sorium of massive silver wought by hand. An it scription at the bas sgives

they swore to regain possession of their

treasure by might or craft, by fair means or foul. With that aim in view, a number of these Indian warrior en-

listed in the service of the French, marched to Deerfield, sacked the town,

massacred the inhabitants, took their

bell and carried it back to Caughna

waga in triumph. Since that time it has served to call the Indians to prayer.

The bell may be seen and examined by any enterprising tourist who is will

ing to climb several steep ladders, to break his hat or his head, and to bring

back to earth a load of cobwebs as a

souvenir of his daring.

The residence at Caughnawaga con-

tains a large number of old manuscripts,

the work of former missionaries.

Among them I noticed a collection of

Iroquois hymns with music, a series of instructions on the Creed, on the Com-

mandments and the Gospels, and finally

an unpublished dictionary of Iroquois-French and French-Iroquois, written by a missionary who had a thorough knowledge of the language. Unfortun-ately, the work is not complete, and it

will be hard to find one to complete it. The language is extremely difficult for strangers, and to master it is the work

of a lifetime. Every word seems to be conjugated or declined, and even pre

positions and conjunctions have a dozen

different forms which vary with the context. The white man who knows

the language best at present is a former cure of Caughnawage, Monsieur Forbes.

He is employed as interpreter on solemn

feasts or special occasions, such as occurred the day when the Coadjutor

Bishop of Montreal ordained a young Jesuit, who came here from France to devote his life to the Indians. But I

shall have more to say on this subject

presently.

I had almost forgotten the most re-

markable souvenir or relic to be found at this Indian village on the banks of

the St. Lawrence, viz., a large piece of wampum, which is said to be one of the finest in existence at the present day.

Everybody knows that wampum was for

the savages a sort of writing. In every contract, in every treaty of peace, wam

pum was interchanged, and the differ-ent clauses of the contract were denoted by certain conventional signs. The

vampum in question was a gift of some

Huron converts, and for nearly two

centuries it hung in the church of the Caughnawaga. It was presented by

Huron ambassadors when the Iroquois

church was destroyed by a hurricane, and it still recalls to the savage breast

two lessons: "Build your church and cleave to the Cross; avoid the two ser-

After the death of Father Huguet, S. J., in 1783, the Indians of Caughna-

waga were deprived of a regular mis-sionary. The priests of the vicinity came from time to time to administer

baptism, or to marry the living and to bury the dead. The loss of their mis-sionaries and the political troubles which accompanied the downfall of the

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

and docile children of Mother Church. After the departure of the J suits, the

recalled to occupy a post which was re-plete with memories of their ancient missionaries. The people themselves are descendants of the Mohawks who

others, such as Williams, Dick, McCormick, Kane, O'Dowd, Flynn and Murphy, are pure Indian.—The Rev. P. J. Cormican, S. J., in Boston College

pents, impurity and intemperance.

To day, my dear brethren, the Church celebrates the Feast of the Patronage of the Blessed Virgin. Let us stop a moment to consider what is meant by this title, as given to our most immaculate and blessed Mother.

You remember that there is a similar feast on the third Sunday after Easter, in honor of her glorious spouse, St. Joseph; and that he has lately been given the title of Patron of the universal Church. Is it then, in this sense that we are to understand the Patronage of the Blessed Virgin; is it that she is the patroness and protectress of the Church in general, in its continual the Church in general, in its continual conflict with the powers of darkness? Yes, we may certainly understand it in this way. She who with her foot has crushed the serpent's head is the great enemy and terror of heresy in particular, and the greater part of the heresies which have afflicted the Church, and especially those existing in our own day, have, it would seem, indistinctly felt this. They have directed their assaults in one way or another against her, and against the position she holds in the work of our redemption. She may also be rightly continually con tion. She may also be rightly con-sidered as our bulwark against the at-tacks of the infidel, and has at various times come signally to the assistance of the Caristian world when exposed to danger, particularly from the follow ers of the false prophet Mohammed.

But there is another sense in which

to understand her patronage, and to avail ourselves of it, besides this one of her protection of the Church as a and this other is practically more important for us to realize. It is that she is the special patron and protector of each one of vs individually, in our own special needs and trials, and in the war which we have to wage on our own account with the enemies of our salvation.

