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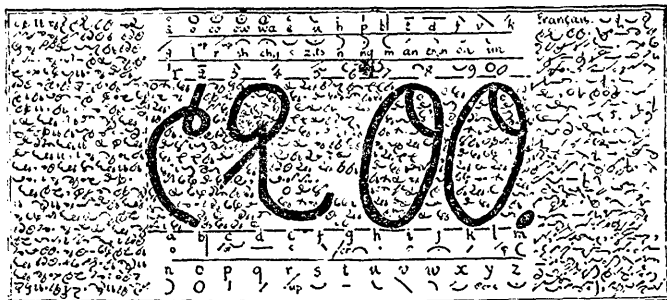
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July, 1898.

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July 10th, 1898.

A CONSIDERABLE NUMBER of Indians assembled at Kamloops on June 12th last for the solemnity of Corpus Christi and the visit of the Bishop, who came to administer confirmation to over a hundred of the flock. As early as Sunday, June 12th, the church on the reserve at Kamloops was crowded to its full capacity, and even a goodly number had to stay outside around the doors and windows. There were about 500 grown-up people and nearly 300 children. The order of the exercises was as follows: Morning prayers, mass and instruction from 6:30 to 8 a.m.; beads, catechism, etc., from 10:30 to 12:30; catechism again and instructions, etc., from 4:30 to 6 p.m.; night prayers, benediction and instruction, from 8:30 to 10 p.m.

There was abundant matter for the instructions, mostly concerning the Holy Eucharist. What is meant by the Holy Eucharist? It is Jesus Christ living in the sacred host. . . . He is in the tabernacle, more alive than we are ourselves. . . . He knows us, he sees us, even the very bottom of our hearts. . . . Have you got nothing to tell Him? It is not for Himself but for you that he is there. . . . The real presence of our Lord in the blessed Sacrament is proved by the history of the Church, by countless miracles, and by the effects of Holy Communion in the souls of the faithful. What does Christ want of us? Listen: "*Except you eat the flesh of the Son of Man and drink His blood you shall not have life in you.*" To whom are these words ad-

dressed? To all men without exception—to all Indians as well. There is no escape from there. Our Lord says: "*Amen, Amen, I say to you: Except you eat my flesh you shall not have life in you.*" All are bound to receive Holy Communion in order to be saved. Do all here receive Holy Communion? No. There are some who put a limit to their religion, who say: "I am satisfied to say my prayers morning and night, to go to Confession once a year or so, but I do not care for going beyond that; it is too much for me to restrain myself and undergo all the practices of good Communicants." . . . Yet Christ says: "*Except you eat my flesh you shall not have life in you.*" Unless you receive Holy Communion and receive it worthily, you have not life in you—your soul is dead—and you shall not have life in Heaven. . . . There are others who once were good communicants, but who now for a number of years have grown cool, bad habits having got the best of them. Let them also listen to the words of Christ: "*Except you eat the flesh of the Son of Man you shall not have life in you.*" Many of the Jews said: "*This saying is hard, and who can hear it?*" There have been at all times people who said the same thing. It is because they know not. If they only thought properly of what our Lord says and what he wants: "*He that eateth this bread shall live forever.*" It was in order to secure for us life everlasting that Christ instituted the blessed Sacrament. What do you love more than life, and what do you dread more than death? Well, it is exactly what the Son of God wants to bestow on you in the Holy Eucharist. He wants to

save you from death and to secure for you life everlasting—a life of happiness without measure. . . . Then there is also to explain the manner of receiving Holy Communion, the preparation and the thanksgiving, the effects of Holy Communion in the soul, the Holy Sacrifice of Mass, etc.

In order not to be overcrowded the confessions had to be begun as early as Tuesday, and there were confessions to be heard every afternoon after Tuesday. The total number reached to very near 500. One day it was for men non-communicants, next day for women non-communicants, then women communicants, then men communicants, and last of all those who for some reason or out of negligence had been put off.

