

THE CANADIAN NORTHWEST

HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting a 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon 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

Entry may be made personally at the local land office for the District in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the District in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto 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 during the term of three years.
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry, under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the said land.
(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead the requirements of this Act as to residence may be satisfied by residence upon the said land.
The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.
A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.
Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

Should be made at the end of the three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the North-west Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba; or to any of the Dominion Lands Agents in Manitoba or the North-west Territories.

JAMES A. SMART, Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands, to which the Regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other Corporations and private firms in Western Canada.

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In and Around Toronto

C.M.B.A. CONVENTION NOW IN TORONTO.

This week the C.M.B.A. branches of Toronto, have the honor and pleasure of giving welcome in the Queen City to the fraternal branches of the Association from all over Canada. Delegates to the number of four hundred are present, and it is expected that the results of the meetings of this large body will be issues of much importance to the internal economy and external discipline and public presentation of the Society. The convention will last during Wednesday, Thursday and Friday and the meetings will be held in the large assembly room of the Temple Building. Arrangements have been made for the reception and hospitable entertainment of the guests by the Toronto branches, and if any differences of opinion may arise respecting the technical work of the Association, it is hoped on every hand that the convention will at least be able to be unanimous in expressing pleasure regarding their visit amongst us. Different committees have the work of preparation in hand, the arrangement of hospitality being in charge of Mr. M. J. Quinn and the committee of reception at the reception room at the Union Station in charge of Mr. E. V. O'Sullivan. Addresses will be given on behalf of the corporation, the C.M.B.A. of the city, and the sister societies, that representing the city to be read by the mayor or acting mayor and the address from the Toronto associates by Grand Deputy M. J. Quinn, representative of branch No. 49; Mr. L. V. McBrady, K.C., and Mr. M. F. Mogan will speak on behalf of the sister societies. The order of procedure embraces the march to the cathedral on Wednesday morning and the celebration of the holy sacrifice of the mass by Rev. Father Rhoder, Chancellor of the Archdiocese, and the sermon by Very Rev. Vicar-General McCann, an adjournment until 2 p.m., afternoon session from this hour until 6 o'clock; evening session to convene at 7 o'clock. The hours of meeting on Thursday and Friday are from 9 a.m. until 4 p.m., when an hour will be allowed for luncheon; afternoon session from 2 until 6, evening session to meet at 7 o'clock and to last so long as work of interest demands the attention of the meeting.

The most important matters now claiming the attention of the four hundred delegates representing four hundred branches of the Association are one and all of interest, and in some cases of vital moment to the members. That dealing with the change of rates is most drastic in character, involving a proposed increase of from twenty to ninety-five per cent, according to age, a rider to this will be that in future assessments be paid in twelve monthly instalments instead of as heretofore. It will also be proposed to lessen the number of delegates, the decrease to be radical, fifty being the number thought of instead of the present four hundred; local conventions will be proposed as advisable. Instead of the selection of three auditors as at present, the engagement of a chartered accountant to look after the financial work of the association, is proposed. The introduction of a sick and funeral benefit and also of a "sign" of recognition amongst the members are amongst the subjects under discussion.

DEATH OF MR. ANDREW COLLINS.

Amongst the deaths of last week is that of Mr. Andrew Collins, who took place at his late residence, 537 Lansdowne avenue, on Thursday last. Deceased was a native of Dublin and a great lover of the Emerald Isle, which he visited some years ago, he had resided in Toronto about twenty years, making his home in the west-end, where he and his family were most respected members of St. Helen's Parish. Mr. Collins had been ailing slightly for some years, but until a few moments before the end came death was quite unexpected; the cause of death was heart failure. For many years Mr. Collins had retired from the active work of market-gardening in which he had been previously engaged. The funeral, which was largely attended, took place from St. Helen's church on Saturday morning, the High Mass of Requiem being sung by Rev. Father McGrand and the pall-bearers being Messrs. Morrow, Hartnett, Boland and Treacey. The sudden nature of the call adds greatly to the sympathy extended to the family of Mr. Collins, who leaves three sons, Patrick, John and Christie, and five daughters, Mrs. Hogan and the Misses Margaret, Annie and Rose, and Sister Mary St. Paul of the Good Shepherd Community, Wheeling, West Virginia. R.I.P.

THE LATE AUGUSTUS DUGGAN.

The family of Mr. John Duggan of 8 Duesch street, have now to mourn the loss of a son taken from them by death after but a very short illness. Mr. Augustus Duggan, known familiarly as "Gus," was well known in the city and most popular with the young men of his acquaintance, amongst whom his untimely death is much mourned. The young man was in his 29th year; the cause of his death was appendicitis, which proved fatal after an attack of but three days' duration. He was one of the firm of Duggan Bros. and a member of the Cathedral parish. He is survived by his parents, five brothers and four sisters, namely, John, Thomas, James, Charles, Edward, and Mrs. McCarron, Mrs. Cader of Montreal, and the Misses Maggie and Nan at home. R.I.P.

