

The QUIET HOUR

THE TREE OF THE CROSS. The Golden Star looked down and smiled Upon the Virgin and her Child; It spread its splendours like a crown Upon the roofs of Bethlehem town.

But for all except genuine working men and women, much more than this is absolutely needed at the present day. They may learn a good deal from the instructions in the Church; but they must also read, think, and study.

THE NECESSITY OF STUDYING OUR RELIGION.

The necessity which present-day Catholics are under of studying their religion, in order that they may not lose their hold on it—lest the information they acquired in school-days should disappear, and the religious feeling they had as children should fade out of their hearts,—is admirably lucidly and tersely explained in a recent pastoral letter of the Rt. Rev. Bishop Hedley, already referred to in these pages. He writes:

Just as non-Catholics miss the great fact of the Universal Church, neglect it, ignore it, and misrepresent it, so the Catholic who does not take the trouble to study his religion may live all his life without an adequate conception of what his Church is, what she has done in the past, and what she is meant to do at the present day.

It is a rare thing to find Catholics in these days who have any grasp of the length and breadth of their own religion. This is a great misfortune. In simpler days, when there were fewer books and no newspapers, the elementary notions of Christianity sank into the mind and heart, and entered into the very substance of thought and intellectual life.

More Terrible Than War!

More terrible than war, famine or pestilence is that awful destroyer, that hydra-headed monster, Consumption, that annually sweeps away more of earth's inhabitants than any other single disease known to the human race.

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you would save yourself a great deal of unnecessary suffering. Dr. Wood's Norway Pine Syrup contains all the life-giving properties of the pine trees of Norway, and for Asthma, Croup, Whooping Cough and all Throat and Lung affections it is a specific. Be sure when you ask for Dr. Wood's Norway Pine Syrup to get it. Don't be humbugged into taking something else.

GENERAL INTENTION.

Nothing could be more opportune than the General Intention selected for March, "Parish Missions." Ash Wednesday falls on March 4th and the season of Lent is always a "most acceptable time" for the holding of a mission. Fathers of the various religious orders—Jesuits, Redemptorists, Dominicans, Paulists, Augustinians, Passionists, Vincentians, etc., will be engaged for several weeks to come in conducting the spiritual exercises we call "missions" in various parishes throughout the country.

A mission is a blessed opportunity for everybody. There isn't one who will not be the better for the discipline of body and soul entailed by the regular attendance, morning and evening, at the spiritual exercises usually continued for one week. To rise at 4.30 or 5 a.m. is not easy, but think of the good Fathers who keep this practice up, day in and day out. Think of the tedium of their long day, with its early Mass, instruction, prayers, interviews with those who come to pour their sorrows into the ears of the priest, to seek counsel and direction; the nerve-racking hours in the confessional, the sermons and exhortations. Remember the missionaries, when at the command of Our Divine Saviour, he let down his net in the Lake of Genesareth—Catholic News.

"EVA" OF THE "NATION."

In our contemporary the Freeman's Journal, of Sydney, New South Wales, Mr. Hugh Mahon, M.P., relates how "Eva" of the "Nation," at a period of life when capacity for self-help has long passed, finds herself in straitened circumstances. Death has removed from her side, one by one, husband and sons, and to-day she awaits in a Brisbane suburb the end of an eventful career. "Eva" is the last living link with that brilliant hand who in 1848 created the new Irish literature and made it racy of the soil. She is one of three whose names will not soon be forgotten by the Irish people—"Speranza," or Miss Eleege, later known as Lady Wilde; "Mary," or Miss Ellen Mary Downing; and "Eva," or Miss Eva Kelly. All three were highly gifted, and at a period when the minds of the Irish Celts were particularly receptive of new ideas they poured forth verses which prompted energetic efforts for the regeneration of the country. After "Eva" had become affianced to the youthful patriot, Dr. Kevin Izod O'Doherty, he was sent as a felon to Van Dieman's Land. The severance only prolonged the engagement. As soon as he was released the romance ended in marriage. For about a quarter of a century she and her husband lived a happy life in Queensland. It was only upon his death a few years ago that her prospects became clouded. The appeal on her behalf is meeting with a generous response in several Australian states.

CARDINAL VANNUTELLI TO VISIT LONDON.

