The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XXX. LONDON, ONTARIO SATURDAY, FEBRUARY 29 1908 1532

The Catholic Record

LONDON, SATURDAY, FEB. 29, 1908.

THE LAND OF TEARS.

We read an essay the other day on the perfectibility of human life here on earth. After recounting the successes of philanthropic endeavor the writer predicted that ere long the scientist and social worker would obtain for all of us a fair share of the enjoyments of life. But so far as it purported to be an argument to show that the world will be other than a land of tears it was woven of the texture of dreams. Walk where you will, says à Kempis, seek what you will: yet you will find no higher way above, no safer way below than the way of the Holy Cross. Arrange and order everything after your own likings and fancies, and yet you will find something you have to suffer, whether willingly or unwillingly, and thus you will always find the Cross. Run where you will you cannot escape, for wherever you go you carry yourself along with you and so everywhere you will always find yourself. Make up your mind that you will have to endure many adversities and all sorts of inconveniences in this wretched life. But if you settle down to the inevitable, namely, to suffering and dying, things will quickly mend and you will find peace. And, therefore, let this be the final conclusion of all our study and investigation that it is of necessity through many tribulations that we are to enter the Kingdom of God.

THE MYSTERY OF SUFFERING.

Philosophy cannot solve the problem of suffering. It tells us to either despair, or to seek pleasure, or is frankly pessimistic in the avowal that the best use to which conscious life can be put is to bring about the extinction of the species by abstinence from its future propagation. They, however, who contribute the treasure-store of noble thought and endeavor, tell us that renunciation and sacrifice are life's handmaids. "Life without suffering is impossible: if truth, if holiness, if virtue, if friendship, if purity be life we must make up our mind either to suffer or to perish." Sometimes an illusion vanishes, or a friendly heart turns away. At others, death stills the heart of a loved one. Again, the waves of suffering roll in upon the soul covering it with bitter waters. But in the night of tribulation the Lord says to us: "Blessed are ye who suffer and mourn for yours is the kingdom of heaven." And then we see the lights of the sphere beyond—the lights of the realm of everlasting glory. They are the only things we can count upon. The way is long, but God is at the end of it. The skies may have many a scurrying cloud of dreams destroyed, of sad memories, but further on the skies are blue and the sun is shining on the land where there are no tears. And so we keep on marching, with the truth of God's loving goodness to fill us with courage.

THE WAY OF THE SINNER.

Slowly but surely suffering dogs the steps of sin. Reason can not fathom the mystery, but the instinct of all races has taught them that "sin is in some sense balanced and set right by suffering, and that without suffering the disease is irremediable and mortal. If sin be death, if absolution be life we must either suffer or die. Suffering casts the soul that has lost its beauty into the fires of obedience and humility and renunciation, and refashions it upon a divine anvil.

THE OPEN DOOR TO NOBILITY.

Suffering is not only a light, a darkness, a remedy for soul sickness, but it is also the open door to greatness and nobility of soul. Men whose names are not writ in water have suffered. The books that live are red with the blood of the writers. Their pages speak of the toil of years: they are scarred with the struggling of thoughts and are vibrant with melancholy. They who never die achieve immortality at the price which lesser natures refuse to pay. They give and receive ingratitude, but not embittered, happy even, they show the treasures which suffering digs out of the soul. It discloses the angel hidden in every man. And hence it is that sages and saints are the privileged children of suffering.

NO LASTING CITY HERE.

We are here in a state of probation. Our work is to beautify the soul. But this beauty is never finished in this world. We must go from virtue to virtue. When we stop and forget, suffering touches us and bids us remember.

THE LOVER OF THE SOUL.

And God is jealous of the soul's beauty. In it he blends joy and sorrow to make it the more perfect. Just as the artist blends light and shadow on his canvas in order to compel our admiration. When we lose sight of the Cross, sorrow forces us out of the valley of illusion and vanity to the mountain of truth, and show us the crucifix. God's design is to be loved by all men and His Providence is directed to that end.

RELIGION THE CONSOLER.

