rev. Robert Aston Coffin, there is a
suggestion of the feeling of the English
convert who had worshipped taste rather
than Faith, that, on entering the
Church, he would be obliged to sacrifice
his regard for taste. This, we fear, is

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 priv-
ilege 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.
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 is
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, the
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 in the spirit of
approach 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. Recollect, 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 has firmly established the
Catholic faith in the minds of the people,
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, 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 practiced,
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.

JUNE 20, 1885.

ENGLISH INTRIGUES.

CONSTANT EFFORTS MADE TO PETER IRISH BISHOPS.

The Right Rev. M. J. O'Farrell, D. D., Bishop of Trenton, N. J., delivered recently in New York a most able and interesting lecture on "Ireland and Rome," in which he forcibly sets forth the close relations that have ever existed between the Irish Church and the Holy See.

THE FIRST RELAXATION OF THE PENAL LAWS.

You know what was the history of Ireland. I will not go through it, my brethren, for it would be a long and painful subject. But at last, after some three hundred years of penal laws, you know how from the battle of Bunker Hill in this country sounds of freedom and of liberty were wafted over to Irish soil.

ENGLAND INTRIGUING AT ROME.

But now, here in what I wish you would remember in connection with this, that whilst they tried to make the Catholics in Ireland accept a veto, they also worked in Rome upon the Holy See. Now you must remember that this was a time when the Pope was in prison, when Napoleon had dragged him from his own See in Rome to France and kept him there a prisoner, and under the pretence of sympathizing with the Pope the English sent their agents to persuade the Holy Father that it was no matter of importance to grant the right of veto.

IRELAND REJECTING THE QUARANTOTTI LETTER.

Now I will say to you this before we go further—that it was very natural for the Pope, if he were convinced that the concession would not hurt the Church of Ireland—and so it was represented to him—that he in compassion and pure love for the Irish people would release them from all their bonds, and that he would try to put no obstacle to their emancipation, if, as was said to him, that emancipation only required a simple permission that he could grant.

DANIEL O'CONNELL AND EMANCIPATION.

Then it was that at last the Government, having no longer any fear of the Irish Parliament, would grant to the Catholics the privileges that they had so often promised. Yet in that very year it was an Irish Catholic, Daniel O'Connell, a young man then of only twenty-five, who stood in a hall in Dublin and declared that the Catholics would sooner have all the penal laws re-enacted over again rather than submit to the destruction of their native land.

THE CELEBRATED "VETO" CONTROVERSY.

But here is a sad story that it is well that you should know, and it will serve as the key to so many things that are going on around us to this day, and may serve to enable you to understand many intrigues that you may hear of yet through the public press—England had never wanted to grant full emancipation. When forced by Grattan and Plunkett and other Irish Protestants to admit that the Catholics had their claims that could no longer be ignored, they determined, if possible, to neutralize these claims by insisting on the right of veto for Irish Bishops; that is, they claimed that no priest could be appointed a Bishop in Ireland unless he were approved of by the English Government, so that the English Government should be sure that his loyalty was beyond all dispute.

THE GREAT IRISH FAMINE.

Well, my dear brethren, the people have awakened to such a spirit as before, perhaps never animated them before. In the days of O'Connell they were great and powerful, but they did not know what was the most useful for the land; and O'Connell, in those days when Ireland was best united, was too old to be their leader as he would have been

in his early days. The famine came on, too, in 1845 and 1846, and decimated the land, and Ireland became like a lazaretto, like a large cemetery where the corpses were thrown.

THE RISE OF THE PRESENT NATIONALIST MOVEMENT.

You know the history of these latter days and I shall not dwell upon them—how out of starvation the people got new spirit again; how various efforts were tried. The Tenant League was established. Gavan Duffy and Lucas and other heroic men tried, but tried in vain, to make the people determined on securing their rights. It was only, as you know, when the last famine visited Ireland in '78 that it came at last to be understood that the chief interests of the people consisted in rooting them in their native soil.

THE IRISH BISHOPS IN ROME.

Now, they are there, brethren, in Rome, and we should pray that God may guide them, guide the head of the Church and guide the Bishops, that the full truth about Ireland shall be presented, and that the Holy Father shall grant to that land that loves Rome so well all the privileges that it is in his power to give, and that he will send his Bishops who are filled with the spirit of religion and the spirit of nationality, faithful to their country and faithful to the Church—for the two go together in Ireland; no man can be false to religion in Ireland without being false to his country, and no man can be false to his country without being false to his religion—and that God may guide the Pope amidst all the enemies that he has to contend with, against all the influence of the British Crown, that he may send men who will stand up, as Lawrence O'Toole stood up, under God, to rally all Ireland, to unite them under his cross and to lead them to a glorious victory for faith and fatherland!

NARROW ESCAPE.