It is understood that Cardinal Vincenzo Vannutelli will proceed to London as Papal Legate to preside over the nineteenth Annual Eucharistic Congress, at the invitation of Most Rev. Dr. Bourne, Archbishop of Westminster. The Congress is expected to last five days, and it is believed that it will be one of the most important Catholic celebrations that has ever taken place in England. Archbishops and Bishops, not only from the United Kingdom, but also from other European countries and from America will take part in the proceedings. Cardinal Vincenzo Vannutelli has already represented Pius X. as Papal Legate to Eucharistic Congresses in Belgium and Germany.



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MARTYRS' SHRINE

Relations and by Bressani, and which nowhere else, for miles around within anything that might be fairly judged a reasonable distance, finds its counterpart, or rather, its verification. And this Mr. Hunter knows just as well as I do. The conformation or shape of the site plays the same role as the "Green Veranda." But how about the potsherds, etc.? Oh, the "Red Hollyhocks!" We shall see all about them later.

OUTLINE OF ARGUMENT FROM REPORT, 1902.

The foregoing line of reasoning was put tersely enough at page 92 in the Ontario Archaeological Report, 1902, so that Mr. Hunter had no excuse for not having given it in his letter. It runs as follows: "To answer off-hand, in a word or two, the question: 'What makes you so sure you have found the site of St. Ignace II.?' we have no doubt. To satisfy fully those of an enquiring turn of mind, I must proceed with method, and in answer to the question, formulate a thesis, which I hope to make clear and acceptable: 'East half lot 4, concession VII., Tay Township, is absolutely the only spot—' 1. Where the configuration of the ground tallies perfectly with the description of St. Ignace II., given in the Relations and in Bressani. 2. Which at the same time lies at the proper distance, and, 3. In the right direction from Ste. Marie I. (The Old Fort)."

MINOR PREMISE PROVED.

I shall deal with the propositions numbered off above as 1, 2, 3, in the following order: 2, 3, 1, but for fuller development I must refer you, Mr. Editor, to pages 95, etc., of the Archaeological Report for 1902. 2. Malherbe's Obituary sets down the distance of St. Ignace II. to Ste. Marie I. (The Old Fort) as two leagues or six miles (Cf. Report on Canadian Archives, Ottawa, 1884, p. xv., and La Semaine Religieuse de Quebec, June 9, 1889, p. 322). The correctness of this distance of two leagues is corroborated by what follows under (a) and (b). (a) St. Ignace II. to St. Louis, Bressani says, only three miles (Martin's Translation, p. 23). Ragueneau in the Relations says, about one league, or about three miles (Rel. 1649, Quebec edit., p. 10, 2 col., line 30 et ss.). Fr. Charles Garnier's letters to his brother Henry, Aug. 25, 1849, has a league of these abouts, or three miles (re "fort" see R. 0649, p. 11, 2 col., line 41 et ss.). A second letter of the same to Pierre Boutar, Apr. 27, 1649, gives also one league (Rochemonteix, II., 9, 464).

(b) Ste. Marie I. (Old Fort) to St. Louis, Ragueneau says, not



"I can take you to a hundred homes, right around my store, in which St. George's is used." "You can ask those, who do the baking, what they think of St. George's Baking Powder." "And every one of the hundred will tell you the same—that St. George's stands every test and never loses its strength."

more than one league (Rel. 1649, p. 10, 2 col., line 44 taken with p. 11, 1 col., line 10). Bressani gives two Italian miles, that is 3,740 meters (Martin's Translation, p. 25), taken in conjunction with p. 253, line 19 and line 28).

The distance given in (a) added to the distance given in (b) makes about two leagues, or six miles approximately. So that according to the old records St. Ignace II. lay about six miles from Ste. Marie I. or the Old Fort. The Martyrs' Hill, where the shrine stands, on lot 4, concession VII., Tay Township, is a little less than six miles, or about two leagues from the ruins of the Old Fort. Therefore it is situated at the correct distance from the well known ruins. But is there not at least one authority in disagreement with this just quoted? Yes, and but one, Christophe Regnaud, a donnee, aged 36, was with the missionaries in Huronia. In 1650 he returned to France and became a lay brother. In 1678, all but thirty years after the disaster, he writes a letter to a friend in which the following passage occurs: "Fr. Jean de Brebeuf (sic) set out from our cabin (cabane) to go to a small town (bourg), named St. Ignace, distant from our cabin about a short quarter of a league." Which is equivalent to saying, "from our cabin (and let us suppose that by cabin he meant Ste. Marie I.) it was less than a mile and a half to the town of St. Ignace."

