

THE PILGRIM OF OUR LADY OF MARTYRS

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A SUCCESSFUL EXPLORATION.

II.

DISCOVERY OF EKARENNIONDI OR THE STANDING ROCK OF THE PETUNS.

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IT was said, in the beginning of these notes, that the second satisfactory result of last summer's researches was the finding of the "Rock that Stands Out," or the "Standing Rock," *Ekarenniondi*, from which the Petun village of St. Mathias took its name; the position of which was to furnish us with a clue to the whereabouts of *Etharita* or *St. Jean*, another Petun village, where Father Charles Garnier was massacred.

Great as are the difficulties which beset the chartographer of oldtime Huronia in his attempts at reconstruction, they take on the proportions almost of an impossibility when he turns his attention to the region once occupied by the Petun or Tobacco Nation. There is, in the former task, an all-important, helpful element entirely wanting in the latter, that is to say, a starting point, or landmark, whose position on the map is determined beyond all dispute, namely, Old Fort Ste. Marie I. What Ste. Marie I is for the chartographer of the Huron country, *Ekarenniondi* once determined with certainty would be and would stand him in the same stead, in mapping out the home of the Petun. And though the available data are much more scanty than when there is question of locating the Huron villages, one very desirable result, at least, may be achieved in finding the exact site of *Etharita*, which contains the yet undiscovered grave of its devoted missionary. (*Rel. 1650, p. 10, 1 col.*)

TWO MUTUALLY SUPPLEMENTING PASSAGES.

For information we naturally turn to the old records. In the Relations *Ekarenniondi* is not mentioned in connection with the village of St. Mathias ; but Charles Garnier, in a letter to his brother, dated April 25, 1648, gives us the following particulars :

“ My Superiors have sent me with one of Ours, named Father Garreau, to a new mission (in the Petun Nation), which we have called the Mission of the Apostles. . . . Father Garreau is to instruct the Algonquins and I the Hurons. . . . Wherefore, we both took up our station in a town made up of Hurons and Algonquins. . . . The devil brought about a rupture between the Hurons and Algonquins by means of a murder. . . . It was an Algonquin who was slain. . . . The Algonquins blamed the Hurons and then withdrew from the village called *Ekarenniondi*, where they had been living together, and joined another Algonquin nation two days' journey from *Ekarenniondi*. . . . Since last summer Father Garreau and myself have concluded to concentrate our efforts principally on two Huron towns, which are four leagues apart, the one named *Ekarenniondi*, dedicated to St. Mathias, the other *Etharita*, dedicated to St. Jean l'Evangéliste.” (*Contemporaneous MS. copy, p. 99 ; Recent copy, p. 84, St. Mary's College Archives*).

On the other hand, in the Relations, though the Indian name is not associated with any town, it is with a certain rock standing on the confines of the Petun Nation, I translate the passage from Brébeuf's Relation, dated Ihonatiria, July 16, 1636 :

“ One day I asked one of our savages where he thought the village of the [departed] souls was. He answered that it lay in the direction of the Petun Nation, that is to say, towards the west, eight leagues from us, and that some had seen them as they journeyed on ; that the road they followed was wide, and pretty well beaten, and that they passed near a rock which they [the Hurons] called *Ecaregniondi*, which is often found embellished with the paint with which they are wont to daub their faces.” (*Rel. 1636, p. 105, 1 col., Quebec edition ; Vol. 10, p. 145, Cleveland edition.*)

TWO FORMS OF THE SAME WORD.

In Garnier's *Ekarenniondi* and Brébeuf's *Ecaregniondi* we have two names resembling each other in sound sufficiently to awaken

conjecture as to their identity, yet sufficiently unlike orthographically to preclude this, their identity being taken for granted. A word or so of explanation will not, therefore, be out of order.

Brébeuf, in writing for those unfamiliar with the Huron language, always wrote the word so that it would be pronounced correctly by a Frenchman, or as nearly so as possible. Garnier, in the present case, wrote the word as it should really be written. If we consult Potier's rules on the pronunciation of the Huron letters (*Grammar*, p. 1), we find this direction under the letter "i": "Si coalescit in unam syllabam cum præcedentibus vel *d*, vel *t*, vel *k*, vel *n*, et *i* sit purum [i. e., followed by another vowel], fit quasi liquefactio in pronuntiando, v. g.: *andia* [initial *a* with iota subscript] dic *ianguia*; *hatatiak* loquitur, dic *hatakiak* . . . *eannionk* [both initial vowels with iotas subscript] je fais chaudière, dic *ïiagnionk*, *gn* ut Galli agneau; *omnianni* bene dic *ogniandi* vel potius *ongiandi*."

In *Ekarenniondi* the first "i" is preceded by an "n" and followed by another vowel, hence the proper pronunciation will be "*Ekaregniondi*, the "gn" being liquid as in the French word *agneau*, lamb.

As for the difference in the spelling of the second syllable, it is more apparent than real, the *c* in *car* being hard, while we are informed by Potier (*Gram.*, p. 1) that "k et X" [Greek chi] sonant ut kh, v. g. X a, hic, hæc, hoc, dicitur Kha."

MEANING OF THE WORD.

As most Indian names are descriptive, we are prompted by sheer curiosity—which, however, may take a practical turn—to look up its signification. Here again we find two forms, for both *Ekarenniondi* (with a diminutive *d* over the second *n*) and *Ekarendiniondi* are given. The former is to be found in the shorter list of Huron roots in Potier's *Grammar* (p. 143, 1 col. No. 80) as the first derivative from *iondi*; the latter, in the more exhaustive catalogue, compiled in 1751, by the same author (p. 237, No. 28), where it also is given as the first derivative from *iondi*, which latter occurs only in compound words. The meaning is "être étendu, s'étendre, s'avancer en pointe, en long," to be extended, to stretch out, to project or stand out in a point, in length; though *iondiati*, with a diminutive "g" over the "d," is set down separately as meaning "étendre en long" to extend in length.

The compound word is translated "là où il ya une pointe de rochers qui s'avance" there where there is a point of rocks which projects or stands out.

Through the kindness of the Abbé Lindsay, of Quebec, I had the good fortune, some time ago, to have at my disposal for a few hours the French-Huron dictionary, belonging, I believe, to Rev. M. Prosper Vincent, of Charlesbourg. Under the word "Pointe" I found "*iondi* in compositione, *Ekarenniondi*, à cette pointe de roche" at that point of rock. And I take it that peak, pinnacle, or spur of rock, would be quite in keeping with the sense.

DERIVATION OF THE WORD.

Now should we wish to try our hand at decomposing *Ekarenniondi*, which is a word compounded of *EXa ârenda* (initial *a* with a circumflex accent and an iota subscript) and—*iondi*, the meaning is rendered, if possible, clearer still.

EXa, an adverb of place, which is translated by Potier, (Gram. p. 68, 1 col.) "hic, huc, hac, hinc," here, hither, in this place, hence.

"*Ârenda*, rocher, roc" (*Radices Huronicæ*, Potier, 1751, Pg. 292.)

—*iondi* (Gram. p. 143, 1 col. No. 80, and *Rud. Hur.* 1751, p. 237,) with the meanings already given above.

Consequently *EXa-ârenda-iondi* would mean "Here the rock stands (or juts) out." In accordance with the rules given by Potier (Gram. p. 66), it is reduced to its proper form:—"R. i., Substantivum semper præit. R.2. Ultima vocalis substantivi perit. et consonans adjectivi vel verbi [verb], quæ initialis est, eliditur; sive (quod idem est) perit vel ultima primi verbi [word] littera, vel prima littera secundi verbi [word]."

FX(a)arend(a)iondi, *Ekarenniondi*, which, as we have already seen is the equivalent of *Ecarenniondi* or "The Standing Rock."

