

eight to ten families. The fires are on the ground on a line drawn through the center, with openings in the roof, which serve for chimneys and windows. Here, grizzled warriors, shriveled squaws, young boys aspiring to become braves, and girls ripening into maturity, noisy children and dogs that never bark, mingle indiscriminately together. There is no modesty to be shocked, no decency to be insulted, refinement of feeling to be wounded; for modesty, decency and refinement of feeling were dead ages before the tribe began its western wanderings. In these ancient wild clearings are made, branches hacked off from the standing timber, piled around the fire, the grizzled, through whose leafless branches the sun ripens the Indian corn, beans, tobacco and sunflowers, and whose seeds were probably obtained in the remote past from Southern tribes. The people who inhabit this village are Atti-wandorons, or members of the great Neutral nation, whose tribal grounds stretched from the Genesee to the Detroit Narrows.

But before entering upon an epitomized history of this populous and formidable nation, one of whose fortified towns we have just resurrected, it will expedient rapidly to outline the territories and tribal divisions east of the Mississippi, when in 1612, Champlain entered the St. Lawrence and began the ascent of the Ottawa. All the nations whose tribal lands drained into the valley of the St. Lawrence river were branches of two great families: the mighty Algonquin, the Bedonkoes of the mighty wilderness, who lived by fishing and hunting, and the Huron-Iroquois, hunters and tillers of the soil, whose warriors were the boldest and fiercest of North America. The Algonquians were divided and subdivided into families and tribes. The Gaspeians, Basques, Micmacs and the Papinquois or Langlois roamed the forest on both sides of the Great River, as far as Tadoussac and Cacoua. Among the banks of the gloomy Saguenay, and in the height of land forming the watershed towards Lake Nipissing, the Mistassini, the Montagnais, the Tarcapines and Whitefish hunted in that desolation of wilderness and fished in its solitary lakes and streams. Ascending the Ottawa river to the Almet islands, tribes of lesser note paid tribute to the One Eyed nation, called by the French, "Les Bourgeois," from the fact that for three generations their war chiefs had but one eye. They held the Ottawa and exacted tribute from other tribes passing up or down the river. On the borders of Lake Nipissing dwelt the Nipissings or Sorcerers, while to the north and northwest were the hunting-grounds of the Abitibis and Tenuis-camingues, after whom Lake Temiscamingue is named. North of Lake Huron, running from the mouth of French River and circling around the coast of Sault Ste. Marie, roved five or six hordes of Algonquians. The writings of Gabriel Sagard, the map of Champlain, 1629, that of Duce-doux, 1690, the Jesuit Relations, and the Memoirs of Nicholas Perrot testify to the hunting and fishing grounds of these Algonquin Bedonkoes. The Bruce peninsula and the great Manitoulin, "The Island of Ghosts," were the home of the Ottawas, or Large Ears, (Raised Hairs), from the peculiar manner in which they wore their hair. Further west were the Amikones or Beavers, the Santeurs or Chippawas, including the Mississaugas and Saugeens. The "Living borders" that stretched from the headwaters of Lake Superior to the Hudson Bay, the Wild Oats, Puntis and Pottawatimies, the Mascoutin, or Nation of Fires, the Miami, the Illinois, were all branches of one Algonquin tree. The great Huron-Iroquois family included the Tiontates or Petuns, the Hurons or Wyandots, the Andastes of the Susquehanna, the Tuscaroras of North Carolina, the Five Iroquois nations, the Eries and the Atti-wandorons or Neutrals. The tribes of this family were scattered over an irregular area of inland territory, stretching from Western Canada to North Carolina. The northern members roved the forests about the Great Lakes, and the southern tribes lived in the fertile valleys watered by the rivers flowing from the Alleghany Mountains.

A problem of ethnology, which will, perhaps, never be solved, confronts us in the study of the aboriginal people of this section of our country. What were the causes that led to the migration and settlement of the tribes in Western New York and South-western Ontario? At what time did the Iroquois separate from the Hurons, and the Atti-wandorons or Neutrals claim independent sovereignty? When did the exodus of the Neutrals occur, and what was the route followed by this adventurous clan?

