

FIVE-MINUTE SERMON.

Passion Sunday.

PURCHASED BY HIS BLOOD.

"Christ being come a high-priest of good things to come, by His own blood entered once into the holies, having obtained eternal redemption." (Heb. ix. 11, 12)

To-day, dear brethren, is Passion Sunday. Its very name teaches us that we are drawing near to the time which is set apart by the Church, for the purpose of keeping alive in our memories the most marvellous events which the world has ever known. The time thus set apart is called Holy Week. It does not begin until next Sunday, but it will be well for us to turn our thoughts in advance to this most sacred time, and to consider in what way we can best spend it for the good of our souls.

The first day of Holy Week is Palm Sunday. On this day our Lord entered into the Holy City of Jerusalem, and was greeted with the Hosannas of the very same people who a few days after would cry: "Crucify Him! Crucify Him!" From the entry into Jerusalem the Church calls upon us to follow our Lord step by step, until He reaches the Hill of Calvary, and wishes us to place ourselves in spirit at the foot of the cross to gaze on that blessed and awful sight. She says to us: Go and behold your Lord and your God bleeding with the strokes of the cruel scourge, torn with the thorns which were put upon His sacred head.

Behold Him mocked and jeered at by cruel men; betrayed by one of His Apostles, deserted by the rest. See Him nailed to the accursed tree, raised high in the air like the brazen serpent in the wilderness; behold Him worn out with His awful weight of suffering, bowing His head and giving up the ghost. Listen to His sacred voice praying for His murderers: "Father forgive them, for they know not what they do."

Listen to the words of fearful woe, when He seemed abandoned by His Father: "My God, My God, why hast Thou forsaken Me?" Try during this week to make the sufferings of our Lord real to you, to bring them home to your hearts, to enter into them so as really to feel with and for your suffering Lord! No better way of doing this can be found than the reading in the Holy Gospels the accounts there given of His Passion and Death, provided you read these accounts with attention and devotion.

These are the events of all others which have ever taken place in which we have the deepest possible interest. Our sins are the burden of our lives, they weigh us down and bring us to the ground, they cut us off from the source of light and joy and peace; they fill us with a fearful anxiety as to what awaits us hereafter. How are we to get rid of this burden? How are we to obtain pardon and forgiveness? What grounds of hope and confidence can we find? Were we to look to ourselves and to our efforts alone we might well despair. The sanctity and awful holiness of God might well fill us with fear and trembling.

It is only in the love of God manifested in the death and sufferings of Christ that we can attain the full conviction that we shall be forgiven if we return to Him. "Surely He hath carried our sorrows: He was wounded for our iniquities; He was bruised for our sins; the chastisement of our peace was upon Him; and by His bruises we are healed." This it is which gives to the events of this week an interest greater for each one of us than any other event which has ever taken place. All that took place was caused by us; all that took place was done for us. Therefore, as we dwell devoutly upon these various events, and witness the scenes which took place, the thought which we must ever keep in our minds is: "All this was done for me: our Lord suffered in order to obtain forgiveness for me, in order to wear me from my foundation for sin; in order to bring me to confess my sins with sorrow and true repentance; in order to open to me the gates of heaven."

Many persons are unwilling to give up their sins: some who are willing find it hard to confess their sins. But however much repentance and confession may cost you, did not the grace which is to lead you to repentance and confession cost our Lord a great deal more? Try to spend this holy season so that you may have a keen and lively sense of the bitter and cruel sufferings of Christ: then the time will not have gone by unprofitably, but will have produced fruit both for this life and the next.

THE NEW JESUIT SHRINE.

CONTINUED FROM ISSUE OF MARCH 28.

As to the fact of its brief occupancy our expert confidently asserts: "It is not stated anywhere how old the Indian village (St. Ignace II.) was. Had Mr. Andrew Hunter taken the trouble to read up thoroughly the early documents he would not have committed himself to this historical inaccuracy."

HELPING HIM OUT.