Having thus satisfied ourselves that Brébeuf and Garnier were using the same word; and recalling the fact that, as a general rule, names of Indian villages are suggested by some topographical feature, or by some historical event, which has rendered the place famous; we cannot help coming to the conclusion that the site of St. Mathias or at least its immediate vicinity, is marked by some monumental rock; a rock of exceptional formation, something out of the common, remarkable enough to strike the

fancy of the savage ; a rock jutting out of a bank, projecting from a ledge, rising from the bed of a stream, or standing erect in the open campaign ; a landmark, in fine, unique in the neighborhood.

The next thing in order would be to enquire if there were not to be found somewhere on the confines of the Petun country a rock of that description. But we are confronted here by a serious difficulty. Where was the Petun country, and what was the position of *Ecarennondi*, or St. Mathias, relatively to the other Petun villages ?

POSITION OF THE PETUN COUNTRY.

It is not necessary to recapitulate here the opinions of modern authors with regard to the position of the Petun country ; all are substantially correct. The divergence, where it exists, arises from some writers circumscribing within too narrow limits the region occupied by that nation. In general terms, the *Khionontateronons*(1) extended westward all the way from the Blue Hills, in the western part of Nottawasaga township (Simcoe County), to the shores of Lake Huron proper, and northward to Cape Hurd, taking in approximately what now constitutes Grey and Bruce Counties. The Algonquins, however, mingled freely with them, and reared their temporary cabins anywhere along the coast line from Nottawasaga Bay to the mouth of the Saugeen. They took up their abode even in the permanent villages of the Petuns.

This rather scant information may be gathered without much effort from the Relations and from Ducreux's general map. Of the nine villages enumerated in Relation 1640 (*p.* 95, 1 *col.*), and

(1) *Etymology*—*Chi-onnonta-ronnon*.

“*Chi*, loin (Potier, Gramm, p. 91) expressing distance, site, point of time, etc. *Chi* au delà [beyond] vel *echi chi ašatenrati*, trans murum [beyond the wall, the palisade], *chia andašati*, de l'autre côté de la rivière [beyond or on the other side of the river],” etc.

“*Onnonta* (*atennonta*) montagne [mountain].” (*Potier Rad. Hur.* p. 291, 2 *col.*)

“*Ronnon*” (nomina Nationalia, Potier, Gramm, p. 65, No. 7). “Nationalia formantur a nomine proprio addendo *ronnon* v. g.: *annontaeannon tae*, *onnontaeronnon*, les habitants des montagnes” (the mountain dwellers).

Consequently *Khionontateronons* would mean *those that dwell beyond the mountains*.

which were visited at that time by Fathers Isaac Jogues and Charles Garnier, two only are set down by Ducreux ; that of St. Pierre et St. Paul, situated, I should say, to the east of, but near Saugeen River, and not very far from its mouth ; the other of St. Simon et St. Jude, on a little bay on the north shore of St. Edmund township, Bruce County. . The remaining seven, viz. : St. André, St. Jacques, St. Thomas, St. Jean, St. Jacques et St. Philippe, St. Barthélemy and St. Matthieu are apparently ignored. At that date, 1640, the town of St. Pierre et St. Paul was the furthestmost and the principal one of the district allotted to the two missionaries, while St. Mathias is not mentioned in the Relation. Nine years after, that is in 1649, St. Jean is mentioned as the principal centre (*Bressani, p. 263*).

With the exception of what refers to the villages of St. Mathias and of St. Jean, and what has already been said of St. Pierre et St. Paul and St. Simon et St. Jude, there is scarcely a shred of evidence which could possibly be turned to account in locating any of the other villages whose names have come down to us. I say, scarcely a shred, for there are some all but hopelessly vague indications bearing on the positions occupied by St. Thomas and St. Matthieu. It would unduly lengthen this paper were I to discuss them at present.

THE EASTERN BOUNDARY LINE OF THE PETUN COUNTRY.

The missionaries themselves, whatever may have been the cause, are not at one in estimating the distance from Huronia to the country of their western neighbors, as the following summary will show :

Brébeuf (*Rel. 1636, p. 105, 1 col.*), gives the distance as "eight leagues from us." His relation is dated from *Ihonatiria*, July 16, 1636. Now, twenty-four miles, taken in a straight line, would not reach from the site of old *Ihonatiria* across Nottawasaga Bay to the present town of Collingwood. Twenty-nine or thirty miles would about suffice. If by "from us" he means from *Ossossané*, which was really the starting point of the Hurons going to the Petuns, then the twenty-four miles would reach around the Bay to a point beyond Duntroon, or if taken in a more northerly direction, almost to lot 30, concession XI, Nottawasaga township.

Le Mercier, (*Rel. 1637, p. 163, 2 col.*), writing from *Ihonatiria*, June 21, 1637, says, ". . . the Petun Nation, which is two

days' journey from us.' According to a passage in Rel. 1641, (p. 71, 2 col.), four or five days' journey is about forty leagues. That would be ten leagues a day, if the journey was made in four days, and, if in five, it would be eight leagues a day; so that Le Mercier's estimate would be from sixteen to twenty leagues, or from forty eight to sixty miles.

Chaumonot (*Autobiographie, Edit. Paris, 1885, p. 94*) in speaking of the Petuns says that they were "A nation which was situated eleven long leagues from our dwelling." He resided at that time at *Ossossané*. (*Ib. p. 93; cf. also Rel. 1641, p. 71, 2 col.*) This would mean, I suppose, thirty-four or thirty-five miles.

Bressani (*Martin's French Translation, p. 62*) places them further: "Towards the setting sun" he says, "on the shores of this lake [Huron] there exists a nation which we call the Petun [Tobacco] Nation, because it raises an abundance of that plant. It lay but thirty-five or forty miles from us." And again (*Ib. p. 254*), referring to the fugitives from the Huron villages destroyed in 1649, he writes: "Women and children and many aged men who had reached their hundredth year journeyed the whole night long on the ice, intent on reaching the country of the Petuns, more than forty miles away."

Jerôme Lalemant (*Rel. 1640, p. 95, 1 col.*) has this to say: "The *Khionontateronons*, called the Petun [Tobacco] Nation, on account of the abundance of that plant produced in their country, lie towards the west, and are distant about twelve or fifteen leagues from the country of the Hurons, whose language they speak. Formerly they waged cruel wars against each other, but they are now on very good terms, and but a short time ago they renewed their alliance. Moreover, they formed a confederation against some other nations, their common enemies." The letter is written from the Huron County without indicating any particular place.

It will be well, for convenience sake, to tabulate these estimates:

DISTANCE OF HURONIA FROM THE PETUN NATION.

Authority.	Leagues.	Miles.	Starting Point.
Le Mercier	from 16 to 20 or about	from 48 to 60	Ihonatiria
Brébeuf	" 8 " 8	" 24 " 24	?
Bressani	" 11 $\frac{2}{3}$ " 13	" 35 " 40	?
Jer. Lalemant	" 12 " 15	" 36 " 45	Huronia
Chaumonot	11 (long leagues)	" 34 " 35	Ossossané

In striking an average Le Mercier's estimate may be set aside since it evidently had *Ihonatiria* for its *terminus a quo*; and even in this supposition it is a high estimate if there were merely a question of the distance to the confines of the Petun country. Sixty miles from *Ihonatiria* (Todd's Point) taken around the head of Nottawasaga Bay would land us near the point of junction of the four townships of Holland, Euphrasia, Artemesia and Glenelg, in Grey County. Forty-eight miles would reach a little beyond the middle of Osprey township. The average of the four remaining estimates would be from thirty-two and a quarter to thirty-six miles; half the sum of which is thirty-four and one-eighth.

With *Ossossané* (near Point Varwood) as a starting point, twenty miles of the thirty-four and one-eighth, in a sweeping curve around the bay, would bring us to concession IV, Nottawasaga, on the Duntroon road just beyond Stayner. Taking this point as a centre, and the remaining fourteen and one-eighth miles as a radius, the arc traced would, according to the average of the above estimates, represent approximately the eastern limits of Petun territory. I have no doubt now that this line is from five to seven miles too far west, for though the curve, roughly speaking, may be said to be parallel to the trend of the eastern slopes and ridges of the Blue Hills, it is that many miles west of it.

