

mission to a young, but brave and tried soldier, Samuel de Champlain, of Brouage. He it is whose name has been given to yonder lake. His character was as pure as the mirror like waters of that historic expanse; his zeal was as restless as its surface in autumn; his courage was as irresistible as the western hurricane sweeping over its bosom. He bore with him an important mandate, "to carry out the intentions of the Catholic monarchs of France, and establish the Faith in Canada." (H)

In 1603 we find Champlain, with Dupont-Grave, teaching Indians at Tadoussac. In 1610 several Indian adults were baptized at Port Royal, in Acadia, without having received the required instructions. When the news of this event reached France, the Jesuits went before Marie de Medicis, and begged to be allowed to go to Canada. The Queen granted the request, and expressed the desire that Fathers Bard and Masse should be the first to go. She gave them from her private purse 500 ecus, the Marquise de Verneuil gave them sacred ornaments, Madame Sourdis contributed altar clothes, and the Marquise de Guercheville added provisions. (I)

The Queen and the young King—Louis XIII—both sent autograph letters to Pourtincourt, the Governor, recommending the Jesuits as special envoys of royalty. Another evidence of the Catholic aims of the French monarchs. (J)

Now that we have the missionaries fairly started upon the long and difficult path of Catholic evangelization, we will skip details and simply take a bird's-eye-view of those adventurous times.

It was 1615 before Quebec had any priest. At that period O. Sieur Hanel—a brave soldier and true christian—became a member of the Company; soon he forced his associates to accept the missionaries, and in answer to an application which he made to the Provincial of the Recollets, Fathers Jamay, d'Olbeau, Le Caron and du Plessis were sent out to Quebec. They also came with letters from Louis XIII, who confirmed their mission in Canada. (K)

On their arrival Mass and a *Te Deum* were chanted to the accompaniment of artillery; but the reception they got from the Company's agents was of another kind. The interpreters refused positively to teach the Fathers the Indian language, thereby preventing them from beginning the work of evangelization and instruction. In vain they appealed to France for help; the Indians had become furious on account of the Company's excessive charges, and were incited to deeds of violence by the stories circulated regarding the priests. Despite all this the corner stone of Notre Dame de Grace, at Quebec, was laid, and the Recollet Convent was built. Champlain began the fortifications, but the Company's men refused to help; de Mont's private company got in trouble; de Caen's was formed; they both amalgamated and both opposed the Catholic missionaries. (L)

The Iroquois Indians had become so excited under the lash of the company's agents, and so prejudiced against the priests by the false interpretations of sermons, that they sacked the Recollet convent, and brought Pere Poullain to the stake. By a Providence of God the good priest escaped the torture, but the lesson was not lost on the colony. Champlain and Father Irene went to France and asked the Jesuits to come to the rescue. The consequence was an amalgamation of the two orders and the return of the Jesuits to Canada in 1625. (M)

The first of the new band to cross the Atlantic were Fathers Charles Lallement, de Brebeuf, Ennemond Masse and two Brothers of the Order, Francois

Charton and Gilbert Buret. With them came a Recollet of illustrious parentage, Father Joseph de la Roche d'Allion. They were received not only discourteously, but even in a hostile manner by de Caen, who claimed that since they had merely verbal authorization from the King, he could not lodge them at the Fort. He ordered them to return by the vessel that brought them. But the Recollets gave them half of their convent and for two years and six months they remained there until they were enabled to build for themselves. They wished to live and labor amongst the Hurons, but owing to the opposition of de Caen, the deception of the clerks, the tricks of the interpreters, and the plots formed against them by the agents, they were forced to confine their exertions to Quebec and the immediate surroundings. (N)

The *Compagnie des Associes* having failed to fulfil the obligations imposed upon it, was suddenly suppressed, and, in April, 1627, the Duke de Montmorency established the "Company of New France." This company consisted of one hundred members, who agreed—in 1628—to send 200 to 300 men to Canada for the purpose of Catholic colonization. (O) The King, in his anxiety to establish the Faith, gave exceptional powers to the company; at the same time he withdrew those accorded to de Caen—allowing him in compensation, at the request of Cardinal Richelieu, one year of full control over the fur trade.

