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**OF**  
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**XXI International  
Eucharistic  
Congress**

**7 - 11 SEPTEMBER 1910**

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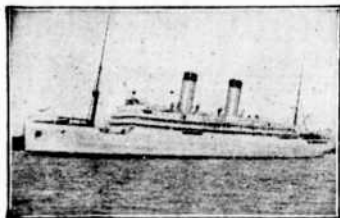
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Surplus (Company's valuation standard )	-	3,308,534.53
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First Mass in Montreal. (Painting by E. Laurent).

# GUIDE OF MONTREAL



## XXI International Eucharistic ....Congress....



7th. — 11th. SEPTEMBER 1910

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# GUIDE OF MONTREAL



## BIRD'S EYE VIEW OF MONTREAL

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Montreal, a city of over 500,000 souls, named after the picturesque Mountain "Mount Royal" and lying between its base and the St. Lawrence, is the commercial metropolis and the national port of Canada. It is located at the head of navigation upon one of the greatest of rivers — the St. Lawrence — a river which drains a rich and generous soil.

Montreal is destined to hold a foremost rank among the cities of the American Continent. Its marvellous growth during the past century redounds to the credit of its French and English speaking inhabitants. The friendly rivalry of the two races in promoting its embellishment and prosperity affords the world the unique privilege of witnessing a most pronounced "entente cordiale".

From a commercial standpoint, Montreal occupies an unrivalled position. The majestic St. Lawrence, three miles in width, flows by the city, and empties into the Ocean about a third of all the fresh waters of the globe. It commands the famed waterway which leads to the

Atlantic, and its outlets reach the very limits of North America. A network of canals facilitates communications with the cities along the shores of the great lakes and enables it to do an extensive trade with Chicago, Duluth and other inland cities. Montreal is the key to the great waterways of Canada and the chief railway centre of the Dominion. It is the headquarters of the Canadian Pacific and of the Grand Trunk Railroad systems. Lines of railways branch out in every direction and lead to the fertile plains of the West as far as the Pacific or to the ports of the Atlantic and the picturesque hills of the North. Two bridges of surpassing beauty span the St. Lawrence and connect with the City. The Victoria Bridge, opened for traffic by the Grand Trunk Railway, in 1860, by His late Majesty King Edward VII, then Prince of Wales, is a double-track steel open-girder bridge, with carriage-ways and foot-walks on either side of the main trusses. The Canadian Pacific Bridge crosses the River about seven miles from the city, a short distance above the Lachine Rapids and a little below the Indian Village of Caughnawaga.

Montreal owes all its prosperity to its harbor. During the winter months the River is one vast field of ice. When in March or April it melts under the genial rays of the sun great activity is displayed on the wharves which extend for miles along the river-front. Vessels of every dimension and tonnage are incessantly entering or leaving port ; some ply between the different inland ports, others, in exchange for European products, export the timber of our forests and the grain of the Canadian West. Traffic is ever on the increase. The secret of this wonderful development lies in the fact that the St. Lawrence route is most safe and advantageous. The exports of the port of Montreal for 1907 amounted to \$39,782,587, and the value of the imports to

\$103,534,432. The Customs duty collected at Montreal netted \$16,480,921.

The Board of Harbor Commissioners is at present making extensive improvements in order to meet the steadily increasing requirements of the country's trade and industry. With the execution of the Engineers' plans, Montreal will have one of the largest and best equipped harbors of the world.

The City of Montreal may be divided into upper and lower town. Its commercial and manufacturing esta-



View of the Harbor.

blishments are in the vicinity of the harbor. On the near slope of the hill stretching to Mount Royal, along St. Catherine St., are stores, theatres and restaurants. Beyond, are the residential quarters with their shady trees, lawns and gardens and their picturesque stone-front dwellings. The City is lighted by electricity.

The service of the Montreal St. Railway electric system is excellent and is much appreciated by the people of the adjoining towns. New streets are opening and being macadamized ; means of communication are improved and business facilities multiplied. In the place of the antiquated, low-roofed houses of former days we now have superb private and public structures, such as schools, hospitals, banks, mercantile establishments. Needless to mention here all that has been done for the comfort and well-being of the population,



Dominion Square.

such as markets, abattoirs, fire stations, gas and electric works, reservoirs, sewerage, health resorts, public parks, cemeteries, etc. All these improvements have contributed in a considerable measure to lend the City an appearance of health and of sociability, so much so that it is called the most "Latin" city of North America. Consequently the bird's eye view

which the visitor may enjoy from the Look-out on Mount Royal will bear comparison with that of any of the most beautiful cities of the world.

Nor are the educational interests of the community neglected. Primary schools are increasing year after year thanks to the judicious control of the Catholic and Protestant School Commissions. Higher education has its Normal Schools, Colleges, Convents, High, Technical Schools and Universities. Owing to a generous grant of the Provincial Government free night-schools for the working classes have been established in different sections of the City. From an educational standpoint, Montreal is second to none on the Continent. As to the religious belief of the people a mere glance will suffice to notice the eagerness of the inhabitants to preserve ancestral traditions intact. High above the roofs and rows of verdant trees gracefully rise hundreds of spires and steeples surmounted with the symbol of Redemption. Montreal may be justly styled : **The City of Churches.**



## History of Montreal

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In the history of the foundation of any city none perhaps furnishes a more pathetic or a more impressive tale. Montreal's humble beginnings are fraught with such deeds of valor and heroism that the reader would fain imagine a chapter had been culled from the pages of ancient chivalry.

The spirit of adventure or the acquisition of wealth did not prompt De La Dauversiere or Abbe Olier to found a colony on the banks of the St. Lawrence, on that Island which is said to have been seen by De La Dauversiere in a vision and with which he seemed to be as familiar as if he had lived there for years. No, they had another and a much loftier purpose. Their ambition was to civilize the savage tribes and to convey the glad tidings of the Prince of Peace to the children of the forest. One day De La Dauversiere entered the gallery of the old castle of Meudon, and saw a priest approaching him. It was the Abbe Olier. They had never seen or heard of each other ; yet, impelled by a kind of inspiration, they recognized one another at once, even to the depths of their very hearts ; and saluting each other by name, as we read of St. Anthony and St. Paul the Hermit, they embraced like two friends who had met after a long, long separation. They walked for three hours in the park, discussing their plans and finally settled upon three distinct undertakings : The founding of an hospital, the organizing of an order of priest, to do missionary work among the Indians, and another order of nuns to teach the children. The Almighty who in His merciful Providence had brought these men together assigned them a wor-

thy instrument in the person of Paul de Chomedy, Sieur de Maisonneuve. He was a brave soldier and a thorough Christian. The grandeur of the work inspired these words which reveal the man's character: " I am ready to sacrifice my fortune and my life with no other hope of earthly reward than the consciousness of serving God and the King ". Another Godfrey de Bouillon was found for the new crusade, and any City might be proud of such a founder.

A Company was formed to carry out the project. Thanks to Pere Charles Lallemant, Procurator of the Jesuit Missions, the Company secured from De Lauzon a grant of the Island of Montreal on the same conditions as his order. The One Hundred Associates contested its validity. Yielding to urgent entreaties they at first ceded some and finally, in 1665, all their rights to the Company of Montreal. The main obstacle was removed and an expedition was hastily organized, under the command of Maisonneuve. In the Spring of 1641, three vessels set sail from the shores of France, with fifty three souls on board, forty eight men and five women. Among the latter was Mademoiselle Mance who in after years was styled " The Angel of the Colony ". She too had been called by Heaven to found an hospital in Montreal for the benefit of both colonists and savages. Maisonneuve arrived, August, 24th 1641. His joy was unbounded at finding in port the two vessels which had been separated from the flagship during a violent storm. It was too late in the season to ascend to Montreal. The long and dreary winter had to be passed at Quebec. May 18th 1642, Maisonneuve, accompanied by De Montmagny, Du Puyseau, Pere Vimont, Mademoiselle Mance and Madame De La Peltrie, artisans and soldiers reached Montreal and landed on the spot which Champlain, thirty-one years before, had chosen as the fit site of a settlement. It was a tongue or a triangle of land, formed by the junction of a rivulet with the St. Law-

rence, and known afterwards as Point Calliere. The site is now occupied by the Customs House.

Maisonneuve's first act on setting foot on this soil which was to be dyed with the blood of martyrs was to



Mlle Mance and the Hospital Nuns.

Painting by G. Delfosse. — Copyrighted).

raise an altar on a pleasing spot near at hand ; and Mademoiselle Mance with Madame De La Peltrie aided by the servant, Charlotte Barre, prepared it for

the Holy Sacrifice of the Mass. They decorated it with the fairest flowers of the forest and overlaid it with an exquisitely embroidered altar cloth. Pere Vimont was the celebrant. While he was saying Mass it seemed as if the curtain that veiled the future of the colony had been slightly drawn aside by some invisible hand and that it had been given him to glance down the vista of time. Turning to his congregation, kneeling in reverent silence, he spoke these prophetic words which tradition has scrupulously handed down to posterity : " Brethren, he said, you are a grain of mustard-seed, that shall rise and grow till its branches overshadow the earth. You are few, but your work is the work of God. His smile is on you, and your children shall fill the land ".

" The afternoon waned ; the sun sank behind the Western forest, and twilight came on. Fireflies were twinkling over the darkened meadow. They caught them, tied them with threads into shining festoons and hung them before the Altar where the Host remained exposed. They then pitched their tents, lighted their bivouac fires, stationed their guards, and lay down to rest. Such was the birth-night of Montreal ". Christ had taken possession of the Island where he would ever find loving and grateful hearts. The 18th of May 1642 was Montreal's Natal Day.

The site selected for the new colony had every desirable advantage. The area of the Island of Montreal was about 123,523 acres. It commanded the different routes which the Indians took to descend the River, and it was destined to be the rendez-vous of the beaver-hunter and the Missionary alike. Discovered by Jacques Cartier in 1535, named Mount Royal, on account of the Mountain which is to-day Montreal's chief pride and attraction, it was visited on several occasions, in the following century, by Champlain. Struck by its favorable position, he decided to found a settle-

ment there. It was Champlain's project which Maisonneuve was about to have the honor of accomplishing in the interests of the Company whose guiding spirits were De La Dauversiere and Abbé Olier.

On the morrow of this ever memorable day, the colonists began the erection of a fort and chapel which they surrounded with strong palisades and a deep moat. Tents were pitched within the enclosure, and in this way they lived quietly awaiting a favorable moment to begin the evangelization of the heathen tribes.

The spectacle presented by the pioneers of Montreal is worthy of the primitive Church. All vied with Maisonneuve in leading a saintly, industrious life. Artisans, soldiers, in a word, all the settlers seemed to be fired with apostolic zeal and fervor. The indifferent were soon won over to the holy cause. It might be justly said that "this Island which had once been the domain of Satan had become the delight of Angels". When their houses had been built, the colonists sought to possess all in common so that the fraternal spirit of the early Christians might ever animate them. They thus prepared for the struggles which they were fated to sustain in after years for the greater glory of God and the honor of France.

About the same time, Abbé Olier assembled his associates in the Church of Notre Dame, Paris (Feb. 1642) to dedicate to Christ's Virgin-Mother the Island which was to bear her name, Ville-Marie. On receipt of the news, the colonists decided to celebrate the Festival of the Assumption with unusual solemnity. A **Te Deum** was chanted in thanksgiving. After Vespers, a solemn procession took place, much to the amazement and edification of the visiting Algonquins.

The construction of the fort had gone on apace when it was threatened with destruction by the overflowing waters of the St. Lawrence. Maisonneuve registered a vow, and immediately the rising waters which were almost on a level with the fort began to subside.

He redeemed his promise. He had a huge Cross made for the occasion, and, followed by the entire colony, he repaired to the top of Mount Royal, and there he planted the standard of Christ. It would protect the inhabitants of the city and ever remind them and the savages of the love of the Redeemer of the world. 6 Jan. 1643.

The Iroquois discovered the existence of the settlement only a year after Maisonneuve's arrival. They at once made up their minds to exterminate this handful of Frenchmen who were befriending their deadly enemies, the Hurons and the Algonquins.

Whenever the Iroquois declared war they never laid down arms until repeated defeats made them feel that it was useless to continue the fray. At the approach of Spring, they never failed to appear before Montreal and to surround it. They would watch it night and day, lie in ambush for the hardy toilers of the soil who had ventured beyond the range of the fort's canons. They had often imagined that the small band of defenceless colonists was on the point of being exterminated, but the courage of the latter rose with the danger.

The evangelization of the friendly tribes was not to be checked, though the good missionary Fathers found it a very difficult task to eradicate the fierce warriors cruel and vengeful instincts. Woe to the Iroquois who had the misfortune to fall into their hands ; a most horrible death awaited him.

Four years passed thus amid continual apprehension. Peasants were attacked in the open fields ; women and children carried off and tortured ; the garrison constantly harassed and slaughtered. In vain. Fresh recruits from France stepped in and filled up the breaches ; forts were erected about the infant city and the Iroquois were given to understand that it could defy them.

One of the most intrepid defenders of Ville-Marie was Major Lambert Closse, cool and bold. Foremost in danger, he fought like a lion, and inspired his men with renewed courage and bravery. In 1652, with a mere handful of soldiers he routed a party of Iro-



Marguerite Bourgeoys and her Indian pupils.  
(Painting by G. Delfosse. — Copyrighted).

quois near the fort and he defeated another band which had tried to capture the redoubt

at Point St. Charles (Febb. 1662). This valiant soldier met a heroic death in an attempt to relieve a few colonists who had been attacked by the prowling Iroquois.

In 1654, Maisonneuve returned from France, accompanied by Ven. Marguerite Bourgeoys. She had consecrated her life to the education of children, and she was called by Heaven to found the Congregation of Notre Dame. Mademoiselle Mance welcomed her as if she was one of her own sisters, and from that time there sprang up between these saintly heroines "an emulation of virtue and charity that lasted till death".

The arrival of four Priests of St. Sulpice, under Abbe De Queylus was an inestimable boon for the colony.

The City grew steadily amidst the dangers it was ever encountering. Houses were built outside the ramparts. The Hotel Dieu Hospital, erected by Mademoiselle Mance, and the Parish Church had been completed. Redoubts were built on the heights of the city and commanded a view of the surrounding country. The colonists were now in a position to follow up their agricultural pursuits. Maisonneuve began to encertain the fondest hopes of the city's bright future.

In 1658, the Iroquois were on the warpath again. The situation was desperate. Conscious of the intentions of these relentless foes, the Governor had important defensive works built around the city and prepared for a protracted siege. Brave Dollard came to the rescue. One morning in the month of April 1660, Dollard and his sixteen valiant companions assisted at Mass and received Holy Communion. Bidding their relatives and friends a last farewell, they set out to meet the foe. They reached the foot of Long Sault on the left bank of the Ottawa and took possession of a rudely constructed and dilapidated fort formed of the trunks of trees. Here they were joined by two Indian Chiefs and about forty Hurons and three Algonquins. They

bivouacked together awaiting the appearance of the enemy. Before long three hundred Iroquois laid siege to the fort, but were repulsed with great loss. The besieged profited by the respite to repair the fortifications. A reinforcement of 500 Red men, who were encamped near the Richelieu, arrived in haste to aid their brother-savages. The struggle began and lasted eight days. The fort was impregnable. The gallant defenders, exhausted with the long vigil and suffering from hunger and thirst, were in a most pitiable plight. Several of the Hurons whose lives the Iroquois promised to spare deserted the fort and strove to influence their Chiefs to do likewise. The latter refused and sold their lives dearly. The eighth day, the Iroquois madd-



Oath of Dollard and his Companions.

(Painting by J. St-Charles).

ened by disastrous repulses resolved to conquer or die. Dollard knew the decisive struggle was at hand. His soldiers were expert marksmen and played havoc in the ranks of the enemy. Dollard intent on the complete destruction of his assailants, seized a musketoon filled to the muzzle with powder and shot and threw it over the wall hoping it would explode in their midst. Through some mischance it fell back

within the fort and burst, killing and wounding several of the Frenchmen. A breach was made in the wall and the infuriated mob of Iroquois rushed through. Dollard and his companions realized the fate that awaited them if they were taken prisoners, and they fell upon the Indians and fought like demons. One by one, brave Dollard among the first, they fell under the tomahawks of the Iroquois, but not till a terrible price had been demanded for each life of the slaughtered garrison. The enraged victors sought out those who might be still alive among the fallen heroes. Three were still breathing, but two expired before the fierce Iroquois could glut their ire. The sole survivor was burned at the stake, and died without a murmur.