ROCKSTERE, June 1, 1882. "Ten years ago I was attacked with the most intense and deadly pain in my back and limbs, and entered a hospital. My wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

THE DOCTORS TRIED IN VAIN TO RELIEVE ME, BUT TO NO PURPOSE.

"The doctors tried in vain to relieve me, but to no purpose. I had no relief from any of the medicines I took. After two months I was given up to die! When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

IT HAS CURED MY WIFE, WHO HAD BEEN SICK FOR YEARS; AND HAS KEPT HER AND MY CHILDREN WELL AND HEALTHY WITH TWO TO THREE BOTTLES PER YEAR.

"It has cured my wife, who had been sick for years; and has kept her and my children well and healthy with two to three bottles per year. There is no need to be sick at all for these bitters are used, J. J. BERK, Ex-Superior.

FOR CONSTITUTIONAL OR SCROFULOUS CATARRH, AND FOR CONSUMPTION INDUCED BY THE SCROFULOUS TAIN, AYER'S SARSAPARILLA IS THE TRUE REMEDY.

For constitutional or scrofulous catarrh, and for consumption induced by the scrofulous taint, Ayer's Sarsaparilla is the true remedy. It will stop the nauseous catarrhal discharges, and remove the sickening odor of the breath, which are indications of scrofulous origin.

AYER'S SARSAPARILLA.

A highly concentrated extract of Sarsaparilla and other blood-purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable, and most economical blood-purifier that can be used. It invariably expels all blood poisons from the system, restores the vitality of the blood, and restores its vitalizing power.

INFLAMMATORY RHEUMATISM CURED.

"AYER'S SARSAPARILLA has cured me of the Inflammatory Rheumatism, with which I have suffered for many years." W. H. MOORE, Durham, Ia., March 2, 1882.

EVANS BROS. & LITTLER.

PIANO MANUFACTURERS. 73 DUNDAS STREET WEST. Of the above firm stands at the head of all Canadian Pianos. It is celebrated for power without harshness, purity and roundness of tone without metallic effect, and brilliancy in the upper notes, with a continuous and a singing tone.

ROYAL CANADIAN INSURANCE CO.

FIRE AND MARINE. J. BURNETT, AGENT. Taylor's Bank, Richmond Street.

MONEY TO LOAN.

AT 6% PER CENT. J. BURNETT & CO. Taylor's Bank, London.

HAYWARD'S PECTORAL BALSAM.

CURES COUGHS, COLDS, BRONCHITIS, ETC. FITZGERALD, SCANDRETT & CO. are among the leading GROCERS IN ONTARIO.

THE KEY TO HEALTH.

BURDOCK BLOOD BITTERS. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Bileousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

HAYWARD'S YELLOW OIL.

CURES RHEUMATISM. FREEMAN'S WORM POWDERS. Are pleasant to take. Contain their own Food. Is a safe, sure, and effectual Destroyer of worms in Children or Adults.

CARRIAGES.

W. J. THOMPSON, King Street, Opposite Revere House. Has now on sale one of the most magnificent stocks of CARRIAGES & BUGGIES IN THE DOMINION. Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase anywhere else. W. J. THOMPSON.

AYER'S GAS ENGINES.

No Boiler. No Steam. No Fire. No Ashes. No Engineer. No extra Insurance. No Danger. Started instantly with a match. Gives out its full power at once. 2, 4, 7, 10, and 15 horse-power. 10,000 of them in use. Send for Circular.

HAIR BALM.

Increases growth of the hair. Prevents the hair from falling out. Restores the hair to its natural color. Will not soil the skin. A pleasant dressing guaranteed harmless. Prepared by HARNESSEY AND CO. DRUGGISTS, London, Ont.

COOK'S FRIEND.

Is a PURE FRUIT ACID POWDER, it contains neither alum, lime, nor ammonia, and may be used by the most delicate constitutions with perfect safety. Its great success, arising from its being entirely free from the BEST VALUE IN THE MARKET, as well as thoroughly adapted to the wants of the kitchen, has excited envious imitations of its name and appearance. Beware of such. No addition to or variations from the simple name: COOK'S FRIEND IS GENUINE.

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Stained Glass for Churches, Public and Private Buildings. FURNISHED IN THE BEST STYLE and at prices low enough to bring it within the reach of all. STAINED GLASS WORKS. 484 RICHMOND ST. R. LEWIS.

BANK OF LONDON IN CANADA.

CAPITAL SUBSCRIBED \$1,000,000 CAPITAL PAID UP (1 May, 1885) 190,000 RESERVE FUND 50,000 DIRECTORS: Henry Taylor, President; John Labatt, Vice-President; W. R. Meredith, C. C. M. P. P. I. Hanna, Secretary; Water Commission, W. Duffell, President of the City Gas Company; F. R. Lewis, Benjamin Cronyn, Barrister; Thos. Keane, President London Loan Company; Thos. Long, of Long & Bro., Merchants and Millers, Col. Mortimer, Governor of British American Insurance Company, Toronto.

