

The Church in Canada.

EARLY RECORDS.

The interesting contributions furnished by Mr. Macdonell, on the Life and Times of the first Bishop of Kingston, will, we hope, be continued in the REVIEW for a long time to come. In the meantime, as well to vary this department as to give the industrious chevalier leisure to collect all his material, it may be well to advert to some early matters in the history of the Church that must necessarily come in for consideration. It is desirable that historical accounts of every parish in every diocese in Canada should be published, and if this paper "gather up the fragments lest they be lost," it will have done good service for the Church. Perhaps we can all proceed the more intelligently by understanding what has been the past history of the Church; and perhaps also our Protestant neighbours will not object to have some popular misconceptions removed. After a bird's-eye view of the early history of the Church in Canada, I will discuss in as popular a way as is possible, the much-talked-of Treaty of Paris, the Quebec Act, the so-called Establishment, and some other things not so obviously legal, and, therefore, not presumably dry and uninteresting.

Bishop Macdonell, the first Bishop of Kingston, was the Vicar, and subsequently episcopal auxiliary to Bishop Plessis, of Quebec. From the year 1819 to the year 1826, he was an auxiliary bishop, and in this latter year the Diocese of Kingston was erected. It is said to be the first Diocese established in a British colony since that movement in England called the Reformation. From 1826 to 1870, the Church in Upper Canada, or Ontario, was part of the ecclesiastical province of Quebec. In 1870 Ontario was formed into an independent province under the Archbishop of Toronto. It is with the Diocese of Quebec, however, that we are at present concerned. In its original integrity it extended in point of time from Bishop Laval's day to Bishop Plessis. When the United States achieved their independence, or within a few years afterwards, Quebec diocese lost a large portion of territory. Before 1785 the Diocese of Quebec was, perhaps, the largest to be found in the history of the Church. It extended from the mouth of the St. Lawrence to the Rocky Mountains, and from Hudson's Bay to the Gulf of Mexico, along the Mississippi. The English provinces along the Atlantic seaboard, were, however, under English episcopal jurisdiction.

In 1763 Canada was ceded to England by the Treaty of Paris. There are six Bishops, counting from this date back to Mgr. Laval, and six counting forward to Mgr. Plessis. Bishop Laval was consecrated in 1659, but not as Bishop of Quebec. Quebec was erected into a Diocese in 1674; from 1659 to that date Mgr. Laval was Vicar Apostolic for Canada, with the title of Bishop of Petra in *partibus infidelium*. Before 1659 (or rather 1658 as the better date), Canada was neither a vicariate nor a Bishopric, but was an outlying portion of a French Arch-Diocese. It was under the protection of the Archbishop of Rouen. The first priest came over in 1610 or 1611, and, indeed, so far as any ecclesiastical authority over them is concerned, all, except about a dozen, belonged to the Jesuit or Franciscan orders. I have an authentic list of the secular and regular priests of the Diocese of Quebec extending over 200 years, and from it we can glean some information. Two Jesuits, Fathers Pierre Billard and Ennemond, Masse, arrived on the 12th of June, 1611. The former of these returned to old France two years afterwards; the latter labored in New France for upwards of thirty-five years, and died here on the 18th of January, 1646. Within that time over

sixty priests had been sent to Canada, and out of their number we have nearly all the illustrious martyrs one hears of. Four Recollets or Franciscans came in April, 1615. Two others of the same order came in succeeding voyages. In 1625 two Jesuits and one Franciscan came in the same vessel. One of the Jesuits is the First Martyr on the list. Opposite the tenth name, JEAN DE BREBŒUF, is the entry "murdered 17th March, 1649." Occasionally one of the priests is reported "drowned," or "frozen," or "lost." Two Jesuits, Jacques Butteux and Charles Garnier, who arrived in 1632, were martyred after nearly twenty years of missionary work; Paul Lebrun, Charles Dumarches and Antoine Daniel are the next three. Then we have two well-known names, Isaac Jogues and Claude Menard. Gabriel Lallemand suffered martyrdom with Brebœuf on the same day, in 1649, though the former was a missionary only a few months before his death.

In 1659 there arrived Francis de Laval de Montmorency, as Vicar Apostolic. His arrival was, in effect, the placing of Canada under the immediate jurisdiction of the Pope. This was a stormy period, but the contest between the Vicar of the Archbishop of Rouen and the Vicar of the Pope ended in favour of the latter. In this connection what the student of history must bear in mind is, that for the first fifty years of Canadian History the Church was under the care of the Archbishop of Rouen; that subsequently it was in charge of a Vicar Apostolic, and then, in 1674 erected into a diocese. Mgr. Laval was the first bishop, and he and each of his successors down to the time of Bishop Plessis, had a Coadjutor Bishop named in his life-time, so that the See was never vacant. During this time, after the fall of Quebec, in 1759, Canada passed out of the hands of the French under the terms of the Treaty of Paris, and has since been part of the British Empire. The Society of Jesus has the early field of missionary labour largely to itself; and in the twenty-four martyrs given in the list referred to, 15 are Jesuits, four Franciscans, and the others secular clergy. The last martyr suffered in the year that Quebec fell.

This outline will form a sufficient foundation for considering the historico-legal questions in our Church History. The first in importance, though not the first in point of time, is the extent of the guarantees in the Treaty of Paris. This will form the subject of the next paper.

D. A. O'SULLIVAN.

(To be Continued.)

CARDINAL NEWMAN.

The new and uniform edition of Cardinal Newman's works is now, with one exception, complete. Thirty-four volumes, given originally to the world at various intervals, and upon occasions very widely differing, from the year 1828 to the year 1875, the record of the thought, the action, the sufferings, the joys, the failures, the successes of a long and eventful life. These volumes entitle their author to no mean place among the classics of our country. There is no living writer who has attained to such supreme mastery over the English tongue. It is to him an instrument of which he knows all the mysterious capabilities, all the hidden sweetness, all the latent power; and it responds with marvellous precision to his every touch, the boldest or the slightest. Persuasive winningness, scathing denunciation, vivid irony, closest logic, soul-subduing pathos, graceful fancies,—all are at his command, and come forth to do his bidding. His is a high creative faculty united to great ratiocinative power, and matured and chastened by that supreme art which leaves no trace of workmanship. Where in the whole range of our literature shall we find passages of loftier eloquence and purer religious feeling than in his sermons? Where are exacter apprehension and a clearer statement