The colony enjoyed a long period of security thanks to the ever memorable deed of Dollard and his sixteen companions. The Iroquois were dumbfounded. "If seventeen Frenchmen said they, could hold us at bay in such a dilapidated fort what might we not expect if we attacked them in their own strongholds".

Peace was restored. Maisonneuve profited by the occasion to strengthen the fortifications of the city. New forts were built and thick-walled, loop-holed houses erected without delay.

1663 proved an eventful year for the colony. Law courts were established, the Priests of St. Sulpice acquired the Seigniorship of the whole Island; Father Dollier mapped out other streets and laid the foundations of a new parish church. Seigniorships became much more numerous. They served a twofold purpose: as a protection for the artisans and labourers who were now compelled to venture beyond the settlement to fell and hew the timber of the forest and till the ground and to foil the attacks of the treacherous Iroquois. Consequently the city became the nucleus of a very large population. The wise measures of Louis XIV

and Colbert contributed not a little to its steady growth. Through their kind offices the settlers were enabled to secure virtuous, industrious wives, and all young couples contemplating marriage were awarded a special grant.

The country would have prospered had it not been for the irrepressible Iroquois who were ever hovering on the colony like so many birds of prey. Their repeated repulses had seemingly taught them no salutary lesson. The Dutch and the New Englanders had bribed them and so their depredations went on unchecked. The settlers had often appealed to the King for aid and protection. The Court of Versailles heeded their petitions at last, and, in June 1665, the Marquis de Tracy, Viceroy of New France, landed at Quebec, with several battalions of Carignan-Salliere's Regiment. The settlers hailed their arrival with delight, but it was short-lived. To their great sorrow they learned that Maisonneuve had been peremptorily recalled. The heroic qualities of the noble Chevalier had been outweighed by base intrigue and villainy. Maisonneuve, gallant chieftain that he was, bore his disgrace manfully and met his fate without a murmur. Before bidding farewell to the city he had founded and loved so fondly he gave it a last pledge of his undying affection. He bequeathed to the destitute inmates of the Hotel Dieu Hospital the sum of 6,000 livres still due him by the Store of Montreal. He died at Paris, September 9th 1676, attended by his old and faithful domestic, Louis Frin.

Maisonneuve was a prudent, experienced administrator as well as a valiant leader of men. Montreal will hold his name and achievements in everlasting remembrance. His monument on Place d'Armes is a feeble tribute of our generation to his hallowed memory.

The Iroquois were non-plussed when they heard of the Viceroy's arrival with re-enforcements. They con-

sidered that these well-disciplined troops would thwart their designs and, in their predicament, sued for peace. On the departure of the Marquis de Tracy, fresh troops arrived in Canada. Talon, the Intendant, petitioned the Home Government for a grant of land to the Officers in command. The latter grouped their men in the neighbourhood of their respective dwellings. This is the origin of the Seigniories and of the hamlets and villages on both sides of the St. Lawrence: Sorel, Chambly, Berthier, Saint Ours, Contrecoeur, Vercheres, Lavaltrie, Varennes, Boucherville, Longueuil, Laprairie and Chateaugay. It had been predicted that the colony would never enjoy lasting peace. War



Montreal In 1700.

had broken out in Europe between William of Orange and Louis XIV and it was destined to affect New France. For many a day had the English colonies in America yearned for the possession of Canada. A pretext was soon afforded. The English had formed an alliance with the Iroquois (June 1689), and the latter longed to humble the French and repay them for the many crushing defeats they had met at their hands.

They took to arms again. Between twelve and fifteen hundred came down the River in their bark canoes and halted just off the Point of Montreal. "The night of the 4th Aug. 1689 was dark and stormy, with rain and hail. It was just the night that might serve to cover the approach of a stealthy foe, and the foe, vengeful and remorseless, was at hand. Fourteen hundred Iroquois had descended the St. Lawrence and taken up their station on the south side of Lake St. Louis, opposite Lachine. About midnight, amid the darkness and noise of the elements, they crossed the Lake, and landing, posted themselves in small bands close to the dwellings of the slumbering inhabitants. An hour or so before day-break, a war-whoop, the preconcerted signal, was raised. Instantly a thousand savage throats gave forth the dismal howl ; and began the work of slaughter that made "the massacre of Lachine", a name of terror for generations. (Le Sueur). The village of Lachine bore the brunt of this unexpected onslaught. Words are inadequate to describe these fiendish deeds of blood. Two, others maintain, four hundred persons were massacred in cold blood ; many were taken prisoners and put to death amidst horrible and protracted tortures. A few escaped and fled to Ville-Marie. Intense excitement and consternation prevailed. Officers and soldiers set off in hot pursuit. They lost their self-possession and thereby every chance of overtaking the foe. The nimble Iroquois eluded their pursuers only to continue their mad course of butchery and slaughter. Following this tragic event, a bitter and merciless war was declared between the fierce Red Men and the settlers of New France. Frontenac assumed the offensive this time and following the blood-thirsty lions into their very dens, he gave them their just deserts.

On returning to Quebec, he was obliged to take up arms against the English who were bent on annexing

the French possessions in Canada to the Crown of England. The situation was growing more and more alarming. While Phipps was laying siege to Quebec, an army 3,000 strong under Winthrop, was marching on Montreal. Both expeditions were dismal failures. Occasional engagements took place until the year 1698 when peace was concluded by the treaty of Ryswick. In July 1701, Montrealers were privileged to witness a rare spectacle. Fifteen hundred Indians representing the chief Nations of North America, from the mouth of the Mississippi to the Gulf of the St. Lawrence, arrived, and held a solemn "pow-wow" to sign a treaty of peace and to bury the hatchet for ever and for aye.

Shortly after this promising occurrence, war was declared between France and Great Britain over the Spanish Succession. Renewed conflicts took place throughout the land. General Nicholson's victory at Acadia stirred England's ambition to seize the possessions of New France. Admiral Walker at the head of a powerful fleet, sailed up the St. Lawrence. During a violent storm he lost 8 vessels and 900 men and was forced to relinquish his project. This reverse compelled Nicholson who was marching on Montreal with 4,600 men to beat a hasty retreat. New France was spared for the time being. The treaty of Utrecht put an end to hostilities. Canada then enjoyed a period of tranquillity it had not known from the day the French had pitched their tents on the shores of the majestic St. Lawrence. The result was that the country made gigantic strides in the path of progress and prosperity.

Montreal had a population of 7,700 souls and many fine monuments "The aspect of the city, writes Charlevoix, is most pleasing. Its position and residences are unrivalled. The attractiveness of its streets and environments is felt in the gaiety and light-heartedness of its people. It is not fortified. A bastioned, well kept palisade is its sole defense, and a redoubt

built on a small mound which is used as a boulevard leads in a sloping direction to a pretty little square. It is one of the first sights to attract the attention of the visitor to Quebec. Montreal, he adds, is an immense square situated on the river front. It rises gradually and divides the city into Upper and Lower Town. It is the business centre. The Seminary and the parish church, the Recollets, the Jesuits and the Sisters of the Congregation, the Governor and many of the Officers' residences are in Upper Town. Beyond a rivulet which flows in a North Western direction and bounds the city on that side, are several substantial residences and the General Hospital. To the right, beyond the Recollets Convent, lies a district which is bound to become one of the finest of the city. The Jesuits' House is rather small. Their church is nearing completion and will be spacious and compact. The Convent of the Recollets is vaster and their community more numerous. The Seminary is in the heart of the city. It may not be a handsome structure but it is well built and commodious. It has all the appearances of a manor. It adjoins the parish church and the latter looks more like a Cathedral than does the Cathedral of Quebec. The Convent of the Daughters of the Congregation, one of the largest, is far too small for the accommodation of so many inmates. It is the Mother-House and Novitiate of an institution which should be ever dear to New France and to Montreal, in particular, as the date of its establishment coincides with the birth of the colony, and Montrealers are still enjoying the inestimable advantages which an institution of its kind cannot fail to offer the frequenters of this ideal nursery of moral and intellectual culture.

The Hotel Dieu is under the management of Nuns the first of whom came from La Fleche in Anjou. They are poor. The hospital ward, however, is spacious and well equipped. They own a very fine church and their

quarters are both neat and comfortable ". Now and again small groups of Indians may be seen wending their peaceful way to Montreal. How times have changed from bygone days !

After the treaty of Utrecht, France and England were at peace for upwards of thirty years. In America, the two rival nations were always on the alert, always ready at a moment's notice to resume hostilities. Forts were built and all precautions taken for a final struggle.

The policy of the Governors of Quebec was to extend the limits of New France and to check further encroachments of the English on our Continent. Every attempt of the English to enlarge their territory naturally occasioned sanguinary conflicts.

England, conscious of the paramount importance of the conquest of Canada, and resolved to make every sacrifice in order to oust the French from the country, despatched fresh re-enforcements and displayed unusual activity. We have learned how, despite a most heroic defense, Acadia and Louisbourg had fallen into their hands. The victory of Carillon (1758) revived somewhat the drooping spirits of the vanquished. It soon became evident that left to its own resources New France would be powerless to resist much longer and that it must inevitably succumb. In fact, France seemed to have lost all interest in the " few acres of snow " which had been purchased at such a cost. June 27th 1759, Wolfe appeared before Quebec. His fleet comprised 25 vessels, 13 frigates and 18 transports, totalling in all 28,000 men. Montcalm had a force of 12,000 men, 3,300 regulars and the balance volunteers and Indians. Wolfe successfully landed his troops at Anse au Foulon and stationed them adroitly on the Plains of Abraham (12th September). At break of day, Montcalm perceived the enemy. At the head of 4,500

men he commenced the attack without waiting for Bougainville. The conflict resulted in the death of both Wolfe and Montcalm, the retreat of the French, the capitulation of Quebec. Chevalier de Levis had hastened to the relief of Montcalm. He was too late. In the Spring of 1760, De Levis gave battle to the English on St. Foye Road and defeated them. He then prepared for the blockade of Quebec. The inefficiency of his army precluded all possibility of success. Would help arrive? He scanned the horizon night and day trusting that the troops which he had begged the Mother Country to send him would put in an appearance before it was too late. May 9th, a frigate was seen making for Quebec. With what fond anticipations did he not watch its approach! The frigate entered the harbor and with a volley of 21 guns saluted the English flag which was floating over the Citadel. The die was cast and the game was lost. Sore at heart De Levis fell back on Montreal.

September 8th, three armies, 18,000 strong, and a powerful battery were drawn up before Montreal. The latter had only 3,500 men to offer the invaders any resistance whatsoever. Under the circumstances it would have been sheer folly to attempt a defense of the unfortified city. Accordingly M. Vaudreuil decided to surrender to the English on the most advantageous conditions. The English General accepted the proposed terms of surrender but refused to grant the troops the honors of war. Chevalier de Levis was incensed and would not surrender, and followed by 2,000 men he withdrew to St. Helen's Island. Vaudreuil commanded him to yield. He did so reluctantly but not before he had broken his sword and burned his flag (8th September 1760).

The curtain had fallen on one of the most stirring dramas ever played on the world's stage. A weaken-

ed, dauntless nation was at the mercy of a powerful conqueror, fully determined, however, to cling to its Faith and Nationality.

The successive wars of the century, the Indian incursions and the manoeuvres of the English did not affect the march of civilization and the progress of New France. Montreal had expanded with its ever increasing population. It embraced all the territory bounded by McGill St. and Place Viger Station (formerly Dalhousie Square) Fortification Lane and Commissioners St. Notre Dame St., Montreal's main business centre to-day, crossed the fashionable quarters of the city. After the cession these quarters were deserted. Twelve hundred people left for old France on learning the terms of the treaty of Paris which ceded all the French colonies to England.

Before 1760, the population of Montreal was 8 300 souls. Now it was 5,733. The Loyalists left the United States and coming to Montreal, after the war of Independence, replaced the old French colonists. In 1790, the population had increased to 18,000 souls.

The natives were reluctant to emigrate. The strong ties that bound them to the land of their birth were not so easily sundered. By the Act of Surrender, their religion and laws were guaranteed to them for ever. They clung more tenaciously to their spiritual guides, and faced the future with determination. For years, no doubt, a certain restraint continued to exist between them and their new rulers. Finally, mutual esteem and friendship prevailed. Though they differed in their views, customs or religious belief, the progress of the City did not suffer thereby. Wise, liberal laws sanctioned the equal rights of the community at large. The Canadians, a law-abiding people, were foremost in promoting the interests of their country which had retained all the redeeming features of old France under

the beneficent folds of the Union Jack. They soon had occasion to give England a pledge of their unswerving loyalty, when they turned a deaf ear to the appeals and inducements of the American Executive. In 1812, they took up arms against the American invaders. At Chateaugay, the Canadian militia, commanded by Col. De Salaberry, performed deeds of valor and routed the



Delorimier Avenue.

American forces after a stubborn battle of four hours duration. England may thank the loyal French Canadians if Canada is one of its possessions to-day.

Montreal was an important city, with its population

of 55, 364 souls. Numerous public edifices had been erected. The dark streets were well lighted ; a system of waterworks was inaugurated, the Bank of Montreal established, with a capital of \$87,500 ; the north and south shores of the St. Lawrence were easily accessible. The first steamboat began to ply on the St. Lawrence in 1809. Hospitals, Chapels and Schools were built at various points. In a word, Montreal was on the high-road to unprecedented prosperity.

It was not always sunshine. At times there were dark, lowering clouds on its fair horizon. In 1832, the " Carricks " conveyed several thousand exiles of Erin to our hospitable shores. Their co-religionists received them with open arms. The dreaded cholera broke out among them and claimed 1904 victims. Three years later, 913 died of the same fell disease. In 1847, a most heartrending event occurred that enlisted the genuine sympathy of every French Canadian. Typhus fever played havoc with thousands of Erin's sons and daughters whom famine and oppression had driven from " Sweet Inisfail " to seek a home and shelter in the far-off land of the West. They were befriended by the Sainly Bishops of Canada. The Sisters of charity, ministering angels indeed, and many holy, zealous priests came to their relief. They afforded them the consolations of Religion and were unsparing of their efforts to comfort them and alleviate their untold sufferings. Thirteen sisters and eight priests contracted the disease while attending to their spiritual and corporal wants and died victims of their zeal, martyrs of duty.

Montreal had its share of rebellions and of their swift retribution. In 1830, the soldiers were ordered to open fire on a mob of rebels. Three French Canadians were killed. In 1837, a still more tragic incident took place. Incensed at the Imperial Government which had disposed of the public funds without

the assent of the Legislative Assembly, the French Canadian population arose in rebellion and defied the English troops. It ended most disastrously, and the English showed the rebels no quarter. Seventeen patriots were sentenced to be hanged and executed.



The ancient chapel of Our Lady of Bonsecours.

Fifty-eight were deported to Australia to return only in 1845.

The storm was over. The City was free to progress. Steamboat and Railway Companies were incorporated; a reservoir supplied the residents with excellent water ; new banks were established, the Christian Brothers opened new schools, the Jesuits and the Oblates settled in the city and took up the work of education.

In 1852, Montreal became the Capital of Canada. A few zealots, maddened by Lord Elgin's Bill, granting special privileges to the French Canadians, invaded the House of Parliament one evening and burned it to the ground (25th. April 1843). The documents of the Province and two valuable libraries were lost in the flames. The Seat of Government was then transferred to Toronto.

Montreal was often visited by disastrous conflagrations, but especially in 1850 and 1852. A third of the City was reduced to ashes. Stringent measures were taken to prevent the recurrence of fresh disasters. A wise regulation prohibiting the construction of frame or wooden buildings within the city limits was adopted. Another reservoir, with a capacity of 24,000,000 gallons of water was placed on the mountain.

Henceforward, Montreal will share in all the joys and hopes of the Dominion of Canada. It will have the lion's share in the era of prosperity now dawning on our beloved land. Canada is on the crest of a giant wave of prosperity. Yea more, it will take the initial trend of trade and industry. Its countless religious, charitable and educational establishments, its normal schools and universities will rank it foremost among the cities of North America. So says the tourist as he contemplates the efforts of its citizens, irrespective of creed or nationality, for the moral, intellectual and commercial interests of Montreal. So say we all with the poet :

Reign on, majestic Ville-Marie !  
Spread wide thy ample robes of state ;  
The heralds cry that thou art great,  
And proud are thy young sons of thee,  
Mistress of half a continent.  
Sprung of the Saint and Chevalier !  
And with the Scarlet Tunic wed !  
Mount Royal's crown upon thy head ;  
And past thy foot-stool, broad and clear,  
St. Lawrence sweeping to the sea ;  
Reign on, majestic Ville-Marie !