W. HINTON.

(From London, England.) UNDERTAKE, & Co. The only house in the city having a Children's Mourning Carriage. THE GLASS HEADLAMP FOR HILLS. 202, King St., London Private Residence 254 King Street.

CHURCH PEWS.

SCHOOL FURNITURE. The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brandon Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in the country and Ireland. Address: Bennett Furnishing Company, LONDON, ONT., CANADA.

A PRIZE.

Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address: TRUE & CO., Augusta, Maine.

CATHOLIC PRESS.

Boston Pilot.

Says our vigorous contemporary, The Western Watchman, of St. Louis: "The preachers have discovered that one-half the people of this city are Germans, of whom the majority are Catholics. About one-fourth of our population are Irish, of whom nearly all are Catholics. The other 200,000 are made up of infidels and unenlightened descendants of English, Scotch and Dutch heretics. Less than 20,000 are members of Protestant denominations. It would seem that there is ample field for the zeal of Protestant preachers in this city, without organizing missions to Catholics."

Several swindling concerns which advertised to pay fabulous prices for "work to be done at home," and succeeded in defrauding hundreds of poor women in different parts of the country, have been brought to grief in Boston lately. A little reflection on the part of the victims would have shown them that all such enterprises are downright swindles. No honest concern need advertise for female help at ridiculous prices in any part of the country. There is, alas! too much of such labor going begging for employment every day. The inevitable demand made by the advertiser for a deposit of a dollar or two, "as a guaranty," stamps the thing as a fraud on the face of it. Distrust everybody who advertises to furnish "easy and remunerative work at home."

That Presbyterian assembly in Cincinnati had under discussion the question whether the Catholic Church was the Church of Christ. If they had only discussed that question more deliberately about four hundred years ago, they would not now be engaged in slandering their neighbors.

One of our city papers, last week called attention to the fact—lamentable fact, that night promiscuity by young women, and girls, is almost increasing, and the consequent familiarity is leading many to destruction. In some parts of the country the appearance of women on the streets, without male escort at night, is regulated by law. In some places, again, the law almost convicts at the growing custom, which is the origin of so much immorality amongst the young. As long as the young women retain their maidenly modesty and shrink from the familiarities and other occasions of sin, we have hope of the morals of a people. Where barriers are set up about the social condition of woman and her position in society is considered sacred, then we find at least a sense of moral law. Otherwise only a feeling of shame prevents licentiousness. God alone knows how many souls are dragged down to hell daily by infractions of a law as binding now as when He reared the waters of the deluge upon the world, or the fire and brimstone upon corrupted cities.

To the Catholics these first communion ceremonies are touching beyond words. If they are our own children so blessed, what happiness God has granted us! Any way, what memories of the past the occasion recalls, and how dear childhood becomes to us again! What recollections cluster about the old pastor, parents in the grave, friends of our youth scattered and gone! Perhaps the return home to press with our lips and wet with our tears the first communion candle of our dear dead child, a sacredly treasured relic, or held in our hands with emotion the candle of one still left us but for whom in the pride of his young blood we fear the dangers of the world. How easy to bring back the bright face to our mind in that happy innocent day of his holy first communion! The gentle mother hand that pressed the blue ribbons on that candle was able then to guide her boy. Many changes will come to these first communicants in after life. There will be sad homes or happy homes, or no homes at all for them in that now veiled future. To some there will be great sorrows, to others success, tempting even more than reverses to all there will be the vicissitudes that humanity is heir. But the foundation of that first communion well laid, will rarely be so undermined as to utterly destroy the Christian structure. The teachings of the pastor, devoted Nuns and worthy Brothers, who prepared them for their first communion, will sustain them through life and guard them against false surprises. And even where they fall, there will be in most cases, please God, a grand repentance and final perseverance.

The Methodists in our neighbor the Dominion of Canada are emulating their confessor who so abounded for blood-letting from pulpits and conference during the war between the States. Rev. Charles Ely preached in the leading Methodist church of Toronto, Ont., on the 5th inst., and inciting against Quebec province, said that "the Canadian might have to draw the sword against the faltering French papacy, which had its hands at the throat of the Dominion government." We rather think that "Canadians" is a more proper appellation of the French settlers of the recent hodge-podge immigration that constitute Ontario. But that is characteristic cheek. Dispatches add that "the preacher suited his action to his words, and the congregation, something unheard of in the Metropolitan Church, vigorously applauded."

Brooklyn Catholic Examiner.

Our Protestant friends have a peculiar way of dealing with the colored man and brother. There is scarcely a week that some new cry does not go up from their press concerning the necessity of saving the precious souls of the negroes. In fact, next to the conversion of Roman Catholics, the evangelizing of the colored race seems to be the pet project of the orators and writers of the sects. But it would seem that there is a large amount of humbug about this kind of talk, and that, practically, they have much less sympathy with the negro than they pretend to have. As samples of the tendency of our separate brethren in the South Carolina Diocesan Convention of the Protestant Episcopal Church, where their

right to seats in the convention was contested long and bitterly; or the case of the church in Washington, which is attended by the President, and which is being deserted by its white congregation, simply because Frederick Douglass occupies a pew in it. From this we gather that while the members of the sects are interested in the salvation of the precious souls of the negroes, they think that on man and brother should travel on to heaven in a different path from that in which they elect to walk.

