

BI-CENTENARY.  
HISTORICAL SOUVENIRS.

BY M. HUBERT LARUE.

(Translated from the French by J. O'Farrell.)

It was on the 25th May 1615, that three Apostles, the first to announce the Gospel on the shores of the St. Lawrence, landed at Tadoussac; a few days later they reached Quebec.

The vessel that had borne the holy missionaries across the Atlantic was the *St. Etienne*, sailing from Harleur on the previous 24th April; that vessel was commanded by Sieur de Pontgrave.

The names of those first three ministers of the Gospel are Denis Jamay, Jean Dolbeau, and Joseph LeCaron. They belonged to the religious order of Recollets, and had brought with them a friar of their community, Brother Pacificus Duplessis.

The arrival in Canada of those four venerable missionaries was due to the solicitude of de Champlain, the founder of Quebec and the father of New France. It is in these terms that de Champlain speaks of this matter (Mémoires de Champlain, Edition Leveillé-Désbarats):

"Having found in my frequent journeys that there were in some parts of Canada, settled peoples, given to agriculture, but who had neither faith nor law and lived devoid of all knowledge of God, without religion, and like the brute, I thought that I would incur guilt if I did not put forth every effort to procure for them the means of knowing God and our holy religion. In fulfilment of that design, I have tried to find some good religious having zeal and the glory of God."

The Recollets had barely arrived at Quebec ere they set about building a chapel. The care of that undertaking was entrusted to Father Dolbeau; and on the twenty-sixth day of the year, 1615, that venerable Recollet enjoyed the happiness of celebrating the first mass in the small chapel of the Lower Town! Humble chapel of roughly hewn timber, and yet the mother of those countless chapels, churches, and gorgeous cathedrals, reflecting the lustre of the finest gold, and sparkling with the splendor of the most precious stones to be found to-day dotting the whole extent of this vast North American continent, and at sight of which the traveller pauses to gaze and wonder.

That little Chapel of Lower Town is also the Mother "Fons et Origo" of the venerable Cathedral of Quebec, which the immortal Pius IX has just raised to the dignity of a *Basilica Minor*—thus conferring on it quite a special token of his affection, a distinction that gives it a primacy over all cathedrals of the two Americas, she being the only *Basilica* on the continent of America.

This is the language of Father Le Clerq in narrating the ceremonies which attended the celebration of Father Dolbeau's first mass in the little chapel.

"Nothing was wanting that the scanty means of an infant colony could supply to give solemnity to the occasion. Having prepared themselves by confession, they received the Redeemer by Eucharistic Communion. The *Te Deum* was chanted amid the din of their modest artillery, and through the joyful acclamations resounding from all points in that solitude, one would have fancied the place to have changed into a Paradise, each one invoking the King of Heaven, and imploring the assistance of the tutelary angels of these vast territories."

Some weeks after their arrival, the three Recollet Fathers divided with one another the vast domain offered to their apostolic zeal. Ferland describes as follows this remarkable partition:—

"A Council was held, embracing de Champlain, the three Recollet Fathers, and some of the most intelligent settlers of the colony. It was agreed that the missionaries should be stationed at separate points of the country; that Father Denis Jamay should reside at Quebec, and from thence minister unto Three Rivers; that Father Dolbeau should proceed to Tadoussac, thence to instruct the Montagnais, as far as the Gulf of St. Lawrence."

To Father Le Caron was assigned "the Country of the Hurons, into which the French had not yet penetrated."

"The field was vast," says Ferland; and indeed it had been largely sliced; from the Gulf of St. Lawrence to the western limit of Father Dolbeau's missions, there was in a direct line a distance of three hundred and fifty leagues! At right of that act of sublime heroism, and of like incidents with which our heroic history swarms (all related in that fine old language of our first annals), a single cry, a cry of enthusiasm, naturally bursts from the innermost recesses of the hearts, and resounds on our lips: "What men!"

In the month of December of the same year, Father Dolbeau repaired to his post at Tadoussac. He began by erecting for himself a hut, and a sort of chapel for the use of French and Indians alike, and for the celebration of divine service.

The zeal of the good father was not confined to the Montagnais; he carried the glad tidings of the Gospel unto the Bejames, the Papinachois, and even unto the Esquimaux.

