

Shrine at Waubaushene

On Site of Jesuit Massacre.

Subject of Much Discussion.—Letter in an Orillia Paper in which Rev. A. E. Jones, S. J., and other distinguished scholars are Critized.—Refutation by the learned Archivist of St. Mary's College this City.

(Continued from Last Week.)

But John had another difficulty. One farm house looks so much like any other, all through the new country, how could he know his uncle's house without having to inquire of strangers, who perhaps could not speak his language. The cripple told him that his uncle's house had a green veranda all around it. And to show how much he knew he told Jack that all the farmers there grew red hollyhocks.

So John started out on horseback and he rode, and rode, always guided by his compass, until he came to Middown, ten miles or so off. This was easy for he had been there before. Then after giving his horse a drink, he started again, still going south-east by his compass. And he rode, and rode over the flat prairie, where there was no road but only grass, until he saw in the distance, but it was a little to the right, some scat-

known to a certainty, the ruins of the old fort of Ste. Marie I., then a village, St. Louis, lying midway, whose direction is ascertained by consulting Ducreux's Map (Incidentally, it may be remarked here that there is no record existing of more than one site of St. Louis). The distance from Ste. Marie I. to this midway village of St. Louis is given in Bressani and in the Relations. As for the total distance of St. Ignace II. from the Old Fort, it is set down in Brother François Malherbe's obituary, while its distance from the midway village of St. Louis is recorded in Bressani, in two letters of Father Charles Garnier and in the Relations.

As for its direction from the Old Fort, it is inferred from the fact that the sum of the two distances, that is, from the Old Fort to St. Louis, and from St. Louis to St. Ignace II. is about equal to the total distance of St. Ignace II. from

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).

The whole line of reasoning lay there in the nutshell. It took just the last six or seven lines to state it. And why did not Mr. Andrew Hunter, our distinguished propagator of truth and censor of error, whose letter, he tells us unambiguously, was "merely a plea in plain language for historic truth and the use of common sense in matters of archaeological inquiry," why did he not at least indicate this line of reasoning, like

proximately. So that according to the old records St. Ignace II. lay about six miles from Ste. Marie I. or the Old Fort. The Martyr's 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 those just quoted? Yes, and but one. Christophe Regnaud, a domine, aged 36, was with the missionaries in Huronia. In 1650 he returned to France and became a lay brother. In 1673, all but thirty years after the disaster, he writes a letter to a friend in which the following passage occurs: "Fr. Jean de Brobeuf (sic) and Fr. Gabriel l'Alemand (sic) set out from our cabin (caban) to go to a small town (bourg), named St. Ignace, distant

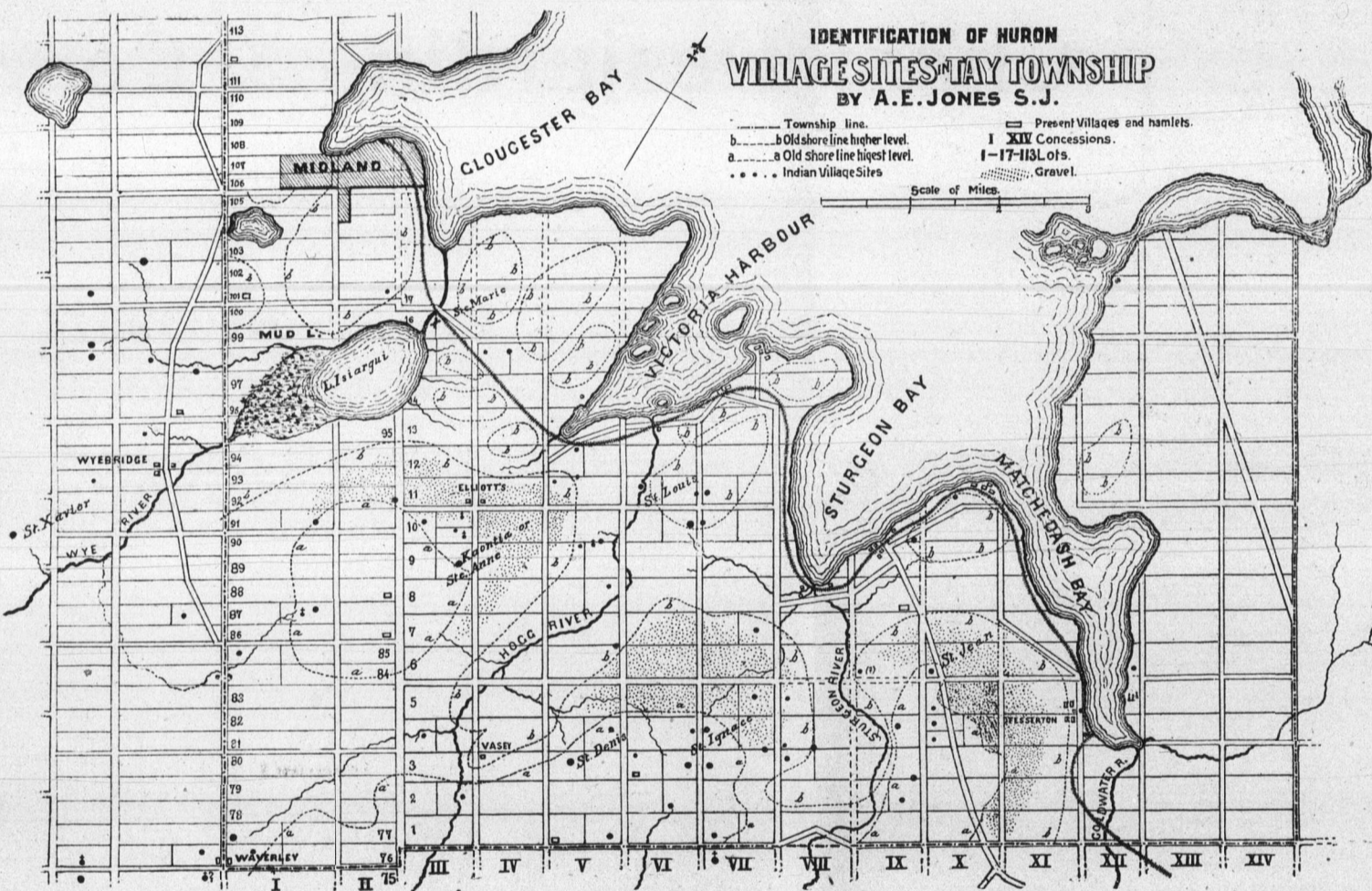
sions, and who had occupied that position from 1644 to 1650, that is, until the Huron missions were ultimately abandoned. He had first come up to Huronia September 1, 1637, but went down to Quebec in August, 1640. Returning to the mission, August 14, 1641, he remained there until the end. His office, 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 7, 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 Giuseppe 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 for ever. Bressani published his "Breve Relation" at Macerata, in 1653.