The appositeness of the last remark lies in the fact, that whenever these "Mountains" are mentioned in the old records they are spoken of either as the Mountains of St. Jean or as the Mountains of the Petuns. "A prisoner," says Bressani (*p.* 263), "who had escaped from the enemy's country, came in and warned us of the project they had formed of invading either our island [Christian Island] or else the Mountains of St. Jean." So, also, the Relations: "As the inhabitants of the Huron towns dispersed they followed different routes in their flight: some threw themselves into the mountains which we call the Petun Nation, where three of our Fathers labored last winter in three different missions; others betook themselves to an island, etc." (*Rel.* 1649, *p.* 262 *col.*) The impression left after reading these passages is that the Blue Hills were, on the side facing the Hurons, conterminatè with Petun territory.

POSITION OF EKARENNIONDI OR ST. MATHIAS RELATIVELY
TO ST. JEAN OR ETHARITA. (1)

It is beyond the eastern line of the Blue Hills, if what precedes is to be taken into account, that one must look for the village sites of the Tobacco Nation, at least as it existed at the time the Fathers were evangelizing the Huron tribes. The two villages that hold out most hope to one bent on discovery are those of St. Mathias and St. Jean, whose Huron names, as we have already seen, were respectively *Ecarenniondi* and *Etharita*. In the same passage of Garnier's letter from which this information is derived, we are told that they were four leagues apart.

These same villages were the chief towns of two distinct clans. "Having received," writes Father Paul Ragueneau, in his Relation of 1648 (*p.* 61, *1 col.*), "a pressing invitation from those known to us as the Petun Nation to undertake their instruction, we sent them two of our Fathers who are now engaged in two missions established among the Indians of two distinct tribes. We have given the name of Mission of St. Jean to the Wolf tribe and the name of St. Mathias to the other which styles itself the Deer tribe."

As to their relative positions, we learn with certainty from the Relation of 1650 (*p.* 8, *1 col.*) that St. Jean lay in a southerly direction from St. Mathias. If we bear in mind that the nearest of the Iroquois Nation lay to the south, the wording of the Rela-

(1) Etymology: e-tho-ariti-a, *Etharita*.

"*Tho, Oo, là, ibi in eo loco sine et cum motu, v. g. : l'ahonrhon, là où ils sont reposés, tho eret, il ira là*" (*Potier, Hur. Grammar, pp.* 103, 104.)

"A" denotes number, quantity, size, value, etc.; "a in compositione sequitur suum simplex, v. g.; *chi cannen iandatsa c'est une grande chaudière.*" (*Rad. Hur. 1751. Potier, p.* 1.)

"*Ariti faire cuire ou mûrir quelque chose*" (to have something cook, ripen, etc.). (*Rad. Hur. 1751, p.* 185.)

Consequently we have *tharita*, conformably with the rules to be observed in compounding words, already quoted above. The idea of stability or perpetuity is now added by means of an initial "e." See "Variae significaciones particularum *ti, sti, k8i*, etc." (*Potier, Gram. p.* 81.) These particles are suffixes, but under note 4 we find "Significant perpetuitem cum 'e' initiali; v. g.; *eochrati perpetua est hyems,*" etc. The suffix *ti* does not modify the final *ta*, which conveys a sense of its own; but the initial "e" imparts to *tharita* its final form *Etharita*, with the meaning "The ever principal drying or maturing place," referring, no doubt, to the ripening and curing of tobacco, the staple product of the country.

tion is not ambiguous. "In the mountains, which we call Petun country, we had for several years two missions, in each of which two Fathers were stationed. The one nearer the frontier exposed to the enemy was that of St. Jean, the principal town of which bore the same name, and comprised about five or six hundred families." It lay also, in all probability, a little to the west; for had it been situated due south, and with more reason if to the southeast, it is not likely that Father Noël Chabanel would have passed through St. Mathias, as he did (*Rel. 1650, p. 16, 1 col.*), when he was endeavoring to obey an order to return from St. Jean to headquarters, then established at St. Marie II on *Ahoendôé*, now Christian Island. (1) It would, in such a hypothesis, have considerably, and to no purpose, lengthened a journey through a rugged and hilly country.

To sum up in a few words, St. Jean lay about twelve miles from St. Mathias in a southerly, or more likely in a south-westerly direction.

As for the nature of the configuration of the ground, all we can surmise is, that it must have had, though in the hills, a good southern exposure, since the Huron appellation denotes a place where things ripen or are dried, in allusion to the curing, or, perhaps, rapid successful growth of the indigenous tobacco plant.

DIAGRAM ON THE MAP EXPLAINED.

It is fortunate that there is a possibility of checking, to some extent, the accuracy of the foregoing inferences by collating the results with what another passage in the Relations seems to suggest. This passage was just mentioned above in connection with Father Chabanel; and not only for the sake of a more ready reference, but also that no incident may be overlooked, it is advisable to give it in full, and translate it as literally as possible. The letters within the brackets, which I have inserted in the text, refer to the map, on which F is assumed to mark the site of *Ecarennondi* or St. Mathias and A, that of *Etharita* or St. Jean. The latter is placed on the arc N O; but there is no reason why it should occupy the point A preferably to any other on the curve, save what was said in support of the theory that its

(1) The construction of Fort St. Marie II, on the Island of St. Joseph, was completed in November, 1649. *Letter of the Ven. Marie de l'Incar-nation, March 17, 1650. Tem. I, p. 416.*

bearings were southwest rather than due south. Were I to hazard an opinion as to its more likely position, I should say that the site would eventually be found within the boundaries of Osprey Township (XXIV) and a little nearer to F—since the radius represents the full distance of twelve miles—and not far from its supposed site A.

TOWNSHIPS.

BRUCE CO.		SIMCOE CO.	
I. St. Edmund.	XII. St. Vincent.	XXV. Nottawasaga.	
II. Lindsay.	XV. Sullivan.	XXVI. Sunnidale.	
III. Eastnor.	XVI. Holland.	XXVII. Vespra.	
IV. Albermark.	XVII. Euphrasia.	XXVIII. Flos.	
V. Amable.	XVIII. Collingwood.	XXIX. Medonte.	
VII. Saugeen.	XXI. Bentinck.	XXX. Tiny.	
VIII. Arran.	XXII. Genelg.	XXXI. Tay.	
XIII. Bruce.	XXIII. Artemesia.	XXXVIII. Tossorontio.	
XIV. Elderslie.	XXIV. Osprey.	XXXIX. Essa.	
XIX. Greenock.	XXXIII. Normanby.	XL. Innisfil.	
XX. Brant.	XXXIV. Egremont.	XLIII. Adjala.	
XXXII. Carrick.	XXXV. Proton.	XLIV. Tecumseth.	
	DUFFIN CO.	XLV. W. Gwillimbury.	
VI. Keppel.	XXXVI. Melancthon.		
IX. Derby.	XXXVII. Mulmur.		
X. Sarawak.	XLI. Amaranth.		
XI. Sydenham.	XLII. Mono.		

The other curve P M is the one referred to, as being from five to seven miles too far west, while dealing with the eastern limits of the Petun territory. Its centre will be found in the northeast part of Nottawasaga Township, marked by a dot within a small circle, lying just outside the Village of Stayner, or the Duntroon Road.

One last preliminary remark before citing the passage:—the various routes followed, as indicated by the letters and the dotted lines, are wholly hypothetical, and are to be accepted so far only as they explain more or less plausibly the text itself, and fit in with all the facts recorded.

RAGUENEAU'S ACCOUNT OF CHABANEL'S JOURNEY.