Mr. David Boyle, the Canadian archeologist, in his "Notes on Primitive Man," claims that the Neutrals were among the first to leave the main body. "Regarding their movement," he continues, "there is not even a tradition, but their situation beyond the most westerly of the Iroquois, and the fact they had no share in the Huron-Iroquois feud, point to an earlier and wholly independent migration. It is known also that their language varied but slightly from that of the Hurons, which there is reason to regard as the parent tongue, and the inference is that their separation must have taken place from the Wyandot side of the mountain down by the sea long before the great disruption compelled the older clans to seek a refuge on the Georgian Bay."

Dr. Hale, in his "Book of Iroquois Rites," expresses the opinion that,

countries before the discovery of Canada, the ancestors of the Huron-Iroquois family dwelt near the mouth of the St. Lawrence. As their numbers increased, disensions arose. The live swarmed and band after band moved off to the west and south. Following the south shore of Lake Ontario, and ascending the St. Lawrence, the main bodies of the Hurons, afterwards known as the Neutrals or Wyandots, reached the Niagara peninsula. Remaining here for a period, they eventually rounded the western end of the lake, and in the course of time took permanent possession of the country lying to the south of Georgian Bay. After a while they were joined by the Tiontates, who followed the Ottawa route. This, however, is not tradition, and in it there is nothing to account for the migrations and settlement of the Neutrals along the north shore of Lake Erie, and eastward till they reached the mouth of the Iroquois. The first authentic mention of this powerful nation, we find in Champlain's writings, where, he tells us, that in 1616, when he visited the Georgian Bay region, they were then in friendly alliance with the Ottawas and Andastes, and were waging war on the Nation of Fire, whose tribal lands extended through Michigan, as far east as Detroit. When Champlain paid a visit to the Ottawas he expressed a wish to visit the Neutrals, but it was intimated to him that his life would be in danger, and he had better not undertake the journey. In 1626, Father Dailion, a member of the Franciscan Order, was evangelizing the tribes of the Huron Peninsula, when he received a letter from Father LeCaron, the Superior, instructing him to visit the great Neutral tribe or Atti-wandorons, and to preach to them the saving truths of Christianity. Joseph de la Roche Dailion was a man of extraordinary force of character, "a distinguished force of character," for his noble birth and talents, as he was remarkable for his humility and piety, who abandoned the honors and glory of the world for the humiliation and poverty of a religious life. Of the aristocratic house of the Du Ludes, society tendered him a courteous welcome; the army and the professions were opened to him; wealth, with its corresponding advantages, too, were his, when he stilled his friends, shocked society and grieved his family by declaring his intention of becoming a member of the Order of St. Francis, a religious association of barefooted and beggars. The ranks of the secular clergy offered him the probabilities of a mire, and the hope of a Cardinal's hat. His family's wealth and position in the State, his father's influence at Court, his own talents and the prestige of an aristocratic name—all bespoke him promotion in the Church. His friends in vain pleaded with him to associate himself with the secular priesthood, and when they learned that he was not only inflexible in his resolution to join the Franciscans, but had asked to be sent into the frozen wilds of Canada, they thought him beside himself. He left France in the full flush of his ripening manhood, and, for the love of perishing souls, entered upon the thorny path that in all probability would lead to a martyr's crown.