THE  
Principal Churches and Chapels  
OF  
MONTREAL

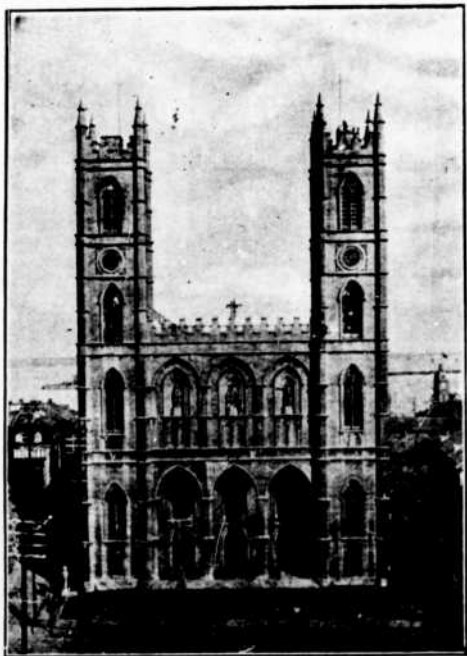
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Of the splendid monuments which adorn the Metropolis of Canada the first place is unanimously accorded to the Church of Notre Dame, the oldest and the richest in historical associations. Its history is linked with the early days of Ville Marie.

May 18th, 1642, Maisonneuve and the colonists, sent out from France by Abbe Olier and his associates, set foot on the Island of Montreal and took formal possession. The City of Mary was thus founded.

Near the fort at Point Callieres, the first bark chapel was built and served as the parish church under the title of Notre Dame (Our Lady) until the following year when another frame building was erected close by. In 1654, this chapel had outgrown its usefulness, and Maisonneuve suggested that the citizens should construct one adjoining the Hospital, and it answered the purposes for many a year. A more spacious church which the people in those days thought was an extraordinary monument was constructed, in 1672, on the spot where Maisonneuve's statue stands to-day. (Place d'Armes). After a time this sacred edifice failed to meet with the requirements of the rapidly grow-

ing population. The Priests of St. Sulpice decided to erect a temple capable of containing thousands and thousands. It was opened for divine worship, June 15th. James O'Donnell was the architect. His remains

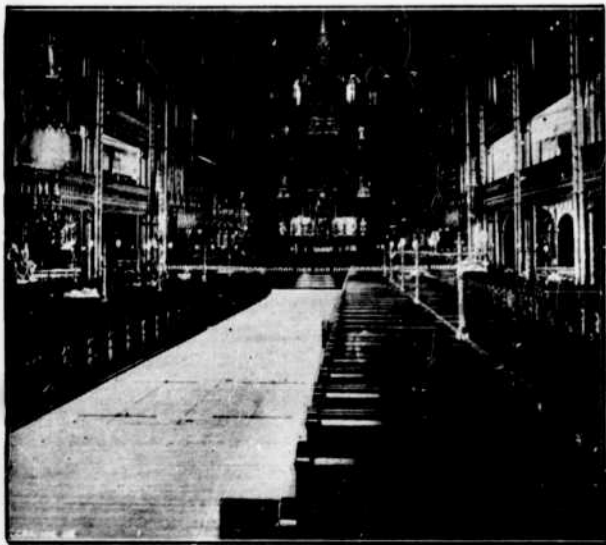


Notre Dame Church.

are interred beneath the noble fabric. The church is vast, imposing and admirable in its noble proportions. Its severely plain front reminds one of the feudal cast-

les of yore. There are two immense arcades (60 feet high) with three niches containing the statues of the Blessed Virgin, St. Joseph and St. John the Baptist, patrons of the City and of the Lower Province. There are two towers, 227 feet high. A flight of stairs or an elevator leads to the summit whence a splendid view may be obtained over the City and the St. Lawrence. In the eastern tower are ten bells, and on each the names of the donors are engraved. In the western tower hangs the great bell, Le Gros Bourdon, weighing 15 tons. The interior (including the sanctuary) is 255 feet long by 134 feet wide and 80 feet high. Two galleries extend 25 feet over the lower side aisles. The architect was instructed to plan a building with a seating capacity of ten thousand persons. The idea was to enable the congregation to follow the sacred functions and to hear the preacher without too much of an exertion. Notre Dame complies with this twofold condition. Beauty had to be sacrificed to practical use, and still the wealth of materials, the profusion of paintings and decorations throughout, the numerous statues and especially its imposing and well proportioned dimensions leave a deep and lasting impression on the visitor. There are nine chapels and altars in the body of the church. At the right : The chapels of the Holy Face; Our Lady of Perpetual Help with a copy of the Byzantine Virgin which is venerated in Rome ; Saint Amable, St. Joseph's, and, at the foot of the aisle, the Blessed Virgin's chapel, with a painting by Del Sarto. On the tabernacle door is a fine painting of "The Virgin and Child " by Fra Angelico. The cross and candlesticks on this altar were manufactured at Paris and are of most exquisite workmanship. On the outer wall of the sanctuary is a good copy of Mignard's : " Saint Ignatius writing the constitutions of his order". The altar of the Sacred Heart is on the other side of the sanctuary. To the right of this altar, which, by the way, is an artistic gem, may be seen a noteworthy old

painting : " The Presentation in the Temple ". Down the aisle, other altars may be seen ; St. Ann's (Painting by Carnevalli). The Souls in Purgatory and St. Roch's. The pulpit is almost on a level with the gallery. On its sounding-board are several fine statues and below the statues of two of the Prophets, the work of P. Hebert, one of America's most renowned sculptors. The sanctuary is raised five steps above the nave



Interior of Notre Dame Church.

and separated by the chancel-rail. The latter is of most precious wood and so are the chancel-seats and the monumental reredos. On the first pillar to the

right just outside the chancel, under a gilt dome, 's a white marble statue of the Madonna .It is the work of a Bavarian artist and displays remarkable skill. Pius IX, who prized it highly, presented it to the Rector of Notre Dame, Abbe Rousselot. At the other extremity of the railing is a second dome surmounting a bronze fac-simile of the statue of St. Peter, in St. Peter's Rome. The high altar is ornamented with numerous sculptures of rare design and workmanship. " The Last Supper ", in bas-relief, is most artistic, and so are the " Choirs of Angels " at each side of the tabernacle. The sanctuary is illuminated on festal days with of myriads electric lights which produce a dazzling effect. The organ is one of the most powerful in America. It was manufactured by Casavant Bros., St. Hyacinthe.

Behind the sanctuary is a richly adorned chapel of Our Lady of the Sacred Heart. Its paintings are inestimable in value and the work of Canadian artists. Over the main door is a copy of Raphael's: " Discussion on the Blessed Eucharist ", by Larose. From left to right : " Paradise Lost ", The Sybil of Tibur ", " The Annunciation ", by Larose ; " The Visitation ", by Gill; " The Adoration of the Magi ", by Saint. Charles ; " The Virgin of the Apocalypse ", " The Transfiguration " (above the high altar), " Christ the Consoler ", by Franchere ; " Dollard and his Sixteen Companions ", The First Mass in Montreal ", by Saint Charles ; " The Rock of Horeb ", by Franchere ; " The Wedding of Cana ", by Beau : and " The Multiplication of the Loaves ", by Franchere. The parochial sodalities meet in this chapel, but more especially so, the male and female members of the Association of Perpetual Adoration. In the treasury may be seen gorgeous costly church-ornaments and vestments, precious reliquaries, chalices, ciboriums of gold and silver the embroidery work of Miss Leber, a massive mons-

trance and the artistically arranged hangings or draperies of the grand dais which is used once a year for



Chapel.

the solemn procession of the Blessed Sacrament through the streets of the City.

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## ST. JAMES CATHEDRAL

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The **Cathedral**, one of the largest temples on the continent, is admirably situated on Dominion Square, and its location adds to the majestic loftiness of its monumental cupola. It is one third the size and an exact duplicate of St. Peter's, Rome. It was modified to its present dimensions to meet the exigencies of the Canadian climate and of American customs. When Mgr Lartigue became Bishop of Telmesse (1821) with jurisdiction over the Church in Montreal, his residence was at the Seminary of St. Sulpice, and Notre Dame was to all intents and purposes the cathedral church of Montreal. He realized the disadvantages of the situation and took up his quarters at the Hotel Dieu. Its modest chapel became the temporary Cathedral. In 1825, the people petitioned the Bishop to sanction the erection of a bishopric and a Cathedral in keeping with his exalted dignity. Their request was granted and a site chosen at the corner of St. Catherine and St. Denis Sts. where St. James church stands to-day. The new Cathedral was dedicated by Bishop Lartigue, in 1825. His house was a very plain building. An episcopal residence soon replaced it, and was considered one of the finest structures in Montreal. Unfortunately, in 1852, the fire which consumed a great part of the City reduced the Cathedral and the bishopric to ashes. Mgr Bourget, his successor, lived at St. Joseph's Home, and the humble chapel of the Providence Asylum became the fourth Cathedral. The present site was then chosen. A modest brick chapel was erected by the side of the episcopal residence which for over forty years has been the home of the Bishops of Montreal and of their worthy assistants in the administration of diocesan affairs.

July 25th, 1857, a cross was planted to mark the site of the future Cathedral. Mgr Bourget, conceived the bold idea of erecting a duplicate of St. Peter's Rome, to symbolize the indissoluble union of the Church in Canada with the See of Peter, and he instructed Victor Bourgeault, the architect, to prepare his plans accordingly. The corner-stone was solemnly laid Aug. 28th 1870. In 1878, hte walls were raised to the height of thirty feet. The columns to support the dome were built as high as forty feet and the other columns of

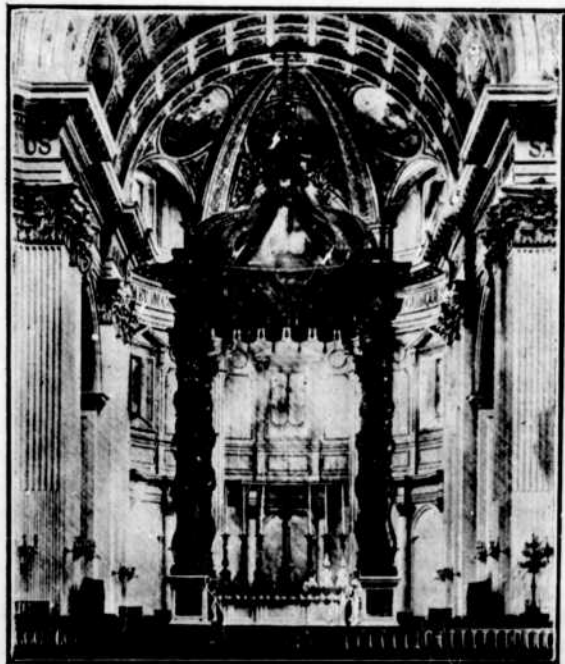


Cathedral.

the nave were elevated to the same height. The front of the portico was completed as far as the spandrel of the first arch, but the outer dome was left unfinished. In 1885, Archbishop Fabre, his successor, resumed operations which had been suspended for seven years. In 1894, the Cathedral was opened for worship. In

1886, the dome was finished, a noble adornment and a salient feature in the architecture of Montreal. The cross, of gilded iron, is eighteen feet in length weighing sixteen hundred pounds and was placed in position during August of the same year. Over the portico are thirteen bronze statues, donations of various parishes of the Diocese. They are the statues of St. James, St. Joseph, St. Anthony of Padua, St. Francis of Assisi, St. Vincent of Paul, St. John, St. Paul, St. Thomas Aquinas, St. Patrick, St. Charles Borromeo, St. John the Baptist, St. Hyacinth and St. Ignatius. The interior is very imposing, with its rich white and gold decorations. The graceful lines of its arches, the symmetry of its pillars and the simplicity of its appointments inspire a sense of due reverence and devotion. Under the dome there is a faithful reproduction of Bernini's baldachino. It was made at Rome by Victor Vincent and donated to the Cathedral by the Seminary of St. Sulpice. It cost about \$12,000. The main altar is under the baldachino. Like the chancel-rail it is of marble and onyx. At the Gospel side set against one of the pillars supporting the dome is the archiepiscopal throne finely sculptured and inlaid with ivory. Several interesting paintings recalling historical facts and events connected with the foundation and establishment of Montreal adorn the arcades of the transepts and the lower walls. With one exception they are from the brush of G. Delfosse, a gifted artist of Montreal, and under each is an inscription explaining the different subjects. "The First Mass in Montreal" was painted by Laurent, a French painter, and was presented to Archbishop Bruchesi by the Government of the French Republic. The most interesting chapel is the "Papal Zouaves". There is an exquisite painting over the altar of "Our Saviour revealing to Blessed Margaret Mary the treasures of His Sacred Heart". The names of the 507 Knights, who took part in the nineteenth century crusade, are

inscribed in letters of gold on four large marble tablets. In the chapel are the Regiment's military colors a painting of St. Gregory the Great, a gift of Pope Pius IX, to the Union Allet ; a silver statuette, a gift of General Charette ; a copy of " St. John the Baptist"



Baldachino.

the original of which hangs in the Zouaves headquarters at Rome ; a silver vessel used as a sanctuary

lamp, a fac-simile of the voice offering which the Zouaves made to the Shrine of Notre Dame de Bonsecours.

At the north entrance is a fine bronze statue to the memory of Bishop Bourget. Adjoining the vestry and communicating with it is "The Bishop's Palace" a palace in name only. In the near future this huge brick building will be replaced by an edifice worthy



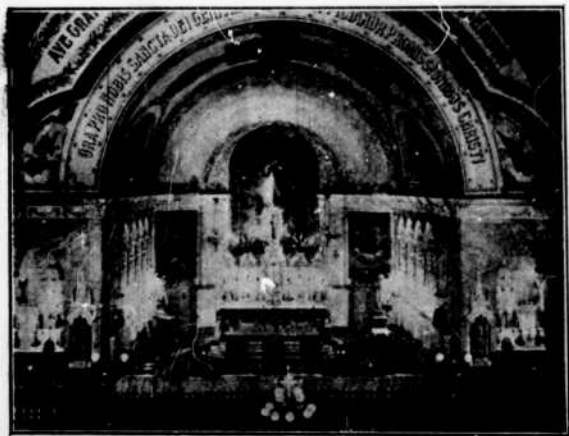
Bonsecours (From the Harbor).

the most important Diocese of Canada. "Great edifices, like great mountains, are the works of ages".

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## NOTRE-DAME DE BONSECOURS

**Notre-Dame de Bonsecours**, situated East of the Bonsecours Market, is the most venerated of the numerous sacred buildings of Montreal, if we may judge by its antiquity and the throngs of pious pilgrims who visit the Shrine in quest of spiritual favors and graces.



Interior.

On a piece of land donated by Maisonneuve, Bonsecours chapel, a little wooden structure, 30 x 40, was built, in 1673, about 400 rods outside the city limits. In 1675, it was enlarged. Destroyed by fire in 1754, it was rebuilt in 1771 on the same foundations, the walls

being intact. If, in 1889, it was remodelled it was at the expense of many of its attractive features. On the apsis of the chapel is a colossal statue of the Blessed Virgin with outstretched arms to protect the sea-going vessels and sailors. On the roof is another chapel, a fac-simile of the Holy House of Loretto, much frequented by the devout. The church itself possesses a miraculous statue of the Blessed Virgin. The sanctuary is all marble ; the stained-glass windows quite handsome ; the votive offering of the Papal Zouaves is suspended from one of the arches ; many historic paintings are to be seen. Over the portico is a bronze statue of our Lady. She seems to invite the passer-by to enter and solicit her protection and aid. Let us heed her loving invitation.

Mother dearest, mother fairest,  
 Virgin brightest, purest, rarest,  
 Lady mild and sweet ;  
 Hear the grateful songs we sing thee,  
 Hear the hymns we humbly bring thee,  
 Bending at thy feet.