“Father Noel Chabanel was Father Charles Garnier's companion on the mission [A]; and when the Town of St. Jean was taken by the Iroquois two days had elapsed since they parted company in compliance with an order that they had received; for our Fathers and myself had deemed it expedient not to keep

two missionaries exposed to danger, to say nothing of the famine which was so direful that sufficient food could not be found for two. But having borne together the burden of the same mission, God willed that they should not be separated by death.

“The good Father [Chabanel], while returning to where obedience recalled him, had passed by the mission of St. Mathias [F], where two of our Fathers were in charge, and had taken leave of them on the morning of December 7. With an escort of seven or eight Christian Hurons, he had made his way for six good leagues over most trying roads when he was overtaken by night in the depths of the forest [H]. His companions lay sleeping, while he alone kept a prayerful watch. Towards midnight he heard the noise and shouting of the enemy’s victorious warriors [C] and of the prisoners, taken that very day at the Town of St. Jean, who were singing their war-song as is their wont. Startled by the sound, the Father roused his companions, who, without a moment’s delay, fled through the woods. They eventually effected their escape by scattering on all sides, then by a circuitous route they headed towards the very place [A] whence the enemy was coming.

“These Christians, after this hair-breadth escape, regained the Petun country, (1) and reported that the Father had come a certain distance [H I] in his attempt to keep up with them, but that worn out with fatigue had sunk on his knees and exclaimed, ‘What matters it if I die? This life is of little account, but what the Iroquois cannot snatch from me is the happiness of heaven.’

“At daybreak the Father bent his course in a different direction; and pushing on, all intent on joining us at the island [Ahoendoë] where we were living, came upon a river which lay athwart his path, thus barring further progress [L]. A Huron brought in this report, adding that he had ferried him across in his canoe. Furthermore, that his flight might be all the more unimpeded, the Father had disburdened himself of his hat, of a satchel wherein he carried his manuscripts, and of his blanket, which with our missioners does duty as wrapper and cloak and bolster and mattress and bed, or any other accoutrement necessary; it even serves as a roof, when they are on the move, and, for the nonce, have no other shelter,” etc. (*Rel. 1650, p. 16.*)

(1) Consequently, part, at least, of the eighteen miles (six leagues) covered after their departure from St. Mathias lay beyond what was considered Petun soil.

HOW IT HAPPENED THAT THE TRAILS CONVERGED.

The only particular in this narrative that requires elucidation is the implied fortuitous converging of the two trails; the one followed by the Iroquois retiring after having dealt their blow, and the other, by Chabanel's party on their way to *Ahoendoö*. That the Father and his guides should have preferred a more inland route to the shore line in their retreat is intelligible. Journeying by the latter they would be more in view, and would have less chance of escape if pursued. To find an adequate reason for the direction taken by the invading bands after destroying St. Jean, we must turn back to page 8, of the same Relation. The passage, wherein the explanation is more than suggested, runs as follows :

“Towards the end of November, news reached us by two Christian Hurons, who had escaped from a war party of some three hundred Iroquois, that the enemy were yet undecided as to their future action; whether, in other words, they should march against the Petun Nation, or attack us in the island we occupied. Thereupon, we held ourselves on the defensive, and detained the Huron bands, who were planning to take the field to meet the approaching enemy. At the same time, we sent word promptly to the Petun Nation, who received the news with rejoicing, counting as a certainty beforehand on the defeat of the invaders, and considering the invasion as a proffered occasion of triumph. They resolutely awaited the attack for some days, then, growing restive at victory's slow coming, they sallied forth to meet it—at least the braves of the village of St. Jean did so, being men of action and undaunted. They even hurried their departure lest the Iroquois should escape them, for they were eager to surprise them while yet on their way. They set out on December 5, and directed their march towards the quarter whence they expected the enemy [E]. But the invading bands were not met with; they had chosen a roundabout route [D C A]; and to heighten our misfortune, as they drew near the village [St. Jean], they seized a man and woman who were just leaving it. From these two captives they learned how things stood in the village, and of the absence of the best part of its defenders. Thereupon they hurriedly pushed on to take advantage of so favorable an opportunity to deluge in blood, and reduce the place to ashes.

“It was on the seventh day of December last, in the year

1649, about three in the afternoon, that this war-party of Iroquois reached the entrance of the town," etc. (*Rel 1650, p. 8.*)

INFERENCES DRAWN FROM THE QUOTATIONS.

That the Iroquois afterwards withdrew by a route, varying little in its general direction from B C D, there cannot be a shadow of doubt; otherwise it would have been impossible to have approached, near enough to be heard, any trail followed by Father Chabanel while attempting to make his way to Ste. Marie II. This alone goes to show that their base of operations—for it was part of their strategy to provide one in case of a reverse—was established somewhere towards the eastern extremity of Lake Simcoe, near Orillia.

This fact once admitted, leads necessarily to another inference, namely, that it was from that base, and along the same line, their bands made their approach towards St. Jean. In so doing they left no flank open to attack. To the north, it is true, lay the whole Huron peninsula, but it was cleared of its inhabitants and its palisaded strongholds dismantled. To the south their march was covered by the long reach of Simcoe Lake and Kempenfeldt Bay. This move accounts for, and this move alone can explain, the discomfiture of the *Etharita* braves, who, confident of meeting the hostile bands of the Iroquois, had very naturally taken quite a different course towards the south.

Another important point must be duly emphasized. The scene of the night's halt of Chabanel's party, and the eighteen miles covered after leaving *Ekarenniondi*, necessarily lay to the west of the Nottawasaga River; seeing that it was the only unfordable stream—and that towards its mouth—which intersected the comparatively low-lying lands between Huronia and the Blue Hills. Had that stream been already crossed before the enforced bivouac at H, Chabanel could not have stood in need of the apostate Huron's canoe.

All the inferences drawn from the passages quoted above would be very much the same even were the points F and A slightly displaced.

The Nottawasaga River, in its course from Essa to Flos, taken at any point, is eighteen miles distant from the western boundary of Nottawasaga Township, which is, at the same time, the county line. In Flos Township, the bend in the stream near

Vigo is about seventeen and a quarter miles from the same boundary. So it will readily be understood why our exploring party, in hopes of discovering the rock *Ekarenniondi*, or St. Mathias, directed its researches for a goodly stretch along the road dividing the two counties of Simcœ and Grey.

GROUND GONE OVER BEFORE REACHING STAYNER.

To omit nothing that might interest those given over to historical research, and to put on record failures met with as well as successes scored, it will be necessary to go back to the last entry in our field-notes.

On Saturday afternoon, August 16, the eventful day on which, by a thorough inspection, we had satisfied ourselves that east half lot 4, concession VII, Tay, was in reality the long sought for site of St. Ignace II, my reverend companion and myself boarded the train for Orillia, where we passed the Sunday. Rev. Father Moyna received us hospitably, and overpowered us with kindness. Mr. R. D. Gunn and Mr. Robert Curran, editor of the "*News Letter*" amicably and successfully conspired to render our short stay at "Champlain's Narrow's" a most agreeable one.

FACTS AND FANCIES.

The afternoon of Monday, August 18, found us back at Coldwater, where Mr. Brokovski and Mr. George Hamilton were awaiting us. It was amusing to learn from the former, who had spent the interval since our departure from Coldwater somewhere in the vicinity of Severn Bridge, that rumor had already been busy on our account. We were, it appears, treasure seekers, and our search thus early had been crowned with partial success; for a sum—to be precise—of not less than thirty-five thousand dollars had been dug up; but we were greedily bent on adding to our treasure-trove.