Philosophy, as we have said, offers no saving allayance of pain. To tell the sorrow-stricken to be indifferent is to speak nonsense. To tell them to seek pleasure is to bid them to seek degradation. To bring him, however, into the presence of the Saviour, is not indeed to clear up all the problem of pain, but to give him peace and to prove the mercy and love of God in the mystery of sorrow.

THE TRUE PHILANTHROPIST.

Who then, says an author, is the true philanthropist? Is it he who believes in the perfectibility, not only of the soul, but of the conditions of a comfortable and enjoyable existence? Or is it He Who "knew what was in man," Who knew that poverty, sorrow, suffering and temptation would always, and inevitably be the lot of the majority; Who knew that there was wisdom and love veiled under God's seeming harsh dispensation, and Who came not to change it but explain it: to touch the dark clouds with golden light: not to uproot the thorns which sin had sown; but to teach our bleeding fingers to weave them into a crown of glory for our own brow. A human comforter would stay us with false hopes of impossible amelioration: God shows us that poverty is wealth; sorrow is joy, and death is life. He comes to us with His cross on His shoulder and says: Follow Me, I am the way. He has taught us, if not to love, at least to adore the Cross: to carry it, if not joyfully at least patiently.

THE NEW JESUIT SHRINE.

A few weeks ago we received a letter from Mr. A. F. Hunter, of Barrie, Ont., in reference to the Jesuit shrine in that part of the country and held it over until we could at the same time print a reply which we give from the Rev. Father Jones, S. J., of Montreal.

To the editor of THE CATHOLIC RECORD:

Sir,—As your columns gave an account of the dedication of a memorial shrine near Waubaushene, Ont., built upon what was claimed to be the scene of the massacre of the two Jesuit missionaries Brebeuf and Lallemant in 1649, may I ask space to correct a mistake in regard to its position, which the wide announcement of the event will be apt to convey? Many persons are familiar from their school days with the opening chapter of the history of Europeans in Ontario, particularly with the massacre of the missionaries and would naturally be interested to know that some spot has been established as the place of the massacre without admitting of any doubt. As most of those who might read the account of the shrine in the newspapers cannot get their knowledge of the locality and the circumstances at first hand, and are thus unable to judge of the merits of the published accounts (all of which claimed actual identification of the spot,) there is all the greater need for asking the use of your columns to give some authentic facts.

It showed the practical sagacity of the Rev. Th. F. Laboreau when he saw many years ago how the question rested upon individual opinions, and he set about building the Memorial Church at Penetanguishene in a centre of population rather than out on some spot seven or eight miles from a town, and always open to some doubt of its identity with the place of the massacre. No sooner did the Rev. Father Laboreau, through ill-health, abandon the scene of his arduous parish labors than the promoters of this new, and, as it were, rival memorial, began operations last summer.

The position of the new shrine is on the east half of lot number four, concession seven, Tay township, and it is claimed that it stands upon the site of the Indian village of history, called St. Ignace, where the missionaries suffered death. A few months before I examined the ground on the hill top where the shrine now stands, the land had been mostly plowed for crop, and turned up to a depth of six or seven inches, thus exposing what it contained; so that when I saw it the conditions were favorable for showing some evidences of Indian occupation, had any such existed there. Under similar conditions pottery fragments and other debris never fail to appear on a veritable village site. But I could find no trace of any on the ground at this place, nor anything of the blackened soil which invariably is to be seen upon a place once occupied by Huron Indians. Not one sign was to be seen of any such remains, and I have not been able to find that anyone claims such evidence exists at the place. To state the case in more definite words—on the patch in question no Indian village ever existed, and the Indian village claimed to have once been there had no existence outside of the imaginations of a few of the immediate promulgators of the theory. Pottery fragments as also ashbeds, found on a patch of ground are good and reliable evidence that a village once was there, especially where Huron Indians dwelt. If either kind of evidence cannot be found (and such appears to be the case here) the enquirer had better go slowly with his theories about the spot ever having been the site of the habitations of red men.