The Hurons of St. Ignace I., on account of two disasters that befel their braves, the first of which occurred towards the end of the winter 1617-1618 (See Rel. 1618, p. 49, col. 2, Quebec ed.) and the second a few days after, moved to a new site, St. Ignace II., nearer to the Fort of St. Marie I., where they thought they would be more out of reach of the Iroquois. (Id. p. 50, 2 col., p. 51, col. 1.) This removal consequently took place not earlier than February 1618, nor later than the date of the Relation, i. e. April 16, of the same year. (Relation 1618, p. 45, 1 col., St. Ignace II. fell into the hands of the Iroquois March 16, 1619, and was utterly destroyed. So at most it existed for one year.

Yes, and in this short space of time it was fortified by means of a palisade 15 or 20 feet high; but this was the result of the combined efforts of Hurons and Frenchmen. Breussart implies as much: "Son site et les fortifications que nous y avons fait faire." (Martin's Translation, p. 252) The number of Frenchmen present in Huronia in 1618, not counting Father Daniel killed that year, was 61, 18 of whom were mission-

ary priests, 4 lay-brothers, 23 donnes, 4 boys, 8 soldiers, who had come up that spring, and 7 hired servants. The names of all but 14 of these are on record. Needless to say that the little colony was amply provided with tools and implements. And as for the supposed impossibility of planting posts it does not exist. Last summer I spent three months on the hilltop and speak from experience. Willing hands would take but a comparatively short time to overcome whatever difficulties were to be met with, and for the bulk of the Huron members of the village community, it was a question of life or death. They were far from looking out at that juncture for a sandy hill, but for a commanding position in the immediate vicinity of fertile lands for their corn patch. These conditions made the Campbell Farm, the present Martyrs' Hill an ideal site.

POST HOLES, OR NO POST-HOLES? THAT IS THE QUESTION.

Moreover, among the Huron-Iroquois tribes, palisades were sometimes constructed without post holes. Mr. Andrew Hunter cannot plead ignorance of this since in his paper entitled "National Characteristics and Migrations of the Hurons, etc." read before the Canadian Institute, Sept. 25, 1891, he quotes, in a footnote, (p. 1) from Rev. W. M. Beauchamp's "Early Indian Forts in New York," where the author says "and in stockades, post-holes were not always used." In such cases crib-work within the enclosure was resorted to, which filled with stones and covered with earth, especially in the bastions, formed the torso plain of the breast-work. A donné, named Jean Guet in 1618 the head-car-penter in Huronia, another, Pierre Fourmont, the head mason, and a lay-brother, Louis Gaudier, the blacksmith. With skilled craftsmen to direct the gangs of French and Indian workmen, the plans of the Jesuit missionaries, who had a fair knowledge of fortification, could not fail to be carried out systematically and with despatch.

TALK FOR EFFECT.

Mr. Andrew Hunter talks glibly, throughout his several pamphlets, of distinct traces of palisade lines, and pronounces magisterially that this village site was so fortified and the other was not. Now though I was supposed to have a smattering of the art, since I taught the rudiments of castrametation, field works and permanent fortification, in the early sixties, I unblushingly confess that, in spite of my over-willingness to see, I have not yet come across, either in Simcoe or Grey counties, any unmistakable, any certain signs, left of palisading, with the exception of the line of outworks at the Old Fort, ruthlessly obliterated a few years ago. And had it not been that palisades were so often mentioned in the old records one could hardly vouch, without rashness, that they had ever existed. Of course, on visiting a given site we may note how admirably adapted it was for such a system of defense, and with our mind's eye, trace out the lines which the enclosures should naturally have followed. But it is a long cry from this to asserting that we see undeniable traces of palisading.

Notwithstanding what I have just said, I can confidently point out, at the Martyrs' Hill, the position and outlines of two bastions at the very least, and the angles of the flanks with the curtain. The ground has been ploughed over and over again, cobbles to no end have been carried away and yet these outlines are visible. The line of the curtain coincides, quite fortuitously, with a drill, but need not be confounded with it. On the whole, I venture to say, that these unobliterated vestiges will compare more than favorably with anything Mr. Andrew Hunter can instance anywhere in the whole country.

WHY JOB WANTED HIS CENSOR TO WRITE A BOOK.

But why waste so much valuable time, not to mention the ink, when "writing fluid" fits for a fountain pen is not easily obtainable? Have we not the authority of a persona grata, a "competent person," a self-constituted judge in such matters, a live expert, who will decide the knotty question in very precise terms? Listen please to what Mr. Andrew Hunter has to say in the matter of palisades (see his Monograph on Medonte, p. 66) after having gone over carefully the townships of Tiny, Tay and Medonte.

