

Mr. H. F. Switzer, Midland town clerk, may be ranked as one of the museum's best friends, as we are indebted to him for many acts of kindness, including a donation of several pipes and other objects found in the vicinity.

When the incorporation of Midland as one of Ontario's cities is about to be consummated—an event probably not far distant—it is “devoutly to be wished” that the enterprising citizens will select, in place of the present unmeaning name, one that will connect it with the memory of the original people, and that will bear some historic interest—Huron, Machedash, Onentisati, Anonatea and Champlain are a few of many from which a choice might be made.

SAINTE MARIE.

The story of this old French-Huron fort and settlement has been written scores of times since the first reference was made to it by the missionaries themselves after its foundation in 1639. In the words of Parkman, “It was to serve at once as residence, fort, magazine, hospital and convent,” and again, “On two sides it was a continuous wall of masonry flanked with square bastions, adapted to musketry, and probably used as magazines, storehouses or lodgings. The sides towards the river and the lake had no other defences than a ditch and palisade, flanked, like the others, by bastions, over each of which was displayed a large cross. The buildings within were, no doubt, of wood; and they included a church, a kitchen, a refectory, places of retreat for religious instruction and meditation, and lodgings for at least sixty persons.” This from Dr. Parkman must suffice, but those who are interested and have not yet read the story of Sainte Marie as related by that historian, are referred to his extremely interesting volume, “The Jesuits in North America.”

In April, 1885, Mr. James Bain, junior, read a paper before the Canadian Institute, on “The present condition of the old French Fort at Ste. Marie,” in which he stated “that in 1856 some of the walls were six feet high, but on visiting it in 1884, he was grieved to find that the only traces of it were to be found in a few heaps of earth and broken stone.” This pretty correctly describes the condition of the ruins to-day, only that things are now a little worse.

Here, as elsewhere, there are “vain traditions” relative to hidden treasure, so that much of the demolition to the old fort is not due merely to the ravages of time. Relic hunters have had a considerable share in rasing the works both outside and inside. When I saw it last summer a heavy growth of weeds covered all that is left of the walls, and rendered it difficult even to examine the interior, but the outline of structure including the bastions can still be followed.

It is not probable that the walls ever exceeded eight or ten feet in height, or just high enough to prevent the enemy from easily scaling them, or from applying the torch as was customary when attacking simple palisaded enclosures. Perhaps a storey of wood was erected above the stone, or it may have been that the walls served only as a protection to buildings within. At all events, the *debris* represents what must have been a truly prodigious task in the heart of the forest two hundred and fifty years ago.

Saint Marie as represented in its ruins is, to-day, the oldest, and the only work of its kind in the Province of Ontario. Can anything be done to preserve it from further speedy decay? We have no castles, or keeps, or feudal mansions to connect us with the past of our country. We have no legendary lore to excite our wonder or to test our credulity—no traditional warriors of gigantic

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