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### THE "GESU"

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The *Gesu*, on Bleury St., is one of the finest specimens of its kind. It is 194 feet long, 96 feet wide, the transept 144 feet, and the nave 95 feet high. The style of architecture, Renaissance and Florentine, is fascinating and gives the church an aspect of elegance

and comfort. It is not unlike the **Gesu** at Rome in its appointments. Its collection of fine paintings and tableaux deserves a special mention. They imitate or complete the plastic work of the sacred edifice. They are, for the most part, copies of masterpieces of the modern German School and are the work of Mr. Miller. Among its many rich chapels, one in particular attracts the attention of the visitor, on account of an old statue it possesses. It is under the gallery to the right of the main altar and is known as the Chapel of our Lady of Liesse. A reliquary over the tabernacle con



The " Gesu ".

tains the ashes of the statue of Our Lady of Liesse which was burned during the French Revolution. It is said that the original was given to three Crusaders by

the Blessed Virgin herself, about the year 1134. The visitor should see the two large tableaux which are on either side of the sanctuary. They represent St. Aloysius and St. Stanislas Kostka in the attitude of receiving Holy Communion, the former from the hands of St. Charles Borromeo and the latter from an Angel. There are two smaller paintings over the altars of the Blessed Virgin and St. Joseph : "The Holy Family" and "The Flight into Egypt". These remarkable paintings are from the studio of Cagliardi Bros., Rome.

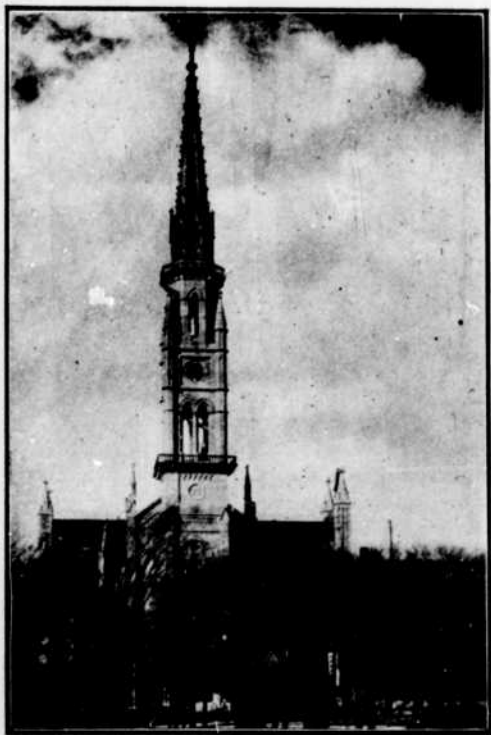
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### ST. JAMES

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The first church was built by the first Bishop of Montreal, Mgr Lartigue, and served as the Cathedral until 1852 when it was destroyed by the terrible fire which consumed a great portion of the City. Bishop Bourget, his successor, definitely left the neighbourhood of **St. James** and took up his quarters on Mount St. Joseph. In 1855, the Priests of the Seminary were placed in charge of the parish. The church was scarcely built when it was destroyed by another fire. As the walls were un-injured the damage was easily repaired, and, in 1859, the new church was opened to the public. It is gothic in style and the interior consists of three naves. It has the form of an irregular cross. The pulpit is worth seeing. It is a handsome design with its statues and turrets. In the transept are four paintings, the work of E. Cabane, a French artist : "Our Lady of the Rosary", "The Education of the Virgin", "The Death of St. Joseph", and "The

Holy Family". The steeple is the highest in the city and contains a very fine chime of bells. The side entrance (St. Catherine St.) is a splendid



St James Church.

piece of architectural work and looks spacious in its framework of trees and terraces.

## OUR LADY OF LOURDES

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This chapel is dedicated to the Immaculate Virgin of Massabielle. It is a charming specimen of Canadian religious art. It was built under the supervision of the late Father Lenoir, with the generous co-operation of the Seminary of St. Sulpice and the Catholics of the City. The style of architecture is Byzantine and in art it is of the Renaissance order. The portico is an objectionable feature though unavoidable, we presume. The gallery is divided by an exquisitely beautiful rose-window. A nicely gilt statue of the Blessed Virgin has been placed on the dome and the crown of stars on its head is brilliantly lighted up at night by means of an ingenious electrical device. The alternate layers of white marble and grey stone give the front an attractive look. The central dome, 35 feet in diameter and 120 feet in height, looks down upon the nave and transept. There are two chapels in the church. One is in the basement and is a good reproduction of the Grotto of Lourdes, with an altar where Mass may be celebrated. The upper chapel is very richly decorated and not unworthy of a visit. Mr. Bourassa, the artist, has embodied in a series of beautiful tableaux the arguments of Catholic belief in the dogma of the Immaculate Conception of the Blessed Virgin. Among the subjects treated, there is a fine scroll above the high altar, at the first arch, representing "The Annunciation"; there are also two tableaux in the arcades at each side of the altar: "The Crowning of the Virgin", and "The Assumption"; the large compositions of the transept: "The Adoration of the Magi" and "The Visit of St. Elizabeth"; finally, "The Proclamation of the Dogma of the Imma-

culate Conception ", which takes up the whole interior of the dome.

The attention of the visitor is irresistibly drawn to the statue of the Virgin in the open niche above the high altar. She is standing on the clouds ready to wing her flight Heavenwards.



Chapel.

Mass is celebrated and a sermon preached in this chapel every Sunday of the academic year for the benefit of the students of Laval University.

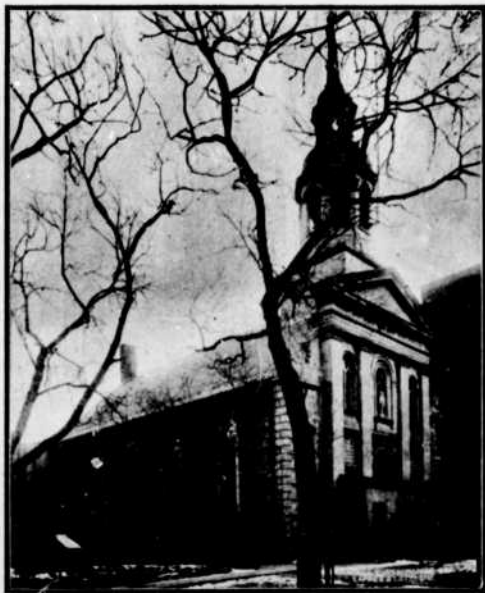
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## OUR LADY OF PITY

The chapel of **Our Lady of Pity** is off Notre Dame St., opposite St. Lambert Hill. The first chapel was built on the identical site by orders of Mademoiselle Leber, the saintly Canadian Recluse, whose admirable life will be sketched later on. It was destroyed by fire in 1768, but re-built in 1786. In 1860, it underwent extensive repairs. The chapel would be un-interesting were it not for the venerated Shrine of Our Lady of Pity, which cannot fail to attract the attention of the visitor. The group is a chaste and pleasing design with its subdued, yet serene, expression of grief and sorrow. It originally came from France in the seventeenth century. Adjoining the chapel lay for many years the ruins of the old chapel of Our Lady of Victory, a memento of the destruction of Sir Hevedon Walker's fleet on Egg Island (1771). The colonists attributed the deliverance of New France to the intervention of Our Lady and built the chapel as a token of their gratitude. A marble tablet marks the spot. The old interesting building which served for years as the mother-house of the Congregation Nuns is still standing in the garden.

Our Lady of Pity treasures the memory of Mademoiselle Leber, daughter of a wealthy Canadian land-owner. At the age of seventeen, she took the vow of chastity, and, with her father's consent, lead a life of seclusion in her own home, in imitation of the hermits of old. Her aspirations were not fully gratified as she had to leave her house in order to perform her devotions. She made over all her possessions on Mother Bourgeoys's Community, provided she would fit up a small apartment for her behind the altar, with a grating

which would enable her to see the altar and receive Holy Communion. In 1695, the Recluse entered her new home which had been arranged in accordance with her wishes. The clergy went in solemn procession to



Our Lady of Pity.

the church and blessed the cell which she occupied until the day of her death, in 1720.

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## ST. PATRICK'S

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**St. Patrick's Church**, is the first church built by the Irish Catholics of Montreal. In 1817, Rev. Father Richards, a convert and a Sulpician Priest, learning that there was a small band of Irish Catholics in the City, numbering not more than from 30 to 50 adults, assembled them in Bonsecours church. The Irish colony increased so rapidly that the old chapel became inadequate to the wants of St. Patrick's sons and daughters. The Recollet Church was then chosen for their place of worship, until it likewise became too small to accommodate the ever increasing population. Abbe Quiblier, Superior of the Seminary of St. Sulpice, conceived the plan of building a much larger church for their exclusive use. In 1841, the seven corner stones were solemnly blessed and duly laid by Bishop Bourget. The church was finished in 1847 and Mass was celebrated for the first time on St. Patrick's Day, of the same year

St. Patrick's is of the Gothic style in architecture. It is 233 feet long, 105 feet wide and 85 feet high. The interior is most imposing with its beautiful Gothic arches and the wealth of its appointments and decorations. The walls are finished in imitation Venetian mosaic, after the style of St. Mary's, Venice ; the sanctuary pillars are imitations of Numidian marble, while those of the nave are delicately colored like Sienna marble; the coloring of the high altar resembles the tints of old ivory. The Celtic Cross predominates in the decorations of the arches and walls. There are some fine paintings in the sanctuary and on the side walls. "The Annunciation" and the "Death of St.

Joseph " are very fine. Under St. Joseph's altar is a life-sized figure of the Apostle of Ireland, attired in the pontifical vestments of the sixth century. The paintings of the Way of the Cross are



St. Patrick's.

works of art. The stained-glass windows are admirable. A series of painted panels ornaments

the upper part of the wainscoting. The oak confessionals and pews are pretty in design. The harmonious combination is pleasing to the eye and gives the interior a picturesqueness of original conception. The steeple is very graceful and has a splendid chime of bells.

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### ST. PETER'S

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Among the churches built in the new districts of the City, **St. Peter's** is one of the oldest (Visitation St.). The Oblate Fathers of Mary Immaculate settled in Montreal, at the request of Bishop Bourget. They built an un-pretentious wooden church which served as a parochial church from 1842 until 1851. They appealed so successfully for funds in aid of a new church, by Feb. 1851, it was completed and opened for worship. St. Peter's has three naves of equal height. The sanctuary is lighted by large arched, stained-glass windows which produce a magnificent effect. The white marble altar is surmounted by a turretted reredos and is shown to advantage by numberless electric bulbs most ingeniously adapted. St. Peter's is one of the best proportioned churches of the City. The stained-glass windows of the sanctuary and side aisles are most attractive. They are from the factory of Champigneulle of Bar-le-Duc, France. The Sacred Heart altar is a rare work of art with its handsome candlesticks and its tabernacle door of gilded bronze.

St. Peter's bears no comparison to the grand Gothic

churches of Europe. It claims no such distinction. Still, with its slender, tapering steeple, magnificent chime of bells, elegant nave and double row of stone pillars, its admirable windows and its wealth of orna-



St. Peter's.

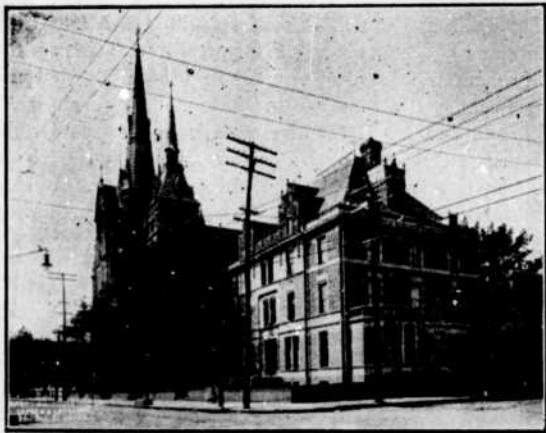
mentation, it is a fair specimen of that Gothic art which achieved such wonders in past ages.

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## SACRED HEART

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The parish of the **Sacred Heart**, 12,000 souls, was founded in 1875. An old mill was the first place of worship. The actual church was dedicated in 1887. The Church is Gothic in style. On the front are three pointed windows and a pediment ornamented with



Sacred Heart and presbytery.

a cross barred rose-window. Inside there are three naves of unequal height, a transept and the sanctuary. It is very attractive on account of the unity of its decorations, rich altars and prevailing good taste.

To the east of the church stands the presbytery, a splendid structure, elegant and chaste in design.

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### ST. ANN'S

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**St. Ann's Parish**, the fifth in point of age and the second Irish parish of Montreal, was founded by the Sulpician Fathers. In early days, Mass was celebrated in a brick house which is still standing and used as a tenement on the corner of Ottawa and Murray Sts. The present church was opened in 1854. The Redemptorist Fathers took charge in 1884. The church which was found too small for the congregation was lengthened thirty two feet and a tower added to the extension. In the tower is a fine chime of bells. Besides parochial work, the Fathers give missions throughout Canada and the United States.

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### ST. LOUIS DE FRANCE

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The Church of **St. Louis** (Roy St. and Laval Ave.) was built in 1897, and is situated in one of the most aristocratic quarters of the City. It is a fine cut-stone structure of Roman style. The facade furnishes an interesting study with its deep portico, five long windows and its little bell-shaped rose-window. A small tower is on one side of the main entrance. The tower

at the other side is most imposing, and may be seen from a great distance. St. Louis has a fine chime of bells. There are no pillars in the church. The congregation may follow the sacred functions without the slightest exertion. The church is vast, open, bright and well lighted. The decorations are most artistic. Above



St. Louis de France.

the high altar is a copy of the celebrated painting of Delaroche : " St. Louis paying homage to the Crown of Thorns ".

## ST. JOHN THE BAPTIST

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The first church occupied the site of the present sacred edifice. In 1898, it was razed to the ground by fire. Ample funds were soon raised for its re-construction. Its beauty and grandeur are somewhat marred



St. John the Baptist.

by its location on the side of a narrow street. Two immense towers stand like sentinels on each side of the handsome facade ; and farther back, at the intersection of the nave and the transept, the structure is

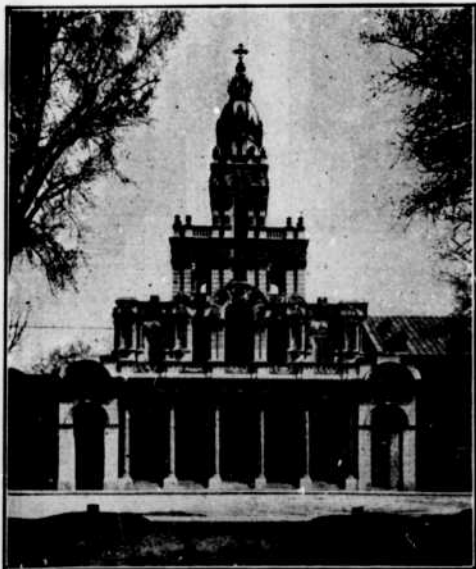
surmounted by a large central dome. The cupola and the uniformity of its irregular style are effective. The altars are of precious marble, and gorgeous chandeliers are suspended from the arches. A sodality and marriage chapel is situated behind the main altar.

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### MILE END CHURCH

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The present church of the **Infant Jesus**, more generally known as the **Mile End Church**, was in course



Mile End Church.

of construction from 1857 to 1864 in the centre of a large stone quarry which gave employment to a considerable

number of men. The locality soon developed into quite a big sized town and now it is one of the most thickly populated districts of Montreal. **Mile End Church** has undergone several changes of late. It has a



St. Cunegonde.

new facade with an elegant galleried portico, a row of highly ornamented windows and niches, and a small central tower, sculptured and crowned by a little golden dome. In the interior there is a vast enclosure with a flat cupola over head. The Church will offer an altogether different aspect when the plans for the proposed decorations will have been carried out.

**ST. CUNEGONDE**

The Church of St. Cunegonde (St. James and Vinet Sts.) was built in 1885. In 1904, it was destroyed by



St. Henry.

fire. The present magnificent edifice is one of the best built structures of Montreal. It is a fine specimen

of French architecture of the 17th century style. There are no pillars in the interior. To see it to advantage one should stand in the pretty square which faces the noble pile. It is both vast and bright.

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### ST. HENRY'S

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The Church of St. Henry was started in 1868 and completed in 1887. The front has two storeys. On the first, three doors give access to the interior. The middle door is surmounted by an arch ; the two others, flanked by columns, are topped by two bas-reliefs. The second storey is ornamented in the centre by a cornice, arched columns and two windows. Over the whole is an elegant belfry. The interior is modelled after the old Roman basilicas with their three naves of unequal height. Around the central nave is a grand production describing the pilgrimage from Flanders to St. Vincent of Paul's, in Paris. The Stations of the Cross, like those in Notre Dame, have been placed in the side aisles.