This recalled the tales to which Father Wynne and myself had listened with unfeigned interest three years previous. Forty-seven years ago, Father Felix Martin, S. J., and a young Jesuit student, well known in after years, to New Yorkers as Father Patrick Dealy, had visited the Huron County in the interest of Archæology. They live yet in the memory of the "oldest inhabitants," but vested by time and fancy with a haze of mystery. Local traditions vary as to the specific object and success of their

quest; but the most coherent account credits them with all the astuteness usually ascribed to the Sons of Loyola. After securing the services of some sturdy field laborers, and guided by directions contained in certain musty and time-worn documents, which they consulted from time to time, they set the men to work with shovel and pick. Hours of delving brought nothing to light, though the excavations were many and deep. But towards nightfall, just when the workmen were convinced that they were on the point of unearthing sundry pots of gold, they were paid off, and dismissed with the assurance that all their labor had been in vain, and that there was certainly nothing of value to be found. They, poor fellows, were simple enough to accept the declaration, much to their regret later on: for was it not certain that the two wily strangers, under cover of darkness, had returned to the spot, and with a few well directed strokes of the mattock had laid bare untold treasures? With these they decamped, nor were they ever seen in the neighborhood from that day to this.

The manuscript account of Father Felix Martin's expedition to Simcoe County in August, 1855, together with several interesting plans and sketches, is still preserved in St. Mary's College Archives; and it is much to be regretted that it was never published. This by way of digression.

THE OLD FOX FARM AND BONE-PIT.

The horses were *inspanned*, and taking leave of Mr. Colley, our most obliging host of the "British Arms," who had done his utmost on this, as on a former occasion, to make everything comfortable for us at Coldwater, we drove out once more towards the township line. Our party was made up of the same four, and our objective point was Mount St. Louis, Medonte. In the sites lying northeast of this hamlet we were in hopes of detecting some feature that might lead to the identification of the spot where St. Ignace I had stood. So far, I perfectly agree with Mr. Andrew F. Hunter that the most likely site is that of the east half of lot 16, concession VI, Medonte. The distances from both St. Joseph II, *Teanaostaiöë* (The Cleland and Dunn farms, lot 53, concession I, Flos) and St. Jean Baptiste (near Hawkstone) would correspond with those given in the Relations-

Desirous, however, of visiting once more the old Fox Farm (St. Joachim), west half lot 20, concession X, Medonte, after

driving westward along the town line, we turned southwards into the road between concessions IX and X. The present occupant of the farm, Mr. Beatty, is the immediate successor of Mr. Gleadall. On the occasion of a former visit, while our party were closely scanning the fresh-turned furrows, in quest of shards, or any other trifle to bear off as a memento of the place, the ploughman volunteered the information that he was well aware that treasures were hidden on the land—were he only able to locate them.

This village, though strongly posted on rising ground, was not formidable by its position. The site at one time was looked upon as that of St. Ignace II, but it is far too remote from Ste. Marie I to admit of such a theory being tenable. It was in all probability here that the village of St. Joachim stood in missionary times.

From the Fox farm it was but a short drive to the old bone-pit lying close to the road on east half of lot 18, concession IX. Fathers Martin and Dealy had examined the ossuary as early as 1855. It has lost its symmetrical appearance from having been frequently disturbed. The bones, in some places, lie quite near the surface.

THROUGH THE REGION OF ST. IGNACE I.

Continuing on our way towards the south, as far as the side road, between lots 15 and 16, we struck westward through the hamlet of Moonstone, formerly Medonte. Our first disagreeable experience of bad weather began at this stage of our journey. From August 11, date of our departure from Montreal, it could not have been more favorable. It had held well to fair until Sunday evening, August 17, when we had a premonitory shower at Orillia. For the last few hours the clouds had looked sullen and threatening; and, just as we were drawing near that part of Medonte Township which held what most interested us, the rain came down in steady and business-like showers, rendering the roads, in some places, all but impassable. In fact, owing to washouts and to the barriers raised across the road as warnings, which were but dimly discernible in the dusk, we were, on one occasion especially, as we were descending a steep declivity, within a hair-breadth of disaster. And though the horses had no secure footing, and slid for yards at a time in the slippery

clay, our skilful driver managed in time to turn the obstacle without landing us all in the deep gully by the wayside.

This was all very unfortunate, the more so seeing that, on our last expedition across the township, we had just had such another disagreeable experience. To stop and examine the several sites along our route was, under prevailing difficulties, out of the question. Consequently, we reluctantly drove by the farms of Andrew Robertson (east half lot 15, concession VII), of Richard Watson (east half lot 16, concession VII), of Henry Heaslip (east half lot 16, concession VI, the probable site of St. Ignace I), of Anthony Hughes (west half lot 15, concession V), of Francis Barr (east half lot 15, concession IV) and of James Loftus (west half lot 14, concession V), all of which he had intended to examine. We reached Mount St. Louis by the road between concessions IV and V and proceeding westward on that between lots 10 and 11, called upon Mr. Fitzgerald, who had received us very hospitably once before.

THE OLDEST INHABITANT.

During our outing in 1899, we had endeavored to pay a visit to Mr. John P. Hussey, one of the pioneer settlers. He had heard, through the local papers, of our projected expedition, and had courteously extended to us an invitation by letter as early as March in that year. Meanwhile, he had removed from the immediate vicinity of Mount St. Louis, and thus, much to our disappointment, we failed to meet him. Mr. Fitzgerald informed us that he now resided with his daughter but a short distance down the line between concessions III and IV, so we determined not to miss him this time.

In his manuscript, "*Voyage et Recherches dans l'Ancien Pays des Hurons, Août 1855,*" Father Felix Martin gratefully expatiates on the very cordial reception given him by Mr. Hussey, and on the many services rendered by him and his generous fellow countrymen of the "Irish settlement," during the Father's stay in that district. In fact, without the co-operation of this most obliging host, Father Martin's trip might have proved anything but successful.

On our part, we were delighted with our interview, and learned much that was useful from the sturdy nonagenarian—some would say, centenarian—whose retentive memory might

well be exploited in the interests of local history. What with the rain beating down without, and with the verbal flow of many interesting reminiscences within, we were loath to take leave of Mr. Hussey. But, as all things must end, the session was adjourned, and wishing the veteran many more years of life and prosperity we once more faced the downpour and were soon on our way to Hillsdale.

After much discomfort, and with a general sense of disappointment at having been frustrated, throughout the day, in our attempts at identification of sites, we finally drew up before Mr. John Shannahan's hostelry.

SCANONAENRAT OR ST. MICHEL.

Tuesday, August 19, without being an ideal day, gave better promise than the last. Our objective point was Penetanguishene by rail from Elmvale.

The country around Orr's Lake, quite new to me, must always be of great interest, associated as it is with St. Michel or *Scanonaenrat*. So striking out on the Penetanguishene road we made half the circuit of the lake, to the east and north.

When it is remembered that the only certain test of the correctness of the positions to be eventually decided upon as those occupied by the towns of *Teanaostaiaë* (or St. Joseph II) and St. Ignace I, is the distance of St. Joseph II from St. Michel, and in turn, of St. Ignace I from St. Joseph II, it will be recognized how very important is the accurate placing of St. Michel on the map of Huronia.

The only data available which could be of any assistance in securing this result may be summed up in a paragraph or two.

And first, the meaning of the word. Deriving it from *Skat annona-ænrat*, *Scannonænrat* would mean "The one white sandy river bed;" though *annona*, besides the bottom of a lake or stream, means also, a cliff, a treasure, a provision laid by, a draught of fishes, a habit or custom, the back.

It lay on the trail from *Ihonatiria* to *Teanaostaiaë* (Rel. 1637, p. 161, 2 col.) It was three leagues from Ste. Marie I (Rel. 1646, p. 78, col. 1). It was, moreover, "*cinq quarts de lieue*"—league and a quarter—from *Teanaostaiaë* (Rel. 1639, p. 72, col. 1), or even less: "Our Fathers having arrived at the place called '*la mission de St Michel*' . . . set out again with the

intention of consulting with our Fathers at St. Joseph, one league distant." (*Du Peron's letter—Carayon's Première Mission p. 180.*)

Were we to be wholly guided by Ducreux's inset map, there would be no mistaking its approximate position. It is set down there between Orr's and Cranberry lakes, rather nearer the latter, and to the north of the watercourses issuing from the two, but, as Ducreux has it, joining them. Such are the data; but they cannot all be made to agree with mathematical precision. Nor have I heard of any sure indications of Indian villages having been found along the arc whose radius would be three leagues with the centre of Ste. Marie I. Still as this distance is given it must be taken into account.

