

of the history of the Cathedral and its Archbishops, from the earliest times down to our own day.

We regret that we are unable to give a fuller outline of an interesting and highly instructive lecture.

"The Planting of the Church in Canada."—The Rev. James Barclay, M. A., of St. Paul's church, delivered an interesting lecture, in the David Morrice Hall, on the evening of the 17th of March, on "The Planting of the Church in Canada." The lecturer said in effect:—A great part of the history of Canada—the early history, especially—is a history of the church. The church, more than any other power, has stamped her influence upon this "Canada of ours," as evidenced by the names of streets, places, institutions and customs, as well as by the morals and religion of the people. What I propose to do to-night is to give a brief and general outline of the beginning of the church in Canada, which Christianity found here, and what its first pioneers did. Before civilization reached its shores North America seemed to have been a land of continual change—a change of tribal relations and habitations, but amid all these shiftings one thing seemed stationary, and that was the development, individual and social alike, of the people. These won a variety of tribes and, as a natural sequence, we know something of their distinguishing characteristics and habits. The lecturer then described in graphic manner the various tribes of Indians, giving in detail their various peculiarities. Referring more parti-

cularly to the ancient history of Montreal, the speaker said (as Parkman tells us) that at that time there was no human life, save in a brief space in early summer, when "the show" swarmed with savages who had come to the yearly trade from the great communities of the interior. To-day all was dancing, songs and feastings, to-morrow all was solitude. The religion of the Indian took a great variety of outward expressions. The enterprise of commerce first brought Europeans to Canada, and the enterprise of religion was not slow to follow. In the early exploring expeditions, even that of Jacques Cartier, religion played a not unimportant part. When the king and court of France provided ships and men for Cartier's second voyage, one motive was the gold and precious stones which, it was hoped, might result from the discovery of a new passage to the Indies, but another and far stronger motive was the desire to impart to the heathen natives a knowledge of the Christian faith. We know that Cartier himself was a religious man and a true son of the church, as manifested by his holding religious services regularly in the ships under his command, and his taking part in religious ceremonies with his crews before starting. The lecturer then gave an interesting description of the history of Catholic missions in Canada, beginning with the arrival of a priest of the Franciscan order in 1610, and extending down to the present day. In 1621 a register of births, deaths and marriages was begun by the Recollet Fathers. To these same Fathers Champlain was very much indebted for assistance and advice in his efforts on behalf of his new colony, as they exercised a great influence over the French settlers and the native savages, and for these services the fathers received nothing but the