At that juncture a wealthy nobleman, Rene Robauet, eldest son of the Marquis of Gamache, entered the Jesuit order and dedicated his fortune to the establishment of a College at Quebec. But the taking of that city by David Kirk, an adventurer from Dieppe, in the service of England, and the long train of difficulties that followed, rendered impossible, until 1632, any attempt at the grand work. When the Jesuits landed, with Champlain, they found the Governor's residence destroyed, the mission house in ruins, and scarcely a place of shelter for their travel-tired bodies. But they were not discouraged, and before the summer of 1635 they had laid the foundation of the grand old college, whose destruction I witnessed in 1878. Father Lejeune wrote home, in 1632: "I have become a tutor here in Canada; at this moment I have two pupils, learning their alphabet. After so many years of teaching I have come back to A. B. C., and with so great a delight that, believe me, I would not give up my two scholars for the finest audience in France." The following year he added: "Last year I had two pupils; I have grown rich, for now I possess more than twenty of them." (P)

On Christmas Day, 1635, the noble soul of Champlain went to its certain reward. His was a saintly death, as his life had been one long obedience to the will of God. He was succeeded by Charles Huoult de Montmorency. (Q)

It was a strange and striking coincidence that at the same moment God inspired, in Paris, the Duchess d'Aiguillon to erect a Hotel Dieu for Indian children in Canada, and Madame de la Pelterie, in another part of the country, to establish a seminary for female Indian children at Quebec, and under the direction of the Ursulines. And although neither knew of the other's designs, the Hospital Nuns and the Ursulines crossed the ocean in the same vessel with Madame de la Pelterie. (R) The superiress of the Ursulines was from Tours—the venerable Mother Marie Guyard de l'Incarnation; and the directress of the Hospital Nuns was sister Marie de St. Ignace. (S)

Here we have reached the foundation after twenty years of unexampled and factious opposition, of the first educational establishments in Canada—the Hotel Dieu, the Ursuline Convent and the Jesuit College of Quebec. The new company gave the Jesuits six acres of

land in the heart of the city, and thereon they built the historic edifice so often spoken of in this lecture. The men who taught there had occupied the most important positions in the largest colleges of France, and the names of Lejeune, Lallement, Rogvenan, Chastelain, Vi-mont and de Quen are associated with the histories of the leading educational establishments of the world. It was men of that high calibre that commenced the glorious work of Catholic instruction in Canada. And that college had sheltered Louis Joliet; it was inside its walls that Marquet drew the plans of his famous voyage of discovery to the Mississippi; under its roof lived and labored the now immortal martyrs Naue, Jogues, Daniel, de Brebeuf, Lallement, Garnier, Chabanel, Buteux, Garreau and Pierron. A number of these men met death while seeking recruits, amongst the Indian tribes, for the classes of the grand old college. Is it any wonder that I characterized as an act of vandalism the wanton destruction of such an historical relic? (T)

I have dwelt principally upon the fact that the opposition, the neglect or indifference of the monopolist companies was the most formidable obstruction to the way of these pioneers of education, because the historians seem to ignore this phase of the question, while the correspondence and other documentary evidence, both of a public and a private nature, which I have been fortunate enough to secure, establish beyond the shadow of a doubt that, had the early missionaries only to contend with the climate and the Indians, their path would have been much more pleasant and their successes proportionately more numerous and earlier.