The thickness of such deposits at a real sight depends chiefly on the length of time the village contained inhabitants. In some cases, where the occupation extended over several years, these deposits attain to depths of a few feet. It is impossible that a site could be occupied by several hundreds of Indians for even a single week without leaving some traces behind. If any person knows of a single potshred, or other evidence of Indian occupation, ever found on this patch, I hope, Mr. Editor, you will give a chance to such a person to state his facts authentically over his own signature, so as to have the precise location and other items in his statement put on record for the perusal of those who are competent to judge of them. Objects of spurious and mistaken origin, should they come into any evidence ever offered to support the claims of this imaginary site, cannot affect it, as such objects can always be readily detected (as to their make and alleged place of finding) by anyone expert in such matters. It will not be sufficient to say there are sites in the neighborhood producing evidence of occupation. There is no site on the hilltop where the shrine has been built, none on the farm itself, which was too hastily purchased in behalf of the Corporation of St. Mary's College at Montreal, and no site in its neighborhood corresponds with the description of St. Ignace given by the early Jesuit writers. The truth is, the breezy summit in question consists of boulder clay which holds moisture for a good part of the year, and upon which Indians of any sort would not camp even if one would pay them to do so. They always selected lighter and drier soil, with natural drainage, for their villages. And besides, for inserting the palisades which we know surrounded St. Ignace, the rude digging implements of the Hurons would make little or no impression on such tough soil. Their case would be very little better even if they had help from the French with European digging tools.

The exploitation of this shrine has been advertised so much that the general newspaper reader may be disposed to take for granted as true what is utterly without proof or probability. This has been chiefly effected by unauthenticated articles of anonymous authorship in the newspapers, in which the writers can escape the responsibility for their statements, and cannot be called upon individually to vouch for the correctness of what they allege. In some degree, the reader has been at the mercy of such writers, because he has had no way of testing the claim for himself.

It is not necessary to go further than the published statements of the first person who put himself on record in support of the site, viz., the Rev. A. E. Jones, S. J., of Montreal, to whom the "identification" in question is said to be due, in order to see the lack of substantiality in the case. In his lengthy article on the subject he says:—"I left ash beds, the most reliable indication of Indian occupation out of the count." Further he says: "We were so thoroughly convinced that the spot found was in reality St. Ignace II. that we did not even alight." And again, he says:—"We could not without serious damage to the standing grain attempt to reach the very brow of the hill." These specimen statements, showing a total independence of enquiry, and of direct observation to prove his abstract "thesis," and avoiding any appeal to evidence of the usual village debris, actually appeared with many others of a like nature in a government publication which was issued to give observations and to be an annual record of work in this line, — viz., the Ontario Archæological Report for 1902. These statements alone, without saying anything of a multitude of others, in themselves are enough to arouse suspicions in the minds of right-thinking persons. Such was the proof he advanced to support the imagination.

The sole point which led to the "thorough convincing" above mentioned was the shape of the ground, but even in this particular quite mistakenly, for the term used by Rагueneau, — "fosse profond," — has a distinct reference to a channel or trench surrounding the village, and not to a "peak" in relief, or flat-topped eminence, such as the one he chose.

I am well aware Rev. Father Jones suggested that the occupation of St. Ignace was too short to leave any traces of ashbeds behind. This unwarranted claim is too absurd to need dwelling upon at any length. It is not stated anywhere how old the Indian village was, yet we know it was old enough to have palisading around it, and traces of the palisade lines ought to be easily discoverable at the present day if they really existed there, but they do not. At other palisaded village sites of the Hurons in the same township, the palisade lines are readily traceable at this day, and they could be traced here also if it were not an imaginary site. Even if the village were no older than the beginning of the winter, there would be village debris and palisade lines, and the preposterous assumption as to the absence of anything of this kind is too ridiculous to merit any serious attention. It looks like the device of a theorist who foresees the collapse of his dream and prepares a refuge for his escape accordingly. Some five hundred authentic Huron sites, or perhaps more, large and small, exist between Lake Simcoe and Georgian Bay, and all yield pottery fragments and other village debris in abundance, and there is no excuse for supposing St. Ignace was different from any others.