TEANACSTAIÆ OR ST. JOSEPH II, THE CLELAND FARM.

I have spoken with assurance of the Cleland farm being the site of St. Joseph II. The indications of a large village on the spot are unmistakable. An arc having for radius one league and a quarter and its centre on the Cleland farm would intersect the arc mentioned above (rad. 3 leagues, centre at Ste. Marie I) to the west of Orr's lake, about lot 69, concession II., Flos. The Cleland site is the most southerly of all the Huron villages, on the direct trail south to the Neutral Nation. (*Cf. Rel. 1641, p. 74, 2 col.*)

The other requirements as to distance, are fairly well satisfied. It is, however, but four and two-ninth leagues from *Ossossanë*, while five or six are mentioned in Du Peron's letter of August 27, 1639. The distance of St. Joseph II from Ste. Marie I is given in relation 1646 (p. 79, 1 col.) as five or six leagues, and as five in relation 1644 (p. 76, 2 col.); while the distance from the Old Fort, necessarily around Orr's Lake, to this spot is four and a quarter. From *Ihonatiria* (Todd's Point) St. Joseph II was seven or eight leagues distant; the Cleland farm is seven and a half from the same point.

But what is strongly in favor of this site, is that from it alone of all known village sites, with a stretch of one league and a quarter, (the distance of St. Joseph to St. Michel), some portion of the ground lying between Cranberry and Orr's Lake (probable position of St. Michel), may be reached. For it strikes one as quite inconceivable that a principal town like St. Michel, representing in itself a whole separate tribe, should have been set down

between two such salient topographical features as the twin lakes, unless with forethought and most deliberate intention. So it would seem almost illogical to seek for any remains of its site elsewhere ; for instance, to the east of Orr's Lake.

THE FLANAGAN HOMESTEAD AT TEANAOSTATAË.

And yet there is a site, other than the Cleland Farm which, in some respects, if not in this, has stronger claims to the distinction of being the "Bulwark Village of the South," that is, the site on the west half of lot 7, concession IV, Medonte. In the first place it occupies a more commanding position than the former, which would seem to tally better with Bressani's observation (p. 247) : "As (the enemy) could approach it on one side only, on account of the elevation of its site, those of the inhabitants who were so inclined had time to escape on the other side." As yet I have not had the advantage of visiting this site myself; but Mr. Andrew F. Hunter, in his monograph on Tiny Township (p. 77), says that it is on the top of a very steep hill, 250 feet or more in height, that thick deposits of ashes have been found there together with many Indian relics.

Though Father Martin makes no mention of the number either of lot or concession, this is certainly, from the description given, the site he visited at the "Irish Settlement" in 1855, and of which he speaks on pages 92 and 93 of his manuscript : "I examined this site," he says, "with care. There is no doubt as to there once having been an extensive Indian settlement on the spot. Unequivocal signs of this are yet discernible. The surface soil is still littered with shards of pottery of Indian make. The most interesting article found, a short distance away, and at about the distance from the village at which the missionaries' cabin might have stood, was the remains of the base or [rectangular] stand either of a candlestick or crucifix in brass. (1) It had been turned up by the plough. It must have been subjected to the intense heat of a conflagration, as part of the metal was fused. The site of which we speak is moreover admirably fitted for defence. It crowns the height of a bluff, from which the view

(1) Among the colored sketches, added in the form of an appendix to the MS., all of which were executed by Father Martin himself, there is an excellent one of this relic. It is not said to whom it then belonged, nor have I ever heard of its being mentioned since.

ranges far and wide over a broad valley, watered by the stream whose outlet is near Coldwater."

In a straight line this site would be five leagues from *Ossossanë*, a little over four from Ste. Marie I, and not quite eight from *Ihonatiria*. Comparing this position with that of St. Joseph, as set down on Ducreux's map, it will be remarked that its bearings from Orr's Lake are much the same. Its proximity, also, to the upper reaches of Coldwater is quite in keeping with Ducreux's mapping.

All these particularities would seem to bear out admirably the theory that it is really the spot where St. Joseph II stood—its commanding position, its correct distance from several known sites, and the finding there of the half-melted rectangular stand resembling far more that of a crucifix than aught else. Such a base precludes the idea of a portable crucifix; while, if it belonged to a candlestick, it would be far too elaborate for anything of that kind in use in a missionary's wretched cabin. In either supposition it could only find place on an altar. The burning of the village is described in Relation 1649 (*p. 4, 1 col.*), and that of the church is expressly mentioned. It was into the flames consuming the structure that the lifeless body of Father Antoine Daniel was cast.

On the other hand, though it could be considered the most southerly site, it could scarcely be said to lie on the direct trail to the Neutral Nation. But the two leagues separating it from the nearest point on the western side of Orr's Lake, is the most perplexing difficulty to explain away. Father Du Peron's estimate of one league from "la mission de St. Michel" might possibly be interpreted to mean one league from the nearest encampments scattered around Orr's Lake, some possibly to the east, all of which, together with the town itself, would go to make up the Mission of St. Michel. But the *cing quarts de lieue* to the residence of the local missionaries, written out in full in its quaint phraseology, *five quarters of a league*, cannot be explained by a mistake of the printer, who might, were it written in figures, take one for another. So that, if we accept this distance as correct, and set down St. Joseph II on the west half lot 7, Con. IV, Medonte, St Michel must be ousted from its well defined position, and placed to the east of the lake (B). This would be taking a very great liberty with the work of one who had his information at first hand.

OUR LADY IN A PAGAN LAND.

DEVOTION to the Blessed Virgin Mary is of a cosmopolitan character. It has found a congenial soil in whatever corner of the globe the Catholic religion has shed its enlightening rays, whether it be among the barbarous and most inhuman tribes or the refined and polished portion of humanity. The reason whereof is not far to seek. For, there is between them an inborn kinship, which blends the two together in such graceful harmony, that as the shadow follows the body, so, where one has set itself up, the other almost spontaneously grows and thrives. It is a fact, which needs no proving and calls for little surprise even from the smallest child, well up in his catechism. Taking a correct view of things, from the only reliable standpoint of Catholic faith, who, I ask, next to Christ, has figured so prominently and played such an important part in bringing about the salvation of mankind, as this "cause of our joy," this star of the first magnitude, to whom the whole of mankind owes the deepest conceivable debt of gratitude.

The world at large is dazzled by the marvellous power of Mary, manifested in countries Catholic to the core and chiefly in the nurseries of her cult, the world-renowned sanctuaries of Lourdes, Pompeii, Montserrat, and others. Stirring accounts of the same reach us, through the medium of the many magazines devoted to her honor and all her true children, hail them as welcome news of the prowess of their heavenly mother. In the face of these pleasant facts, it is at least worth the effort, to make known to the world, what place Mary holds in the devotion and piety of a people, living in a land not Catholic, but *decidedly pagan all over*. It goes, however, without saying, that this unassuming attempt is quite in keeping with the tone of a magazine, which has Catholic interests deeply at heart and the writer of these few lines should consider his labors amply repaid, if they should redound, in any insignificant way, to the knowledge, honor and glory of her, whom the Catholic

world proclaims as the "morning star"—which, unlike the sun, sheds the light of her motherly protection all over the world at the same time.