On the 19th of June, 1625, he reached Quebec, and in the following spring accompanied by Fathers Brebeuf and Du La Verne, he left Quebec with the flotilla, whose canoes were headed for the Huron hunting grounds in northern forests. When he reached LeCaron's letter, he was at Carroguia, on the western coast of the Huron peninsula, where he opened the mission of St. Gabriel. In obedience to the request of his superior, accompanied by two French traders, Grenalle and LeVallee, he left Huronia, October 18, 1626, and on the noon of the sixth day entered a village of the Neutrals. "All were astonished," he writes, "to see me dressed as I was, and to learn that I desired nothing of theirs, but only invited them by signs to lift their eyes to heaven, make the sign of the cross and receive the faith of Jesus Christ." Meeting with a hospitable welcome he advised Grenalle and LeVallee to return to Huronia, and, after escorting them some distance on their way, he retraced his steps to the Indian town. Gilmary Shea, in an article which he wrote for the "Narrative and Critical History of America," is of the opinion that he crossed the Niagara river, and Dailion states in his valuable letter that a deputation of ten men of the eastern branch of the Neutrals, known as Ongliatans, or Kaw Khas, waited upon him bearing a request to visit their village, Onaroronon, a day's march or about thirty miles from the land of the Iroquois, and that he promised to do so when spring opened. Notwithstanding the deservedly great authority of Gilmary Shea, I am of the opinion that Dailion never crossed the Niagara river. Aside from this promise, which he was not in a position to fulfill, there is no hint in his letter to lead us to believe that he visited the Neutral villages. The priest spoke to the Neutrals of the advantage of trading with the French, and suggested that he himself would accompany them if a guide could be furnished to the trading-post on the river of the Iroquois. Differing from the majority who have touched on this subject, I am satisfied that the place of trade was on Lake St. Peter, fifty miles below Montreal. It was called Cape Victory or Cape Massacre, in memory of the hundred Iroquois, who, in 1610, were killed by Champlain and his Algonquin allies. On the Island of St. Ignace, Richellen, was the "Place of Trade," referred to by Sagard in 1636. Champlain says that the Iroquois held pos-

session of the St. Lawrence and closed it against other tribes, and it was for this reason that the Hurons always went by the Ottawa, when leaving on their trading excursions, with the French. The Hurons, hearing that Dailion was likely to prevail upon the Neutrals to deal directly with the French, and fearing they would lose the profits that accrued to them, by exchanging French goods at high rates for the valuable furs of the Neutrals, became seriously alarmed. They hastily despatched runners into the Neutral country, whose extraordinary reports almost paralyzed the people with fear. The Neutrals, with horror, learned that the priest was a great sorcerer; that by his incantations the very air of Huronia was poisoned; and that the people would be driven away and rotting into their graves; and that if they allowed him to remain among them, their children would fall to ruin, and their children sick and die. The Neutrals took alarm, treated the priest with withering contempt, refused to listen to him, and intimated that unless he left the country they would be compelled for their own safety to kill him. The priest deemed it prudent to return to Tonchuan, in Huronia, from which place, on the 18th of July, 1627, he dates his most interesting letter. In his report of the mission, he speaks of the climate with appreciation, notes the incredible number of deer, moose, beaver, wild cats and squirrels that filled the forest. "The rivers," he adds, "furnish excellent fish, and the earth gives more grain than is needed. They have squashes, beans and other vegetables in abundance, and very good oil. Their real business is hunting and war. Their life, like that of the Hurons, is very impure, and their manners and customs quite the same."

The priest was probably the first white man who ever entered the Niagara Peninsula from the traders and *coureurs de bois* had not yet ascended the Ottawa river. Etienne Brule, the dauntless woodsman and interpreter to Champlain, when he left Huronia with twelve Wyandots on an embassy to the allied Eries, crossed Lake Ontario to the east of the Senecas, but there is no record to show that he ever entered the Neutral country. Fourteen years after Dailion's return, the Jesuit Fathers of the Georgian Bay region, who had established permanent missions among the Hurons, began to cast wistful glances on the neighboring nations, and to open missions among the Petuns or Tobacco Indians, the Ottawas and the Nipissings. Father Brebeuf and Chaumonot were selected for the mission to the Neutrals.

TO BE CONTINUED.

CATHOLIC WOMEN'S GUILDS.

"A cultured American lady, now residing abroad, writes to *The Sacred Heart Review* about the remarks in the *Reader* for February, on Protestant clubs and guilds: "I was delighted to see your remarks on the Protestant clubs and guilds. That subject ought to come home to us Catholics. I think Catholic women are far too indifferent in those matters, and we have a tremendous responsibility. I have seen a great deal of the inner workings of those working-girls club, sewing schools, etc., in the last three years."

"The very refinement, elegance and kindness of these ladies make a deep impression on the children, and they soon begin to think as a young girl once told me: 'Indeed Protestants are generally the best people anywhere. It is too bad we have so little energy. We need to be shaken out of our placid self-satisfaction, and I am glad to see that the *Messenger* contributes its share towards this result. Such work as indicated would give occupation to hundreds of educated Catholic young women, who absolutely have no aim and end in life at present.'"