Buffalo Union.

"Mrs. A. T. Stewart has completed the memorial cathedral at Garden City, Long Island, and handed it over to Bishop Littlejohn, with a perpetual endowment of \$15,000 a year. Nothing is lacking now but worshippers to make the enterprise a great success."—Buffalo Commercial.

Milwaukee Catholic Citizen.

"Count that day for lost. Whose low descending sun Views from your hand No worthy action done."

A monk wrote these lines away back in the "dark ages" when it is alleged that monks did nothing but segregate. What St. Bernard wrote old John Brown, of Ossawatimie, taught to his children, and Wendell Phillips copied in a thousand autograph albums. The sentiment is good, wholesome and instructive. Each day has its duties, be they little or great. That which we esteem the least may turn out to be the most important. Sometimes a single word comes up to St. Bernard's idea of a worthy action. Sometimes it is a chance lift volunteered to one in difficulty. Sometimes it is a good resolution. Sometimes it is a temptation resisted. The field is broad and open to all. Every body may write the monk's lines in his memorandum book.

Catholic Sentinel.

An item is going the rounds of the Catholic press about the different nationalities of the Catholic Hierarchy. Whether all the Bishops have been properly credited with their exact nationality we do not know—neither do we care to know. It ought to be a matter of very little difference whether a Bishop was born in this or that country, as long as he is fit to occupy the high position to which he is called. Nationality, nepotism, favoritism, etc., should have no influence in the government of the Catholic Church—merit, virtue, ability, ought to be the only motives for consideration. We are Catholics first and before everything else, whose country is not circumscribed by any dividing lines of territory.

Correspondence of the Catholic Record.

FIRST COMMUNION AT PARKHILL.

On Wednesday, June 10th, the Catholics of Parkhill enjoyed a spiritual feast which will be long remembered. The Communion of about one hundred children having been celebrated on that day. It being the first Communion day for most of them. The children were carefully prepared for the solemn occasion for several weeks before by Rev. Father Corcoran, P.P., and the Rev. Fathers Northgraves and McRae, and by their excellent answering in the catechism they rewarded the efforts of the rev. gentlemen who took part in their instruction.

High Mass was sung by Rev. George R. Northgraves. The Rev. J. Kilcullen, P.P. of Port Colborne, officiated as Master of Ceremonies. After the Gospel an eloquent and instructive discourse on the first Communion was delivered by Rev. P. J. Harold, P.P. of Niagara, which was listened to with great attention and profit by the very large congregation present.

The singing was directed by Mrs. Hugh, organist of Parkhill Church, and was particularly fine. The choir of the Church were assisted ably by Rev. A. McKeeon, P.P. of Bothwell, and Miss M. Ford, organist of St. Mary's. It was originally intended that on the same day the Sacrament of Confirmation would have been administered by His Lordship the Bishop, but the Confirmation of the candidates was unavoidably deferred.

Correspondence of the Catholic Record.

CARLETON, ST. JOHN, N. B.

The entertainment given under the auspices of the Children of Mary, in St. Patrick's Hall, Carleton, June 5th, was very successful, and delighted a large audience. It began with an overture played by the Carleton Band, which was followed by a chorus, sweetly sung, by twenty-five little girls, prettily dressed, and making a pleasant stage picture. A solo by Mr. George McSorley followed, and to a well deserved demand for an encore, he gave "The Harp that once thro' Tara's Halls," with great effect. After this came the principal piece of the evening, "Marie Antoinette," in four acts. The St. John Globe, referring to the entertainment, said: "The leading parts were all well sustained. Miss Tacey Toomey, as Marie Teresa, and Miss Annie Toomey, as Marie Antoinette, sustained the principal characters, the latter, in the last scene, interpreting her part with fine pathos and with touching effect. Miss Mary E. Ring as Countess De Brandes, in the first act, and in other parts throughout the drama, also effectively sustained the roles assigned her, as did, indeed, all the chief characters. The dresses were very striking, and the whole appearance of the young performers good."

During the entertainment, an instrumental trio was played by Mr. and Mrs. Collins and Mr. E. Connors, and was long and deservedly applauded. The enter-

tainment closed with "God Save the Queen," by the band. The entertainment was repeated on the 9th, and in addition to the drama "Marie Antoinette," there was vocal and instrumental music, Miss Cobolan, Miss Nellie Mohan, Mr. and Mrs. Collins, and Messrs. T. Fitzgerald and E. Connors taking part.

INTERESTING CEREMONY.