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### ST. GABRIEL'S

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St. Gabriel's is an ornament to the City of Montreal, and is chiefly attended by the Irish of Point St. Charles. The vast symmetrical structure occupies a fine site at the

corner of Centre and Laprairie Sts. Some idea of it may be formed when we consider it cost about \$115,000. It is built of limestone. The interior dimensions are : length, 160 feet ; breadth, 70 feet. There is a spacious basement, same area as the church, utilized for all the purposes of a parochial hall. The style of



St. Gabriel's.

architecture is of the Roman and Byzantine order. The facade, grand and imposing, challenges admiration. It is of cut-stone and slightly projects from the main

building in the center and the sides. The interior is a model of exquisite beauty ; the blending of colors—salmon, blue, pink and light grey being the work of a renowned Canadian artist. Everything is chaste and pleasing and awakens in the worshipper sublime conceptions of true grandeur. The main altar is of white wood. Over it is a grand painting of the Patron which is said to be a masterpiece. The chancel-rail, of oak, is equal, if not superior, to anything of its kind in the City. The Stations of the Cross are fine specimens of terra-cotta work. The pews are of oak. The church has a seating capacity of one thousand persons. St. Gabriel's dates as far back as 1875.

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### ST. ANTHONY'S

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Founded twenty-five years ago, to meet the demands of the English-speaking Catholics of the West-end of this great City, **St. Anthony's** nestles beneath the hill, at the junction of St. Antoine and Seigneurs Sts.

Although, at the time of its establishment, it was on the very outskirts of Montreal, the rapid development and increase of the population have left it practically in the heart of the ever-growing Metropolis, a fact which has militated against the stability of its congregation, as the tendency to follow the movement towards the more recently settled portions, exists here as elsewhere. However, a fraction more than twelve hundred families still claim St. Anthony's as their spiritual home, and worship within the pretty if rather small church which stands in the centre of their parish.

The temple itself is of the Renaissance style, the

color scheme in perfect harmony, from the fine oak-carved Altar to the splendid Organ that complete the equipment of this dainty church, which has a seating capacity of about one thousand persons.

Adjacent to the main parish building rises the convent-school of St. Agnes, where, under the guidance of



Hochelaga.

the Rev. Ladies of the Congregation, the young girls of the district, to the number of three hundred and fifty, receive the benefits of a thorough Christian education.

**St. Anthony's**, from the standpoint of numbers, occupies the third place amongst the English-speaking congregations of the Archdiocese.

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A description of all the Catholic churches and chapels of Montreal would be a rather difficult task as they are too numerous, and all do not offer the same historic and artistic interest. A feeble attempt has been made to briefly sketch the most frequented ones. In the more remote quarters and suburbs are to be found churches and chapels worthy at least of honorable as Hochelaga Church, St. Thomas Aquinas, St. Michael's, St. Edward's, etc. Every year new parishes are formed, new churches erected, evidencing the lively faith of the people and their zeal for Religion and the greater honor and glory of God.



## OUR LADY OF GOOD COUNSEL

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Situated at the corner of Craig and Panet Sts., is **St. Mary's**, as it is familiarly termed. It is the only church in the Dominion of Canada, dedicated to Our Lady of Good Counsel. The corner-stone was laid, June 12, 1879, and the church dedicated 6 Nov. 1881, thanks to the herculean efforts of the English-speaking residents of the East End. The sacred edifice was destroyed by fire, 17 Feb. 1902. Re-constructed on the same plans, it was again opened for divine worship, in 1904. The church is octagonally shaped and supported by as many pillars, upon which a vast dome rises majestically. It shows the architect's ingenuity in taking advantage of a small plot of ground. It is bright and cheerful. A marble High Altar greatly contributes to its adornment, and redounds to the credit of the sculptor's skill. Above the Altar is a fine painting of Our Lady of Good Counsel. As it touched the original, at Genazzano, Italy, the miraculous Shrine of Our Lady of good Counsel, it is highly venerated by the Catholic population of the City. The pulpit is unique, a rare work of art. The sounding-board represents an Angel in flight, trumpeting forth the tidings of the Last Judgment. Its gold and white decorations are most pleasing. Below are the Ten Commandments in Roman characters. The whole makes an interesting and delightful study.

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## ST. AGNES

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The corner-stone of **St. Agnes' Church** was solemnly blessed by His Lordship Bishop Racicot, May the 1st, 1904. **St. Agnes** has become the place of worship of one of our most flourishing city-parishes. Situated on St. Denis St. above Sherbrooke, in the heart of the North East residential sections, its position, typically city-like, is ideal and is the cherished and beloved spot of the English-speaking Catholics above the hill. It is pretty and attractive within and without. Its decorative work, magnificent electrical effects, statuary and flowers combine to make **St. Agnes** worthy of the title bestowed upon it "one of the gems of the diocese".

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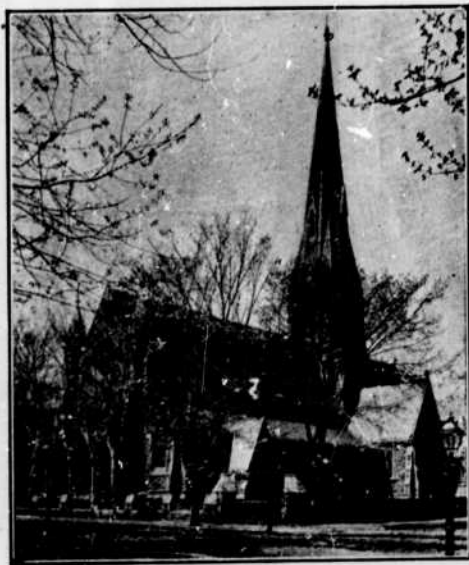
## ST. ALOYSIUS

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The parish of **St. Aloysius** was created by Archbishop Bruchesi, Feb. 2nd 1908, for the English speaking Catholics of the Eastern division of the City. A temporary chapel was opened in the basement of St. Joseph's School, and the pastor with his small congregation held services there for upwards of sixteen months. On Sept. 9th, 1908, ground was broken for the parish-church, the corner stone of which was laid by His Lordship Bishop Racicot, on Nov. 1st 1908, and the sacred edifice was formally opened and blessed on Dec. 19th 1909. The style of architecture is pure Renaissance, and was designed by J. A. Karch. Its extreme length is 160 feet, and width 56 feet. The Church, which is the just pride of the English speaking Catholics of Hochelaga and Maisonneuve, has three handsome altars. It is situated on Nicolet St.

## PROTESTANT CHURCHES

Several among the many churches belonging to the various protestant denominations of Montreal are of remarkable architectural beauty and design. **Christ**



**Christ Church Cathedral**

**Church**, the Anglican Cathedral (Philipps Square) holds first place amongst the churches of North America in correctness of style. It was erected by Bishop Fulford, whose memorial, a white marble bust, on the east side, is much admired. Bishop Fulford contributed in a great measure to the foundation of the Art Asso-

ciation. The church, Gothic in style, is in the form of a Latin cross. The total length is 212 feet, transept, 100 feet, height of spire, 224 feet and nave 67 feet. It is built of Montreal lime-stone, faced with Caen sand-



Interior of Christ Church

stone. There is no attempt at interior decoration except in the stained-glass windows which are really fine, especially those of the transept. Other features are the seats of the choir, and the capitals carved to imitate Canadian flowering plants. The chapter-house, an octagonal building adds to the general effect.

On Dominion Square, facing the Canadian Pacific

Station, stands **St. George's Church**, a very dainty piece of building with its beautiful facade and elegant tower. The belfry contains a musical chime of bells which ring out with good effect.



**St. James Methodist Church.**

Amongst the other churches of artistic merit may be mentioned : **St. Andrew's**, on Beaver Hall Hill ; **Ers-kine**, Sherbrooke St. ; **Trinity**, on St. Denis St. ; **St. Paul's**, on Dorchester St., near Dominion Square, and **St. James** (Methodist) elaborate in design.

The style of the Synagogue on Stanley St., is oriental and it is a curiously fashioned temple.



Father Olier consecrating the associates of Montreal to the Blessed Virgin,  
at Notre Dame de Paris (Feb. 3rd 1611)  
(Painting by G. Delfosse—Copyrighted)

## RELIGIOUS COMMUNITIES

### AND THEIR WORKS

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Montreal is the home of many religious communities. Two at least date from the very origin of the colony. The others were founded as years rolled by, or came from France in due time to meet the imperious wants of its inhabitants. Faithful to the spirit of their Founders, they have devoted themselves unflinchingly to the tasks assigned them by Providence. Though resourceless and dependant on the charity of the public they persevered, for they had placed implicit confidence in their Heavenly Father. Their trust in God was rewarded. Educational and charitable institutions of all kinds sprang up as if by enchantment. These religious communities have spared Society the oppressive taxation necessitated in other lands by the intervention of the State in the organization of hospitals, homes, asylums and public schools. So far private initiative has been adequate to meet all obligations and Christian Charity has wrought wonders, if not miracles. In Montreal as elsewhere, the Church has sowed the good seed of charity, and its citizens are well aware that the best of the harvest, its choicest fruit, is for the most destitute of her children.



## COMMUNITY OF MEN

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### THE SEMINARY OF ST. SULPICE

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We have already enlarged upon the share of the Abbe Olier, the saintly founder of the Sulpician community,



Seminary of St. Sulpice

in the establishment of the colony. Ville Marie was indeed his labor of love and the object of his constant

solicitude. In 1675, the Abbe Olier sent five members of the community to Montreal to continue the good work of the Jesuit Fathers, whose services were needed elsewhere.

The foundation of Ville Marie, the greatness and prosperity of Montreal are mainly due to the Seminary of St. Sulpice. Study the archives of the country's educational and charitable establishments you will discover the name of St. Sulpice on the first page written in letters of gold. Elementary justice demands that its noble deeds should be recorded in this unassuming volume. The enumeration of its past achievements would be a nigh impossible task. The works in which it is actually engaged suffice to convince the reader of its inexhaustible beneficence.

The Priests of St. Sulpice are in charge of Notre Dame and Saint James parishes, and of the Indian Mission, at Oka, Lake of Two Mountains. They conduct the Seminaries of Theology and Philosophy, the Montreal College, the Canadian College, at Rome, where select students of Canada are privileged to take up a post-graduate course and may secure the coveted degrees of the doctorate in the different Universities of the Eternal City.

They have the spiritual direction of the Sisters of the Congregation of Notre Dame, the Grey Nunnery and of the Hotel Dieu.

The Grand Seminary. In the early days of the colony, the Sulpician Priests made fruitless attempts, but succeeded at last in grouping the Indians of Ville Marie together at the foot of the Mountain in a palisaded enclosure, called the Indian Fort (Fort des Sauvages). A little beyond, the Abbe Belmont erected the Priests Fort within a high wall, loopholed and flanked at each angle with turrets. In the center of the enclosure were

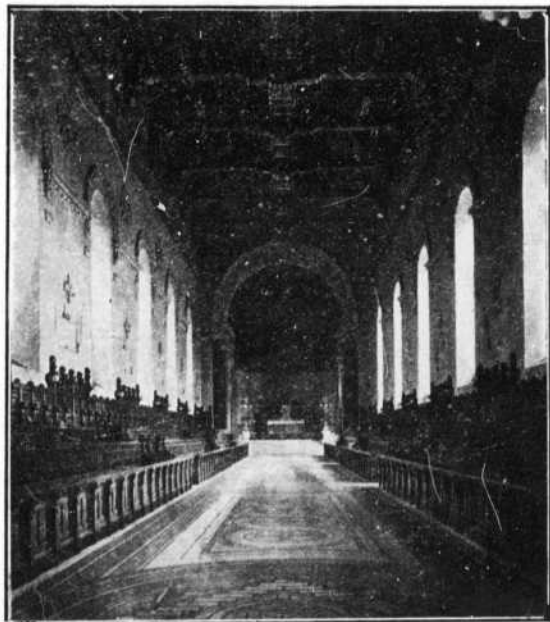
the **Castle** and the chapel. The fort was replaced, in 1854, by the vast edifice which shelters the Grand Seminary and the Montreal College. Two towers, the remains of the fort, still stand in front of the Seminary. They have been there for over two hundred years. The Seminary on Notre-Dame St. and the towers are the most ancient structures in Montreal. On the door of one of the towers these words may be read : " Hic Indi evangelizabantur " (Here the Indians were evangelized). Two marble tablets, at the entrance, inform us that, in one of the towers, lie the remains of Francis Thoronhiongo, a Huron, who was baptized by Father Breboeuf and died in his hundredth year, 21st April 1690, noted for his great piety ; and that, in the other, lies Sister Mary Theresa Garmensagonas, of the Congregation of Notre Dame, who, for thirteen years, taught the Indian children, and died in her twenty eighth year (1695), rich in merit and virtue.



The **Grand Seminary** and the **Montreal College**

The imposing building occupied by the Grand Seminary was erected on this historical site, in 1857. It is in this favored spot that over three hundred seminarists from all parts of Canada and the United States receive their ecclesiastical education, under the justly renowned **Priests of St. Sulpice**. One of the most remarkable

features of the Grand Seminary is the Chapel. No other chapel on the continent approaches it in simplicity, good taste, style of architecture or artistic merit. It is verily incomparable, in every respect. A most regrettable fact about the chapel is that it is not open to the inspection of the public. The beautiful gardens of the



Chapel of the Grand Seminary.

Seminary and its elm-lined artificial "Lake" are admirable.

Montreal College has been in existence for over a century and a half. It was established shortly after the cession of New France to England and the treaty of Paris by which it was ratified, in 1763. It is the third college founded in the Province, and the first in the Diocese of Montreal. In 1766, Rev. M. Carateau de la Blaiserie, parish-priest of the Village of Longue Pointe, 5 or 6 miles from Montreal, conceived the idea of founding a classical college and a preparatory se-



Lake and Garden of the Grand Seminary.

minary, as an energetic protest against the machinations of the conquerors, intent on depriving the descendants of the French colonists of their mother-tongue. It was a noble conception, forsooth, and was bound to be realized, as it responded to the wants and aspirations of all. The college was shortly transferred to Montreal, and in 1773, installed in

the Chateau-Vaudreuil, on Jacques Cartier Square. There it remained for upwards of thirty years. The institution prospered in spite of the tactics of the Government and thanks to the many priests who had fled from France to Montreal during the French Revolution. In 1803, the Chateau-Vaudreuil was burned to the ground. The Priests of St. Sulpice, who had always taken a keen interest in the welfare of the college, came to the rescue, and at once erected a new building in the neighborhood of McGill St. on what is still called College St. As the number of students was growing larger and larger every year, and as the district was rapidly becoming a business center, it was decided to transfer the College to a more congenial site. In 1854, the Priests of St. Sulpice had begun the construction of a large building near the Mountain to house their theological students. Thither was the College transferred. Its installation was temporary, however, as it was feared that it might prove detrimental to all concerned. The Fathers completed the Grand Seminary and began the construction of the College proper on the same plans. Building operations were rather slow in those days. It was only in 1870 that the new College, the actual one, was ready for occupation. Montreal College has a very valuable library and a rich Museum. It accomodates over 350 students.

**The Seminary of Philosophy** (Cote des Neiges Road)  
—The Seminary of Philosophy, conducted by the Sulpician Fathers, was inaugurated, the 8th of September, 1876, within the precincts of the Grand Seminary. About the year 1891, the Directors, realizing that the premises were not in keeping with their important department and that they were being hampered in their work which was producing the happiest results, decided to build, on the slope of the Mountain, the actual edifice which is spacious and equipped with every modern

convenience. They took formal possession on the 20th of September, 1894. Owing to the perfection of its construction and the happy choice of its admirable site and position, the student is in possession of an ideal home for the development of his character and the acquisition of the sterling qualities of mind and heart which will be so serviceable to Church and State in after years. The aim of the Seminary of Philosophy is to aid the future Levite in his ecclesiastical formation. The Seminary of Philosophy and the Grand Seminary are practically one and the same Institution.

The course of studies is identical with that of Laval University. Besides the study of Hebrew and the Sacred Scriptures, it embraces all the branches which are the subject-matter of the second examination prescribed by Laval for the Baccalaureate, at the end of the second year of Philosophy. There are about 150 resident students.