The accounts of these three men were written contemporaneously with the events related, and were written on the spot with the exception of Bressani's Breve Relation. 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?

(Continued on Page 5.)



tered houses; and knowing that he had ridden about ten miles from Middown he was pretty sure it was Farville. A boy on a horse, whom he met ten minutes after, told him it was Farville. So he rode, and rode until he came to the first house. It had red hollyhocks in the front yard but no green veranda. And it was just the same with all the other houses. Poor John and Jerry the horse were very tired, and John had nearly lost all hope of finding his uncle's house, when he saw a clump of small trees, the first John had seen for a long time on the prairie. And there was a chimney that showed above the trees, so he was sure there was a house there. It was the last house of Farville, the only one he had missed. But what made John very glad it had a green veranda, which none of the other houses had. He tied his horse to a post, and ran up the steps, but just as he had his hand on the knocker, for out West on the prairie they had no electric push-bells yet, he noticed there were no red hollyhocks in the front yard. This puzzled him, but he scratched his ear, and with a knowing nod he said half aloud to himself, "The green veranda is all right, as for the red hollyhocks we will talk about that later." (He found out after that the hollyhocks were all planted behind the barn). So he knocked, and, children, who do you think came to the door?

This is the "Parable of the Green Veranda and the Red Hollyhocks," not written by our modern Aesop, Ade.

APPLICATION OF THE PARABLE.

The problem of finding St. Ignace II., the Indian village where Bressani and l'Alemand were incited to death by the Indians, is similar to the above, that is, as similar as circumstances will allow, since "every comparison goes on three legs."

the Old Fort. So that drawing a line from the Old Fort through the village of St. Louis and prolonging it till it equals the total distance, the village of St. Ignace II. must lie very little to one side or the other of that straight line. If it were certain that the sum of the first two distances was absolutely equal to the total distance given, then as a geometrical necessity, the third village, St. Ignace II., should be found exactly on the straight line.

But, it will be asked, should it be ascertained, after inspection, that several sites really exist at the correct total distance from the Old Fort, and very little outside the above mentioned straight line, what is there to show us which of the sites was that of St. Ignace II.? The answer is simple enough. The measuring indicator is the description of the configuration of the ground, the features of the position, given in the 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.?' is no easy matter. To satisfy fully those of an enquiring turn of mind, I must proceed with method, and in answer

an honest critic, then lay bare its weak points, to show that nothing conclusive could be drawn from it? Mr. Andrew Hunter has logical acumen enough to know that as a premise it was unassailable, so he concluded that the best that could be done (in the interests of truth?) was to ignore it completely.

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. 253). 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, Apr. 25, 1649, has a league or thereabouts, or three miles (re "fort" see R. 1649, p. 11, 2 col., line 41 et ss.). A second letter of the same to Pierre Boutar, Apr. 27, 1649, gives also one league (Rochemontex, II., p. 464).

(b) Ste. Marie I. (Old Fort) to St. Louis, Ragueneau says, not 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 3740 meters (Martin's Translation, p. 254, taken in conjunction with p. 253, line 19 and line 28). The distance given in (a) added to the distance given in (b) makes out two leagues, or six miles ap-

proximately. So that according to the old records St. Ignace II. lay about six miles from Ste. Marie I. or the Old Fort. The Martyr's 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.

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