"Some villages were double-lined palisaded, but no traces remain of embankments, and it would require much examining with the spade to find the palisade of any particular site," let me interrupt and add: and it would require much more examining with a spade to decide that no palisade existed at any particular site. Mr. Hunter continues: "This was not attempted by the writer in any case."

—One moment again please. Surely, Mr. Editor, this cannot be. In his letter to your paper, he told us—did he not?—"that traces of the palisade lines at the Martyrs' Hill ought to be easily discovered at the present day, if they really existed there, but they do not." You may suggest, Mr. Editor, that Mr. Andrew Hunter explains, perhaps, in what follows. Let us see: "But palisading may often be inferred from the position of the site on an isolated hill or on a spur. We cannot think the precaution of selecting a naturally fortified position would be taken without the construction of the palisade itself." Did Mr. Andrew Hunter really write this? He did, on the same page, 66, of his pamphlet on Medonte, and immediately after he gives a list of ten sites: "Among the village that in this way prove (?) to have been palisaded were:—nos. 3, 11, 22, 23, 24, 25, 26, 33, 35, and 53." A very convenient way.

OH, MR. ANDREW HUNTER!

Well, well! So when Mr. Hunter determined that these ten sites and all the others in Tiny and Tay, set down as palisaded, were so in reality, he had done no delving, "this was not," as tempted by the writer in any case.

I think that settles the question of palisading. Hereafter we shall know just on what a "real expert," a "com-

petent person" bases his judgment when he decides that a village was palisaded or was not palisaded. Mr. Andrew Hunter visits the "Martyrs' Hill." Now, at last, we shall have some digging. Listen please. A few months before this visit "the land had been mostly ploughed for crops, and turned up to a depth of 6 or 7 inches, thus exposing what it contained." Any "competent person," a farmer's boy, for instance, could have told our expert that a wooden post sunk in the ground rots much sooner at the surface, when in contact with air and unprotected from moisture, than one buried deep in the earth.

Six or seven inches of excavation would not suffice to reach any remains of a post planted two and a half centuries ago. And Mr. Hunter was right when he said: "It would require much examining with a spade to find the palisade of any particular site," which investigating process was not so congenial, nor so expeditious, as taking a mental snapshot of the position, and pronouncing judiciously both upon its commanding position and upon the fact of its having been palisaded. To prove a negative is not an easy matter and to demonstrate beyond doubt that Martyrs' Hill was not palisaded he would have to dig all around the brow of the hill and all over the level approach at the rear. But this he has refrained from doing either at the place in question or anywhere, for a similar purpose, in Tiny and Medonte. And now what if there were no post holes in this palisade?

Hereafter we shall be able to appreciate at their just value, without doing violence to Mr. Hunter's rules of guidance for experts, such summary pronouncements as the following: "At other palisaded village sites of the Hurons in the same townships, the palisade lines are readily traceable at this day, and they could be traced here also (at Martyrs' Hill) 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 posterior assumption of anything of this kind is too ridiculous to merit any serious attention, etc., etc."

NOW FOR THE RED HOLLYHOCKS.

I come now to the question of ashbeds, refuse heaps, and the remnants usually found in such deposits, which are somewhat analogous to the kitchen-middens of Northern European countries. None has yet been discovered on the hill tops save iron axes, and why I will explain later on. Mr. Andrew Hunter is at fault if he supposes none exists on the farm "two hastily purchased in behalf of the Corporation of St. Mary's College of Montreal." This shows that his observations were too superficial.

On the very morrow after the discovery of the site, Father Quirk, Mr. J. C. Brokowski, barrister of Goldwater, and myself, returned to the spot to continue our investigations. Rambling in a tonato patch in the southeast corner of the Martyrs' Hill farm, we came across the characteristic light soil of the ashbeds blackened by the fine particles of charcoal, and yielding not a few relics. Most of these were potsherds, some which I collected myself and have them still.

