

The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department.

HISTORICAL NOTES.

Collated from Various Sources.

PRESBYTERIAN INGRATITUDE.

It is customary now-a-days for the Protestant press to dilate upon the "intolerance" of the Catholic Church in the Province of Quebec. That this charge is merely a way they have of showing their discomfiture at their failure to make any headway in turning the French Canadian against his Church, it does not require any very extended observation to determine. It is, however, in view of this charge, instructive to recall the following fact:—

In the introduction to the "Digest of the Synod Minutes of the Presbyterian Church of Canada," by the Rev. Mr. Kemp, of Montreal, the following passage occurs:

About the year 1790 the Protestants of Montreal, of all denominations, both British and American, organized themselves into a church, and in the following year secured the services of the Rev. John Young. At this time they met in the Recollet Roman Catholic Church, but in the year following they erected the edifice which is now known as St. Gabriel Street Church—the oldest Protestant Church in the Province. In their early minutes we find them, in acknowledgment of the kindness of the Recollet Fathers, presenting them with "One box of candles, 56 lbs. at 8d., and one hogshead of Spanish wine at £6 5s."

ST. JOSEPH AND THE FRENCH MISSIONARIES IN CANADA.

"The Relations des Jesuites," which might be called the Martyrology of North America, contain so many and such touching allusions to St. Joseph that they might form a little volume in themselves; accounts of the primitive settlers in ancient Quebec celebrating with a joy, a pomp unknown nowadays in greater cities, the festival of the Patron of Canada. We have Marie de l' Incarnation, the St. Teresa of the New World, recognizing in St. Joseph the guide who appeared to her in a vision and revealed to her her calling to Canada, and cherishing a devotion to him which had been hers since childhood. We have the saintly Mde. de la Peltrie, joint foundress with her of the Ursulines of Quebec, crying out, "How happy I should be if God called me on this day, dedicated to St. Joseph." It was a Wednesday, and her wish was granted. We have Sister Marguerite Bourgeoys, "the little St. Genevieve of Canada," "the gentlest figure in colonial annals," praying to him in her wants; even the very Indians full of confidence in his intercession. We have Pere le Jeune, S.J., that heroic martyr for Christ, speaking as follows: "I will candidly confess that I have often felt the devotion to ask St. Joseph to bless me with the tiny hand of the Infant Jesus; for when he carries Him in his arms, Jesus does everything St. Joseph asks Him." We hear the words of Father Poncet, S.J., another of these Canadian confessors, at the time when, taken prisoner by the Iroquois, he was brought bound to their village: "I bethought myself then of St. Joseph, who carried our Lord into Egypt through the Arabian deserts, as is believed; I prayed him to be my guide and support in the hardships of that journey. I have always had great recourse to his protection in all my labours."—*Anna T. Sadlier.*

THE JESUIT MARTYRS.

The most remarkable of the Jesuit Fathers, who, during the seventeenth century, died in Canada, martyrs to their faith or apostolic zeal, were:

1. Father de Noue, found frozen on the banks of the St. Lawrence, opposite Sorel, February 2nd, 1646.

2. Father Jogues, killed with a hatchet while preaching to the Iroquois, October 15th, 1646.

3. Father Daniel, shot with arrows and musket balls by the Iroquois, July 4th, 1648.

4. Father de Brebœuf and Gabriel Lallemand, who died at the stake among the Iroquois, March 16th and 17th, 1649.

5. Father Garnier, killed by the Iroquois, December 7th, 1649.

6. Father Chabanel, drowned by an apostate Huron, December, 1649.

7. Father Buteux, butchered by the Iroquois, May 10th, 1652.

8. Father Garreau, killed by the Iroquois, September 2nd, 1656.

9. Father Pierron, put to death by the Indians, March, 1673.

THE ESTATES OF THE JESUITS.

After the conquest of Quebec, the British Government prohibited the religious male orders from augmenting their numbers, excepting the priests. The orders were allowed to enjoy the whole of their revenues as long as a single individual of the order existed; then they reverted to the crown. The revenue of the Jesuit Society was upward of twelve thousand pounds per annum when it fell into the hands of the government. It had been for several years enjoyed solely by an old father, who had survived all the rest. He was a native of Switzerland; his name, Jean Joseph Casot. In his youth he was no more than porter to the convent; but, having considerable merit, he was promoted and, in course of time, received into the order. He died at a very advanced age, in 1800, with a high character for kindness and generosity; his large income was entirely employed in charitable purposes. The lands belonging to the Jesuits, as well as to other religious orders, are by far the best in the country, and produce the greatest revenues.—*Lambert's Travels in Canada.*

SAULT ST. MARIE.

Sault St. Marie fills a prominent place in the *Relations* of the Jesuit missionaries. It was first visited by them in 1641. They found a settlement of more than 2,000 Chippewas (*alias* Ojibwas), the attraction to the spot having been the abundance of whitefish, and their being so easily caught in the wide and shallow rapids. It was again visited in 1660 and 1666. The Chippewa settlement then became the site of a Jesuit post. In their reports it is called Villa ad Cataractas Sanctæ Mariæ. In May, 1671, the chiefs of fourteen tribes of Red Men, and the soldiers of France assembled here in grand Council. M. Tallon, the then Governor-General of New France, had sent M. de St. Luson to take possession, in the name of the King of France, of all lands between the east and the west, and from Montreal to the Southern Sea. On the hill above the village the ambassador planted the cross, and displayed the arms of the King. The cross was previously blessed, with all due ceremonies, by the Superior of the Missions, and, while it was being raised, the *Vexilla* was chaunted by the White Men before the awed savages. The shield of France was hung from a cedar post above the cross, while they were chanting the *Exaudiat*. Then prayers were offered up for His Sacred Majesty, St. Luson took formal possession of the lands, guns were fired, and other manifestations of joy displayed. Father Allouez made an oration to the savages. First, he pointed to the cross and said a few words about the crucified Son of God. Then, pointing to the other column, he enlarged on the power and glory of the King of France with such an accumulation of contrasts between the grandeur of White civilization and the insignificance of Red savagery, as was well calculated to awe the impressible Red Man.—*Western Woods and Waters.*

The Holy Father has approved the choice of the American hierarchy of the Rt. Rev. John J. Keane, Bishop of Richmond, Va., as Rector of the new American Catholic University.