WEIGHING THE EVIDENCE.

When there is question of deciding between conflicting statements it becomes a matter of judicious inquiry to determine the reliability of the persons who bear evidence of distance from Ste. Marie I. to St. Ignace II., where on the one side a single witness gives less than a mile and a half, and on the other several witnesses give about six miles. The discrepancy is out of all distance involved. In the present instance, both parties must be held to be truthful, inasmuch as none of them intended to deceive. We must seek the cause of the difference elsewhere. Christophe Regnaud, as a domestic "help," may never have left the precincts of Ste. Marie I. or visited the village of St. Ignace II. What his other qualifications for judging the distance correctly were, we cannot tell. At all events, his testimony is given twenty-nine years after the event and twenty-eight after he had left Canada. On the other hand, it is true that Father Jacques Bruyas, the writer of Malherbe's obituary, had never set foot in Huronia. He landed in Canada only in 1666, but he was Superior of all the missions of New France from August, 1693, till August, 1698, and consequently had easy access to all the old records. But what is of supreme importance, his testimony is fully borne out by the authorities who youth for the distance between the first and the second village, and that between the second and the third, as seen under (a) and (b). Among these we have Fr. Paul Ragueneau, who was the local Superior of all the Huron missions, and who had occupied that position from 1644 to 1650, that is, until the Huron missions were ultimately abandoned. He had first come up to Huronia September 1, 1637, but went down to Quebec in August, 1640. Returning to the mission, August 14, 1641, he remained there until the end. His office, as Superior, obliged him to visit at frequent intervals all the missionary centres of Huronia, so that he was well informed as to their situation. Fr. Charles Garnier arrived among the Hurons August 13, 1634, and remained there uninterruptedly until he was slain, December 7th, 1649. Ragueneau says of him: "There was not one mission in the whole country of the Hurons where he had not been, he had started many of them, and to mention one, the mission where he met his death." (Rel. 1650, p. 13, 1 col.). Fr. Francesco Giuseppino Bressani began his missionary career in Huronia in the early autumn of 1645. Towards the end of the summer, 1649, he was sent down to Quebec to secure assistance and supplies for the mission. Half-way on his return trip he met the Huron flotilla of canoes manned by three hundred Indians and bringing with them the whole French colony, missionaries and all, who were abandoning the country forever. Bressani published his "Breve Relatione" at Macerata, in 1653. The accounts of these three men were written contemporaneously with the events related, and were written on the spot where the exception of Bressani's Breve Relatione. There is no other evidence, at first hand, bearing on the subject. Can there be any hesitation in preferring the testimony of such men to that of Christophe Regnaud?

MR. ANDREW HUNTER'S FASHION OF WEIGHING.

I am sure, Mr. Editor, you are desirous of knowing what decision Mr. Hunter arrived at after reading the authorities quoted above, absolutely the only ones bearing on the question of distance in our case. It is a ponderous decision, but he does not condescend to enlighten us, poor non-experts, as to the mental process by which he reached it. He says: "The records left by the early Jesuits distinctly tell us; (according to any rational interpretation of their words) that the position St. Ignace was some three miles nearer than this place. (The Martyrs' Hill, lot 4, con. vii., Tay) to the Fort Ste. Marie on the Wye, and a site at the distance they give answers the description very well."

It is painful to have to expose not only the illogical conclusions of Mr. Andrew Hunter, but what is more, the seeming inability to master the meaning of a simple statement. At times, he sees distinctly, in a phrase, exactly the reverse of what he asserts, witness the above. It would be a meaningless question to ask Mr. Hunter where is the site "which answers the description very well," if he means one that lies at half the distance; at which it should lie from Ste. Marie I., such a site can never be that of St. Ignace II.

If, however, Mr. Hunter shows a weakness for any of the writers mentioned above, it is rather for Christophe Regnaud, provided he can manage to make him say what he never said, and judging by the expressions used, never intended to say. Here, then, is a sample of "rational interpretation." Regnaud said, if you remember, that Brebeuf and Lalumiere had "set out from our cabin (bourg) named St. Ignace, distant from our cabin about a short quarter of a league, to instruct the savages and Christian neophytes of that town."

