

tion to keep it in order. Thus does the Carthusian live alone with God. His meals are passed into him through a hole in the wall, his reading, his prayers, his studies are all performed there, while the public office is recited in the chapel.

Six o'clock on Monday morning I mounted the box beside the driver and we immediately started down the mountain; the air was keen and sharp; the frost had silvered the green of the fields and had tinted the trees with amber and crimson and gold, while high above, the rising sun kept chasing away the shadows from the bold, bald Alps. Thus we left behind the mother house of the Carthusians; nature had a beautiful temple in the scene around, but grace had erected a grander shrine, where saint and repentant sinner might meet in peaceful praise and penitential prayer. And one thought was uppermost—better that Bruno left the honours behind him and fulfilled his vows to the Lord.

On the way down we passed the place where the celebrated liqueur, La Chartreuse, is manufactured. The secret is very safely guarded and only two monks at a time know it. You will, therefore, not expect much information upon the way it is made. I recommend you and your readers to taste it. The only difficulty is to get the genuine article. It is adulterated and imitated to such an extent that it is difficult to tell when you do get the real thing. A tremendous business is done in the manufacture of this liquor, as the community pays some millions of francs duty to the French Government. And it was for this reason the Carthusians were spared some few years ago when so many other orders were expelled.

England, Jan. 3rd, 1888.

J. R. T.

## 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.

### LIST OF THE HIERARCHY OF THE DOMINION OF CANADA.

#### — DIOCESE OF QUEBEC, FOUNDED IN 1674.

Translated from Abbe Gosselin's "Histoire de l'Eglise du Canada," for the CATHOLIC WEEKLY REVIEW.

- Right Rev. Francois de Laval de Montmorency, Bishop of Peterborough, i.p.i. and Vicar-Apostolic of New France, 1658-1674.
- Right Rev. F. de Laval de Montmorency, 1st Titular Bishop of Quebec, 1674-1688.
- Right Rev. Jean Baptiste de la Croix-Chevrieres de Saint Vallier, 2nd Bishop, 1688-1727.
- Right Rev. Louis Francois Duplessis de Mornay, 3rd Bishop, 1728-1733.
- Right Rev. Pierre Herman Dosquet 4th Bishop, 1734-1739.
- Right Rev. Francois Louis Pourroy de L'Auberiviere, 5th Bishop, 1739-1740.
- Right Rev. Henri Marie Dubreuil de Pontbriand, 6th Bishop, 1741-1760. (After the death of Bishop de Pontbriand the See was vacant until 1766.)
- Right Rev. Jean Oliver Briand, 7th Bishop, 1766-1784.
- Right Rev. Louis Philippe Mariaudeau D'Esglis, 8th Bishop, 1784-1788.
- Right Rev. Jean Francois Hubert, 9th Bishop, 1788-1797.
- Right Rev. Pierre Denaut, 10th Bishop, 1797-1806.
- Right Rev. Joseph Octave Plessis, 11th Bishop, 1806-1825.
- Right Rev. Bernard Claude Panet, 12th Bishop, 1825-1833.
- Right Rev. Joseph Signay, 13th Bishop, 1833-1844.
- Most Rev. Joseph Signay, 1st Archbishop, 1844-1850.
- Most Rev. Pierre Flavian Turgeon, 2nd Archbishop, 1850-1867.
- Most Rev. Charles Francois Baillargeon, 3rd Archbishop, 1867-1870.
- Most Rev. Elzear Alexander Taschereau, 4th Archbishop, 1871-1888. (Created a Cardinal in 1886.)

The first missionaries who came to Canada were Fathers Jamay, Dolbeau, le Caror and Brother Duplessis, of the Congregation of Recollets, which was a branch of the Mendicant order of St. Francis. They arrived in 1615, seven years after the

foundation of Quebec. The first Jesuit missionaries, Fathers Lallemand, Ennemond Masse, and Jean de Brebocuf, arrived in 1625.

Until the appointment of Bishop de Laval, Canada or New France was under the jurisdiction of the Archbishop of Rouen, and the limits fixed by the Bull erecting the Diocese were those of the French possessions in North America—Canada, Acadia and adjacent isles, Hudson's Bay, Newfoundland and Louisiana. In 1789, upon the erection of the Diocese of Baltimore, the country ceded to the United States was detached; in 1817 Nova Scotia was erected into a Vicariate Apostolic and placed in charge of Bishop Edmund Burke; and in 1819 Upper Canada, and New Brunswick with Prince Edward Island, were erected into separate Provinces; Bishop Macdonell was appointed to the former and Bishop MacEachern to the latter.

Bishop Plessis was named Archbishop of Quebec in 1818, but having represented to the Holy See that it was inopportune to make a change at that time, the matter was allowed to remain in abeyance until 1844. The first Provincial Council of Quebec was convened by Archbishop Turgeon in 1851, and eight Bishops assisted.

The Jesuits' College at Quebec was established in 1635 through the liberality of the Marquis de Gamache, and Laval University secured its charter in 1853.

(To be continued.)

### THE JESUIT'S PROPOSAL.

A few days afterward I happened to meet a Roman Catholic lady, whom I had known for many years. To her I confided the possibility of my considering the claims of the Church of Rome. Instead of expressing unbounded joy at the prospect of the conversion of a man of my attainments, to my utter astonishment she urged me to "pray for light." I to pray for light! And she to recommend me to do so! Why, this woman's theological reading would have been a mere grain of sand to the shores of the Atlantic, in comparison with mine! The temptation to point out the darkness of her own ignorance was well-nigh irresistible, and her impertinence was unbearable; but while I was staggering in amazement she added that she would pray for me. This fairly took my breath away, and I fled from the scene. Verily the assurance of some people is astounding! A friend had once recommended me to endeavour to see a little behind the scenes before I made up my mind to join the Church of Rome, and I now felt that there was some force in his advice; for if a Roman Catholic of no mental culture could be so impertinent as to suggest to an Oxford man, who had taken high honours, that he should pray for light, there must be something wrong about Romanism.

Much as the incident just described annoyed me, I was not to be balked in my determination by so comparatively trivial a matter. My High-Church friends had certainly failed to treat me with the deference that was my due; to return to the "high-and-dry" would have been a degradation; and for the broad school of thought I had no inclination. I gave the whole matter my earnest thought, and at last decided that I would become a Roman Catholic. The only question that presented itself was as to the priest who should perform the ceremony of receiving me, and I quickly arrived at the conclusion that a certain ecclesiastic, who held one of the highest titles of the Roman Catholic Church, would naturally be eager to receive with his own hands so illustrious a member of so celebrated a family of scholars and clergymen. Accordingly I wrote to tell him of my determination, and to request him to appoint a place and hour for the function. Unfortunately he happened to be much occupied about that time, and he wrote to express his regret that his engagements prevented him from acceding to my request, and to recommend me to call upon a certain "good priest," who, he said, would gladly give me "all the instruction and assistance in his power."

That his —'s engagements unavoidably prevented his receiving me, I never doubted; but with regard to the proposed substitute I had my misgivings, nor did I quite like the tone of that part of the short note which referred to him. "Instruction and assistance" were not at all what I wanted, neither ought such words to have been used to me. No. As the great man did not elect to put himself out of the way for me, I would not go to a priest at his bidding. After all, I