Father Le Caron directed his course to the West, and entered the country of the Hurons. He has left us the details of the fatigue of that long and painful journey:—

"It would be hard to tell you the lassitude I endured, in being obliged, all day long, to handle the paddle and to row with all my might along with the Indians. I journeyed on foot over a hundred times in the beds of the rivers, treading on sharp stones that lacerated my feet, in mud, in the forest, when I carried the canoe and my own little equipment.... I shall say nothing of the painful fastenings that made us desolate, in having for all subsistence a little *sagumite*, a sort of plup compounded of water and indian-corn meal, served out to us morn and even in dribbles."

In the autumn of 1619, the Recollet Fathers began the erection of their monastery on the grounds now occupied by the General Hospital.

The little river that serpentine in that locality, bore the name of "Capir Coubat," an Indian term denoting "many twists or turns." The Recollets gave that stream the name of "River St. Charles," (which it bears to this day) in honor of Sieur Charles des Boves, one of their benefactors.

The last Recollet of Canada, Friar Louis (by name Louis Francois Martine dit Bonnamie) died at St. Roch's, and was buried in that church on the 12th August, 1848, aged 83 years and 8 months.

The Recollets had spent nearly eleven years in New France, and garnered, in that interval, such an abundant harvest amid the Indian tribes, that their zeal could no longer meet all the work on hand. They, therefore, applied to the Jesuits in France, and requested them to share the labors and dangers of their apostleship.

With eagerness, the Jesuits accepted the offer made them; and, in 1625, Fathers Charles Lalemant, Ennemond Masse and Jean de Brebeuf arrived at Quebec.

The Jesuits at first dwelt with the Recollet Fathers; but they contrived to erect a suitable retreat on the north bank of the St. Charles River, at the outlet of the Lairet Rivier (near Bickell's bridge). Their first establishment received the name of Notre Dame des Anges.

It would require a volume to recount the boundless labors of the Jesuits in New France; the details of their painful missions have a place in all our histories; and the names and deeds of Fathers Jogues,

de Brebeuf, Lalemant, Bressani, Noyé, Daniel, Garnier, Bale, etc., etc., are known to all.

Not a few of them had to endure the tortures of martyrdom; and although the martyrdom of Fathers de Brebeuf and Lalemant is, it may be said, legendary in Canada, one ever peruses with renewed interest the history of their sufferings:

The Iroquois having invaded the Indian village of St. Louis, where Fathers de Brebeuf and Gabriel Lalemant were stationed, (1649) Ferland says:—

"In the midst of the horrors of the melee, while the discharge of musketry, the yells of the warriors, the wails of the wounded formed around them a hideous confusion of noises which lacerated the ear and saddened the heart, the two missionaries remained at the breach, the one engaged in baptizing the neophytes, the other employed in imparting consolation to those already Christians. They were soon seized in turn and sent with the other prisoners to the village of St. Ignace.... Treated, on their arrival, to a rude bastinado, the two Fathers are tied to a post, and tortured with fire and steel. Round their necks are strung collars of axes reddened on burning coals; they are cinched with belts of flaming bark besmeared with pitch and resin; in derision of the sacrament of baptism boiling water is poured upon their heads. Some renegade Hurons display the most ferocity, and add insult to cruelty. 'You told us, *Echon*,' said the Hurons, 'that the more one suffers in this world, the more happiness one enjoys in the next. Well then, we are your friends, since we secure for you greater happiness in Heaven. Be thankful to us for the kind offices we render you.' In the arms of his torture, Father Gabriel Lalemant kept his eyes raised to Heaven, joining his hands and imploring the assistance of the Almighty. Father de Brebeuf displayed the firmness of a rock, insensible alike to steel and fire, and gave out not a cry, not a sigh even. Now and then he raised his voice to proclaim the truth to the infidels, or to encourage the Christians who were being tortured around him. Enraged at the saintly freedom with which he addressed them, they cut off his nose, tore away his lips, and thrust a red hot iron into his mouth. The Christian hero maintained the most signal calmness; and his glance was so firm and so unflinching that he seemed still to soar above his torturers. Then they brought unto Father de Brebeuf his young companion covered with fire-bark, which they were about to ignite; the young Father cast himself upon his knees at the feet of the veteran missionary, entreated his prayers, and repeated the words of the Apostle St. Paul: 'We are made a spectacle to the world, and to angels and to men.' While leading Father Lalemant back to his post, they set fire to the bark which covered him; and his torturers paused to relish the pleasure of seeing him burn slowly, and of hearing the sighs that occasionally escaped from him against his will."