To say that we are living in a pagan land would, perhaps, be to put things rather mildly, when the actual fact is that every Catholic is overwhelmed by nearly a dozen pagans, and for every Catholic church there is a like number of pagan temples. Yet the meagre Catholic element of this district of South Canara is a pious and well-organized body, about 80,000 strong, living in the town of Mangalore and scattered pell mell in the adjacent villages, which are partitioned out in several parishes, each extending over numbers of miles, manned by a devoted and zealous clergy, the majority of whom, be it said to their praise, are natives of the place. Passing over, as alien to our theme, the several reverses and turmoils with which this small community, like a barge on troubled waters, was tossed up and down in fiery days gone by, it is highly consoling to see how the fatherly Providence of God has watched over this insignificant portion of the true fold, and kept their faith from being sullied and tarnished in their harassing trials from within and without. Though we are gratefully indebted for the most precious jewel of our faith to the indefatigable labors of the pioneer missionary of India, St. Francis Xavier, yet we should be guilty of an unpardonable neglect were we, side by side, to overlook the claims on our gratitude of that most Catholic Portuguese nation, once mighty over seas, whose splendid services in the cause of religion, especially in the heyday of her glory, entitle her to the most unstinted praise of friend and foe alike.

In this strip of land, lashed on one side by the blue waters of the Arabian Sea, extending about a hundred miles in length and some ninety in breadth, there are about twenty-nine churches, of which a quaint and uncommon peculiarity is that the majority of them are dedicated to the Blessed Virgin, under one or other of the several titles, by which her children all the world over fondly designate her. The statue of the Blessed Virgin always stands out prominently on the high altar and receives its full regalia of decorations on the parish feast day,

whose solemnity makes a yearly epoch in the parish life of the respective people. The pious congregation, which attends the Sunday Mass, often clearing a distance of several miles, through uneven, break-neck hill paths, has the time-honored custom of singing in Konkany (the language of the Catholics of this place) the invocation proper of their patroness, before they break up and take to their distant homes.

The Rosary of the Blessed Virgin Mary—that beautiful compendium of Marian Piety—holds a decidedly important place in the practices of devotion to Mary, which are in vogue among the Catholic people here. It is extremely edifying to see how all the members of a family assemble every day at night-fall, before their little, unpretentious home altars and tell their beads in common, adding thereunto the Litany of the Blessed Virgin and a beautiful canticle, in honor of our Lady of Mount Carmel, which is called here—“Rosary of Carmel.” It consists of seven invocations of the Blessed Virgin with as many petitions including, also, that of being delivered from purgatory, the first Saturday after death, interspersed with seven Paters and Aves and the whole wound up by a prayerful little supplication, which invokes the special aid of the Blessed Virgin on the Catholic Church and her magnificent organization. The Rosary is also recited or sung by the whole congregation assembled in the church for Sunday Mass. That this simple and public manifestation of honor to Mary, breathes an odor of unfeigned piety is plain even to the casual looker on. The Cathedral of Mangalore is also dedicated to our Lady of the Rosary and the titular feast of the same is celebrated in a manner every way worthy of the title.

The mission, which is now worked by the Jesuit fathers, had the Carmelites, of grateful memory, as their predecessors and this is one of the reasons why the devotion of the Scapular of Mount Carmel has agreeably struck deep root in these places. After first communion, every adult is anxious to be invested with the scapular, which is considered a mark of Mary's special friendship and protection and is also worn faithfully by persons of both sexes, together with the Rosary of the Blessed Virgin, which also holds a sufficiently conspicuous place, even

among the ornaments of women around their necks. The feast of our Lady of Mount Carmel is almost taken for a general communion day, especially in the villages where the confessional is literally besieged, not only on the occasion of the feast, but often during the whole week, by people coming from long distances, and the only priest, who has to sit up for hours, has his strength unduly taxed, by the pious demands made on him. The Scapular of the Immaculate Conception is becoming more and more widely known and appreciated.

Due solemnity is given to the several feasts of the Blessed Virgin, with which the Catholic Church in her thoughtful piety has beautifully interspersed her calendar year. On these occasions the faithful approach the Holy Table in numbers, thereby showing their unadulterated loyalty to our dear Mother. The feast of our Lady of Dolours, however, claims a greater attention than the rest, on account of the confraternity erected in some parishes under that title. The members wear the insignia of a small silver or plated heart, pierced with a lance, pinned on their confraternity badges. The feast is heralded by a novena of eight days, commencing daily at sunset, and the fact of its being gone through under the sombre canopy of night gives it a peculiar gravity and devotion. It begins with the Rosary, followed by a discourse on one of the sorrows of the Blessed Virgin. A grand Litany of the Blessed Virgin is then chanted by a number of trained voices, after which the *Salve Regina* is sung, and the so-called "Salve Devotions" are brought to a close by the Benediction of the Most Holy Sacrament. A beautiful custom has been in vogue of having the *Salve Regina* sung by a number of small boys, elegantly decked as angels with wings, who marched in the nave of the church in a slow, measured tread, quite in keeping with the musical rhythm of the tune they were singing. The dulcet echoes of their tender, melodious voices rang through the church and soared high to the Virgin Mother, whose praises these little ones were so charmingly warbling. It is needless to say that these time-honored "Salve Devotions" go a great way in cherishing and fostering the devotion of the faithful towards the Blessed Virgin.

The month of May, which deserves to be specially chronicled, dons here quite a festive apparel in honor of our Lady, to whose special cult Catholic people have everywhere piously consecrated it. Every day during the month, either in the morning or evening, the soul-stirring meditations of Father Muzzarelli, of the Society of Jesus, with the illustration, invocation and daily practice, are read out to the congregation, which grows larger than usual. The Litany of the Blessed Virgin, songs and hymns go to form a part of the services. The altar of the Blessed Virgin is handsomely decked out with lights and other embellishments during the whole month. In the St. Joseph's Seminary grounds a fac-simile of the Grotto of Lourdes is erected, and the May devotions throughout are held before it, the people kneeling in the open air. The neat little grotto, girded in and enveloped by moss and shrubbery, is profusely lighted by glass lamps, of various tints and hues, which are made to take the shape of M A, or a crown, or any other emblem of the Blessed Virgin. The closing of the month of May devotions is also very decently kept up. The statue of the Blessed Virgin, very tastefully decorated and lighted, is carried in procession, amidst a gay chanting of hymns and canticles.

It is also delightful to observe that the October devotions, upon which the present Pontiff "of the Holy Rosary" has set his seal of approbation, have obtained a pious currency in this out-of-the-way nook and corner. With hearts throbbing with loving pride, we endeavor to act up to the wishes of our Venerable Father, by publicly reciting the Rosary every day during mass. A small work on this theme, by Bishop Peter Rota, has been translated into Konkany, and made such use of as time and circumstances permit.

Some peculiarities hang about the festival of the Nativity of the Blessed Virgin, which are too interesting to be passed over unnoticed. It is one of the few feast days upon which people, especially in the villages, make it a point to come to the church whatever the distance may be. New crops (paddy) are solemnly blessed on this day either in the church or on a stand outside it and after Mass the newly blessed sheaves are

distributed among the officials and people of the parish. In several parishes the eight days of the novena are characterized by what is termed here—"the strewing of flowers" in honor of our Lady. It is a time of the year, when nature bursts forth into freshening smiles. The heavy monsoons, which begin to close in, light up the rich vegetation into a lovely smile and woo every bud and flower to unfold its fragrance and beauty. Fresh flowers, gracefully arranged on small, handy trays, are brought by the boys of the parish school to the church, where they occupy the nave in two rows. After Mass, as the special canticle of the feast is being sung, the flower bearers proceed two by two, to the statue of the Blessed Virgin, placed in the centre of the church, and after decking it with the choicest flowers their respective tray affords them, fling the remaining flowers up in handfuls, as they slowly march back to their places. Kissing the statue of the Blessed Virgin on this and like occasions, should also be put down among the pious practices common here.