You know that we are all encouraged to choose certain saints whose names we bear, or to whom we have a special debear, or to whom we have a special devotion, as patroness, to obtain for us the blessings and helps we need, temporal as well as spiritual. And there can be no doubt that if we do thus select certain patrons, they will perform for us the office which we desire; and though they may not always obtain for us those things which our imperfect judgment fixes on as most desirable, they will reward us with even greater blessings than we ask if we are faithful to sings than we ask if we are faithful to

But it is quite plain that we should not omit, and certainly it is not the custom of Catholics to omit, the name of the Blessed Virgin from the list of patron saints, whatever others may be chosen with her. The Church, in escaled chosen with her. The Cauren, in establishing this festival, seems herself to officially constitute our blessed Lady as the patron of each one of us, to whom we are to have recourse in all our difficulties, of whatever kind they may be, that we may find a safe way through them. We have the assurance of constant experience that if we follow the mind of the Church in this way we shall not be disappointed. "Remember," says St. Bernard, in the beautiful prayer "Memorare," which it is to be hoped we say often—"Remember O most pious Virgin Mary, it is a thing unheard of that thou ever forsakest those who have recourse to thee." Let us then also remember this; and whatever special devotions or helps to salvation, we may select, never forget this, the most universal and indispensable of all, of recourse to the Mother of God.

And let us remember particularly that above all is the Blessed Virgin the advocate of sinners. If, then, we wish ourselves to escape from the power of some temptations or evil habits which are threatening our ruin, let us not her intercessory power as patroness of ler people. Though born a pagan in self. I has more than the compassion of a the country of the Mohawks in the mother for us; let us beg the powerful help of her intercession, and let us also ask her to rescue others who, it may be, are more tempted than ourselves.

And it seems to be also not without reason that this feast is placed in the month of November, that may remember that the holy souls now suffering for sin in purgatory are especially dear to our Blessed Mother, and that she wishes us to pray for them, and to present our prayers herself, as she is Let us then, say at deast some Hail Mary's (and why not the beads?) every day this month, that she may bring to heaven during it many souls, who will not forget to ask her intercession for us when we shall be in the same need.

MORALITY OUTSIDE OF RELIGION.

There are many well-meaning people who believe that the only thing necessary to make people good is to have the Legislature pass a statute decreeing that they must be good. New York has just had a remarkable experience of the fatuity of such a belief. The Legislature of that State recently passed a law making it a crime for a man and a woman to cohabit as man and wife without baving gone through the form of a legal marriage, and the first arrests made for a violation of this law were sconted out of court when the bench, having asked for proof of criminal action, was told there was none but the fact of the couple being living in the same place. A similar result is likely to follow on another on morals be taught from a text book in all the public schools in the State.

"School Education," a recognized organ of pedagogy, laughs at the idea that any good may be gained by any such rule. And it very wisely remarks: "Boys do not learn honesty be not himself a living encyclopedia of practical morality, the moral natures of the children will be ruined rather than benefited by book morals." But there is more to be said than this.

sincere Mentor, a man or woman of blameless life, who endeavors to create a truly moral atmosphere in the school-room and about the playground. But what of the children's homes? "School Education" is enabled to give us some Education" is enabled to give us some valuable knowledge, by illustration, on this most important point. It goes on to tell how an investigation made in the seventh, eighth and high school grades of the Boston schools showed that, because of knowledge gained at home, at school, or at church, a majority of the pupils had a good knowledge of moral obligation, while the conduct of the same pupils revealed a deplorable state as to moral character. Moral instruction from fathers who are grafters, mothers who are white liars, and teachers who are frivolous and conscienceless will never improve the scienceless will never improve the moral condition of the young. This is where the superiority of the good Catholic home is proven; and the Catholic school will perfect the work Catholic school will periest the work which is begun in the Catholic home by the parents who feel their responsibility to God and society when children are sent to bless their homes and brighten them with the joy of life and activity.—Philadelphia Catholic Standard and Times. activity.—Phila ard and Times.

THE IROQUOIS AT CAUGHNA-WAGA.

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. It is called Caughna raga, and it is situated on the southern bank of the St. Lawrence, opposite the village of Lachine, and not far above the Lachine Rapids.

Rapids.