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## THE JESUITS

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The Company of Jesus was founded and definitely organized in 1540 by St. Ignatius Loyola. For over a century and a half, his humble followers had been actively engaged in missionary work throughout the world. America, in particular, and its recently discovered regions had become the scene of their labors. Father Breboeuf, on his first voyage, stopped for a moment on his way to the Hurons to greet the future City of Montreal. On the occasion of his second voyage in 1635, he marked it out as the terminus of ocean-navigation, a post of paramount importance. The same year and after, Father Lejeune, encouraged by the Company

of the One Hundred Associates, was seriously thinking of making it his home. "Some day, said he, it may be a great City". In 1637, he accompanied the Governor on an exploring expedition. Finally, in 1642, the 18th of May, Father Vimont, in the name of the Notre Dame Society, solemnly blessed and dedicated the settlement. During the first fifteen years, until 1657, when the Priests of St. Sulpice arrived, the Jesuits were the only Pastors of Montreal. Though oblig-



St Mary's College.

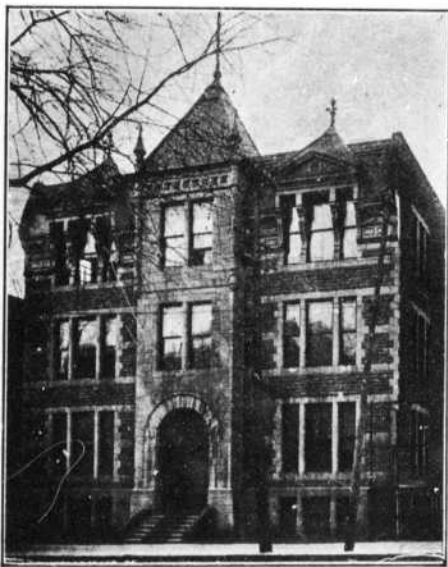
ed to go elsewhere on their sacred errand, they never abandoned Montreal for good. In 1663, Father Chaumont, who had been commissioned to bring out provisions for the destitute colonists, founded, with the Abbe

Souart's co-operation, " the Confraternity of the Holy Family ", still extant and in a flourishing condition. In 1692, when Montreal and its environs were at the mercy of the bloodthirsty Iroquois, and massacre and pillage were rife, the Jesuits returned in haste and made up their minds to secure permanent quarters in the City. In 1692, they purchased the lot of land which takes in the Champ de Mars, the Court House and the City Hall. The same year they undertook the spiritual direction of the " Congregation of Men " in their own chapel. It was transferred later to the Church of the Recollets and eventually to the Chapel of Our Lady of Angels.

The labors of the Jesuits of Canada and of Montreal, in particular, entitle them to the everlasting gratitude of the country. After two centuries of heroic achievements, the Society of Jesus ceased to exist at Montreal, with the death of Father Wel. Canada welcomed its former Apostles back after an absence of fifty years. It was at the urgent request of Bishop Bourget that six Fathers arrived in Montreal, in 1842, and took up their residence at the episcopal House. Father Felix Martin founder and first Rector of St. Mary's College, was of the number. The following year, the Hon. C. S. Rodier placed several apartments of his own mansion at the disposal of the good Fathers for their novitiate. They remained there until St. Mary's College was built (1848). The temporary quarters were in the old wooden building which is still standing at the corner of Dorchester and St. Alexander Sts. In 1851, the Jesuits took formal possession of the vast edifice on Bleury St., and shortly after, they erected the splendid church of the Gesù, which we have described elsewhere.

**St. Mary's College.** St. Mary's is one of the best equipped colleges of Montreal. It has the complete classical course of studies of the other Jesuit Colleges

of the world. Its methods of instruction are embodied in the Society's Ratio Studiorum. Young men are trained for the ecclesiastical state or a professional career. In 1889, Pope Leo XIII empowered St. Mary's to confer the grades of Laval University. Five hundred students, two hundred resident and the balance day-scholars are in attendance.



Loyola College.

**Loyola College.** In 1889, St. Mary's College inaugurated a special classical course for English-speaking students. Loyola College was founded and installed in the Convent of the Ladies of the Sacred Heart,

corner of Bleury and St. Catherine St. From the beginning, students flocked to it from various sections of the Dominion and the United States. Fire compelled them to vacate these premises, and, in 1898, the Jesuits purchased Tucker's School, Drummond St., and transformed it into the actual College. The same course is followed as in the other colleges of the Society.



Church of the Immaculate Conception.

**The Scholasticate and the Church of the Immaculate Conception.** — In 1884, the Jesuits established their Scholasticate in the East end of the City, near Logan Park, now Lafontaine Park. On settling down in their new quarters, they were authorized by the Episcopal Corporation to form a new parish and build a church on a piece of land given by the Lonnais family for the purpose. As they were without means, they had to face initial difficulties of a very trying nature.

The steady growth of the City however prompted many families to go and live in the neighborhood of the Park, and thanks to their generosity, the fine Church of the Immaculate Conception was opened for public worship by 1895. Its rich altars and stained-glass windows are most attractive.

Close by the Church is the Scholasticate with its unrivalled garden. A chapel has been lately built for the use of the parish-sodalities, and new offices for the "Messenger of the Sacred Heart" the official organ of the "Apostleship of Prayer".

The **Jesuits' Novitiate** is situated at the Back River (Sault au Recollet), a veritable bower of rest and recollection.

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### OBLATES OF MARY IMMACULATE

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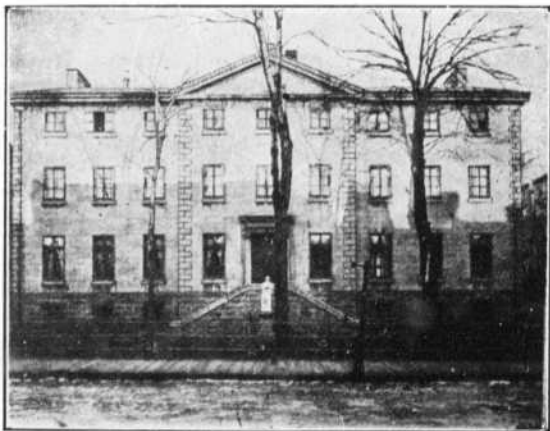
The Congregation of the Oblates was founded, in 1816, by Bishop Mazenod, and approved, in 1826, by Pope Leo XIII. We have referred elsewhere to their arrival in Montreal, to St. Peter's, their parish, and its magnificent Gothic Church.

The residence of the Oblates adjoins this church, on Visitation St., and is the headquarters of the Provincial of Canada. They are most zealous in attending to the spiritual wants of their parishoners.

That they paved the way for the civilization of the North West Territories is unquestionable. The revered names of Bishops Taché and Lafleche and of that Grand Old Man, Father Lacombe, recall the missionary labors of the renowned Congregation.

They are the champions of the cause of Temperance in Montreal, but especially in their own parish. They

have not neglected their young men. They were the first, in fact, to organize all kinds of games and amusements as a preservative against the dangers and temptations of a large City like Montreal. "St. Peter's Club" is well known in sporting circles.



Residence of the Oblate Fathers.

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### MARIST BROTHERS

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The apartments of the Marist Brothers are in St. Peter's Hall. The Institute was founded, in 1817, by the Ven. Joseph Champagnat, a priest of the Diocese of Lyons (France). There are 7000 members in the

Community, and they conduct 800 schools throughout the world, a few in Montreal and in the Diocese.

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### FRANCISCANS

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It is not our intention to sketch the Franciscan Order or tell how it had four branches, or how steadfastly its members have walked in the humble footsteps of the Saint of Assisi. The first Friars Minor in Canada were the Recollets. These fearless missionaries preached the Gospel throughout the length and breadth of the land and were only too happy to shed their heart's best blood for the salvation of the Children of the Forest. They labored thus until 1629, when they were compelled to leave Canada, only to return forty-two years later. The Convent at Montreal, situated on Recollet St., was founded in 1692. Under English Rule, in 1759, the religious bodies, without exception, received peremptory orders to leave the country. They were destined to die out through lack of subjects. The new lords of Canada had forbidden them to receive novices or recruits and had confiscated all their possessions. The Recollets ceased to exist in Canada, with the death of three lay Brothers, sole survivors of the disbanded community. The people loved and esteemed them and longed for their return. The storm abated, and steps were at once taken to bring them back to Canada. In 1890, after an absence of 125 years, the Franciscan garb and cowl re-appeared on the streets of Montreal. Their quarters, near St. Joseph's Church, on Richmond St., were most miserable. Two years later, their convent, on Dorchester St. West, was opened, and a chapel

built for the meetings of the members of the Third Order.

The Seraphic College adjoins the convent and was built in 1892. It is destined for young men who have a vocation for the priesthood in the Franciscan Order.

The Fathers have the spiritual direction of a male and a female Fraternity. They preach retreats, and edit a "Franciscan Review". They are noted for their zeal



Mount St. Louis.

and ardor in the Crusade inaugurated some time ago in behalf of Temperance.

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## CHRISTIAN BROTHERS

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The Institute of the Brothers of the Christian Schools founded by St. John Baptist de la Salle in 1680, is devoted to the christian education of youth.

At the request of Bishop Lartigue and the Priests of St. Sulpice, the Brothers came from France, in 1837, and founded a school in Montreal. The first establishment has borne excellent fruit throughout Canada and the United States, as the Brothers have 160 schools and 45,000 pupils under their control. In the Diocese of Montreal alone there are 19 schools with an average attendance of 10,000 boys and young men.

The mother-house is at Mount La Salle (Maison-neuve).

Their most important school in Canada, overlooking Montreal, is without a doubt, the Mount St. Louis College, on Sherbrooke St. The complete course comprises, three grades, elementary, commercial and scientific. Successful students of this course may enter the polytechnic schools or various departments of our Universities. Mount St. Louis has a valuable library and an up-to-date Museum and laboratory, ever at the disposal of its 450 pupils.

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## REDEMPTORISTS

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Rome is the centre of the Congregation of the Most Holy Redeemer, founded, in 1732, by St. Alphonsus Li-guori.

In 1884, the Redemptorists, who own the world renowned Shrine of St. Anne de Beaupre, came to Montreal, at the request of Bishop Fabre, and took charge of St. Ann's, an Irish Catholic parish. They inaugurated their administration by enlarging the church and improving the whole district. A well-equipped Young Men's Hall is a safeguard for the young men and boys of the parish.



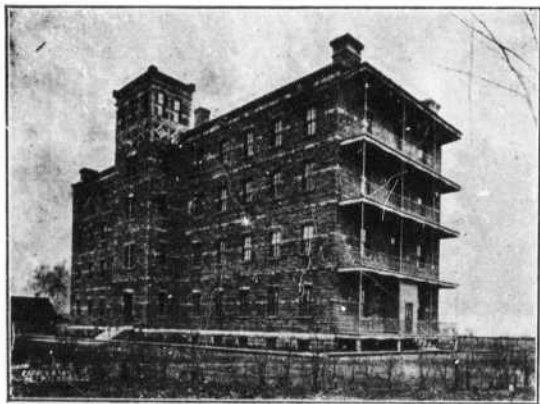
St. Ann's Church.

The aged and the feeble were not forgotten. To the Redemptorist Fathers are we indebted for the Home of the Little Sisters of the Poor, those heroic servants of the Charity of Jesus Christ.

## CLERICS OF ST. VIATOR

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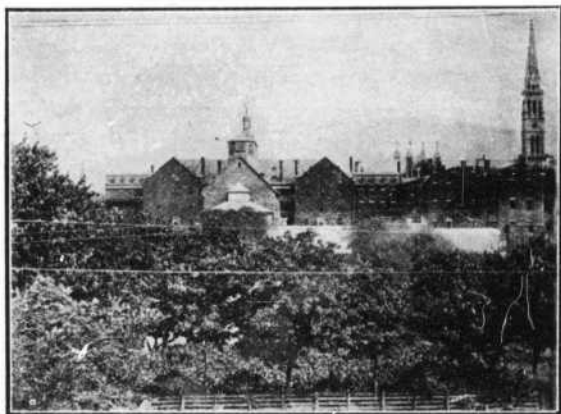
The Institute was founded, in 1828, by Father Querbes, at Vourles (France), and established at Outremont in 1896. Its members are engaged in the teaching of Christian Doctrine and the supervision of the sanctuaries and altars of our churches. Its colleges and schools are too numerous to mention.



Institute of the Clerics of St. Viator.

The Institute of the Deaf and Dumb is the most remarkable of all its works. 125 deaf and dumb pupils are trained and taught by twenty nine Religious. The instruction given is twofold, intellectual and manual. The former comprises oral and dactylogical methods ;

the latter, arts and trades, and even agriculture, which is taught on a farm belonging to the Brothers at Outremont. Their solicitude does not end with their pupils school-days. They still take an interest in them after they leave the Institution. They meet every Sunday, and thus they continue to instruct and encourage those young men who are denied the inestimable boons of speech and hearing of their more privileged brothers.



The Reformatory.

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**BROTHERS OF CHARITY OF SAINT VINCENT  
OF PAUL**

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This Congregation was founded in Belgium, in 1807, by Rev. P. Priest, a Canon of the Diocese of Ghent, shortly after the French Revolution, to care for the

sick and poor, the aged and orphans left destitute through the expulsion of the religious orders.

Canada heard of their eminent services abroad. At the time, there was in Montreal a gentleman, named Berthelet, and relief of the poor seemed to be the goal of his ambition. In fact, M. Berthelet's happiness consisted in relieving their wants. He too heard of the Brothers' good work, and he begged Bishop Bourget to invite them out to Canada. They accepted the kind invitation and accepted the charge of a Home for old people and for the young truants of the City (1865).

M. Berthelet had a vast building erected for the purpose facing De Montigny St. The undertaking did not succeed, in spite of all efforts. In fact, it was in a most precarious state.

In 1870, the Government of the Province of Quebec had founded a Reformatory for youthful delinquents and incorrigible children. Recognizing that happier results would be obtained, if it was under the supervision of a religious body, familiar with the work, the Government made overtures to the Superior of the Brothers, but it was only in 1872 that matters were definitely arranged to the satisfaction of both parties. The Brothers have been in charge ever since. The Reformatory is a blessing in disguise for many a family and for the Community at large. Hundreds of its inmates are to-day honorable and law-abiding Citizens. They would have always been so had their parents or guardians done their duty by them and given them the example of an industrious, sober, honest and Christ-like life.

The Brothers of Charity conduct the Saint Benoit Joseph Labre Asylum for the sick and for victims of insanity or intemperance.

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## FATHERS OF THE BLESSED SACRAMENT

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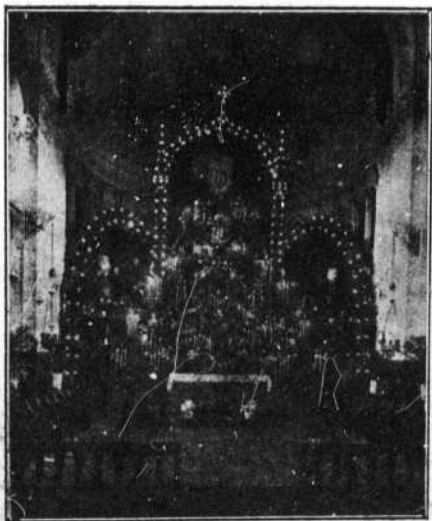
The Congregation of the Most Holy Sacrament was founded in 1856, by the Venerable Father Eymard. It has houses in Italy, France, Belgium, Austria and the United States. The Montreal branch is one of the most prosperous. The first members arrived in 1890, and occupied an un-pretentious building, on Mount Royal Avenue. On taking possession of their humble quarters, the Fathers transformed the largest apartment into a chapel. The Blessed Sacrament was solemnly exposed every day of the year. Crowds began to flock there day by day to offer their homages of adoration and love to their Eucharistic Lord. Many were unable to gain admission, owing to the diminutive size of the chapel. The Fathers decided to build a large church for their accomodation. Thus the present structure was erected. It has no architectural merit. The rich altar, whereon the Blessed Sacrament is perpetually exposed, deserves a special mention. The gold plated silver monstance, 6 feet in height, stands on a monumental throne. The folds of a rich velvet and ermine dais, surmounted by a gilded bronze Royal Crown, fall gracefully amidst clusters of candelabra, laden with lighted tapers, vases of most fragrant flowers and palms.