ORDAINED AT ST. BASIL'S.

Rev. J. Costello was ordained on Wednesday morning at 8 o'clock at St. Basil's church. Account of ceremony in next week's issue.

RETURNED FROM IRELAND.

Rev. Father Gallagher, P.P., Toronto Junction, returned on Friday last week from Ireland. His trip was a most successful one, and he describes the magnificence of the ceremonies at the opening of the Cathedral at Armagh to be beyond the power of words to express. To hear the orator of the occasion, the great Archbishop Healy of Tuam, who is surely the greatest of Erin's eloquent sons of the present day, was in itself worthy of a trip across the ocean. Speaking of conditions generally in Ireland, Father Gallagher found them much improved.

A CORRECTION.

In the account of the reception in St. Joseph's Community in last week's issue, a mistake occurred in one of the names. It was to witness the profession of Sister M. Ursula that her brothers the Rev. Fathers McEhernen were present.

MISS ETHEL MACPHERSON.

Many in Toronto will be grieved to learn of the death of Miss Ethel Monica MacPherson, which took place at Buffalo on the 19th inst. Miss MacPherson, while a late resident here, made many friends, and her death, though not unexpected, is much deplored. R.I.P.

FRANK HUGHES.

Much sympathy is expressed for Mr. and Mrs. John Hughes of 126 Empress Crescent, on the death of their only son and eldest child. Frank was a bright little fellow of eight years and a promising pupil of the school of the Holy Family Parish. The cause of death was somewhat peculiar, an abscess developing in the leg after bathing in the lake, and eventually proving fatal. The little lad suffered much and young as he was wished to die. His intelligence and pious dispositions were such that he was given his first Holy Communion just three days previous to his death. The funeral took place from the Holy Family Church to the family plot in St. Michael's Cemetery.

MISS LOUISA KELLY.

The funeral of Miss Louisa Kelly, daughter of Mr. Richard Kelly of Euclid avenue took place at the Church of St. Francis on Sunday afternoon at 3 o'clock, and her death marked the first break in the ranks of the Blessed Virgin's Sodality, that parish. Though the deceased young lady had been ill for nearly two years, her early death was none the less a severe blow to her father and the sisters and brothers who survive her, and the large congregation which fairly crowded the church on the occasion told of the general sympathy and the high esteem entertained by all for the deceased girl. The funeral cortege was met at the door of the church by the Sodality carrying their banner draped and the members wearing their veils and badges. The open ranks formed a body-guard as the remains of their late companion were borne down the aisle, six members acting as pall bearers. Rev. Father McCann, P.P. officiated and the writer presided by the Sodality during the progress to and from the altar. Interment took place at St. Michael's cemetery. May she rest in peace.

O'CONNOR-HEYDON.

On Tuesday, the 23rd inst., the marriage of Miss Mary Greacy Haydon, daughter of ex-Councillor O'Connor, to Mr. Charles Heydon, took place at the parish church of St. Cecilia at 10 a.m. The ceremony was performed by Rev. Father Gallagher, P.P., assisted by Rev. Father Doherty. The High Mass before which the ceremony took place was also officiated by the writer. Instead of the usual Holy Communion and groom receiving Holy Communion and the music during the mass and being of a very devotional character. The bride, gracefully gowned in flowing white silk, elaborately trimmed with silver sequins, and wearing a snowy bridal veil, entered on the arm of her father. She was preceded by little Miss Ethel Maloney as flower-girl, carrying a basket of flowers; her bridesmaids, Miss Birdie Heydon, a sister, and Miss Holmwood of Buffalo. The bridesmaids were gowned in white and carried pink roses. The groom was supported by his brother, Mr. A. O'Connor. Dr. Crawford, Dr. C. Heydon, Mr. T. Heydon and Mr. Johnson acted as ushers. The writer presided, together with the large number who gathered to witness the event, more than tested the seating capacity of the church, many having to stand in the aisles. During the mass a "Salve Regina" by Dudley Buck was sung by Mr. P. J. Costello and the "Ave Maria," by Miss M. A. Middleton, and while the party were retiring the "Faithful and True" was rendered by Miss E. F. Scott. Miss McEnaney presided at the organ. The altar and sanctuary were decorated with palms, smilax and many beautiful white blossoms. After the ceremony the guests—about fifty in number—drove to the home of the bride's parents where they were sumptuously entertained. The wedding was generally pronounced to have been one of the prettiest seen for a long time in the western part of the city.

HENRY W. POWER.