The village of Caughnawaga was founded by the Jesuits in 1667. The first missionaries who came to work among the Iroquois, observing the diffiwhich beset the new converts culties among their pagan kinsmen and tribes men, saw at once that the best way to fortify them against persecution and to insure their perseverance would be to isolate them completely. In the spring of 1667, Father Raffelx, S. J., a party of Indians near Montreal and invited them to settle on land be longing to the Jesuits at Laprairie, opposite Montreal on the southern banks of the St. Lawrence. The Indians consented, and they were so pleased with the result that they invited their relations and friends to come and live with them. As a matter of fact, several did come. They were mainly converts, or people who whead to be converts, or people who wished to be converted. verted. An extraordinary piety and fervor marked these new Christians, and the rarest virtues flourished in that new church under the action of divine grace. Contemporary historians nover tire of praising the sincere piety the fervor and mortification of these neophytes. The most striking and beautiful thing that have been said about the Reduction of Paraguay could with equal truth be applied to Caughnawaga. Everything in the village was regulated by the sound of the bell as in a monastery. At early morning, even in winter, the Indians made their way to church, Sunday and weekday, and often arrived before the doors were open. They usually attended several Masses, and returned frequently during the day to pray before the Blessed Sacrament. After some years had passed at Laprairie the missionaries saw that contact with the white people of the vicinity would be prejudical to their flock, and accordingly they decided to transfer the settlement a few miles farther up the river near the rapids of Lachine.

ine Tekawitha, the saintly maiden who is styled "the Lily of the Mohawks," lived and died. Her Indian name denotes one who removes the obstacles from our path, and it has reference to present State of New York, she was preserved in a marvellous way from all the dangers which would naturally have tarnished her pure soul. Even before hearing of Christianity and the value which it sets upon virginity, she de clined every proposal of marriage and led a life truly angelic. Her privileged soul was therefore well prepared to re-ceive the light of faith, and as soon as she had heard the gospel explained by the first missionary of the Mohawks, she asked to be baptized. The ordinary trials of new converts were not necessary in her case, and she was soon received into the Church. From that moment she seemed to belong rather to heaven than to earth, and in a few years she attained the highest Chris-tian perfection. After her death a great number of miracles were wrought at her tomb, and pilgrimages came reg ularly, even down to the present day, to honor that humble child of the forests. In speaking of the chaste In-dian maiden I shall have a popular

It was at this new site that Cather-

topic, for the Iroquois venerate her, and speak of her as a saint. The settlement near the Lachine Rapids did not prove to be permanent. The land became impoverished by the repeated planting of Indian corn, Iroquois moved from place to place, and finally, in 1716, they reached the present site of Caughnawaga. There the missionaries built a church and parochial residence both of stone. In the course of time the church became too small, and in 1845 it was replaced by the present edifice. The original presbytery is still standing, and is in piece of legislation lately proposed in a good state of preservation. It has the same State, if it be made law. It is sheltered for a longer or shorter period proposed that at least forty lessons a year many a distinguished Jesuit. For instance, the well-known historian, Father Charlevoix spent a fortnight there during the Easter of 1721. Vistiors are still shown the room where he slept, and the desk where he wrote part of his immortal history. The church and residence contain several and girls modesty by getting lessons in a text-book on morals. Any teacher many of which were given by the ladies of the Court of Louis XIV., who seemed

of the children will be ruined rather than benefited by book morals." But there is more to be said than this.

The teacher may, for example, be a character of the moral indians. The most conspicuous object of their dand its mournful side. Let me, then willst now there is time, enter serious ly into the thought of my wasted life.

Bishop Hedley.

preserved. Another relic is an esten-

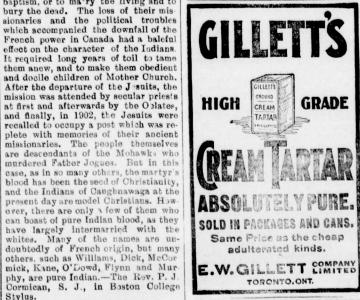
the name of the donors and the date of the donation as follows: "Claude Prevost, former alderman of Paris, and Estabeth Legendre have given me to to the Rev. Jesuit Fathers to honor God in their first church of the Irequois —1668" This ostensorium has been in use since the commencement of the mission and it is the only one which has been emyloyed to bless the Irequois at Benediction. The engravings are specimens of delicate workmanship. There are also other pious articles which were donated in the same way, such as the sanctuary lamp and chalices.
One of the chalices, which is of gold,
was given by the Empress Eugenie,
wife of Napoleon III. The pictures
which adorn the church are the gift of which adorn the church are the gift of Charles X., King of France.