Among other objects in my collection, picked up later, are two axes from the high level plateau, fragments of clay pipes and potsherds from the south-east corner. This summer, a hatchet 6 inches by 3, a pipe bowl in clay with a human head, the familiar bugles and beads of shell, bone, glass and stone, enough for a string four inches long were picked up at the same spot, and are now in my possession. Other axes, belonging to different persons, and which were found on the farm have been shown me. It is strange that neither Mr. Morrison nor Mr. Canavan, both of whom have worked the farm should have been questioned by Mr. Andrew Hunter who was so palisading on the occasion of his visit.

MR. HUNTER SAW THEM.

But what is stranger still, is that Mr. Andrew Hunter seems to have overlooked what he himself placed on record in his monograph on Tay Town ship, p. 29, No. 25. There is question here of the meeting of four farms, Mr. Robert Warden's land lying adjacent to Mr. Patrick's Canavan's in Concession VIII., on the east side of the road, and Mr. John Morrison's lying adjacent to Mr. Robert Lochart's (the present Martyrs' Hill, the site of the shrine) on the west side. After speaking of the rather surprising ashbeds found by Mr. Warden, he says: "A scabbie cellar for his dwelling house, which stands at a considerable distance from the Martyrs' Hill, the author tells us: 'Numerous relics were also found, including beads (native and European) iron knives and iron tomahawks, the latter in considerable numbers. Across the road in Concession 7, near the boundary between the farms of John Morrison (lot 2, east half) and Robert Lochart, (lot 4, east half) (now the Martyrs' Hill) were some refuse mounds. And in the adjoining corner of Patrick Canavan's land (south-west quarter of lot 4, concession 8) a few relics have been picked up. It is estimated that the camps here covered about fifteen acres altogether, situated, as in so many other instances, upon an old lake terrace.' Precisely,

Ten Lovely Easter Postals
With your name and Greetings Beautifully Frosted for
25 Cents
Norman Peel Mfg. Co. London, Canada
1538 3

Tobacco & Liquor Habits

Dr. McTear's tobacco remedy removes all the morbid elements from the system, and only requires touching the tongue with it occasionally. Price 25¢. Truly marvelous results from its use. It cures the liquor habit, is a safe and inexpensive home treatment, no hypodermic injections, no publicity loss of time from business, and a certainty of cure. Address or consult Dr. McTear, 75 Yonge Street, Toronto, Canada.

here are the middens and here the camping grounds which the army of workmen, French and Hurons, occupied at the time the palisades of St. Ignace II., were being erected. (The "red hollyhocks" behind the barn.)

EXTRA MUROS.

But do not think for one moment that Mr. Hunter had no recollection of what he had consigned to print. Oh no, but he must forestall any use being made of it: "It will not be sufficient," so he rules, "to say there are sites in the neighborhood producing evidence of occupation." That is, translated into schoolboy parlance: "Play fair—over the fence is out." Now, does Mr. Andrew Hunter seriously think that the concession road had any retroactive effect on the Indian sites of two hundred and fifty-eight years ago? Modern fences are no bar to him when it suits his convenience, and when he does not write for effect. Instance, on page 34, same monograph, No. 41: "A similar small site occurs on the east half of lot 34, concession 9. In the extreme south east corner, the usual relics have been found; and a part of this site extends into the adjoining land of Joseph Groatix." So it does, and so does the same camping ground extend, over the four corners and into the four farms mentioned above (Of. also Tay p. 27, No. 16; p. 28, No. 20 et passim).

Of this out dwelling there are numerous instances, owing to various reasons no doubt, throughout the many Indian villages of Huronia.

Mr. Hunter, for reasons best known to himself, has not always been so positive in deciding that they did not belong to an adjacent site: "But whether they were outlying habitations of the last mentioned site (No. 18) or a distinct site altogether, I have not been able to decide." (Monograph on Tay, p. 27, No. 19.)

Still, taken altogether, and in comparison with what is to be met with elsewhere, the tokens of lodge fires are not plentiful around the Martyrs' Hill, however extensive the land surface may be over which they were scattered, for many have disappeared totally, washed out by the rains of over two centuries and a half. They had not time to accumulate or to reach the thickness of deposits which are to be found on other village sites, where the occupancy had lasted eight, ten or fifteen years.

TO BE CONTINUED.

