

for a short time and pass to better things. Let them take consolation even from the sympathy of others, as exhibited either at funerals or by mourners, lest the complaint of those who say, *I waited for one who would sorrow with me, and there was nobody, and for consolers and I found none*, should be true. A proper care should be shown for the tomb and the burial, for such care is reckoned in Holy Scripture amongst good works; nor is the praise bestowed upon it confined to those who buried the bodies of patriarchs and other holy people or corpses in general, but it is extended to those who performed the same office for the Body of Our Lord himself. Then let men carry out these last offices for their dead and solace their human grief in so doing. But let them who have a spiritual as well as a natural affection for the friends who are dead according to the flesh, though not according to the spirit, show a far greater solicitude and care and zeal in offering up for them those things which help the spirits of the departed—alms, and prayers, and supplication.

From Miss Allies' "Leaves from Saint Augustine."

THE POPE.

"There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of fable. The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared to the Papacy; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antiquity, but full of life and youthful vigour. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age.

"Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which a century hence may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions, and it will be difficulty to show that all other Christian sects united amounted to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot in Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul."

Again he writes:

"Four times since the authority of the Church of Rome was established in Western Christendom has the human intellect risen up against her yoke. Twice that Church remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her. When we reflect on the tremendous assaults she has survived, we find it difficult to conceive in what way she is to perish.—*Extract from the Protestant Historian Lord Macaulay's Essay on the Pope.*

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.

UNDER THE FRENCH REGIME.

From the discovery of Canada, or rather from the foundation of Quebec, the spiritual care of the French settlers and of the aborigines, was entrusted to the Archbishop of Rouen. Quebec dates back to 1608, and is associated with the name of Champlain. Many other discoverers had touched at several points in the Gulf of St. Lawrence from the time of Jacques Cartier over seventy years before. To Pontrecoart is ascribed the honour of bringing the first missionary, in 1610, to this shore. As appears by the ecclesiastical records in Quebec, on the 12th of June, 1611, two Jesuit Fathers arrived from France, to begin the work of implanting the faith in the New World. One of these remained about two years, and then returned to France. His confreres, after thirty-five years of missionary life, ended his days peacefully with the people he had come to serve. Not alone, however, during all this time; for in 1615, four Recollets reached Quebec, and every second or third year afterwards these orders reinforced their brethren, as death or other causes thinned their ranks.

The tenth name on the list is Jean de Br. beuf, a martyr in 1649. While not a few are set down as "drowned" or "frozen," there are over twenty on the same glorious roll with the illustrious Jesuit. Later, many are reported as lost—unheard of. In 1620 the Recollet convent was founded on the St. Croix River, the name was afterwards changed to St. Charles, and five years later the Jesuit establishment of Notre Dame des Anges. The year previous St. Joseph had been chosen patron saint of the country. In 1639 the Ursulines and Hospitaliers commenced their labours at Sillery. Within this period is to be found the names of Lalomant, Brebeuf, Maiso, Jogues, and other missionaries.

Shortly after Ville Marie, (Montreal) was founded, and churches were built there as in Quebec. The Sulpicians arrived and with them M. de. Quoylus, in his quality as Grand Vicar of the Archbishop of Rouen. In 1658, however, Mgr. de Laval was named Bishop of Petraea *in part. in fid.*, and Vicar Apostolic of New France, and the Grand Vicar retired from the country. It was not until 1674 that he was named Bishop of Quebec, and immediate suffragan of the Holy See. This was by bull of Clement X., dated 1st. October of that year.

To Mgr. Laval must be ascribed the position of father of the Canadian Church. In 1669 he founded the seminary of Quebec, which was confirmed by letters patent from Louis XIV., and three years later he consecrated the parish church of Quebec. On the occasion of his visit to France in 1674, he was named Bishop of Quebec and immediate suffragan of the Holy See, in 1684, he established a chapter in his Episcopal City, and four years later retired, leaving the Abbe de Valier as his successor. On the day after Mgr. Laval had retired his successor was consecrated, though the bulls for his appointment, and the letter patents confirming it, had been issued some months prior to that time. These letters, issued in 1687, confirm the creation of the diocese of Quebec.

The Church, then, in Canada, began under the protection of the Archbishop of Rouen, and for nearly fifty years was under his charge. A Vicar Apostolic was then put over the country, the Archbishop lost all control of the ecclesiastical affairs, and Quebec became immediately dependent on the Holy See. Prior to this time Cardinal Richelieu took charge of the colony.—*Condensed from Dr. O'Sullivan's articles in the American Catholic Quarterly Review.*

On Monday, 21st inst., the eve of the Feast of St. Cecilia, a grand musical and dramatic entertainment is to be given at the Seminary of St. Hyacinthe. Moliere's "*Le Malade Imaginaire*" is to be rendered by the students, and the St. Cecilia Choral Society, with band and full orchestra, will assist. It will be a notable event.