BISHOP CARBERRY LAYS THE FOUNDATION STONE OF THE NEW CHAPEL AT THE HOUSE OF PROVIDENCE, DUNDAS.

Hamilton Times, June 13. Yesterday the Bishop of Hamilton (Monsignor Carberry), attended by several dignitaries of the Church, proceeded to bless and lay the corner stones of the new Chapel of the Holy Family in connection with the House of Providence, Dundas. The following was the order of the ceremony: At half-past 10 the procession issued from the House led by the cross-bearer, accompanied by his acolytes, then followed the junior clergy, after these the nuns of St. Joseph, two and two, then came the clergy and lastly the Bishop, attended by Father Keough and Father P. Lennon, as assistant deacons, with the master of ceremonies, Rev. M. Halm.

The Bishop was robed in full canonicals, with cope, mitre and crozier, followed by his valet and train-bearer. All proceeded to the site of the corner-stone, where a cross had been previously erected. The Bishop commenced the solemn rite by the blessing of water, etc. After the various prayers and supplications, the procession moved on to the site of the corner-stone, where the Bishop, with the master of ceremonies, Rev. M. Halm, proceeded to lay the stone. The Bishop then recited the appointed prayers. Then coming round to the site of the corner-stone, which he had previously blessed, he deposited in a cavity already prepared a glass jar containing a parchment scroll, with sundry medals and coins of the present period. The following was the inscription on the parchment.

J. M. J.

In the year of our Lord, one thousand eight hundred and eighty-five, J. James Joseph Carberry, O. P., Bishop of Hamilton, now in the second year of my episcopate, and in the seventh year of the Pontificate of our Most Holy Father Pope Leo XIII., and in the forty-eighth year of the reign of Her Most Gracious Majesty, Victoria, Queen of England; John Joseph Lynch being Archbishop of Toronto, and the Marquis of Lansdowne, Governor-General of the Dominion of Canada, have blessed and laid on the 12th of June, being the feast of the Sacred Heart of Jesus, the corner-stone of this new chapel of the House of Providence, Dundas, to be erected and dedicated to the glory of God, under the invocation of the Holy Family; Robert Clouhey, architect; Casey & Sons of Hamilton, contractors; Mother Mary Vincent O'Hagan, Superior of the Institute of St. Joseph, in the Diocese of Hamilton, and Mother Alphonse Cassius, Local Superior of the House of Providence; actual inmates of the House of Providence, one hundred and three aged and infirm men and women, with eighty-two orphan boys. This home of charity was specially founded by the munificence of Rev. Father McNulty. It is supported by the collections made by the Sisters of St. Joseph and some aid from the funds of the State. May God be eternally glorified and the benefactors of the poor abundantly rewarded in this life and the next. Immaculate Mother of God, shield and protect this home of charity and all in it."

The Bishop marked the stone by means of a trowel with the signs of the cross on the several sides. He then put his hand to the stone whilst it was moved to its place by Mr. Hickey, who laid it in its proper bed of mortar, etc., and thus covered the vessel containing the parchment scroll. Immediately after, the Bishop, kneeling, recited with energy the Hymn of the saints, after which he blessed and cited by the Bishop and clergy, and the usual prayers being recited by the Bishop, all concluded with a few fervent words of exhortation, and then the Bishop gave the Pontifical blessing and announced the usual indulgence.

The day was beautifully fine, and the bloom of spring was a special charm to the imposing ceremony, which was witnessed by a goodly gathering quietly grouped around. The good Sisters deserve every success in their undertaking.

THE REVISED VERSION OF THE BIBLE.

To the Editor of the Ottawa Packet.

Sir—You have done me the honor in your note of the 25th inst. to ask for my opinion of the Revised Version of the Bible, just out. It would be presumptuous on my part to pronounce judgment on the work as a whole, especially since the light of a Canadian sun has shone on its pages only for a few days, and I have as yet not seen a copy. I am well aware that a general feeling prevailed as to the necessity of revising and correcting the Version authorized by King James I. of England and in common use amongst English-speaking Protestants for the past two hundred and seventy-four years. Dr. Elliott, Episcopal Bishop of Gloucester and Bristol, gave voice to that feeling in his preface to the Pastoral Epistles. Writing of the errors in the King James Version, he says: "It is in vain to cheat our own souls with the thought that these errors are either insignificant or imaginary. There are errors, there are inaccuracies, there are misconceptions, there are obscurities, and that man who, after being in every degree satisfied of this permits himself to lean to counsels of a timid or popular obstinateness, will have to sustain the tremendous charge of having dealt deceitfully with the inviolate Word of God." A conviction of the truth of the statement of the Right Reverend Prelate inspired two companies of the ablest biblical scholars and Hebraists in England and the United States to undertake the work of revision, at which they have diligently laboured for fourteen years. Opinion is divided as to the success of their commendable enterprise. It will be to me

a cause of joy to find that the Word of God is presented in a purer form than hitherto to the English-speaking public. What reception may be given to the new work it is hard to say. The opinion of Dr. Strang of the leading members of the American Committee of Revision, may be near the truth as any. He says:—"I am confident that nobody will be perfectly satisfied, and no one will bestow upon the revisioners unstinted commendation. Nor will that be strange, for no member of the committee is entirely satisfied himself. A large number of changes have been made which were wholly unnecessary, but to which the American revisioners did not object, simply because the meaning of the passages not having been changed there was no reason for dispute concerning them. Many passages have not been changed which will be displeasing to the American public, but although our committee begged the British to incorporate them, they would not listen, and so they have been compelled to be satisfied to have them appear in the appendix."