Turning to page 17 of Mr. Hunter's monograph of Tay, I read: "The latter writer (Christophe Regnaud) uses the name 'St. Ignace' (really applied to the mission among all three villages, as Regueneau tells us) for the village to which the two missionaries had set out, and does not mention the name 'St. Louis.' By means of this manipulation Mr. Hunter hopes to be enabled to conclude that Regnaud really meant that the village of St. Louis and not St. Ignace was about a short quarter of a league from 'our cabin.' Had Regnaud said 'to go to St. Ignace,' and restricted himself to that expression, then, in the order of things possible, he might have intended to mean 'to go to the mission of St. Ignace.' But 'St. Ignace' is qualified by Regnaud, for he says expressly, 'to a town named St. Ignace,' the word town being made use of twice in the phrase; and what makes the real sense still clearer, the word town is also qualified: 'to go to a small town named St. Ignace.' Now if in this phrase I substitute 'mission' for 'town' the phrase will read 'to go to a small mission named St. Ignace,' which conveys a meaning historically false, for the mission of St. Ignace was something but small. To stop to consider the rickety scaffolding, reared with much effect on this insecure foundation, would be a waste of time; and after examining the evidence produced above, nobody is going to believe that the village of St. Louis was but a mile from Ste. Marie I., nor that St. Ignace should be identified with the Newton Farm at about three miles from the ruins of the Old Fort.

If Mr. Hunter wishes to account in great measure for the existence of the extensive remains which littered Mr. McDermitt's farm, lot 15, Con. IV. (Tay, p. 17, a), his chosen site of St. Louis, let him turn to Relations, 1649 (p. 5, 2 col.): "A part of these who had escaped from the storming and the burning of this mission of St. Joseph (II.) came and sought refuge near our house of Ste. Marie. The number of those killed or carried off as captives was well on to seven hundred souls, mostly women and children. The number of those who made good their escape was very much greater, etc." The opening of Chapter IV., Rel. 1648, 1 col., is also suggestive while the following is quoted from Rel. 1649 (p. 25, 2 col.): "Since these public calamities, which began to afflict us not a year ago, we have received into the hospice of this Mission of Ste. Marie more than six thousand destitute Christians all told; and every day the number is on the increase, and so is their wretchedness."

BACK TO THE MINOR PREMISES.

This long digression, prompted by a sincere desire to help Mr. Hunter see how untenable his theory is, may have made your readers lose the thread of my reasoning. I had undertaken to prove that east half of lot 4, concession VII., Tay Township, is absolutely the only spot (1) Where the configuration of the ground tallies perfectly with the description of St. Ignace II., given in the Relations and Bressani (2), which at the same time lies at the proper distance, and (3), in the right direction from Ste. Marie I., otherwise the Old Fort. I have made good number 2, and leaving number 1 for the last, will tackle forthwith number 3.

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are almost an absolute necessity towards her future health. The first when she is just budding from girlhood into the full bloom of womanhood. The second period that constitutes a special drain on the system is during pregnancy. The third and the one most liable to leave heart and nerve troubles is during 'change of life.' In all three periods Milburn's Heart and Nerve Pills will prove of wonderful value to tide over the time. Mrs. James King, Cornwall, Ont., writes: "I was troubled very much with heart trouble—the cause being a great extent due to 'change of life.' I have been taking your Heart and Nerve Pills for some time, and mean to continue doing so, as I can truthfully say they are the best remedy I have ever used for building up the system. You are at liberty to use this statement for the benefit of other sufferers." Price 50 cents per box or three boxes for \$1.25. All druggists. The T. Milburn Co., Ltd., Toronto, Ont.

GEOMETRY BOTH PLANE AND PLAIN.

(3) St. Ignace II lay almost on a straight line drawn from Ste. Marie I. through St. Louis (Dacreux's map can be very little used here, as all are agreed that the St. Ignace which is there marked is St. Ignace I.), and, precisely because it lay very little out of the straight line, it lay almost in the same direction. I have already, higher up, touched upon the question of direction within the reach of the least educated of mortals, so that the roughest may understand.

If three dots (points) A, B, C, marked anywhere on a slate (or plane surface), be joined by three straight lines, the dots will always be at the points (angles) of a triangle thus formed, except in one case only, and that is, when the sum of any two lines set end to end is exactly equal to the remaining line (that is, measuring the same length). Then of course the lines will coincide, that is, will become one and the same straight line, and cannot form no triangle. In this latter case the three dots will lie all three on the straight line, and consequently, will lie in the same direction.