"Infuriated by the scent of blood, the Iroquois surpassed themselves, on this occasion, by a refinement of cruelty; they plucked out the eyes of Father Lalemant and replaced them by burning coals. They cut out from the thighs and arms of the two missionaries, slices of flesh, which they roasted on coals and then devoured in sight of the sufferers."

"The tortures of Father de Brebeuf lasted about three hours; he died on the very day of his capture, the 16th March, about four o'clock in the afternoon. After his death, his executioners plucked his heart from his body and divided it among themselves, in the hope that whoever would eat of it would obtain a share of the courage of their victim. They then vented all their fury on Father Gabriel Lalemant, whom they tortured until the morrow at nine o'clock in the forenoon. Even then, he owed the end of his agony to the compassion of an Iroquois, who, tired of seeing him linger through a day and a night, gave him a blow of a tomahawk to terminate his sufferings."

"Throughout the History of Canada," adds Ferland, "no greater figure is met with than that of Father de Brebeuf. Among the missionaries and courageous laymen who, for the cause of God, have voluntarily exposed themselves to death and succeeded in obtaining the crown of martyrdom, many have had equal merit with this venerable man; but the incidents that preceded, accompanied and followed the martyrdom of Father de Brebeuf give it quite a special eminence."

Father de Brebeuf came from a noble family of Normandy, from which, it appears, springs the house of Arundell in England. His skull, enclosed in a silver shrine, is preciously treasured at the Hotel Dieu of this city.

Of the monuments left to New France by the disciples of St. Ignatius the first place is held by the Jesuits' College, converted into barracks, after the cession of Canada to England. That venerable relic is falling into ruins, and will soon be demolished. Nevertheless, before the merciless hand of the leveler shall have commenced its work, the ancient college, thanks to the bi-centenary, shall glory in yet another, and expiring flash; a generous subscription of the citizens of Quebec has prepared for it the surprise of a splendid illumination.

The foundations of the Jesuits' College were laid in 1635.

"From that date," says Laverdiere, "a number of Frenchmen, assured of being able to procure for their children an education not then found in many towns of the Kingdom, readily settled in the colony; and Indians, in the hope of educating their children, flocked to the neighborhood of Quebec."

RELIGIOUS ESTABLISHMENTS.

In the interval between 1608, date of the foundation of Quebec, and 1659, that of the arrival in Canada of Monsieur de Laval, several religious establishments were founded in New France. The first institutions of that nature that arose here are the Hotel Dieu and the Ursulines of Quebec, created in 1639.

"Two things," says Laverdiere, "were still wanting in the colony: an hospital and a school for the education of girls. The Duchesse d'Aiguillon undertook herself the foundation of the Hotel Dieu of Quebec, and obtained from the community of Dieppe, three Hospital Nuns, *Meres St. Ignace, St. Bernard and St. Bonaventure*. The other institution was entirely due to Providence, whose hand gave it birth and success, when the friends and protectors of Canada deemed the work impossible. A young lady of rank and great piety (Madame de la Peltrie) devoted her property and her person to the establishment of the Convent of the Ursulines of Quebec, which has so powerfully continued, to our days, to spread around the Canadian hearth that perfume of an extended education and high breeding that one expects to find in the most polished countries only. She associated with herself *Mere Marie de l'Incarnation*, a nun of Tours, remarkable for her universal ability, and more especially for her admirable virtues, which earned for her the title of the 'Theresa of Canada.' The others who were given to them as companions were the *Meres Marie de St. Joseph and Cecile de la Croix*."