Yours very truly,
K. A. CAMPBELL.

Correspondence of the Record.

FROM WALLACEBURG.

On Sunday last took place the first Communion of the children, some fifty in number, previous to the beginning of mass, which was celebrated at 10.30 by the pastor, Rev. Father Ryan. The children were publicly examined in the Catechism and showed their thorough knowledge of Christian doctrine. Their behaviour displayed their deep religious fervor and they seemed to realize the importance and solemnity of the occasion. The girls were dressed in spotless white, and the boys were neatly and tastefully attired.

The C. M. B. A. is making rapid strides here. There are, we believe, upwards of fifty members. They have a fine hall on the main street, and have the initials, C. M. B. A. in prominent letters on the windows. The members are evidently of the right stamp, and as there is good material in the parish, we doubt not that the membership will be doubled in a short time.

A Fond One's Funeral.

It is very sad for parents to lose their eldest child. No parents can feel the bitter truth of this remark more than Mr. and Mrs. Wm. Petley, whose daughter has been carried away by the angel of death just as she was verging upon her twelfth year. The funeral took place from her father's residence on Duke street yesterday afternoon. Hundreds of friends and acquaintances were present. The floral offerings were numerous and beautiful, testifying to the love and affection held for the deceased by her many friends. The cortege to St. Michael's cemetery was very large. Mr. and Mrs. Petley have the deepest sympathy of the community in their irreparable loss.—Toronto World, May 30.

If common with their many friends in London we also extend to the bereaved parents our heartfelt condolence in the loss of their beautiful child.

OFFA SEPARATE SCHOOL.

On Tuesday, May 19th, Inspector Donovan, accompanied by Rev. Father Kelly, visited the Offa Separate School, and after a very searching examination, expressed himself as highly pleased with the progress of the children since his last visit.

During the past year the results have been most gratifying; several have passed the Entrance, one the Intermediate, and one the Civil Service Examination. At present there is a large class preparing for the entrance in July, and an intermediate class of five.

The following is an extract from Inspector Donovan's report: Teacher, Miss Annie Conlon.—Total number of pupils, 73; present, 51. Proficiency of classes examined—Arithmetic, including book-keeping, excellent; grammar, good; geography, very good; history, good; composition, good; reading, middle and good; spelling, good; literature, very good; algebra, good; geometry, good; writing, good and middle; drawing, fair; elementary science, good; calisthenics, fair; singing, good; catechism, excellent. Accommodations—Neat frame building, with large room well-lighted and ventilated. Large yard well fenced, good pump and well, some tree-planting. Organization, good.

The state of order, discipline and management in this school is excellent. Regarding the standing of the pupils, it has no superior in any district.

CORNELIUS DONOVAN, Inspector.

Correspondence of the Catholic Record.

FROM BOURGET, P. Q.

ST. VIATOR'S LITERARY AND DEBATING SOCIETY, BOURGET COLLEGE, RIGAUD, P. Q.

This flourishing society was founded by the English students of the superior and senior classes, Bourget College Commercial Course, and based on the virtuous principles of Truth, Faith, Hope and Charity. The object of this society is to enlighten the mind by uniting the intellectual faculties, and by impressing the everlasting mark of Faith and education more deeply into their heart, mind and soul with the dye of good works and sound education. It is also to propagate the religious unity which exists in every society formed under Catholic principles and by Catholic communities. The society, therefore, was formed not only for the special advancement of its intelligent members but also for their benefit, that they may combine their minds and open to them the golden portal of knowledge, surrounded by the portico of virtue and entirely supported by the strong foundation of Faith. The motto is, "God first, Education next."

The first meeting was held April 25th, 1885, when a debate entitled, "The Cow is superior to the Horse," was resolved; a lively argument ensued which bade fair to prove the success of the society. The debate lasted three hours and resulted in favor of the cow. The next meeting was held May 14th, 1885, when a grand open-

ing took place. At this meeting the election of officers took place and came off with the following results: President, Mr. Wm. Allison; Vice Pres., Mr. F. O'Hagan; Rec. Sec., Mr. F. O'Hagan; Treas., Mr. Jno. Harkin; Rev. C. E. Derochie, C. S. V., our moderator and head professor, was unanimously elected chairman, and the meeting adjourned until the opening of the '85 and '86 scholastic year.