But let any two of the lines (which join the dots) when added together be greater in length, even ever so little, than the third line remaining, then one of the three dots, say B, will lie to one side or the other of the third line, and a triangle can be formed. Moreover, the greater the difference in length (especially when the lines drawn from B to A and B to C, are about equal) between the two lines taken together and the third line, the further away B will be from that third line. Really, Mr. Editor, I must apologize to my readers for dwelling on so simple a matter, which a child could understand, but this is precisely what I have in view.

But to proceed, and what follows is for "grown-ups." Let A stand for Ste. Marie I. (The Old Fort), B for St. Louis, and C for St. Ignace II., we have distance A to B, equal about the distance A to C, plus the distance B to C. Therefore B lies but little either east or west of the other of the line joining A and C, and consequently about in the same direction. Which necessarily implies also that C lies in about the same direction from Ste. Marie I. as does St. Louis. "But, after taking the bearing of St. Louis from the Old Fort of Ste. Marie, to determine further to what extent and in what direction the line deflects at St. Louis, nothing short of a comprehensive but not necessarily minute study of the physical features of the region can determine. Knowing however, from the old records, were it only in a general way, that the site of St. Ignace II. was a commanding one, this knowledge may be turned to good account. At six miles from Ste. Marie I., or three from St. Louis, towards the northeast there is the line of direction must deflect at St. Louis towards the south-east. Even here, however, we find no position not commanded by another until the deflection from the line of Ste. Marie I. to St. Louis, prolonged, is approximately equal to twenty-three degrees and ten minutes. And as we have, to all intents and purposes, an isosceles triangle, with its apex at St. Louis, the line of direction of St. Ignace II. from the old Fort to St. Louis, at an angle of about eleven degrees and thirty-five minutes. And I may add, that the very first point of the highest land, from Sturgeon Bay southward, which the line takes when swinging round on the pivoted point, the Old Fort, is the Martyrs' Hill, overlooking the country roundabout. And this will serve as a fitting transition to what follows.

THE CONFIGURATION OF THE GROUND.

Two paragraphs will give you, Mr. Editor, all the information to be had on this very important point, which must alone differentiate the site of St. Ignace II. from any other Indian village lying at the correct distance and in the right direction from Ste. Marie I. They were quoted in full in the Ontario Archaeological Report for 1902, page 93, but without comment, unless a few lines on pages 102 and 103 may be taken as such. The passages in fact were so clear and conclusive in themselves that any explanation seemed superfluous. Let me, Mr. Editor, submit them to the consideration of your readers:

RAGUENEAU'S DESCRIPTION.

St. Ignace II. "was enclosed with a palisade of posts, fifteen or sixteen feet high, and encircled by a deep depression (in the land), with which nature had powerfully fortified the place on three sides, leaving but a small space weaker than the other sides. It was through that part that the enemy, at early dawn, forced an entrance, but with such stealth and suddenness that he was master of the position before any attempt at defence was made, for the inhabitants were sound asleep, nor had they time to take in the situation." (Rel. 1649, p. 10, col. 2, line 10 et ss.)

The only line of comment I shall adhere to is draw attention to two words in the above quotation, "small" and "weaker." The former must not be made to read "smaller." "No restant qu'un petit espace plus faible que les autres," notes being understood. The space was not, according to the text, smaller than any other of the given sides, but it was small, considering the entire length of the circumference, while "plus faible que les autres," asserts that the remaining space was weaker than any of the other three sides.

BRESSANI'S DESCRIPTION.

"So stealthily did they (the Iroquois) make their way through the forests, that, at the break of day, on March 16, without having so far betrayed their approach, they reached the gates of the first village of the Hurons, named St. Ignace. Its site and the fortifications constructed thereon at our instigation, rendered it impregnable, at least for savages. But as its inhabitants were taken unawares, while the bulk of their braves were abroad, some bet on ascertaining if the enemy had already taken the field, others to engage in the hunt, the Iroquois easily managed to approach under cover of darkness, and, at dawn, as we have said, to effect a breach while the inhabitants were still fast asleep." (Martin's Translation, p. 852, line 11, et ss.) (Continued Next Week.)