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The Iroquois at Caughnawaga.

Rev. P. J. Cormican, S. J., Boston College, Writes Most Interestingly of Visit to Reservation.

There is an Indian reservation near Montreal which is about as interesting for American tourists as anything I have met since I left the United States.

The village of Caughnawaga was founded by the Jesuits in 1667. The first missionaries who came to work among the Iroquois, observing the difficulties which beset the new converts among their pagan kinsmen and tribesmen, saw at once that the best way to win them against persecution and to insure their perseverance would be to isolate them completely.

But there is one thing in particular which deserves more than passing mention. There are two large bells in the church tower, one of which was given by George III, King of England, and the other by a king of France. The latter has a very interesting history, but unfortunately it is now impossible to distinguish fact from fiction, as the authentic documents have been lost.

It was at this new site that Catherine Tekowia, the saintly maiden who is venerated by the Mohawks, lived and died. Her Indian name denotes one who removes the obstacles from our path, and it has reference to her intercessory power as patroness of her people.

The settlement near the Lachine Rapids did not prove to be permanent. The land became impoverished by the repeated planting of Indian corn, the Iroquois moved from place to place, and finally, in 1716, they reached the present site of Caughnawaga.

Visitors are still shown the room where she lived, and the altar where she was buried.

he wrote part of his immortal history. The church and residence contain several other precious souvenirs of the past, many of which were given by the ladies of the Court of Louis XIV., who seemed to rival one another in equipping churches for the converted Indians.

The most conspicuous object of their bounty is the main altar. It is a beautiful piece of work, made of carved wood, about fifteen feet high and is still well preserved. Another relic is an ostensorium of massive silver wrought by hand. An inscription at the base gives the name of the donors and the date of the donation as follows: "Claude Prevost, formerly alderman of Paris, and Elizabeth Legendre have given me to the Rev. Jesuit Fathers to honor God in their first church of the Iroquois—1668."

After the death of Father Huguet, S. J., in 1783, the Indians of Caughnawaga were deprived of their regular missionary. The priests of the vicinity came from time to time to administer baptism, or to marry the sick, and to bury the dead. The loss of their missionaries and the political troubles which accompanied the downfall of French power in Canada had a baleful effect on the character of the Indians. It required long years of toil to tame them anew, and to make them obedient to and docile children of the Church.

After the departure of the Jesuits, the mission was attended by secular priests at first and afterwards by the Oblates, and finally, in 1902, the Jesuits were recalled to occupy a post which was replete with memories of their ancient missionaries. The people themselves are descendants of the Mohawks, who murdered Father Jogues. But in this case, as in so many others, the martyr's blood has been the seed of Christianity, and the Indians of Caughnawaga at the present day are model Christians.

Why he liked Ade. One young man was sitting in a barber shop looking at a magazine, when an old farmer, with little knowledge or appreciation of literary people, stepped up behind his chair and looked over his shoulder.

"Who's that?" he inquired, pointing to a group of portraits.

"Well known authors and playwrights," was the reply.

"Humph!" ejaculated the farmer, contemptuously. "Jist writin' fellows, eh?" Then he caught sight of George Ade's long, solemn face, and his eyes lit up.

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Synopsis of Canadian North-West HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated. Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the conditions connected therewith under one of the following plans: (1) At least six months' residence upon and cultivation of the land in each year for three years.

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A Marriage

St. Lawrence," "Tale Longworthy," "Songs CHAPTER IX.—The Katharine.

Mrs. Sherwood was to be almost a happy woman instantly—by this sudden change of wheel, it was as though she had most hoped for to pass. But, like all put their whole trust in things as wealth and means to find the apple longed for dust and ash not to her that the attention Percivals and their train rooted; it was to her husband the simple and inexperienced girl. What did it mean? With world going mad? With val, the husband of the exclusive woman in town, Katharine and acting as found a long-lost daughter Wirt Percival and Ferdinand hanging on her words, a Alicia St. John fluttering like a delighted butterfly indeed, seem to Mrs. She Katharine was getting than she deserved. She understand why so much should be shown to a married young woman out of and she felt a certain over it which was akin She remembered, too, that she expressed at the name "Singen," and was furious thought of it. Why had she permitted her to remain rot? She could not Katharine's simplicity; she silence on that occasion of deliberate intention to do the complex, however, Katharine's devotion would people go in droves, and other groups, all desirous a person to whom all the paying so much attention. Now, if Mother Ursula sent, would have been the she would have been most for her pupil. She believed Katharine's devotion would be greater danger to her own produces artificial views of destroys all natural feeling real fervor.

To tell the truth, Katharine pleased with the evident it everybody to be kind to I was not by any means over Mrs. Sherwood had no by Mrs. Percival's estimate of of social position. Lady John was simply her relative "Singen," whom she had met in the flesh. The she kept her simple and home free from all snobishness ed Mr. and Mrs. Percival, ed kind to her during her journey on the train, and glad to show it. She was specially interested in the but as they appeared to be of the Percivals and of her "Biddy," she was pleased them.

Mrs. Percival was both and displeased. Katharine a certain place in her im ever since the scene of the in the train. Besides, her had troubled her somewhat of her callousness and the state of feeling which a point of view had induced, sired, above all things, the husband should become a. She loved him very truly, standing a habit of quarreling him over all sorts of trifles knew that he was restless happy about religious matters, too, that her dome would be more serene if he were united in religion, and an uneasy feeling that he had something to do with him out of the Church; was only an uneasy feeling conviction. She had del placed beyond his reach the Catholic of their acquaintance whom he had shown a liking in been much struck by a in one of the Archbishop's preached at the Cathedral Sunday after she had met K He had said very strangely a fully—in a manner that gave words a deeper meaning; it could possibly have in example was more forcible tcept, that a life taught bet mere words, and Mrs. Percival

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