Gladly would I unfold the story of the prodigies performed in Quebec and Sillery, in the interest of the Indian children, by the Ursulines and the Hospital Nuns; but the career of venerable Marie de l'Incarnation, alone, would furnish subject matter for a dozen lectures. We must rush on to the establishment of the first institutions in Montreal; leaving the Hospital Nuns with their thousand Indian converts—poor forest-children who accepted the faith because it was that of the brave women who came to them during the epidemic of 1639. (U)

The aims of the French Kings received the first approach to realization when the *Compagnie de Montreal* was formed; an institution destined to play an important part in the history of the colony, but equally destined to final suppression. On the Feast of the Purification, 1636, M. de la Dauversiere conceived the idea of planting a Catholic colony at Ville Marie, and establishing a community of priests for that purpose. (V) The first to feel the inspiration of the grand vocation was a young country priest—28 years of age—Jean Jacques Olier, the subsequent founder of the Community and Seminary of Saint Sulpice, in Paris. Although M. Olier never visited Canada, he may well be called the founder of Montreal. (W) He always had a wish to end his days in a new country; but such was not the will of Providence. He once had a vision of a pillar on which were erected two churches—one old, the other new. (X) These extraordinary signs confirmed the young priest in his purposes and to his grand project is due the existence of the Sulpician Order. (Y)

It would seem as if the Almighty had special designs upon the mission of Montreal, for almost at the same time did the three great communities, destined to lay the foundations of religion and education on that island, spring into the attitude of organized bodies. At Vaugiard, the Order of Saint Sulpice; at L'Ecluse, in Anjou, the Institute of the Daughters of St. Joseph; and at Troyes, the Congregation of Notre Dame, the creation of Marguerite Bourgeoys. Wonderful are the ways of God. (Z)

The "Company of Montreal" resolved

to send out a detachment of well-trained and reliable men who could keep the Iroquois Indians in check and save the missionaries and teachers from the trials and dangers that had harassed the early educators in Quebec. In Paul de Chomedey, Sieur de Maisonneuve, was found the man best calculated to lead the little army of pioneers. Previ us to accepting the honorable, but dangerous post, de Maisonneuve held several consultations with the Sisters at Troyes (A1) He, however, explained to those enthusiastic ladies that it would be useless for them to go out to Canada until the country was more settled and colony more securely established. It was then that the devout Sister Louise de Sainte Marie penned the beautiful prayer:

"Saint Mere de Dieu, pure vierge au cœur loyal,
Gardez nous une place en votre Mont-real."

A prayer that was heard and granted; and which might thus be translated:

"Holy Mother of God, Pure Virgin of the loyal heart,
In Montreal's great work, reserve for us a part." (B1)

In February, 1642 a solemn service was held in the Metropolitan Church, of Paris; Mass was sung by M. Olier and the Island of Montreal was consecrated to the Holy Family—Jesus, Mary and Joseph. (C1)

On the 6th of January, 1643, de Maisonneuve, amidst imposing ceremonies, planted a cross on the summit of Mount Royal; at its base an altar was erected, Pere Duperron said Mass, and Madame de la Pelterie was the first communicant in that isolated, but glorious spot. (D1) The pilgrimage to the mountain, the goodness of Melle. Mance, the heroic and generous character of de Maisonneuve, all served to produce a wonderful effect upon the Indians, and the prospects of the colony correspondingly brightened. (E1)

At last the monopolists were stricken down; the builders up of fortunes at the expense of religion and civilization beheld their day of triumph decline; young Louis XIV., under Anne of Austria and the Prince of Conde, took up the noble work that Louis XIII. had laid down at the summons of Death's Angel; the mighty giant of commercial opposition, with which the early education had to wrestle, was forever paralyzed.

On his return from France, in 1653, de Maisonneuve brought with him the famous Sister Marguerite Bourgeoys. During five years that noble lady labored alone amongst the children of the colony and the children of the forest. Her only habitation and schoolhouse was a stable which the commander gave her. Therein she suffered from the cold of winter, the heat of summer, the rain of spring, and the frost of autumn. Yet it was a glorious commencement. It was in a stable that Our Blessed Lord begun His tremendous work on earth.

