

township of Tiny; but in that neighbourhood no village site has been located so far, till we come to the 10th concession of Medonte, on lot 20, about ten miles east of Ste. Marie.

The great quantity of Indian relics and specimens found on this spot, as well as their position when found, show that it is the site of a village which must have been taken by surprise, and burned down before anything was removed out of it; and collating with this what the records of the Jesuits tells us, we must come to the conclusion that it is truly the site of St. Ignace, taken by surprise by the Iroquois on the 15th of March, 1649, the village in which Brebeuf and Lollefont suffered death at the hands of the barbarians, and which they set on fire before retreating towards their own country.

An Irishman of the name of James Fox settled on that lot of land about 50 years ago, when that part of the country was an unbroken forest. He had first to build a log shanty for a dwelling, which still exists. But he did not wish to build it after the fashion of the Hurons, of whom he knew nothing then, that is, having the fire-place in the centre, and an opening in the ridge of the roof for the smoke to escape. There were stones on his place, and he meant to build one of those ample fire-places with a substantial chimney, in which he could burn trunks of trees without much splitting. In digging for the foundation of the chimney he came on human remains, and uncovered the bones of two bodies buried side by side, after the European fashion. We know that on the 20th of March the French of Ste. Marie, hearing of the retreat of the Iroquois, came to St. Ignace. They brought to Ste. Marie the charred bodies of Brebeuf and Lollefont, but they must have given sepulture to the other victims of Iroquois cruelty. At first sight, in the bush that had grown again for about 200 years, no trace of former occupation was noticed. But in clearing the farm, and when the trees and stumps began to disappear, all kinds of Indian relics and specimens were turned up by the plough, and there were found on the ground and among the roots of the trees, axes, tomahawks, clay pipes and vessels, ornaments, curiosities, stones carved with knives, weapons, utensils, etc., etc. The plough used to cut through hundreds of rolled up mats, which mouldered in the air or at the touch, and out of which escaped beans and corn deposited there to keep, some charred, some untouched by fire.

In the beginning no price was attached to these curiosities, no value set upon them. There was boat-building carried on at Coldwater, a few miles distant, and on Sundays one would see ship-carpenters and others exploring the fields and the bush in quest of relics, and, without let or hindrance, carrying away many valuable specimens.

The Fox family, however, had gathered a varied and interesting collection of relics. South of their farm, within a mile of it, a large burial pit was found, searched and robbed of its most valuable contents. Most of their collection was given away to enrich a Museum out of our Province. The children, for a trifling sum of money, were set searching for specimens which the collector got from them when he came on his rounds again. Now, when too late, visitors can hardly obtain any specimen, and money will not tempt Mrs. Fox, who survives her husband, to part with what is in her possession.

Near the site of the village, outside of the palisade, a row of several wells or pits, 8 or 10 feet deep, were to be seen some time ago. The sides were solidly and substantially stoned all around, and approaches seemed to have been dug to come near the bottom. They have been filled in and levelled. Were they kilns for their potteries? or were they used to swing their kettles for boiling maple sugar?

Mrs. Fox had a magnificent belt of wampum which she kept with great care, and on which visitors cast a longing eye. But on no consideration would she part with it. One day, however, it disappeared. Some visitor had likely, in touching or smelling some Indian relic, inhaled the spirit of some old Huron thief, and could not resist the temptation to spirit it away.

About a mile east of the site of St. Ignace some new graves were discovered lately, only last fall. But they

are much smaller than the large ossuaries found elsewhere. A lad about twelve years old, walking on a little mound, broke through and fell in among some human remains. Some have already been desecrated and opened. Some yet are left untouched. But it is not to be expected that they will be longer respected.

I regret that during the 13 or 14 years I have been in Penetanguishene, pressing duties and other circumstances did not permit me to devote a greater part of my time in making investigations in so historic a part of Ontario; however, I am ready in the future to help to carry out the programme traced by Mr. David Boyle in his paper on the Archæological outlook.

THE CLAIMS OF ANGLICANISM.

III.

THE 37TH ARTICLE (continued.)

As has been said, the first proposition of this article is, 'The Bishop of Rome has no jurisdiction in the realm of England.' The doctrine of the Catholic Church from the beginning, opposed to this proposition is, 'That Peter was appointed Chief Pastor of the Church by Divine appointment, and Christ's Vicar upon earth.' To further shew the truth of this doctrine of the Catholic Church, in opposition to the first proposition of this 37th Article, I will continue to give the testimony of certain early Fathers. St. Cyprian, A. D. 250, in his treatise on the unity of the Church, exposes, in beautiful terms, the wiles of Satan. He thus writes, 'Did Satan, on seeing his idols abandoned, and his seats and temples, deserted by a people of too much Faith, invent any new fraud, whereby to deceive the unwary, under the title of the Christian name? Yes, he invented Heresies and Schisms, whereby to subvert the Faith, corrupt truth, and rend asunder unity. Those, whom he cannot detain in the blindness of the old way, he encompasseth, and misleadeth them in the mazes of a new path. He snatches men from the Church, and while they imagine themselves to have approached the light, and escaped the darkness of the world, he again spreadeth other darkness over the ignorant minds in such a manner, that they, not holding by the Gospel of Christ, and its observance and law, may yet call themselves Christians, and though walking in darkness, may imagine they have light, owing to the blandishments and deception of the adversary, who, to use the words of the Apostle, 'Transformeth himself into an angel of light,' and setteth forth his ministers as the ministers of justice. Thus they go on boldly, imposing night for day, death for salvation, despair under the semblance of hope, perfidy under the pretext of Faith, Antichrist under the name of Christ, in order that, by propagating plausible falsehoods, they may frustrate truth by subtilty. This is the case, most beloved brethren, so long as people do not return to the fountain of truth, or seek the head, or preserve the doctrine of our Heavenly Master. Which things would each weigh, there would be no need of long tracts and arguments. The proof of the right Faith is easy by the compendious method of truth. Our Lord thus addresses Peter, 'I say to thee thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it,' 'And I will give to thee, the keys of the kingdom of Heaven, etc.' And again after His resurrection, our Lord said to the same Peter, 'Feed my sheep.' Upon him alone He builds His Church,—to him He commits the feeding of His sheep. And, although, after His resurrection, our Lord bestows on all the Apostles an equal power, when He says, 'As the Father hath sent me, I also send you, etc.' Yet, in order to manifest unity, He established one chair, and ordained of His special authority, that the origin of its unity should spring from one possessor. The other Apostles, as well as Peter, were, it is true, endowed with an equal fellowship of dignity and power, but the beginning proceeds from unity. The *Primacy* is given to Peter, in order that the unity of the Church and the chair of Christ should be manifest.' * * "Can he, who doth not hold the unity of the Church, believe he holdeth the Faith? He who opposeth, and withstandeth the Church, who forsaketh the *Chair of*