There is a wide and noble field of activity of the greatest possible value to humanity, in bringing to the children of the poor the instruction, moral, industrial and intellectual, which their parents in their bitter struggle for existence, cannot give to them. Catholic women may think the parochial schools answer the need, but there are hundreds of children whom the schools do not touch from any point, and many ways in which they cannot reach them at all. But these children could be made amenable to the influences which would come to them, bringing into their lives, as a basis, so to say, of religion and morality, physical cleanliness and order, teaching them to sew, to cook, to mend, to make the best of their narrow lives, and, perhaps, by making the best of them, rise out of them.

The crying need of all charity is personal sympathy and help. To be effective we must first win the confidence of those whom we would help.

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Always on Hand.—Mr. Thomas H. Porter, Lower Ireland, P. O., writes: "My son, 18 months old, had croup so bad he had to give him relief until a neighbor brought me some of DR. THOMAS' ELECTRIC OIL, which I gave him, and in six hours he was cured. It is the best medicine ever used, and I would not be without a bottle of it in my house."

CHATS WITH YOUNG MEN.

Catholic Columbian.

VALUE OF A BUSINESS CAREER.

HAVING now attempted to give you a few points upon business, I have finished my subject. I am not here to enter upon the larger questions of What is all this worth? nor to enlarge upon the ends men should have in view in entering upon business, nor the use to which the surplus wealth, which I bespeak for all of you, should be put. These questions I have tried to deal with at other times. But, perhaps, I may be permitted, without going too far beyond the scope of my text, to make a few remarks upon the influence of a business career upon men, as compared with other pursuits. First, then, I have learned that the artistic career is most narrowing and produces such petty jealousies, unbounded vanities, and spitefulness, as to furnish me with a great contrast to that which I have found in men of affairs. Music, painting, sculpture, one would think, should prove most powerful in their beneficent effects upon those who labor at them as their daily vocation. Experience, however, is against this. Perhaps because the work of art, the performance of artists is so highly personal, is so clearly seen, being brought directly before the public, that petty passions are stimulated; however that may be, I believe it will not be controverted that the artistic mind becomes prejudiced and narrow. But I understand that I speak only of classes and of the general effect; everywhere we find exceptions which render the average still more unsatisfactory. In regard to what are called the learned professions, we notice the effect produced by specialization in a very marked degree.

It has been held that the legal profession must tend to make clear but narrow intellects, and it is pointed out that great lawyers have seldom risen to commanding position and power over their fellows. This does not mean that men who study law become unsatisfactory legislators or statesmen and rulers. If it did, our country, of all others, should be in a bad way, because we are governed by lawyers. But the most famous Americans have been great men, not great lawyers; that is, they have seldom attained the foremost rank in the profession, but have availed themselves of the inestimable advantage which the study of law confers upon a statesman, and developed beyond the bounds of profession. We are reminded that the great lawyer and the great judge must deal with rules and precedents already established; the lawyer follows precedents, but the ruler of men makes precedents.

MERCHANTS AND PROFESSIONAL MEN.

The tendency of all professions, it would seem, must be to make what is known as the professional mind—clear but narrow. Now what may be claimed for business as a career is that the men in business are called upon to deal with an ever changing variety of judgment. He must have an all round judgment based upon knowledge of many subjects. It is not sufficient for the great merchant and business man of our day that he know his own country well, its physical conditions, its resources, statistics, crops, waterways, its finances, in short all conditions which affect not only the present, but which give him data upon which he can predict with some degree of certainty the future. The merchant whose operations extend to various countries must also know these countries, and also the chief qualities, he must be a keen judge of men, he often employs thousands, and knows how to bring the best out of various characters; he must have the gift of organization; the laws governing money is another rare gift; must have executive ability; must be able to decide promptly and wisely. He follows a career, therefore, which tends not only to sharpen his wits, but to enlarge his powers; different, also, from any other careers, that it tends not to specialize and the working of the mind within narrow grooves, but tends to develop in a man capacity to judge upon wide data. No professional life embraces so many problems, none require so wide a view of affairs in general. I think, therefore, that it may justly be said for the business career that it must widen and develop the intellectual powers of its devotee.