At this meeting a debate came off entitled, "Resolved, that a Commercial Life is superior to a Farming Life," and decision postponed until the next term. Welfare and prosperity in virtue and right to the S. V. L. and D. Society is the hope of all interested.

JOSEPH DOYLE, Rec. Sec.
Bourget College, Rigaud, P. Q., June 12th.

Correspondence of the Catholic Church.

FROM CHATHAM.

CEREMONIES AT THE URSULINE CONVENT. The triple ceremony of profession, reception and first communion was witnessed at the Ursuline convent on Wednesday, the 10th inst. Miss Klunkhammer, in religion Sister Mary Conception, pronounced her vows, and Miss Gettings received the white veil from the hands of the Superior, Rev. Dean Wagner. Rev. Father William, O. S. F. P. P., sang the High Mass, assisted by Rev. Dean Wagner, who delivered an eloquent and fervent sermon on the imperative necessity of obeying the call of God.

To the first communicants he addressed some touching and devout remarks, congratulating them on their happiness, and earnestly imploring them not to forget life's happiest day "The Day of First Communion."

Owing to the new wing which is being added to the convent, also the alterations and improvements making, the ladies are compelled to hold their distribution privately, and deny themselves the pleasure of sending invitations to their friends as formerly.

NOTRE DAME INSTITUTE.

A COMMENDABLE WORK NOW IN PROGRESS ON BOND STREET.

To the Editor of the Catholic Record.

Toronto, May 14, 1885. Sir—Among the various cities of the Dominion, Toronto merits special mention for her charitable and other laudable institutions maintained by grants and the free-will offerings of her people; and while the orphan infant is well cared for, the aged, infirm and incurable are not neglected.

Of all the Catholic Charities of this city the most noteworthy by far is the House of Providence, under the care of the Community of St. Joseph. The mere mention of the name is sufficient, as the result of the good work done therein are well-known, and highly appreciated by the public.

But there is another institution working quietly and unobtrusively for some years past, doing a most meritorious duty, and which has not been regarded heretofore as favorably as the object in view deserves. I refer to "Notre Dame Institute," now under the care and direction of Mother Mary Bernard, one of the first four Sisters of the Order of St. Joseph that came to this city about forty years ago—and now the only one of that original four living.

This institution was called into existence by his Grace the Archbishop for the purpose of providing homes for young women who work in stores or other establishments, and who are at a distance from their parents or relations; and for the important work of preparing young girls for domestic service and of instructing them in any business for which they may have a special ability or inclination.

It is well known the many trials to which young people, and more especially females, are subjected in a large and growing city like this; and for that reason the house of Notre Dame on Jarvis street was established to provide a home whose doors would be open to them at a moment's notice, where young girls would be afforded opportunities of helpful training which would fit them for good and useful positions.

Frequently does it happen that many of these young women find themselves without sufficient funds to meet their requirements; but to such, a home and helping hand are extended to tide them over their difficulty for the time being in all worthy cases, until suitable employment can be obtained—and this entails on Notre Dame Institute an item of expense which, during the year, amounts to a considerable sum.

The Archbishop, ever watchful for the care of his flock—especially the young—and anxious to extend the good works of this house, has kindly granted to Mother Bernard the building and grounds on Bond street known as St. John's Hall, and which is now undergoing extensive improvements to meet the necessities of the Institution. In this new building, when completed, will be found all the modern arrangements for cooking, heating, laundrying, &c., together with the necessary bedrooms, parlors, sewing rooms, visitors' library and recreation rooms, &c., &c.; and being situated in the centre of the business portion of the city, it will be found most convenient for those young women who desire a quiet and secure home after the labors of the day are finished.

In other places efforts have been put forth to establish houses or homes such as this, and appeals have been made for assistance for that purpose; but up to the present Notre Dame has been trying, on her own resources, to carry on the much-needed work, which, only for the untiring zeal and devotion of the good Sisters in charge (laboring as they are without pay for the welfare of the people) could not possibly be sustained. To transform the old building to what Mother Bernard requires for the proper working of Notre Dame Institute will cost a large sum of money—part of which, no doubt, with strict economy, she will be able to pay; but she hopes at the same time that her old-time friends will—even with ever so little—give a helping hand to this much-needed and laudable work.

The above few remarks were hastily

put together on reading a communication from the Irish Canadian from the "Nun of Kenmare," asking for donations to establish a home such as this in a city of the United States, and a much richer one than ours. So I thought, Mr. Editor, first at home, it would seem as if we should attend to our own case first—and especially when, among the good works of this fair city, Notre Dame is so justly entitled to a prominent place. To this end presents and donations in money will be gratefully received by Mother Bernard, directed to "Notre Dame," Jarvis street. And as in an institution such as this healthful and innocent recreation is recommendable, as also a small library of useful, instructive and entertaining books, friends giving material for this purpose will confer a favor.

