

United States. When the English seized Quebec in 1629, the missionaries were taken into captivity.

Jesuit Missionaries in Canada.

With the restoration of Quebec to France in 1632, Cardinal Richelieu sent the Jesuits there. Quebec then became a mission. Indians gathered there from every part. They were to win over the savage hordes to Heaven. Peaceful, benign, beneficent were the weapons of this conquest. France armed to subdue, not by the sword, but by the cross; not to overwhelm and crush the nations she invaded, but to convert, civilise, and embrace them among her children. Who can define the Jesuits? The story of their missions is marvellous as a tale of chivalry, or legends of the lives of the Saints.

From Quebec and Montreal went forth all the missionaries for the next hundred years. Their remaining settlements of note were Tadoussac, Three Rivers, and Isle Orleans. The Archbishop of Rouen was their superior, and convents, hospitals, schools, and academies flourished in their two chief cities. Numerous were the expeditions on missionary effort to the present territory of the United States. In 1641 Fathers Raymbaut and Isaac Jogues, accompanying a party of Chippewas, had reached Sault St. Marie in Upper Michigan, and preached the faith to 2000 Indians.

Father Jogues, the Hero and Martyr.

On August 1, 1642, Father Jogues was for the first time captured by the Mohawks and forced to accompany them to Ossernenon, their chief town. For weeks he was tortured with his companion, Rene Goupil, who was finally killed. The slave of the savages, forced to follow them in their expeditions, attending the prisoners at the stake and the sick, finally escaped and reached Fort Orange, whence he sailed on a ship for Manhattan Island. Here he received kindly treatment, and was sent to Holland. He had traversed New York State from north to south. The Dutch also welcomed Father Joseph Bressani, S.J., after he had undergone appalling torments at the hands of the Mohawks.

In 1644 Father Jogues again returned to Montreal, and in 1646 he was sent to ratify a treaty of peace with the Mohawks. He passed on his way, through Lake George, being the first white man to view it, to which he gave the name it long bore of 'Lac St. Sacrement.' Peace was established, and he returned to found a mission among the Mohawks, but was made captive by them, and on October 19, 1646, at Ossernenon, near Auriesville, was killed by the blow of a tomahawk. Thus ended the first attempt at civilisation in New York, and thus died Isaac Jogues, one of the finest examples of Catholic virtue which this Western Continent has seen. Meantime, to the roll of martyrs was added the names of Fathers Daniel Brebeuf, Lalemant, Garnier, and Chabano, victims of the Hurons, and others whose names are lost to history. All their deaths were accompanied by every horror that Indian ingenuity could devise.

The Most Insuperable Difficulties Did Not Daunt the Intrepid Jesuits.

Soon a more substantial result was to be attained, and that in this State. Father Simon Le Moyne, S.J., starting in July, 1654, ascended the St. Lawrence, and reaching Onondaga (near Manlius), soon established the first chapel in New York under the name of St. John the Baptist. The church ultimately built was known as St. Mary's of Ganenta. Missions were also established by Father Chaumont among the Cayugas, Senecas, and Oneidas.

By 1668 missions were around Lakes Huron, Michigan, and Superior. But the work was to be extended further West, and by the intrepid Jesuits. Father Marquette accompanied Joliet on that memorable expedition sent out to discover the Pacific Ocean and the Mississippi River, March 17, 1673. They set out with four men in two canoes, with only Indian corn and dried meat for provisions. Through Lake Michigan and Green Bay and up the Fox River they proceeded, thence to the Wisconsin, and one month from their departure they moved into the Mississippi River, to which they gave the name of the Immaculate Conception.

For nearly a month they glided down the river preaching to the various tribes—Illinois, Peorias, Morongonas, Dakotas, Arkansas. Having satisfied themselves that the river emptied into the Gulf of Mexico, they retraced their course filled with the account of new wonders for the attention of man. In 1675, after celebrating the first Mass in Illinois among the Kaskaskas, Father Marquette died, having wintered on the site of the present City of Chicago, May 19, 1675. He was only 38 years of age, and had been a Jesuit 21 years. His fame will ever be pre-

served by that historic voyage which shed a new light on the topography of the West.