The day of the arrival of the religious ladies, 1st August, was a day of rejoicing throughout the town; work was suspended, and shops were closed. The Governor received these heroines upon the shore at the head of his troops, and amid the roar of cannon. The first compliments having passed, the Governor conducted them to the church, where a solemn *Te Deum* was intoned and sung. The religious ladies then visited the village of Sillery. At sight of the Indian wigwags those saintly ladies were seized with a new burst of zeal, and exhibited the greatest impatience to enter at once on their duties.

The Hospital Nuns temporarily occupied a house situated on the site of the present Anglican Cathedral. The Ursulines occupied a building on the site now filled by Blanchard's Hotel.

The year 1641 witnessed the birth of Montreal, founded by Monsieur de Maisonneuve, under the name of Ville-Marie; but the name "Montreal" derived from the term "Mont Royal," applied by De Champlain to the mountain that towers above the city has prevailed.

"Mr. de Maisonneuve," says Laverdiere, "a gentleman from Champagne brought with him several families from France. (He was accompanied by a young lady of rank, Mademoiselle Manse, who was entrusted with the care of the persons of her own sex. The season being advanced, they stayed over winter at Quebec; Mr. de Maisonneuve, contenting himself with a visit to the Island, and to giving orders to construct there a chapel and some habitations. Mr. de Montmagny and the Superior of the Jesuits accompanied him there, and proclaimed him Governor of Montreal, on the 6th October. In the spring of 1642, the little colony disembarked upon the Island, on the 17th of May; at the place named Pointe Calieres. Mass was celebrated by the Superior of the Jesuits; and the entire Island was placed under the protection of the Blessed Virgin."

As early as 1633, Marguerite Bourgeois, a poor and saintly maid, founded the celebrated Convent of the Congregation of Notre Dame; a few years later, four Sulpicians arrived in Montreal. The Seminary of St. Sulpitius was founded in the year 1677. The Hotel Dieu of Montreal dates from 1657. The countless services rendered to the country by those three great institutions are too well known to require enumeration here.

CONCLUSION.

The small grain of mustard-seed cast in the Lower Town of Quebec by the three Recollet Fathers—Dolbeau, Le Caron and Jamay—watered by the blood of so many martyrs, and cultured with so much love by François de Laval and his worthy successors has grown like that of the Gospel, to be a great tree with wide spreading branches, to the shadow of which the birds of Heaven, in vast numbers have come for refuge.

Thence it is that the immense diocese of Mgr. de Laval has since been subdivided into 8 ecclesiastical provinces, numbering no less than 61 dioceses.

The following list is extracted from Labbe Langevin's work:

Sub-divided (in 1874) into 61 dioceses, (forming eight ecclesiastical provinces), to wit:

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PROTESTANTISM THE PARENT OF AN IMMORAL SOCIETY. —By the abolition of the Sacraments of Christ's holy Church, by contempt for the Sacrament of Penance, the reign of the terrible cancer of immorality was made easy, and actually natural, amongst the adherents of the system that had its birth in lust, and was cradled amongst adulterous associations.—If the Catholic Church had consented to the unblushing propositions of an English King at a later period to put asunder those which God has joined together, much of the woe and sorrow which have overtaken her, might very possibly have been avoided; but being true to her mission and high purpose, she could not swerve from the path enlightened by the rays of the Holy Spirit, ever abiding in her and guiding her aright. She refused, and since that day she has been misrepresented, censured, and falsely accused, because she performed her duty to God, to religion, and to society. The only breakwater against the surging tide of human passion, she stands to-day, as when Clement VII. upbraided Henry the Eighth, a monument of Eternal wisdom and goodness to man, and decreed for his preservation from himself. By and bye, when the world grows older, and when it has been further scourged, it will learn to pour its benedictions on the faithful Pontiff, who fearlessly grappled with the hidden sin, which had now assumed a national importance, and branded it with the anathema of unrighteousness, although associated with one, who but a short time previously had earned for himself the proud title of "Defender of the Faith." The maintenance by the Popes of the inviolability of marriage has been the most prolific source of their troubles and their trials during some of the foregoing centuries, and the contest between Clement VII. and Henry Tudor, was but the grandest phase of the series of struggles carried on by several of his Pontifical predecessors, in behalf and in assertion of the supremacy of the Divine Law over the unruly passions and desires of the human breast. And it was this same Church, never changing, never fearing to discharge her duty, despising the threats of the great Napoleon, that upheld at a later day, the standard of morality, in refusing to annul the marriage of Jerome Bonaparte with an American Protestant lady.—Whoever cares to investigate, will find the Catholic Church ever earnest in this especial mission of good, and applying the curb to the turbulent and degrading propensities that disgrace and demoralize their victims. Her sacramental agencies can alone reach the root of the malady, and administer the antidote which is all powerful in the removal and the eradication of the virus which gives that malady strength and intensity. We do not, in a vain glorious mood, invite comparisons; but is there not some supernatural reason for the morality which prevails in every order of Catholic society? We ask a question, which has acquired a deeper significance, if possible, in the light of recent events.—Protestant thinkers have in many instances, answered it aright already, and attribute it to the proper source. Men may well pause in the hurry of their career, to deliberate upon a subject that is invested with supreme importance. This is an age of ruthless iconoclasm, and the idols of to-day may prove to be the veiled Molochs of to-morrow.—*Pittsburgh Catholic*.