The Rt. Rev. Bishop Dontenwill arrived during the night of June 15-16, and was met at the station by some of the chiefs, who drove His Lordship to the Indian reserve, where a house had been prepared for him. In the morning about 7 His Lordship celebrated Mass and gave Communion to 150 Indians. After breakfast the whole congregation assembled for the ceremony of welcome to the Bishop, where everyone present comes to kiss the Bishop's hand and receive his blessing. Meantime they sing the hymn of welcome to the following meaning: "O, you our good Bishop, who holds to us the place of Jesus Christ! We are glad you have come to see us to-day. You bring us the Holy Word of God. You bring us also the Sacrament of the body of Christ. Father! Father! We are glad to see you. Father! Father! You are welcome among us."

After the ceremony of taking the hand, the chief, Louis of Kamloops, said a few words in

the name of all the Indians, stating that they were all happy to see His Lordship among them, and that a great number of the Indians had come quite a distance in order to see the Bishop. His Lordship replied by telling them how pleased he was to see them all in such good dispositions, and he hoped they would always persevere in the same sentiments. In the afternoon the Bishop went across the river to the City of Kamloops, where he was pleased to assist at the examination of the pupils of St. Ann's Convent. In the meantime those who were to be confirmed received the last instructions and made their confessions at the Indian reserve. In the evening the Bishop returned to the reserve to give Benediction. Next morning, the Feast of the Sacred Heart, the Bishop celebrated High Mass, the Indians singing the Kyrie, Gloria Credo, Sanctus, Agnus Dei, with the responses. At the Offertory they said all together the prayer of the offering of the Mass. After the consecration they began the prayers of preparation before Communion. About 150 more received Holy Communion at the hand of the Bishop. After Mass they said the acts after Communion all together in a psalmody—as the Indians always say their prayers in this country. At 10:30 they assembled again in the church for the recitation of the beads, after which the Bishop entered solemnly into the church to administer confirmation to about sixty Indians who had prepared themselves. On Saturday morning His Lordship celebrated a High Mass for the dead—for the few who had died lately, and also for the dead relatives of all members of the congregation.

(Continued Next Issue.)

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J. T. ROBINSON, Manager,
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S—Sunday; I—Work Day; F—Feast of Obligation; O—Fast; Q—Fast, where flesh meat is allowed; X—Christmas.

1898.					1899.								
JY. 3.	S	I	I	I	I	JA. 1.	F	I	I	I	I	F	I
10.	S	I	I	I	I	8.	S	I	I	I	I	I	I
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AU. 7.	S	I	I	I	I	FE. 5.	S	I	I	I	I	I	I
14.	S	I	I	I	I	12.	S	I	I	O	Q	O	Q
21.	S	I	I	I	I	19.	S	Q	Q	O	Q	O	O
28.	S	I	I	I	I	26.	S	Q	Q	O	Q	O	Q
SE. 4.	S	I	I	I	I	MA. 5.	S	Q	Q	O	Q	O	Q
11.	S	I	I	I	I	12.	S	Q	Q	O	Q	O	Q
18.	S	I	I	O	I	19.	S	Q	Q	O	Q	O	Q
25.	S	I	I	I	I	26.	S	Q	Q	O	O	O	O
OC. 2.	S	I	I	I	I	AP. 2.	S	I	I	I	I	I	I
9.	S	I	I	I	I	9.	S	I	I	I	I	I	I
16.	S	I	I	I	I	16.	S	I	I	I	I	I	I
23.	S	I	I	I	I	23.	S	I	I	I	I	I	I
30.	S	O	F	I	I	30.	S	I	I	I	I	I	I
NO. 6.	S	I	I	I	I	MY. 7.	S	I	I	I	F	I	I
13.	S	I	I	I	I	14.	S	I	I	I	I	I	O
20.	S	I	I	I	I	21.	S	I	I	O	I	O	O
27.	S	I	I	O	I	28.	S	I	I	I	I	I	I
DE. 4.	S	I	I	O	F	JU. 4.	S	I	I	I	I	I	I
11.	S	I	I	O	I	11.	S	I	I	I	I	I	I
18.	S	I	I	O	I	18.	S	I	I	I	I	I	I
25.	X	I	I	I	I	25.	S	I	I	I	I	I	O