Henry W. Power, proprietor of the Power Hotel, corner Queen and Bathurst streets, died on Friday morning after an illness of over a year. Mr. Power was born in Toronto and had kept the Power House for twenty-four years; he was also a partner of Power and Chantler, importers, 27 Melinda street; he is succeeded in the firm by his only son. The funeral took place on Monday morning from St. Mary's church, to St. Michael's cemetery. R.I.P.

PERSONAL.

Mrs. Frank Campbell and family of 62 Spadina avenue, are summering at Sydenham Lake; they expect to be absent until some time in the early fall.

Mr. and Mrs. Madden, 22 Widmer street, are visiting Mrs. J. Connelly of Orillia.

Mr. Chas. J. Phillips of the "Northwestern Chronicle," St. Paul, Minn., called on The Catholic Register, while passing through to begin work on the Catholic Press of Washington, D.C.

BASILIAN FATHERS RETREAT.

A week's retreat for the members of St. Basil's Community was begun at St. Michael's College on Monday evening. Members are here from Assumption College, Sandwich, Owen Sound, Amherstburg and the three colleges of Texas.

SUCCESSFUL EXCURSION.

The excursion of the A.O.H. on Wednesday of last week turned out to be all that it had promised. The members from Toronto shared in the magnificent parade which took place through the principal streets of Niagara Falls, N.Y. and afterwards dined at the International Hotel. The remainder of the day was spent in interchanging greetings with the many members from the different parts of the state assembled to hold their Convention.

New York's First Saint

Father Jogues to be Canonized—Life of Hardship Associated with the Early Days of the Empire State.

The Empire State is soon to have its first saint, the Rev. Isaac Jogues, the famous Jesuit missionary martyred by the Mohawks 250 years ago, is to be canonized, thus adding another chapter to the Roman martyrology and welding another link to the endless chain of saints of the Catholic Church.

Under the direction of Rev. Father Wynne, S.J., and other Jesuits connected with the local houses of the order the entire data for the process of the canonization has been gathered and forwarded to Rome. Father Ignace Bourry, S.J., who is stationed at Rome, is to be the postulator of the missionary's cause, and will present to the Roman Congregation having charge of such serious business 126 "reasons" or "points" in the declaration of the missionary's holiness of life and purpose. The most powerful argument, however, will be proof that Father Jogues "shed his blood for the faith" together with an authenticated list of the miracles wrought at the shrine erected in his honor at Auriesville. At the same time that Father Jogues' process is being conducted the merits of Rene Goupil and Katherine Tekakwitha, companions of the martyred Jogues in life and death, will also be considered, and, in all probability, they will be raised on the altars of the Church at the same time.

While the name of Isaac Jogues is written deep in the history of the Empire State, but few knew that it was proposed to elevate the martyr to the rank of saint. The data for the process of canonization has been gathered quietly.

"It has been long and tedious labor," said Father Wynne, editor of the Messenger, who is personally interested in the canonization, "but we are in hope that the end will bring the reward sought, namely, the canonization of Father Jogues and his companions."

The life of Father Jogues is part and parcel of the history of New York in the seventeenth century, and incidentally, reveals the struggles, privations and holiness of life and purpose of the pioneer missionaries of the East. Father Jogues consecrated his life to the preaching of the gospel to the Iroquois tribes of Indians then encamped about the Canadian borders and throughout the Empire State. He rendered the French Government valuable service in concluding a treaty of peace with the Iroquois, and in numerous other ways sought to bring about a friendly alliance between the various tribes and the reigning powers.

On October 16, 1664, after days and nights of brutal treatment, he was beheaded at a place called Ossernenon, now Auriesville, N.Y., a native of Amiens, France. Goupil had previously been tomahawked. A few years later a shrine was erected at Auriesville to the memory of the "martyr of the Mohawk," and a year after year thousands of pilgrims from all parts of America visit it, and many miracles are said to have been wrought.

A modern chapter rises above the spot where the blood of Jogues and his companions flowed. The pilgrimages will be larger this year than heretofore on account of the interest in the canonization process.

He was ordained to the priesthood in 1636 and a few months later ordered to the mission fields of Canada, which embraced New Amsterdam and the adjoining country. He was a native of Amiens, France, and his admission to the Jesuit order at the same time as Jogues, but was denied on account of his sickly condition, and here young Goupil gave the world a lesson of self-abnegation and the exertion of a powerful will with few parallels in history. Admission to the order in France denied him, he followed Jogues to Canada, and offered his life as a nurse to the sick and wounded. He later joined the missionaries to the Hurons.

Father Jogues became seriously ill while in Canada, and, after his recovery, was sent with a Father Garnier to the Petun Indians. Here he got his first taste of life in the new world's wilderness.