But there is one thing in particular which deserves more than a 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 imtory, but unfortunately it is now im-possible to distinguish fact from fiction, as the authentic documents have been lost. The tradition about the French bell is this: When it was on its way bell is this: When it was on its way to Canada, the vessel which carried it was captured by the English, who were then at war with the French. The bell was first taken to Boston and afterwards transferred to Deerfield, Mass., where it was used for Protestant services. The minister, knowing that the in-scription on the bell might, sooner or later, lead to its identification, and compromise its wrongful owners, took care to have the inscription completely erased. The work of erasing, however, is still visible. Meanwhile, the Iroquois were anxiously awaiting their bell, and when they learned its fate,

which the centenary of Garibaldi's birth was celebrated in Italy on July 4 last. M. Sabatier was in Loreto on the evening of that day and not even the festi-val of the Holy House, he says, was ever honored with such illuminations. the memory of one of the greatest national heroes." Instead of honoring Garibaldi, he says, Italians are re-minding one another that all his sons are generals and drawing large pay from the Government. Unless this sout of thing stops, is Signor Fopperti's conclusion, the country will go to the dogs. He might have said, "It has already arrived there." Garibaldi Day did not pass unnoticed in Florence insulted the King and hooted the mayor. In Naples the cavalry had to be called out to clear the streets.

These be thy gods, O Isreal.—Casket.

The decrease of drinking in Ireland has been commented upon by many re-cent visitors to the Green Isle. The Irish people were never so much addicted to the cup as their Scotch and English neighbors, although the Irish man's desire to let everybody know when he had "a drop taken" often made it seem as if Irish potations were deerer than those of England or Scot-land. Charles Battell Loomis, well known in America as a writer, spent some time recently in Donegal. He writes; "I have been a week in Ireland and I have not seen a beggar or a drucken man, although I have kept my eyes moving rapidly." A contrast to this is the story of drunkenness and disorder in Edinburgh told by a Pro-"I have been a week in Iretestant clergyman of this city, at a re-cent dinner. This clergyman was in Scotland during the summer just passed, and he declares that of all the sights he ever witnessed, certain streets in Edinburgh on a Saturday night presented the worst. Such drunkenness and such fighting, not only on the part of men but of women and children, he said he had never dreamed of seeing .- Sacred Heart Re



Stylus. FAVORABLY KNOWN SINCE 1826 BELLIN, ORWING ACROOK OTHER CHARMAC STREET OF A STR To us, who believe, death has many sides. There is much to fear; much to long for; much to labor for; much to trust God for. Death has its josfal side and its mournful side. Let me, then, ly into the thought of my wasted life.

BE CAREFUL, LADIES'

A lady reader; and friend writes to us to protest "as a woman and a mother" against some of the contents of the latest issues of the "Ladies Home Journal," adding that they are not fit to be admitted into Catholic homes. On looking over the contents of the September issue, we are reluctantly compelled to agree with her strong condemnation. While the barmless greater number of the contents are when they are not excellent, there are some that are most emphatically objective. some that are most emphatically objecsome that are most emphatically objectionable. For instance, an editorial paragraph condemning the laxity of the postal authorities in allowing about inable medical literature (so called) through the mails. The matter objected to could hardly be much worse than the manner of the condemnation. There are other matters referred to editorially that we can easily imaging ditorially that we can easily imagine would be shocking to Catholic mothers, would be shocking to Catholic mothers, though they are commended by such teachers as the Rev. Lyman Abbot as good and proper to have tender children instructed in. Then as to advice about books, in a list of "standard novels" for the young we find, amongst others, the following: Charles Kingsley's "Westward Ho!" and "Hypatia"—both bigoted in a high degree, especially the former: Charles gree, especially the former; Charles Reade's "The Cloister and the Hearth," also bigoted; Bulwer Lytton's "Last Days of Pompeii," unit for young people by reason of its broad treatment of forbidden things: Alexander Dumas' "Three Muske-teers" is not fit reading. broad treatment of forbidden things:
Alexander Dumas' "Three Muske
teers" is not fit reading for girls.
Time does not permit of a more extended examination, but the features
we have indicated quite readily exlain why our lady friend objects as a Catholic mother to the September issue at least of the "Ladies' Home Journal." — Philadelphia Catholic Standard and Times.

ANARCHY'S HERO.

In one of his articles in the London Fimes reviewing the four years of Pius X.'s pontificate, Paul Sabatier noted as a significant fact the enthusiasm with Over against this we may set the lamentation of Signor Fopperti in the Ressegna Nazionale over "the cold ngratitude with which the people treat he home of the review from which we have quoted; it was kept in a fashion entirely worthy of the freebooter of the red shirt. The anarchists stoned churches, tried to seize the colors, hurled missiles at the Governor's palace,

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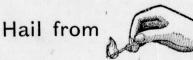
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OCTOBER

CHATS WITH

Keep at One T A man may sta learned trades or grow rich and far mastered, even the

To succeed to-centrate all the upon one unswer tenacity of purpos or victory. Eve which tempts him suppressed.

Know one this

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