A FRIEND OF NOTRE DAME.

OBITUARY.

MRS. ELLEN BURNS.

On Monday, June 1st, this good lady breathed her last at the residence of her son-in-law, Donat Crowe, Esq., 245 Brunswick avenue, Toronto. She was the widow of the late Mr. Wm. Burns, of the Irish settlement, near Oswego, Ontario, where she resided for more than half a century. She was born in Macroom, County Cork, Ireland, and died in the 90th year of her age. She was indeed a most exemplary Christian lady, kind, generous and humble. She has seen many of her grand-children, and great-grandchildren. Among them are the two Rev. Fathers Crowe, of Illinois. May her soul rest in peace.

MR. GEORGE MURPHY, GALT.

Much regret is felt in this community over the death of Mr. George Murphy, which melancholy event occurred on Friday morning, June 5th, at the hospital of the Sisters of St. Joseph, Guelph, in the thirty-first year of his age. For some time past he had been suffering from an affection of the heart, and notwithstanding all that the best care and medical skill could do, it ended fatally. Mr. Murphy had been a resident of Galt for many years and during the past two or three years was engaged extensively in the stove, tin and hardware business, succeeding in that line his uncle, Mr. James McTague. His genial and affable disposition made him a general favorite with all classes of our townsmen. The funeral, which took place in Guelph on the Sunday afternoon, was largely attended by his Galt fellow-citizens, as well as by his numerous relations and acquaintances in his native Guelph, thus giving evidence of the respect and esteem in which he was held by all who knew him. A generous supporter of the Church, a thorough and practical Catholic as well, he left behind him an example which many of our young men would do well to follow.

His sorrow-stricken father and mother and his sister, Mother Frances, of Loretto convent, Stratford, have our heartfelt sympathy in their great bereavement. Requiescat in pace.

MISSION OF CENTRAL AFRICA.

It affords us much sincere pleasure to announce that the desolate Mission of Central Africa has found an able and eloquent advocate in the person of the great American orator, Rev. Patrick Toner, of Plymouth, Pennsylvania, who has been for several years in Europe, seeking the restoration of his health. With the approbation and blessing of his Eminence, the Most Rev. and illustrious Cardinal Archbishop of Naples, he has delivered a number of very beautiful charity sermons in the Church della Vittoria a Chiaja, with much pecuniary success for the desolate Mission in question, and with much education and delight for all who had the happiness of being present.

Those who are charitably disposed towards this most sorrowful Mission, can send an alms to Father Toner at the above named Church. There is really no more deserving, or more exalted charity than to help the brave Missionary Fathers, who are toiling so hard in that wild and barbarous country, with such martyr-like zeal and Godlike charity, to enlighten those much-to-be-pitied pagan savages, who are sitting in darkness and the shadow of death; and it is very kind and generous on the part of this learned and pious American priest, in poor health, to devote his time, and talent, and marvellous eloquence for the benefit of this truly sorrowful Mission.

Separate Schools.

The following are Inspector Donovan's reports of the standing of Separate Schools in the pastoral charge of Rev. Father Hodgkinson, on May 2nd:—

SCHOOL SECTION NO. 6, RALEIGH. GENTLEMEN.—In accordance with the regulations of the Education Department, I have the honor to report upon your school in the following particulars: I. AS TO SCHOOL HOUSE—1. State of repair and clean. 2. Condition of desks, seats, blackboards, lighting and ventilation. In good condition. 3. State of school-yard, fences, privies, out-houses, well or other water supply, drainage, tree-planting, and other incidentals: Yard large, well fenced, clean and tastefully kept; trees planted. 4. Whether the extent of the accommodation is adequate for the number of pupils: It is.

II. AS TO PUPILS—1. Standing of pupils examined: Creditable. 2. State of discipline, order and management in school: Excellent. 3. Whether the school is making satisfactory progress or not: It is. Your obedient servant, CORNELIUS DONOVAN, M. A., Inspector.

To the Trustees of S. S. No. 6, Raleigh.

SCHOOL SECTION NO. 4, RALEIGH. GENTLEMEN.—In accordance with the regulations of the Education Department, I have the honor to report upon your school in the following particulars: I. AS TO SCHOOL HOUSE—1. State of repair and clean. 2. Condition of desks, seats, blackboards, lighting and ventilation. Generally good. 3. State of school-yard, fences, privies, out-houses, well or other water supply, drainage, tree-planting, and other incidentals: Yard large and well fenced, clean and tastefully kept; trees planted. 4. Whether the extent of the accommodation is adequate for the number of pupils: It is. II. AS TO PUPILS—1. Standing of pupils examined: Creditable. 2. State of discipline, order and management in school: Satisfactory. 3. Whether the school is making satisfactory progress or not: It is, as to others, I am not prepared to state until next visit. Your obedient servant, CORNELIUS DONOVAN, M. A., Inspector.

To the Trustees of S. S. No. 4, Raleigh.