On the other hand, the professional career is immeasurably nobler in this: That it has not for its chief end the ignoble aim of money-making, and is free from the gravest danger which besets the career of business, which is in one sense the most sordid of all careers if entered upon in the wrong spirit. To make money is no doubt the primary consideration with most young men who enter it. I think if you will look into your hearts you will find this to be true. But while this may be the first, it should not be the last consideration. There is the great use which a man can perform in developing the resources of his country, in furnishing employment to thousands, in developing inventions which prove of great benefit to the race, and help it forward. The successful man

Only One Tune.

Justin McCarthy tells an anecdote of Father Mathew which well illustrates the kindly character of that good man:

"I can remember well how in the far off days of Father Mathew's temperance movement every temperance association prided itself upon its band. Father Mathew encouraged this artistic feeling, and was very patient with the defects of execution which occasionally followed even the most musical intentions.

"He was entertained once at a tea-meeting in a small country town. There was a band, and the band struck up for his gratification an air from one of Moore's melodies. Father Mathew made every expression of delight.

"There was a pause, and then the band began again—the same air. Another pause and still the same familiar tune. One of the guests, to whom no particular reflection had occurred, suggested in an ill-starred moment that Father Mathew should be allowed to select his own favorite air for the next performance.

"The good Father had, however, long since grasped the whole meaning of the situation. He rose and smiled his sweet, winning smile and declared that he liked so much the air they had been listening to, that for his part he would prefer to hear that and nothing but that for the whole evening.

"Dear Father Mathew! How he won the hearts of that orchestra! How he softened away all difficulties and relieved all distressed minds! The band was made up of very young men; it had been practicing but a short time, and rose to the performance of only one single air. Father Mathew had guessed this almost from the start, and made things pleasant for every one."

Thackeray and the Church.

Thackeray's fiercest sneer is said to be reserved for his own Church, and his almost pathetic yearning for the great Church of his forefathers is illustrated by Clive Newcome's Roman declaration: "There must be moments, in Rome especially, when every man of friendly heart, who writes himself English and Protestant, must feel a pang at thinking that he and his countrymen are separated from European Christendom. . . . One must wish sometimes that from Canterbury to Rome a pilgrim could pass and not drown beyond Dover. Of the beautiful parts of the great Mother Church I believe many people have no idea; we think of lazy friars, painting cloisters, virgins, etc., and the like commonplaces of Protestant satire. Lo! your inscription which blazes around the dome of the temple, so great and glorious it looks like heaven almost, and as if the words were written in stars—it proclaims to all the world that this is Peter, and on this rock the Church shall be built, against which hell shall not prevail." Thackeray, it appears, often attended the church of the Oratory, in King William street, to hear the preaching of Newman and Faber.

Catholicity in Scotland.

The progress of Catholicity in the chief commercial city of Scotland is most marked. In the early part of the century a Catholic church was unknown in Glasgow. Now there are about twenty of them, some of which, for size and architectural beauty, will compare with any church in the city, to whatever creed it may belong. The old spirit of antipathy to every thing pertaining to Catholicity is fast dying out in Scotland, and not only intolerance practised toward the Church, but the staunchest opponents of her doctrines are not ashamed to identify themselves with her work.

What a Convert Says.

"Why I became a Catholic?" is a question answered by Editor Thorne in the last number of the *Globe Quarterly Review*. His concluding sentence is as follows: "Thus, through the painful processes of many years I was led from pious and beautiful, but imperfect Anglicanism, through piety and earnest, but disordered Unitarian liberalism, among scientific pretensions, at last to see that the Roman Catholic Church was the most rational, the most philosophical, the most scientific, the most perfect and divine; and in its final utterances, the most perfect and infallible system of human thought, discipline and life the world had ever known, hence the supernatural guide of the soul and the end of all my hopes and dreams." Would that others to whom the light of faith has been offered, would take courage from Mr. Thorne's example, and accept the heavenly gift!—Catholic Review.

Don't Wait for the Sick Room.

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