MARRIAGE OF MISS SHERMAN.—WASHINGTON, Oct. 1st.—Thomas W. Fitch of the Naval Engineers, was today married to Miss Maria Ewing Sherman, daughter of Gen. Sherman, at St. Alzolas Catholic Church, Bishop Purcell, of Cincinnati, performed the ceremony. The Church was crowded, President Grant, his Cabinet, diplomatic corps, and distinguished army and naval officers being present. There were eight bridesmaids and eight groomsmen. The newly married couple leave to night for Brooklyn, and subsequently go to St. Louis; their future home.

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ACCIDENT TO BISHOP O'CONNELL.—Bishop O'Connell of Marysville, California, met with a severe accident in that city two weeks ago. He was making a sick

call in company with Father Rooney when upon entering his buggy to return home the horse started before the Bishop could grasp the reins. The horse continued running until finally the buggy was upset, and Bishop O'Connell thrown violently to the ground. Assistance was immediately rendered, and the Bishop conveyed to his residence, where he is still confined from the effects of the severe shock to his system. Provisionally no bones were broken.—*Catholic Sentinel*, Sept. 18th.

FIGHTING POISON WITH POISON.—As an illustration of the power of one poison to counteract another in the human system, a recent case in this city furnishes a highly important and interesting instance. We give the statement as related to us by Dr. Harris, who was called to the relief of a would-be suicide, and administered the successful antidote. The person had taken between forty and fifty grains of opium and was fast dying. He could no longer swallow, his extremities were cold and had turned black while his respirations only numbered between six and seven to the minute. This last of itself seemed to indicate that all hope was gone, as anything less than eight respirations a minute had heretofore been known as a sure precursor of death. As a last resort, the doctor determined to try heroic treatment, and he accordingly, with a hypodermic syringe, injected two-thirds of a drachm of nux-vomica dissolved in a teaspoonful of water beneath the skin over the heart stomach, spine, and on each arm above the elbow, and on the calf of each leg. The quantity of nux-vomica would have been the death of any well man in existence, put in antagonism to the opium it was in this seemingly hopeless case an agent of life, and in fifteen minutes the man was sitting up in bed, conscious, and rapidly recovering.—*South Bend (Ind) Tribune*.

BREAKFAST—EPPS'S COCOA—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Sold by Grocers in Packets only, labelled, "James Epps & Co. Homeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, Works, Euston Road and Camden Town, London." MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London."—See article in *Cassell's Household Guide*.

LETTER FROM REV. J. SALMON, M.D.—Chipman, Queen's County, N.B.—MR. JAMES I. FELLOWS—Sir: In the practice of medicine I have recommended your Compound Syrup of Hypophosphites, and have found invariably the following results:—Greater freedom in the action of the Lungs, increased and more easy expectoration in cases indicated by dry Cough, and decided augmentation of the tone to the whole nervous system. I can safely and consistently recommend your invaluable preparation in a variety of diseases, having successfully prescribed it in Bronchitis, Asthma, Debility from Liver Complaint, Debility from Fevers, and Debility from Impoverished Blood—I am, sir, yours truly, JAMES SALMON, Practising Physician and Surgeon.

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