First Catholic Church in New York.

Father Hennepin in 1673 beheld Niagara Falls, and was the first to give a description of this wonder. A rock is still known as 'Hennepin's View.' This happened on a voyage of exploration, during which, at Chippewa Creek, Father Hennepin offered the first Mass at Niagara, where a fort was afterwards built and a chapel erected at Fort de Conn. The first Catholic Church property in New York was land granted by La Salle to the Recollect Fathers at Niagara, May 27, 1679, for a residence and cemetery, and there Father Watteaux became the first priest ministering to whites in the State.

The pioneer church in lower Michigan was that of St. Anthony of Padua, at the mouth of St. Joseph's River, dating from 1679, and in the same year Father Hennepin and two other priests built a chapel at Fort Crevecoeur, near where the present City of Peoria, Ill., stands. From there Father Hennepin went up the Mississippi in a canoe, where he was captured by the Sioux, and while with them saw and named the Falls of St. Anthony.

Ill-fated Expedition of La Salle.

La Salle, on his ill-fated expedition to Texas in 1685, erected Fort St. Louis, in Texas, near the present site of Corpus Christi. Here a chapel was erected, and remained in active use until the destruction of the post by the Indians. Thus, in 1685, the vast field of French evangelisation extended from Isle St. Croix in Nova Scotia, in the North-east, to the Falls of St. Anthony, near Minneapolis, Minn., in the West, and to Fort St. Louis, Texas, in the South, the Cross was exalted and civilisation proclaimed.

The year 1706 is memorable because of the death of Rev. J. B. de St. Cosme, the first American-born priest to fall a victim of the savages. Father Charlevoix, S.J., the historian of New France, made a tour of the Lakes and down the Mississippi in 1721, visited the various missions. Meantime, in 1718, the City of New Orleans was commenced by Bienville, and a chapel dedicated to St. Ignatius, attended by Father Anthony. Here in 1727 was located by Mme. Tranchepain the Ursuline Convent, the first convent of religious women in the United States; the first in Canada dating to 1639, its foundress being the famous Mme. de la Peltre. Here in 1761, died Mary Turpin, the first American-born nun.

With the fall of Quebec in 1749, followed by the Treaty of Paris, 1763, ceding New France to England, was closed the chapter of one of the most inspiring recitals of devotion, courage, and unselfishness known to history.

CATHOLICISM IN AMERICA

DURING THE NINETEENTH CENTURY

M. Thureau-Dangin, a well-known French writer, contributes to a Parisian review an article dealing with the growth of the Catholic Church in the United States during the nineteenth century. Though the writer is mainly right in his facts (remarks the New York 'Freeman's Journal'), he falls into the common enough mistake of neglecting a study of the real position of the Church in the early days of last century. Proportionately to the numbers of Catholics in the country in Washington's day, it cannot be said that the progress of Catholicity was an entire triumph from the beginning, as M. Dangin would have us to infer.

The small number of priests, the almost wholesale lack of church accommodation, the general application in the spirit of the anti-Catholic prejudices of penal days; all had the effect of causing many defections from Catholicity. The result of this is shown in the number of Catholics here in America at the present day. In reality, instead of the estimated eighteen millions of the old faith, there should relatively to the number in the early days of the Republic, be at least from thirty-five to forty millions.

There is no doubt that the Church has grown step by step with the Republic, but has by no means shot ahead of it, as certain enthusiastic historians would seem disposed to show.

A time arrived when, owing to the growth of accommodations and the increase in the number of the clergy, defections from the Church ceased, and it may be said that from the days of the great Archbishop Hughes, the Church has not had to suffer desertions from lack of means to look after the welfare of Catholic souls.

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