I am aware of the further excuse or afterthought, that even if the shrine be not in the right place it has at any rate been erected as a memorial on general principles. The Memorial Church at Penetanguishene had already been erected in this way, and there is no particular advantage to be gained by exploiting a forest of memorials, especially as the records left by the early Jesuits distinctly tell us (according to any rational interpretation of their words) that the position of St. Ignace was some three miles nearer than this place to the Fort of Ste. Marie on the Wye and a site at the distance they give, answers their descriptions very well.

The site of the shrine on the Mohawk town site at which Father Jogues suffered (near Auriesville, N. Y.) was carefully explored by competent men, and its identity established only after the most diligent scrutiny, before the memorial shrine was erected upon it. In the recent case near Waubaushene no person of any experience in archæological matters endorsed the choice, and more than one warned against being too rash. The article by Mr. Osborne in the Orillia Packet of Dec. 10, 1903, had the compliment paid to it of going unanswered.

This is merely a plea in plain language for historic truth and the use of common sense in matters of archæological enquiry, and is no attack upon a religious order which has never had any ground for complaint of unfair treatment at my hands. I am quite sure that none of the clergymen who took part in the dedication of the shrine last August, by which they set upon it the seal of their endorsement and allowed a broadcast advertising of it in the public press, would willingly (much less would they wilfully) misrepresent historical facts if they knew it. I have enough confidence in the reasonableness of these men to believe that they will ultimately square themselves with facts when they come to realize what these are. For the present they have been woefully misled. And even if they do not ultimately realize the facts, the public generally or, at least, all right thinking men will be sure to do so. No blame can rightly be given to anyone who merely blunders and then honestly corrects his error. But blame will assuredly fall to the lot of anyone who persists in delusions in the face of obvious facts. Whatever merit may be in the desire to erect a memorial at the spot when found, no good can come from erecting one on a spot which not only is not St. Ignace, but is not a Huron village site of any kind, and has not got a single jot or tittle of evidence to make it worthy of anyone's consideration.

A. F. HUNTER.

Barrie, Jan. 22, 1908.

FATHER JONES' ANSWER.

To the Editor,

Dear Sir,—It was not my intention at first to take any notice of Mr. Andrew F. Hunter's letter to your paper, as there is now in press a monograph on Huronia dealing exhaustively not only on the site of St. Ignace II., but with the respective positions of all the principal villages of that historic region. However, as there has already been some delay in its completion, owing to ill health, and as its appearance may be further delayed for some months, I have been urged to clear up a few misconceptions contained in the above mentioned communication.

CONFERRING OF DEGREES.

Mr. Andrew Hunter implicitly claims for himself all the qualifications of an expert in matters archæological. Not only this, but while he condescends graciously to admit that a few other distinguished men, such as those who identified, on the Mohawk River in New York State, the spot where Jogues was massacred, had all the requisite qualifications to act, he authoritatively withholds such recognition from the several benighted individuals who have rashly presumed to trespass on his preserves, and have fondly imagined that they had correctly lighted upon the very spot where Brebeuf and Lalemant had so gloriously ended their careers.

It is not necessary to inquire here as to what exalted authority conferred on Mr. Andrew Hunter such exclusive prerogatives, it will be more in accordance with the dispositions he exacts to acknowledge humbly that I am first and foremost among the offenders and have properly been declared incompetent in the matter. And as for the incriminated paper in the Ontario Archaeological Report, 1902, it is under the ban. The proofs alleged exhibit "the lack of substantiality in the case." Its statements "arouse suspicions in the minds of right-thinking persons." Its "preposterous assumption as to the absence of anything of this kind (i. e. debris, etc.) is too ridiculous to merit any serious intention. It looks like a device of a theorist who foresees the collapse of his dream and prepares a refuge for his escape accordingly," etc. I am really in a sorry plight, and as Mr. Andrew Hunter is not disposed to grant me a diploma of competency, I shall very reluctantly be obliged to have recourse to others, if I wish to appeal to the public for a favorable hearing.

A NECESSARY BUT DISTASTEFUL EXPEDIENT.

This is not a pleasant process. Nobody with the least sense of modesty cares to lay before the public, in his own behalf, the pleasant things said about him by others, and I do so with the greatest reluctance. I beg the reader to accept them as they would accept from a stranger a too flattering letter of introduction from a mutual acquaintance, for it is with just such a feeling I present them.