The object of this Congregation is the perpetual adoration of the Most Holy Sacrament. It is pre-eminently a work of prayer and praise in honor of the Blessed Eucharist. Another object is the propagation of devotion towards the God of our Altars, by means of Associations, Reviews etc., and by preaching retreats triduums, and the Forty Hours' Devotions.

It is the most frequented of all the chapels of Mont-

real, and the sacred functions are carried out there with unparalleled splendor and solemnity. It should be especially visited on Holy Thursday, the Festival of Corpus Christ and during the Forty Hours Devotions.

The Fathers of the Blessed Sacrament have installed



Chapel of the Fathers of the Blessed Sacrament.

their scholasticate in the historical manor-house of Terrebonne.

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## HOLY CROSS FATHERS

The Holy Cross Congregation dates only from the last century. It was founded, as France was recovering from the effects of the Revolution. The rural districts were without teachers, and the secular Clergy were too busy with the work of the parochial ministry to think of taking up that of education. The Abbe Dujarie, parish priest of Ruille-sur-le-Loir (France) undertook



St. Laurent College.

the task, and founded an institute to meet the requirements of the times. Success crowned his efforts. Twenty years later, the Holy Cross Brothers were

conducting primary schools and colleges at home and abroad.

In 1841, they settled at Vincennes, in the United States, and founded the celebrated College of Our Lady of the Lake, to-day the University of the same name. On the shores of the great lakes of the North to New Orleans and Texas they established numerous colleges, schools, parishes and missions.

**Saint Laurent College.** — In 1847, the Holy Cross Brothers arrived in Canada, and, settling in the parish of Saint Laurent, opened a small school, about five miles from Montreal. In 1852, close by the village church, they laid the foundations of a new edifice, which is to-day, the central part of the actual College. Ten year later, two stories were added and the building much enlarged for a chapel and other purposes. In 1867 and 1896, the installation was completed by a structure, 158 feet long and a fire-proof Museum, situated at the North end of the primitive edifice. The education given at St. Laurent College is unsurpassed. There are three complete French and English courses, preparatory, commercial and classical. The Institution receives over 300 students annually.

The Juniorate of the Holy Cross Fathers is along side the College. The Fathers are in charge of the church and school of the picturesque Village of Saint Laurent.

**Notre Dame des Neiges College** was founded, in 1869. It is conducted by the Religious of Holy Cross, and occupies one of the most beautiful and salubrious sites in Canada. It gives a Christian education to boys between the ages of 5 and 12 years. It is the residence of the Provincial.

Facing the College, on the mountain-slope, stands the **Chapel of St. Joseph**. Of late it has acquired quite a

reputation on account of the many extraordinary  
graces obtained through the intercession of St. Joseph,



Cote des Neiges College

the Chaste Spouse of the Virgin Mary. Pilgrims visit  
the Shrine daily in quest of temporal or spiritual favors.



## COMMUNITIES OF WOMEN

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### HOTEL DIEU

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Shortly after the foundation of Ville Marie (1642), Jeanne Mance laid the foundations of the Hotel Dieu Hospital. During seventeen years, she had no one to aid her, save four or five charitable women, who shared with her the ceaseless but sacred duties of attending to the sick and the wounded in the little hospital. Realizing, after a time, that her work required the co-operation of the hospital Nuns of St. Joseph, whom Dauversiere had been laboring for eighteen years to form at La Fleche, in Anjou, for hospital work in New France, our heroine repaired to France, for the purpose. Her request was readily complied with.

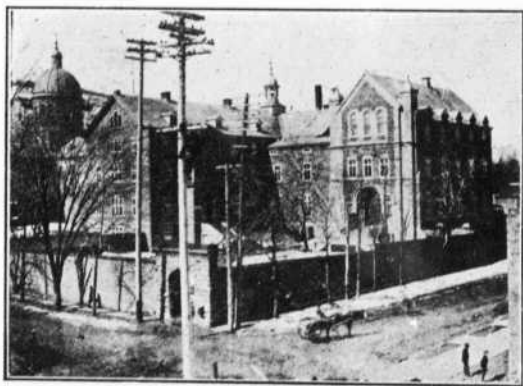
Her next care was to visit Madame de Bouillon, a devout lady of great wealth, who gave her the munificent sum of \$4,500.

She then returned to Ville Marie, accompanied by three members of the order. The moment these noble women landed at Ville Marie, they found a wide field for their labors. To their humble hospital were brought Colonist and Iroquois alike. Jeanne Mance saw at last the realization of her fondest hopes and dreams. The Hotel Dieu was placed on a solid basis. Each year added new luster to her bright and beautiful life ; and finally, the Angel of Death summoned her to her reward in June 1673. She died in the odor of sanctify.

On St. Paul St., the original site of the building, the

hospital was rebuilt three times, after being three times destroyed by fire.

In 1861, a new site was chosen on the Northern slope of Mount Royal (Mont Ste Famille) an ideal position for the heroic work done within its walls. The object of the institution — the care of poor, sick, people — has remained unchanged from the date of its existence. The hospital has a limited number of private rooms, and 250 beds for the accomodation of patients, irrespective of creed or nationality. In 1887, a dispensary was add-



Hotel Dieu.

ed, for the treatment of eye, ear and throat diseases. Over 4,000 patients are annually treated free of charge. The greater part of the medical staff is recruited from Laval University.

Eight branches of the Institution have been establish-

ed, at Kingston and Windsor, Ont. ; Tracadie, Chatham  
Campbellton and Madawaska, N. B. ; Arthabaskaville,  
P. Q., and Winooski, Vt.

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### GREY NUNS

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The Sisters of Charity of Montreal, known all over the world as "The Grey Nuns", form a community of 970 choir-sisters, 125 novices and postulants and as many auxiliary sisters.

On the ruins of an order of nursing sisters which M. F. Charon de la Barre had endeavoured to found, the Venerable Mother Marguerite Dufort de Lajemmerais, widow of M. d'Youville, laid the foundations of her institution. In 1747, she opened the hospital which she had undertaken to restore. In 1750, when failure seemed imminent, the Abbe Cousturier, Superior of St .Sulpice, obtained from Louis XV letters-patent, conferring the charge of the poor on Mme Youville and her companions-letters which are preserved with jealous and scrupulous care in the archives of the Community. Mme Youville seemed to be ever treading in the footsteps of her Crucified Master. War and political upheavals resulted in financial disasters and hardships of every description. Greatest of all her trials was the destruction of her hospital by fire, in 1765, by which 118 inmates were left destitute and homeless. With undaunted courage she set to work and rebuilt the hospital on another site, called Point Calliere, to-day Youville Square, the spot where, in 1642, the first Mass was celebrated in Ville Marie.

In view of the rapidly increasing sisterhood and the

development of their various works, it was decided to remove to more favorable quarters. They are at present in possession of the magnificent structure which stands on a block of land, bounded by St. Catherine, Guy, Dorchester and St. Matthew Sts. The Mother-House, Novitiate and the administrative Departments of the Community are located on Guy St. One hundred and sixty five old men and women, 120 foundlings and 271 orphans of both sexes occupy the wing, known as the St. Matthew Orphanage. The Chapel of the



Grey Nunnery.

Holy Cross is situated in the center of the immense building. Since the year 1844, sixty branches have budded on the parent stem. This number does not include the Houses at Quebec, Ottawa and St. Hyacinthe, which though founded by are independent of the Montreal House. Eleven branches are in Montreal alone.

The others are scattered throughout the United States, East and West, and even in the wilds of the West as far as the Mackenzie River. Following is a summary of the Sisters good work.

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### ASYLUMS, HOMES, Etc.

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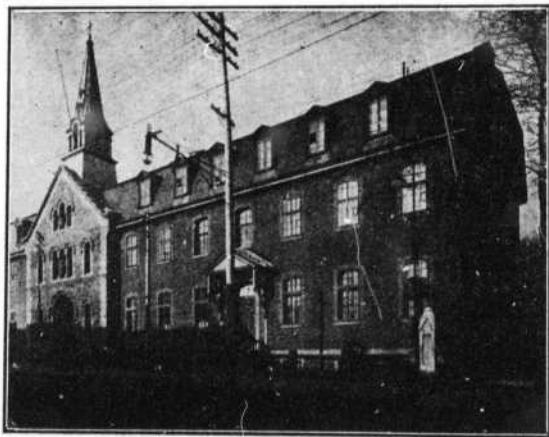
**St. Patrick's Orphan Asylum**, opened on the occasion of the visitation of the typhus fever in 1847-1848 ; **St. Bridget's Refuge**, in 1865 ; **St. Joseph's Asylum**, founded by M. Berthelet, accomodates 150 orphans, who receive a practical education and are taught the more useful branches of domestic science ; Bethlehem, founded by the Hon. C. S. Rodier, where 100 children are given a Christian education ; the Asylums of St. Henry and St. Cunegonde ; the Catholic Orphanage, established in 1889 ; the **Patronage d'Youville**, which lodges and boards young women, who are obliged, for one reason or another, to earn their living ; **St. Anthony's**, for the aged and the infirm.

The most important institutions of the **Grey Nuns** are unquestionably Nazareth and the Notre Dame Hospital. The former, founded, in 1860, by Father Rousselot, of St. Sulpice, was his work of predilection. He sacrificed his private fortune and enlisted the generous cooperation of the members of his family in its behalf. The Orphanage, adjoining the institution, on Mance St., is used as a school. The Institution for the Blind, the first of its kind in Canada, affords the inestimable advantages of a good education in every respect. The methods of the celebrated National Institute of Paris

have been adopted. Special attention is given to the study of music,

In 1892, the **Grey Nuns** opened an Ophthalmic Department in connection with this Institution.

The Hotel Dieu Hospital soon became too small to accomodate the ever increasing number of patients who were flocking to it from the City and rural districts, and, in fact, from all over Canada. To remedy the situation, Father Rousselot decided to found Notre Dame Hospital. In 1880, with the aid of the Medical Faculty of



Chapel of Nazareth and Institution for the Blind.

Laval University and the financial assistance of several of Montreal's influential citizens, the Hospital was erected. The Grey Nuns were charged with the care of the patients, and its financial administration placed

under the control of a Board of Governors. It has 112 beds. Patients of all creeds and nationalities are admitted. A training school for future Nurses is conducted by the thirty Nuns in charge.

In 1900, the present premises were judged too small for the purposes and ill-suited to the requirements of the times. The construction of a new Hospital was commenced, on Sherbrooke St. That it may be soon completed is the earnest wish of all the friends of Notre Dame Hospital.

The **St. Paul's Hospital** for contagious diseases is also under their direction.

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### SISTERS OF THE CONGREGATION OF NOTRE DAME

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Eleven years after the arrival of Maisonneuve (1653), Marie Marguerite Bourgeoys, a holy daughter of France, set foot in Canada, which she had so ardently desired to reach. The goal of her ambition had been to open a school for the instruction of Indian girls. It had been achieved, her dream had come true.

The only abode Maisonneuve had to offer her and her companions was a stable, and in this stable, was formed the first religious order ever founded in America. "It was a stone building, this stable", she tells us, "about twenty-five feet square, and had long been a retreat for animals of every sort. I had the building cleaned out, a chimney built and all necessary repairs made that the building might be fit to receive the chil-

dren whom the Indians sent us, as well as hold our school. As for us, there was a sort of dove-cot, or garet, where, until now, pigeons had been bred, and of this I made our dormitory and community-room, although it was inconvenient of approach, the only access being by a ladder ". " Into this old dove-cot, on St. Paul St., she admitted the few boys and girls who were able and willing to learn ", a historian informs us. Such were the humble beginnings of Ville Marie's first school.

In her charming sketch, Une Immortelle, Laure Conan has penned these lines : " Such was the origin of the oldest religious community founded among and for us. Over the Stable of Bethlehem, Angels had chanted the canticle of peace, and a Star was the emblem of the Divine Babe's advent. The humble Foundress wished to draw the cradle of her Congregation close to



Mother House of the Sisters of the Congregation.

that of her adorable Master. Her star would be Mary. And, in fact, the crest of the Community is the monogram of the Blessed Virgin, whom it considers its " Foundress, Teacher and Perpetual Superioress ".

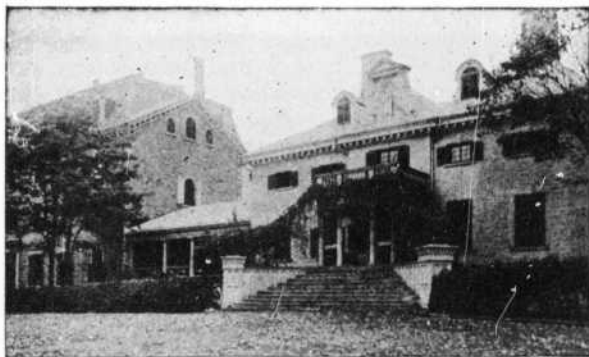
Mother Bourgeoys had Bonsecours Chapel built in token of her filial piety and love towards the Blessed Virgin. Within its sacred precincts, the May-Devotions are solemnly opened, every year, by the Most Reverend Archbishop of Montreal, surrounded by his Clergy and hundreds of Mary's devout children. Pilgrims flock there in crowds from all points of Canada in quest of spiritual graces and favors from the " Help of Christians ".

The wretched abode which Maisonneuve had offered them cramped the labors of the good Sisters and prevented them fulfilling the purposes of their vocation. They moved into a more commodious dwelling, which was enlarged in proportion as the Community developed. Shortly after her arrival, a fire consumed the entire building in the dead of the night. Two of the Nuns perished in the flames. The Community would have never outlived this disaster had it not been for the Reverend Gentlemen of the Seminary, who befriended it in this hour of trial and affliction. The Sisters of the Congregation love to seize every opportunity to proclaim to the whole world their indebtedness to the Seminary of St. Sulpice for its past and present services and favors.

In 1880, the Mother-House and the Novitiate were transferred to the Western slope of Mount Royal, near Villa Maria. The Sisters trusted that it would be their permanent home. Man proposes but God disposes, and the disastrous fire of 1893 shattered their fond anticipations. The handsome structure was burned to the ground on the 8th of June, and the heart-broken Sisters were forced to return to the historic building, on St. Jean Baptiste St.

In the month of July 1908, they took formal possession of their new convent-home, situated on Sherbrooke St., a few paces from the Grand Seminary. The immense building is a fine specimen of the Romanesque

style of architecture and bears a striking resemblance to one of the Abbeys of the Middle Ages. The Chapel is free from undue ornamentation and an ideal place of prayer and worship. As we stand on the threshold and gaze on the beautiful painting of the Visitation over the High Altar, the work of an Italian artist, and the gorgeous lustres, like those of St. Mark's Venice, lighting up every corner of the sacred edifice ; and, as we listen, with rapt attention, to the Sisters admirable rendering of the Benedictine chant, we ask ourselves : Is this the vestibule of Heaven? Is this a foretaste of the happiness which awaits us in Paradise ?



Villa Maria (Monklands).

Rome has made great progress in the cause of beatification of the Ven. Mother Bourgeoys. Shall this year of " Christ's triumph in Ville Marie ", as the Eucharistic Congress of 1910 has been aptly styled by one of our poets, be the year of her Beatification ? Shall it be our privilege to kneel at the altar of " Blessed "

Mother Bourgeoys ? Her daughters and their 36,000 pupils, the whole Continent, in fact are earnestly praying for this exceptional boon. From her throne in Heaven above, Mother Bourgeoys is, at least, contemplating the marvellous growth of the Institution she founded. She was wont to compare it to the mustard-seed. The tiny seed is now a lofty and mighty tree and its majestic branches are spread over a vast portion of our Continent. It has 130 Houses in various parts of Canada and the United States. In Montreal alone, there are three boarding-schools, four Academies and 17 parochial schools.

Its most important Convents are Villa Maria and Mount St. Mary.

Villa Maria, situated on the Western slope of Mount Royal, was, for half a century, the home of the Monk family, and " Monklands " was its name. Under the United Government, it became the official Residence of the Governor General of Canada. The Congregation of Notre Dame purchased it in 1854. Two hundred and fifty young ladies, hailing from all parts of America and foreign lands, follow its famed curriculum of studies.

**Mount St. Mary's** replaced the original Convent, founded by Mother Bourgeoys, and is situated on Guy St. At first, it was a Baptist College, and afterwards, an Irish Hospital, St. Patrick's, the property of the Sisters of the Hotel Dieu. The Sisters of the Congregation became proprietors in 1860. They named it after the Blessed Virgin to ensure its success and prosperity. Mount St. Mary's is a most flourishing Institution.