The faithful here are not unfamiliar with the pictures of the Blessed Virgin Mary, illustrating her various titles and prerogatives. There is hardly any house or dwelling, however modest and unhandsome it may be, which does not make its pious parade of the picture of the Madonna either on its walls or on its tiny altar. Those who can read keep it with loving reverence in their prayer-books. It is common to find persons of the name of "Mary" hallowed by age, and enshrined in the affections of the countless generations. Votive offerings to the Blessed Virgin are also a pleasant and consoling feature of the devotion with which this small community cherishes the Blessed Virgin Mary.

Singing is an agency which awakens and fosters a spirit of fervor and healthy religious enthusiasm among the devotees. It has a high and holy sanction, as we see from Holy Writ, and appeals forcibly and pathetically to our reason and emotional nature. That the Blessed Virgin Mary is everywhere praised and applauded and extolled in chant and song, as she richly deserves, is as plain as it can be. It is, then, a mere matter of course, that it is no less so in this far away corner

of the world. The devotional feelings of this people towards the Blessed Virgin are nursed by quite a number of hymns, songs and canticles and Litanies, in English and Konkany. The Litany is sung to a number of simple tunes; the grander ones make their appearance on the more solemn days. The Rosary and the other Marian hymns are sung during Mass, processions, salves, Benedictions, funerals and other pious exercises. The Assumption of the Blessed Virgin and the Nativity have special canticles in Konkany set to very tuneful melodies. The Konkany hymns in general are very pretty and euphonious.

While saying a word about Marian literature here, I may be allowed to preface, that, in these places education has not made great headway as yet, and the paraphernalia of modern civilization are just beginning to peep in. Yet allowing a discount for these drawbacks, we are not consummate paupers in works of piety on the Blessed Virgin. Of course, our Konkany language shows a small bill on that score, but works on the Blessed Virgin in English are not uncommon, nor are they a dead letter. Konkany counts in its sphere the month of May, the month of October, Visits of St. Alphonsus Liguori, a pretty little work entitled, "Mary, My Mother," some small brochures on our Lady of Pompeii, and a few other prayers to the Blessed Virgin. It may not be out of place to mention here that, notwithstanding the distance between the two hemispheres, the *Ave Maria* magazine is subscribed to and eagerly relished by several of our priests here. It also finds an acceptable place in more than one reading room.

Combination of unit forces for a common end is very suitably realized in the numerous sodalities, set up all the world over, in honor of the Blessed Virgin. Such organizations, wherein several unlike characters are thrown together, and dissimilar views are allowed free play, go to form mighty forces for good both within and without it. They are highly serviceable in bracing up individuals as well as in elevating the moral tone of society itself. We are fortunate in having more than one such sodality here, erected under the title of the Immaculate Conception, Presentation, etc. The sodalists wear

their insignia of a blue ribbon, to which a medal is suspended. The officers have on grand occasions ribbons on which flowers are worked with gold thread and silk sashes. They hold their meetings or reunions every Sunday, during which they recite the office of the Blessed Virgin, and are treated to a discourse having some bearing on the Blessed Virgin or on their duties as members of her company. Twice every year, on the feasts of the first and second patrons, a solemn admission service is held and a number of new candidates are received into the sodality. When a member of the sodality dies, the whole sodality goes to the funeral in a body. The titular feast of the sodality is celebrated with much pomp and splendor. During the benediction that evening all the sodalists in a body renew the act of consecration to the Blessed Virgin with lighted tapers in their hands.

While jotting down these interesting details, which I am about to bring to a close, I feel I cannot draw an easy breath, unless I say a few words on our "Lady of Pompeii," before I get to the end of this theme. The whole world is just now ringing with her praises and every tongue panegyricizes her marvellous power in the whilom pagan valley of Pompeii, whence she darts the mellow rays of her benevolence throughout the whole world. This world-wide devotion was ushered into this place, by a worthy priest of the diocese, who gave it a vigorous currency by the distribution of pictures, medals, and other objects of piety having special relations to our Lady of Pompeii, as also by the timely publication of some brochures. She has set up her throne of kindness here, in a small parish church on the outskirts of the town, whence she dispenses her favors to her devout clients, who often visit her and drop at her small altar-shrine the tokens of their gratitude. The feast of our Lady of the Rosary, on the second Sunday of October, is celebrated in this church, with magnificent splendor, preceded by a full eight days novena. The attendance of an immense concourse of people throughout and especially on the feast day, amply shows how this devotion is universally esteemed and how it has gained a well-deserved popularity in this place.

From these lines, it is plain that Mary spreads the wings of her protection, not only over countries radiant with the sunshine of the true faith, but also that she holds her own sway in lands still sunk in the darkness of pagan practices and superstition. They are a fresh proof and a striking instance of the spontaneous and universal homage of mankind to the Mother of God. Her heart does not yearn with less sympathy for her ill-starred children than for those who live in a purely religious and godly atmosphere. She is the self-same compassionate and tender mother of the whole human family, whether its members are in the wintry, polar or tropical regions. How consoling it is to have a mother, who makes no difference in her children, however forlorn they may be ! They are always sure to find a warm spot in her affections. While it is our bounden duty to thank this heavenly Mother for her special protection, we feel it no less so, to beseech her earnestly to cast a look of loving kindness on countless of our countrymen, who are still sitting in the darkness of paganism and we kindly request the readers of this beautiful magazine to join us in our charitable prayer.

O Maria sis mihi propitia.

S. VAS.

ANNALS OF THE SHRINE.

There was no mass at Auriesville this year on the anniversary of the death of Catherine Tekagwitha. Although Father Wynne left New York with the intention of visiting the Shrine and offering the Holy Sacrifice there that day, other duties prevented him from going to Auriesville at all, and he was obliged to defer even the usual annual visit until the first week in May.

Friday, April 17, Father Wynne lectured before the Onondaga Historical Society, in Syracuse, on the subject of the "Early Missions and Missionaries among the Onondaga Indians," in the assembly hall of the new High School. As most of the readers of *THE PILGRIM* are aware, the Onondaga Country was the centre and capital seat of the Five Nations of Iroquois, and although it was not the first place visited by the missionaries, Auriesville, the easterly village of the Mohawks having had that distinction,

it was the site of the first organized mission, and the spot on which the first Catholic chapel in the State of New York is to-day the property of the Onondaga Historical Society. Thanks to the researches of several members of this society and to the publication in English of the most important of the "Jesuit Relations and Allied Documents," a work for which we are indebted in some measure to the interest which scholars living in and about Syracuse had aroused in these valuable records, it is a comparatively easy matter nowadays to review the history of the Onondaga and other Iroquois missions.

After telling of the value of the Jesuit Relations and other sources of this history, Father Wynne recounted how, at the most critical moment in the experience of the missionaries, the Onondagas, who, with the other Iroquois Nations, might have forced the French to retire from Canada, instead sent messengers of peace to ask for a cessation of hostilities and the introduction of Christianity among their people. The work of Fathers Le Moyne and Chaumonot, the gradual growth of Christianity, the interruption of the missions by treachery and war, the methods of the missionaries and statistics of their success, all made an interesting story, amply justifying the proposal made at the close of the lecture to memorialize the pioneers of the faith among the Iroquois in Onondaga County, just as Jogues has been commemorated in Ossernenon, and others, like Marquette, Padilla and Serra, in the territory they have immortalized.

A lecture on Isaac Jogues, Missionary and Martyr, will be given at Saugerties, Wednesday, May 6, by Father Wynne, with illustrations. Father Murray, pastor of St. Mary's church in that city, wishes to show his appreciation of the fervor with which his people attend the annual summer pilgrimage to the Shrine.

On April 17, we regret to record, the house occupied by Mr. Quackenbush, east of Mr. Mabie's, and the two large barns between the road to the north and the canal, were destroyed by fire. It is supposed that sparks from a passing locomotive caused it.

CONTRIBUTIONS TO THE SHRINE.

G. H., St. Paul, Minn.	\$5.00
S. R. S., Libertytown, Md., for the Sacred Heart Statue	1.60
M. H., Troy, N. Y., for the new Chapel	5.00