The following are extracts from some of the many letters I received at the time when the report of the identification of St. Ignace was published.

From M. C. C. James, Deputy Minister of Agriculture of Ontario.

I am very much obliged to you for the maps to accompany your admirable paper contained in Mr. Boyle's report. I am exceedingly pleased to have your researches in this permanent form.—Toronto, 11 May, 1903.

From Mr. Alfred Baker, Prof. of Mathematics, University of Toronto.

May I ask you to do me the favor of sending me your map "Theoretical Reconstruction of the Huronia of the Relations." (and a few days later), Please accept my very sincere thanks for the valuable map of Huronia which you so kindly sent me. It is so much more valuable than Parkman's that it is necessarily of great interest to any one who takes an interest in the region or in Canadian History.—Toronto, Sept. 18.

From Chas. G. Heberman, L. L. D., whose likeness appears among those of noted authors in the Literary Digest, Feb. 1, 1908; sometime professor in New York College and connected with several historical societies:

Let me thank you sincerely for the maps you sent me a few weeks ago as well for the Archaeological Report containing your paper on the Ste Marie, St. Louis and St. Ignace. It is a highly satisfactory piece of work, and you deserve great credit for the skill and perseverance by which you have solved these problems.—New York, June 10, 1903.

From Mr. J. Howard Hunter, Barrister at Law, Inspector of Insurance for Ontario:

Many thanks for the copy of your valuable monograph contributed to the Annual Archaeological Report (Ontario) 1902. Also for the enlarged maps accompanying your kind letter. Permit me to congratulate you on your successful issue of your long continued researches, and on your clear and convincing method of marshalling the evidence, and disentangling the essential facts from overlying fancies.—Parliament Buildings, Toronto, 30th May, 1903.

From Mr. Reuben Gold Thwaites of the Wisconsin State Historical Society., the well-known author:

Thank you very much for having sent me an extra copy of your admirable report upon the identification of St. Ignace, etc., in the Ontario Archaeological Report for 1902. I have examined it with great interest. You seem to make your case.

From the International Review of Ethnology and Linguistics, a European publication entitled "Anthropos," (Tom. II., fasc. 1, 1907, p. 153), reporting the "Congres des Americanistes" held in Quebec in 1906:

"Tout interessantes que furent ces representations (de M. Batres de Mexico), elles n'en eurent pas moins le desavantage, a cause de la longuer du temps qui y fut consacre, d'empecher le R. P. Jones, S. J., de lire en entier son savant travail sur la topographie de l'Huronia, et l'identification des villages hurons et petuns qui existaient a l'epoque des missions des recollets et des jesuites. Le savant archiviste du College Sainte-Marie a Montreal s'est acquis dans ces questions une competence que personne ne peut lui contester.

A DIPLOMA FORFEITED.

Of course Mr. Andrew Hunter will waive these authorities aside as not worthy of holding his certificate as expert. In this I will not agree with him, but will willingly grant him that they are all too eulogistic. Let it stand at this, they were intelligent men and did not find the proofs of the thesis absurd.

However I scarcely think that he will go back on his own words:

"The site of the Shrine on the Mohawk Town site at which Father Jogues suffered (near Auriesville, N. Y.) was carefully explored by competent men, and its identity established only after the most diligent scrutiny, before the Memorial Shrine was erected upon it. In the recent case near Waubaushene no person of any experience in archæological matters endorsed the choice." If the author of this authoritative judgment holds the latter part of this twofold statement true, he must maintain at all hazards the correctness of the former.

Yes they were competent men, very competent. The one was General John S. Clarke, of Auburn N. Y., and the other was the late John Gilmary Shea, the historian. General Clarke is an adept in such matters, and so was Gilmary Shea—and here is what the former wrote me, May 18th, 1903.