When they reached the Petun's camps this tribe gave them the same reception which has been meted out to missionaries of all denominations by barbarous tribes. They were looked upon as sorcerers and driven ruthlessly out into the storm. They retraced their steps, subsisting on berries and a tea made from the bark of trees. They reached their Canadian mission exhausted, but after a few days the intrepid Jogues started out in a canoe to Sault Ste. Marie, some 250 miles from the Canadian mission.

He returned to Quebec, and after ten days set out with Rene Goupil and a party of Hurons. He seized every opportunity to proclaim the principles of Christianity, and his first work on reaching the settlement would be to erect a cross. Oftentimes, his biographers say, when his companions missed him, they found him kneeling in the snow praying for the conversion of the heathen tribes.

The Iroquois were then on the war path and had a deadly enmity for the French missionaries. During an engagement between the Hurons and the Iroquois, Jogues and Goupil were taken prisoners.

An opportunity was given Father Jogues to escape, but he refused to leave Goupil, declaring that he should die together with him. He was to be executed, but he stole away several times to administer the sacrament to dying Christians, and lost no opportunity to explain the gospel to those of the tribe who would listen.

This enraged the leaders of the Iroquois. They fell upon him with clubs and beat him until insensibility. When revived they tore off his finger nails with their teeth, and they took the end of the forefinger of each hand and crushed the bone until nearly all the fingers were amputated.

Jogues and his companion, on the lived en route to the settlement, but sponded to this barbarous punishment by kneeling and praying for their murderers. Aside from other indignities they were made to carry heavy burdens on their lacerated backs.

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The Religious Life

Peterborough, Aug. 18.—On Monday morning the Chapel of Mount St. Joseph, the mother house of the Sisterhood of St. Joseph for the Roman Catholic Diocese of Peterborough, was the scene of a beautiful, solemn and interesting ceremony—four postulants received the holy habit and seven novices made the final vows.

The ceremony began at nine o'clock in the presence of the immediate relatives and the friends of the young ladies who entered upon the respective stages of their devotion to a special religious life under vows of poverty, charity and obedience. The beautiful Chapel was adorned with the usual floral decorations, and even the outside approaches to the building.

A procession had been formed in the Community Room of the Mother House, and proceeded to the Chapel in the following order: First came two beautifully dressed little girls, carrying the baskets containing the habits of the Order to be assumed by the postulants. Then followed the seven novices, who were to make their final vows; next came the postulants to receive the holy habits. These were attired as brides, significant of their becoming the brides from his captors and reached France on Christmas Day. He was accorded great honors by the Queen Regent, Anne of Austria, who went over his mangled hands. He implored his superiors to allow him to return, declaring that he must save his Indian children.

The following spring he returned to Quebec. Reaching the city, he was made an Ambassador of France to the warring Iroquois, and effected a treaty of peace between them and the French Government. He then started on his mission to the tribes. Although the Iroquois were supposed to be at peace with France, the priest felt that he was going into a country from which he would never return. Indeed, he is said to have remarked on leaving Quebec that he did not expect to return to the mission house. He did not. War was again declared by the Iroquois in October, 1664, and his old wounds reopened, and by the same barbarous treatment.

There were factions in the tribe, and for a time Jogues' fate was not definitely decided upon. They were a unit on the point that the "sun-god" had been offered by Jogues and his companions, but while one faction declared blood alone could atone for the act and appease the wrath of the "sun-god," the other faction was friendly to him.

He was taken captive to Ossernenon, and a council of war was ordered to decide his fate. The council agreed to free Jogues and his companions, but before the news reached Ossernenon, Jogues' head was pinned to a palisade, and then beheaded. The body was thrown into the river.

This was on October 16, 1664. La Lande, one of Jogues' faithful followers, and a Huron Indian, were slain the day following.

It is to commemorate for all time the suffering of Jogues and his companions that the American Catholics propose to have the martyred missionary proclaimed St. Jogues by Pope Pius X, and so give to the Empire State a saint.

The process of the canonization of Jogues and his companions will take up considerable time, and every document submitted to the Commission of Cardinals must be separately considered and its contents thoroughly examined and authenticated. In the documents relating to Father Jogues, Rene Goupil and Jean de La Lande there is found a careful and what is thought to be an accurate statement of Jogues' life and travels, but this little light is thrown on La Lande's career.

Father Brebeuf, Lalemant, Daniels and Garnier, companions for a time of Jogues on the Indian missions, but who died afterwards in missions along the Canadian border, are to be included in the process along with Father Jogues.

The elevation of a man or woman of reputed holiness of life to the altars of the Church is not the exclusive work of the Pope, but is a measure of every member of the Church of whatever degree. writes an authority on canonization. "Bishops must help by their judgment, priests by their pleadings, all who can by their testimony, the rich by their alms, the poor by their prayers."—New York Times.

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