Later on, when the Seminarists had arrived, and the governor felt his position fortified, he secured from the *Associes de Montreal* a stone house, 36 feet by 18, situated near the hospital, and surrounded by 48 perches of land, which he gave to Sister Bourgeoys, "for the purpose of the instruction of girls in Montreal, otherwise Ville Marie, during the lifetime of the said Marguerite Bourgeoys, as well as after her death, in perpetuity." (F1)

On the 4th August, 1658, this saintly woman had the first Indian child baptised and called *Marie des Neiges*—for it was the feast of Notre Dame des Neiges. Her zeal extended, not only to children, but to the whole colony, and even before the arrival of the Fathers of Saint Sulpice, she had conceived the idea of a chapel to Our Lady of Good Help. Already in 1657 had she stirred the colonists into activity, and all contributed—in one way or another—to the work. The following year de Maisonneuve

H—Champlain. Edit. 1640. Vol. I, ch. VII, p. 33.
Hist. de France, par le P. Daniel. Ann. 1589, Vol. VII, pp. 17, 18.
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I—Relations des Jesuites, 1640, p. 34.
Champlain, 1632, p. 156.
Les Navigateurs Francais, par L. Guerin, pp. 250, &c.
J—7th oct. 1610, date of letters, Lescarbot, p. 602.
Pere Biard, pp. 129, &c.
Anti. et chron. de Dieppe, par Asseline, l'an. 1811.
K—Premier etablis. de la Foi, by P. Leclercq. Vol. I, pp. 41, &c.
Le P. Sagard, p. 22
Champlain, 1627, p. 10.
Relations de 1626, p. 67.
Le P. Lallement. Relation de 1640, p. 90.
L—Champlain, 1632, 2nd part, p. 25 and p. 34.
Premier etablis., vol. I, pp. 181 to 199.
L'Art de Verifier les dates. Vol. I, p. 671.
Le P. Leclercq, vol. I, p. 208.
M—Le P. Leclercq, pp. 219 to 300.
Le P. Sagard, pp. 302, &c.

N—Champlain, 1632, 2d part, pp. 85, &c.
Le P. Leclercq, vol. I, p. 332.
L'Hist. de la Col. Franc. au Can., vol. I, pp. 215 to 220.
O—Cours. d'Hist. du Can. Vol. I, p. 222.
Mercure Francais, vol. XIV, p. 233.
Archives des Affaires Etrangieres a Paris, vol. "Amerique," 1592 to 1690, fol. 55.
P—Pamphlet on Hist. of the Jesuit College of Que., pages 4 and 5.
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Q—Abbe Failliant. Hist. de la Col. Franc. au Can., vol. I, pp. 288 to 290.
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R—Relations 1639, p. 6.
S—Archives de la Prefecture de Rouen; fond. des Ursulines de Dieppe, 21 Ap. 1629.
Relations, 1639, p. 6, &c.
Evêche de Quebec. Reg. B. fol. 13 and 16.

T—See Father Larcher's pamphlet, composed in 1875; 2d edition published for the Montreal Gesu in 1887.
U—Relations, 1641, p. 24.
Letter of Sister Sainte Croix, 2d Sept., 1639.
Hist. of Hotel Dieu of Quebec, p. 14.
V—Hist. de Montreal, par M. Dollier de Casson, 1640 to 1641.
Relations de 1637, p. 74.
W—Autograph memoires of M. Olier, vol. I, p. 96.
Life of M. Olier, by Pere Giry, part I, ch. VI.
X—Memoirs of M. Olier, vol. IV, p. 109.
Y—Hist. de Mont. de 1640 a 1641.
Les veritables motifs, &c., p. 27.
Z—Relations de 1640, p. 4, &c.
Vie de Melle. Mance, Vol. I, p. XXV.
Vie de la Sœur Bourgeoys, vol. I, pp. 6 and 7.

A 1—Hist. de Mont., par M. Dollier de Casson, 1640-1641.
La Conduite de la Providence dans l'etablissement de la Congregation. Toul. 1682, vol. II, p. 198.
B 1—Ecrits autographes de la Sœur Bourgeoys, et vie de la mere. Vol. I, pp. 20, 27, &c.
C 1—Hist. de Mont., par Dollier de Casson, 1641-1642.
Premier etablis. de la Foi, vol II, p. 48.
D 1—Ecrits autographes de la Sœur Bourgeoys.
E 1—Relations, 1643, pp. 63, 61.
F 1—Archives de l'Hotel Dieu Saint Joseph, Acte du 22 Juin, 1658.