"Many thanks for your note of the 11th inst., and the accompanying maps. I had received the Annual Archaeological Report of 1902 some days previous. The extracts from the relations and the other works furnish a great mass of invaluable data for the student, whether your conclusions are correct or not, and I frankly confess that I am unable to furnish any serious objections to your theories, as to the locations of St. Louis, St. Ignace II., St. Jean, St. Anne and St. Dennis."

General Clarke (and Mr. Hunter says he is a "competent man," which commendation I most heartily approve) says that he is unable to furnish any serious objections to my theory as to the location of St. Ignace II., this could hardly be if it were the tissue of absurdities your correspondent alleges.

AN INTERNATIONAL JURY.

But let us go beyond the confines of the Dominion. When, at the Universal Exposition of St. Louis, in 1904, the international jury of awards conferred the Grand Prize upon St. Mary's College, Montreal, in competition with other admirable exhibits for its historical collection, and upon myself as organizer, a gold medal, with their respective diplomas, I was given to understand that the exhibit, text and specimens, illustrating the mode of identification of Huron village sites successfully carried out, had had no slight influence in determining the reward.

Finally, in identifying Indian village sites in the Middle Western States, my deduction from facts contained in the old missionary records were not deemed too transparently absurd.

Mr. Reuben Gold Thwaites thus explains the publication in the volume of the Proceedings of the State Historical Society, 1906 (page 175) of a letter dealing with the site of the famous Mascoutin village, which letter had not been written for the public:

"Found among the papers of the late Andrew J. Turner, of Portage, Wisconsin. Father Jones is archivist of St. Mary's College, Montreal, and doubtless the highest living authority on the movements of the Jesuit missionaries in New France. Mr. Turner had asked his opinion as to the validity of the former's theory that the mission of St. Jacques among the Mascoutin was on the Fox River, near Portage. Father Jones' interesting and scholarly reply, written several years ago, but not heretofore published, is a strong argument in favor of the location of the Mascoutin Village near Berlin, (Wis), as advanced by Mr. Wood in the preceding papers."

TO BE CONTINUED.

CATHOLIC NOTES.

It is proposed to erect in Augusta, Ga., by popular subscription, a monument to James R. Randall, author of "Maryland, My Maryland," who died there recently. The form of the monument will depend largely on the amount of money contributed.

A conscience stricken burglar who had robbed the Holy Family Orphan Asylum, Pittsburg, taking a gold chalice from the chapel and $100 from the safe returned the chalice and money the following day. They were found wrapped in paper in the garden by the superior of the institution.

On Sunday, Jan. 26, a most impressive ceremony took place at St Ann's Hermitage, Poughkeepsie, N. Y. It was the formal opening of the novitiate of the Little Brothers of Mary, commonly known as Marist Brothers, whose influence in the field of Catholic elementary education has been so potent in recent years.

Attorney-General Bonaparte and probably Associate Justice White of the Supreme Court of the United States will attend and make addresses at the banquet to be given Archbishop Ryan at the Bellevue-Stratford on the evening of April 23rd. The banquet is in celebration of the one hundredth anniversary of the Diocese of Philadelphia.

William Emery Henkell, formerly rector of the Protestant Episcopal Church of St. Barnabas, Reading, Pa., and who was received into the Catholic Church on Nov. 29 last, is now studying for the priesthood at St. Charles Borromeo's Seminary, Overbrook. About ten members of Mr. Henkell's former congregation are now receiving instruction in Catholic doctrine, preparatory to entering the Church.

The largest bequest left to the Catholic Church in England since the Reformation has just been made by Lady Brampton. The death of Lord Brampton, which occurred on October 6, was followed in six weeks by that of his wife. His Lordship was one of the most illustrious of English jurists and a convert to the faith. Lady Brampton bequeathed her whole estate, amounting to $1,500,000, to the Archbishop of Westminster absolutely.

Rev. Thomas Brehony, who died on Feb. 12, in Wilkes Barre, at the age of seventy-nine years, was perhaps the oldest priest of the Scranton Diocese, in which he erected several churches. He was ordained May 15, 1864, by Archbishop (then Bishop) Wood in the Cathedral chapel, and was among the first priests of the Scranton diocese at its creation. He was a brother of the late Rev. James Brehony, of St. John the Baptist's, Manayunk.