THE DRINKING HABIT AND OUR YOUTH.

The law of God binds parents to give their children good example. If they, by their actions, scandalize their little ones they are responsible to God therefore.

Sensible and reasoning people will readily admit that it seems impossible for young women who drink liquor to retain their good name, their personal honor, or their sacred virtue. Oh, strong drink is a deadly foe to the honor of all women, especially the young.

And so far as the young men are concerned—few vices are more degrading to their manhood than the habit of drink. Every young man worthy of the name naturally looks to the future for an upright and manly career. If such be the hopes of any young man, the first steps for him to take in order to realize a bright career will be to avoid strong drink. Any fairly intelligent young man who keeps from drink and is honest and upright and faithful may secure in little time respectable and lucrative positions.—Paulist Calendar.



No sale now for any but

St. George's Baking Powder

Glad to let, too! I don't get any more complaints—but lots of compliments.

So out with these old lines."

Write The National Drug & Chemical Co. of Canada, Limited, for their new free Cook-Book.

USE ONLY THE BEST



Is the STANDARD article
READY FOR USE
IN ANY QUANTITY.

For making soap, softening water, removing old paint, disinfecting sinks, closets, drains and for many other purposes. A can equals 20 pounds SAL SODA.

SOLD EVERYWHERE.

E. W. GILLETT COMPANY
TORONTO, ONT.

1907
Has been the MOST prosperous year in the history of
The Northern Life Assurance Co.
It shows substantial increases in every department
of the Company's business.

SPLENDID OPENINGS for RELIABLE producing agents

Write for particulars to Head Office, London, Ont.

JOHN MILNE, Managing Director

Why You Should Insure . . .

Because you are not certain of living and your life is a valuable asset against the loss of which you should make provision now.

Because your family, whom you are bound to protect, will require almost as great an income when you are gone as they do now.

Because the money will be invested, not expended. It returns surely—being only a question of time.

Because if you live to be old you can convert the policy into a cash payment or an annuity for the support of yourself and family.

Because a strong and reliable company such as the North American Life stands prepared to assist you in this important matter.

North American Life Assurance Company
HEAD OFFICE - TORONTO

ENCYCLICAL LETTER
(“Pascendi Gregis”)
Of Our Most Holy Lord
PIUS X.
By Divine Providence Pope
ON THE
DOCTRINES OF THE MODERNISTS
Price 25c. Post-paid
The Catholic Record
LONDON, CANADA

London Mutual Fire Insurance Co. of Canada.
ESTABLISHED 1859
Assets including re-insurance \$847,410 82
Reserve \$314,090 29 398 638 16
Surplus \$448,318 52 448 318 52
Security for Policy holders \$62 006 30

Incorporated and licensed by the Dominion Government. Operates from the Atlantic to the Pacific. Conservative, reliable and progressive.

HEAD OFFICE, 82 and 84 King Street, TORONTO
HON. JOHN DRYDEN, President.
D. WISEMILLER, Sec. & MANAGER-DIRECTOR

COKEE'S PURE EXTRACT OF MALT
TORONTO, CAN.

30th Thousand
The Catholic Confessional and the Sacrament of Penance.
By Rev. Albert McKeon, S. T. L.
15 cents post-paid

MENEELY & CO. WATERLOO, N.Y.
The Old Reliable Meneely Foundry, Established 1800, nearly 100 years ago.
BELLS
CHURCH, SCHOOL, & OTHER

\$15 WOMAN'S SUITS, \$6.50
Tailored to order. Suits to \$18. Send for free cloth samples, and fall style book.—SOUTHCOTT SUIT CO., LONDON, ONT.

"Trust to that I know for most into an cress in their la prophes; their be the bat witness When you find me a E fate is dog; I consider have cc himself with, an as he cr

If yo must ge conquest once fr vince i man he by you man of with v astm.

A m illeg or person He wa self-oe hire d probat in hi enery are bu can e fresh

You carry You e ployer ability for. man v vacill wants his he ward a job, be a man. have that stami

If poue you for a empl do tl ent —O.

They time pure drew neve vers disa why man influ stri the less trai archi D tho Ma The be r and mo: con lov will giv Hit cor

bu yo ne wi pu wo go

we do st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i

st d w y o a c e t i