The Sisters of the Congregation conduct three other Schools of a special nature. The Council of Public Instruction, following the suggestions of the Most

Reverend Archbishop, founded a Normal School for Women, and placed the Sisters of the Congregation in charge (1898). The Provincial Government grants yearly scholarships to the young lady pupils who are admirably trained for their future profession. The considerable number of graduates, during the past twelve years, is an eloquent proof of its efficiency.

The School of Domestic Science is at Kamouraska. It is affiliated to Laval University, and was opened in 1905.



Mount St Mary's.

Archbishop Bruchesi was convinced that, if our young women had the advantages of a superior Catholic education, it would be for the good of Religion. Accordingly, in 1908, he founded the Collegiate Institute of Notre Dame for the Higher Education of Women.

His Grace believed that the existence of a School of this kind was a necessity, especially in our age. So-

called Scientists, he declared, would divorce God from humanity and eliminate all knowledge of Him from the minds and hearts of the people. The girl of to-day is the woman of to-morrow. Is a woman an inferior wife and mother because she can prove to her children that Faith and Science are compatible, and that there is neither opposition nor contradiction between them? By founding the College, Archbishop Bruchesi and the Vice-Rector of Laval University, to which the College is affiliated, have afforded our young women a golden opportunity of doing their share "in restoring all things in Christ".

The Sisters of the Congregation are in charge of other works that date from the earliest days of Ville Marie. The "Oeuvre des Tabernacles", or Altar-Society, originated with Jeanne Le Ber, the saintly friend of Mother Bourgeoys. A Recluse for twenty years in their Convent, Jeanne Le Ber was the first to lead a strictly contemplative life in New France. The tabernacle absorbed every moment of her existence. When not engaged in prayer before the Blessed Sacrament, she was making altar-cloths and vestments. She introduced the Forty Hours Devotions in Montreal, and she organized, with Mother Bourgeoys, "The Monthly Adoration" as it is still practiced in the Community. In 1909, the Oeuvre des Tabernacles distributed 3,150 articles among the poorer parishes of the country.

The Sodality of the Children of Mary, composed of the former pupils of the Congregation Nuns, was inaugurated by Mother Bourgeoys, in 1658.

The Sisters also receive ladies who desire to make a spiritual retreat.

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## SISTERS OF PROVIDENCE

The works of charity in which the Providence Nuns are now engaged began years before the Institute was regularly organized. It appears that, in 1827, Madame Gamelin, its future foundress, acting on the suggestions and advice of the Sulpician Fathers of St. James Parish, and with the approval of Bishop Lartigue, first Bishop of Montreal, devoted herself to the care of poor, aged and infirm women.



Providence Asylum.

Until the year 1843, the Hotel Dieu and the Grey Nuns were sufficiently numerous to attend to their needs. With the growth of the City, however, the number of these unfortunates steadily increased, and, with their number, their wants. Bishop Bourget, wishing to supply the Diocese with institutions compe-

tent to meet its requirements, extended a pressing invitation to the Daughters of St. Vincent of Paul, Paris, to come and establish a branch of their world renowned institute in Montreal. They gladly accepted his proposition ; but, insurmountable difficulties arose, and they were forced to decline the offer, and finally they abandoned the idea.

The Bishop then appealed to Madame Gamelin to assume the heavy task. She hesitated at first. She was unworthy of the high calling, she thought. Strong in her belief in Divine Providence, she consented, and, with six other ladies, founded the Institute of the Daughters of Charity, Servants of the Poor, to be devoted to all corporal and spiritual works of mercy.

In 1888, the Mother General's headquarters and the Novitiate were transferred from the old building, at the corner of St. Catherine and Berri Sts., to the East End of the City. Close by is the Gamelin Home. It was built in 1903, close by the new Mother-House, for the purpose of affording old men and women a comfortable home. Eighteen hundred souls have been admitted from the date of its establishment.

The Community has had a membership of 2,298 professed Nuns. Of this number, 450 are now enjoying the reward of a well spent life. It has 90 Houses, and 3 novitiates, from which Sisters are sent to all parts of the North American Continent.

**Providence Asylum**, the cradle of the Institute, is privileged to have the remains of the saintly Foundress. The work which was so dear to her heart is still continued here. Two hundred and eighty eight poor men and women are sheltered and housed ; 150 poor families are supplied with food every day ; 1500 to 1800 medical prescriptions are filled gratis every year ; several Sisters visit the poor and the sick at their homes. Over 2,000 women have found a home with the good

Nuns, an incalculable number of destitute families, who would rather starve than beg, have received assistance. There are also a few private rooms for parties who wish to lead a quiet life, away from the bustle and distractions of the outer world.

**Orphanage and Kindergarten.** — In close proximity to the Mother-House is an unpretentious building. It is the **St. Alexis Orphan Asylum**. From the date of its establishment, in 1844, 2,375 orphan boys have been treated by the Sisters as if they had been their own children, and have been equipped for the battle of



Deaf and Dumb Institute.

life, by means of a good, practical, religious education. Three thousand two hundred and forty seven little girls have been educated gratuitously, and about 300 have taken lessons in dress-making.

In 1881, a new, tender branch was grafted on the Providence tree, with the approbation of the Bishop. A **Kindergarten** for boys of four to twelve years of age, was inaugurated by the Sisters of Providence. It served a twofold purpose. It helped to defray a portion of the expenses of the Institute, and to prepare the boys for a classical or commercial course. Seven thousand children have been admitted so far. Other schools of the kind have been opened in several parishes of the Diocese.

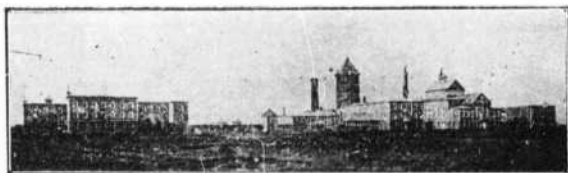
**The Deaf and Dumb Institute.** That the Providence Nuns are ingenious in devising ways and means to exercise their charity and remedy all forms of affliction their Deaf and Dumb Institut, Home for Incurables, Hospitals, Orphanages, etc., evidence the fact.

In 1851, a deaf and dumb orphan girl was placed under their charge at Longue Pointe. It was a difficult task, but they succeeded in giving her a good religious education. Ten, twenty, thirty arrived in succession, and with the same happy results. The mimetic methods followed in Canada were rather elementary. Two of the Sisters were sent to the United States, and afterwards to Europe to study the more advanced methods of instruction.

In 1879, Rev. Canon Trepanier, Chaplain of the Institute, returned from the Old Continent whither he had repaired to investigate the oral method in vogue, a method productive of the best results. The deaf and Dumb were taught first to articulate sounds, then words, and before long, they were able to speak quite distinctly. Two Sisters returned from Europe a short while ago, after spending two years there, and the methods adopted in the Institute to-day are most modern and up to date. One thousand one hundred and forty seven females have been educated.

In 1886, a Notiviate was opened for the deaf and dumb pupils who aspired to a religious life. Twenty-two are now professed Nuns in the Community, which is known as the "Little Sisters of Our Lady of Seven Dolors".

**Homes.** — Houses of Providence have been established in several city and rural parishes, in behalf of orphans and old people. The Sisters visit the poor and attend the sick. The principal **Homes** are : **The Hospice Auclair**, in St. Jean Baptiste Parish, founded



Longue Pointe Asylum.

in 1894. So far, 325 old people and 850 orphans have been admitted ; the **Hospice Bourget**, in Hochelaga Parish, founded, in 1899, on the occasion of the anniversary of Bishop Bourget's birth-day (Oct. 30) ; 600 orphans and old people have been inmates ; the **Hospice de la Providence**, in Maisonneuve. In the Parish of the Immaculate Conception the Sisters visit the poor and the sick.

**Longue Pointe Asylum.** — The care of the Insane claims the place of honor in Madame Gamelin's charitable activities. In 1873, the Providence Nuns accepted the proposition of the Quebec Government to take

charge of a portion of the insane population of the Province. In 1889, Mother Theresa of Jesus visited the principal Insane Asylums of Europe and America. She declared that the method of dividing the Asylum into annexed pavilions should be adopted in the classification of various cerebral diseases. Which was accordingly done. At present, two rows of pavilions cover five acres of land. Nine acres will be required to complete the Asylum and the other detached dwellings which have been erected on the 500 acre farm. On the first storey is an electric tramway which operates over its 3,000 foot corridor, and is for the use of the personnel of the Asylum. A railroad, 15,000 feet long, owned by the Community, is used for the transportation of goods, coal, wood, lumber, etc., from the quays on the St. Lawrence to the main building. God has evidently blessed the undertaking. The Sisters had to face many an obstacle, and pass through the usual ordeals. The Institution was visited by a disastrous fire in 1890. Nevertheless, the Asylum prospered, and to-day it compares favorably with similar Asylums either in America or Europe. Twelve thousand seven hundred and eighty patients have been admitted from the day it was formally opened. The Medical Staff is composed of three House and three visiting Physicians, three Inspectors, appointed by the Government, and a medical Superintendent.

**Home for Incurables (Notre Dame de Grace). —**

The Home for Incurables crowns all the works of the Sisters of Providence. Montreal owes it to the indefatigable zeal and charity of its Most Reverend Archbishop, Mgr Paul Bruchesi.

In 1898, several young ladies of the City inaugurated the work. Their efforts elicited universal admiration, especially that of His Grace the Archbishop. His compassionate heart went out in deepest sympathy to

so many unfortunates who were doomed to die a slow death, without the comforts and even the necessities of life, and he resolved to found a Home for these outcasts of Society. The Sisters of Providence took up the work magnanimously, at their beloved Archbishop's request. They purchased the Monastery of the Precious Blood, at Notre Dame de Grace and, in 1904, the Home was ready to accomodate over one hundred patients. To-day three are three hundred in-



Home for Incurables (Notre Dame de Grace).

mates in the Institution. From the date of its establishment 1886 persons have been admitted.

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## LADIES OF THE SACRED HEART

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The Community of the **Ladies of the Sacred Heart**, founded, at Paris, by Madame Barat, in 1800, has 133 Houses of the Order scattered over Europe, Africa, Oceania and North and South America.

In 1818, Madame Duchesne and four companions established a Convent in Louisiana. There are three other houses at New Orleans, Great Coteau and on the Mississippi.



Sacred Heart Convent (Back River).

In 1842, Madame Barat herself sent four Ladies to found a Convent at St. Jacques de l'Achigan, in compliance with the request of Bishop Bourget.

In 1846, the Ladies moved to St. Vincent de Paul, Ile Jesus, and ten years later, they settled definitely at the Back River, (Sault au Récollet), a few miles from Montreal, and opened a Convent. For over 50 years, hundreds of children of our most influential families have been sent there for a solid, refined education. The building of early Tudor style is in the center of a picturesquely designed Park. The pure country air and the magnificent view over the River and neighboring farms and hamlets make it an ideal place for the cultivation of mind and heart. From the Convent grounds one perceives in the distance the ever nemo-



Sacred Heart Convent (St. Alexander St.).

able spot where the valiant Recollet and his neophyte, Ahuntsic, won the Martyr's Crown.

In the heart of the City, facing the Jesuit College, is the day School of the Ladies of the Sacred Heart, and a school for the poor children of the district.

The Sodality of the Children of Mary affords former pupils an opportunity of renewing the ties of friendship and reviving the sweet memories of their early school days. The Community's spacious apartments and graceful Chapel are free to all, irrespective of social standing. The Ladies are thereby carrying out the wishes of their " Blessed " Mother, whose chief aim was to propagate devotion towards the Sacred Heart of Jesus.

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### PROVINCIAL MONASTERY OF THE GOOD SHEPHERD

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The Mother-House of the Order is situated at Angers (France). This Provincial Monastery was founded for the purpose of affording a place of refuge to repentant women and of protecting inexperienced girls from the wiles of a wicked world.

In 1841, four members came at the request of Bishop Bourget, and established a Monastery in Montreal. The Sisters occupied at first an old dilapidated barrack, in St. Mary's Ward. Their work attracted attention and enlisted the sympathy of the whole population. In 1847, they received a lot of land from Madame D. B. Viger, on Sherbrooke St., and built their present Monastery. Two classes were opened for repentant women, and for children, who needed special care and protection.

In 1864, another class was inaugurated for Penitents,

who weary of the world and its deceptive charms, aspired to a religious life. They are known as the **Magdalens**.

In 1870, the Quebec Government sanctioned the opening of a Reformatory for delinquents, and an Industrial School for the children of destitute or shiftless parents.

In 1873, the Sisters took charge of the Female Jail, on Fullum St.

They also conduct a boarding-school, on Sherbrooke St, the Academy of St. Louis de Gonzague, where over 300 pupils receive an elementary, model and academic education.



**Good Shepherd Convent**

The Good Shepherd Nuns are cloistered. In back of the Altar is a high wooden grating, which divides the Sisters' Choir from the Sanctuary of the Chapel, and the Congregation. Through the grating one may see

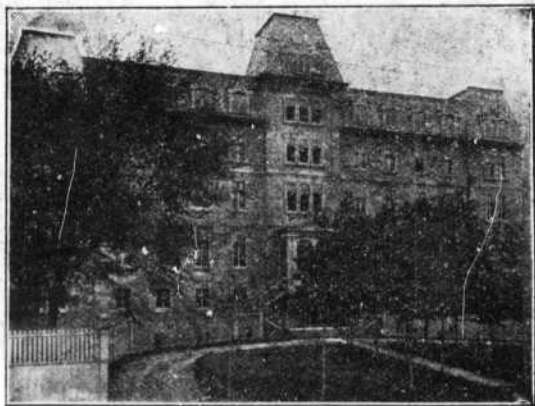
them, in their white garbs, motionless in their stalls. Their sweet, if plaintive voices, as they chant the holy office, cannot fail to leave a deep and lasting impression on the most indifferent, hardened heart.

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**SISTERS OF THE HOLY NAMES OF JESUS  
AND MARY**

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The Institute of the Sisters of the Holy Names was founded at Longueil, by the Misses Durocher (Sister Mary Rose), Dufresne, (Sr. Mary Agnes), and Céré,



Saint Louis de Gonzague Convent.

(Sr. Mary Magdalen). The school house, the cradle of the Institute, stands facing the parish-church.

In 1884, the generosity of Father Brassard and the church-wardens enabled the Sisters to move into a more commodious dwelling, close by the presbytery. Fifteen years later, they took possession of a handsome structure, which they received from Mr. Simon Valois, a wealthy resident of the place (Hochelaga). The immense cut-stone building, with its elegant front and pillars, is the Mother-House of the Community. The annexed boarding-school is delightfully situated a few yards from the St. Lawrence. Its admirably kept lawns and gardens and shade trees ; its countless beds of rare and fragrant flowers ; its up to date appoint-

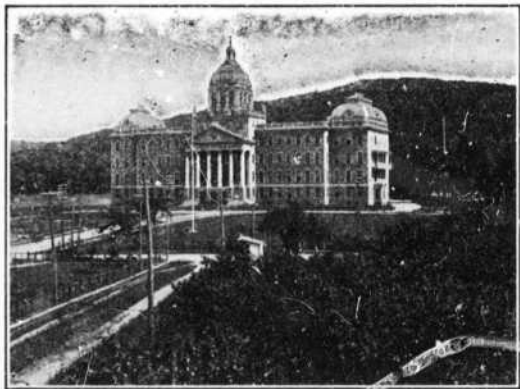


Hochelaga Convent.

ments and exceptionally fine curriculum of studies tend to rank it second to none among our many educational establishments. The course is given in both

languages, and the Community excels in the solid religious training of its many pupils. A valuable library and museum, a studio containing masterpieces in painting, sculpture and drawing are among the many possessions of the Institution. The Chapel, not unlike St. Mary Major's, Rome, due to the munificence of M. Valois, is most interesting and attractive.

**Outremont Convent.** — On the Eastern slope of Mount Royal, built on one of the choicest sites of Montreal, is the Outremont boarding-school, conducted by the Sisters of the Holy Names. A magnificent



Outremont Convent.

panorama of the surrounding country may be seen from the upper steps of the Convent. The immense cut-stone building, of modern architecture, is surrounded by verdant lawns and gravel walks, whereon the pupils may indulge in all the pastimes of convent life. The

course of studies is the same as at Hochelaga, although the appointments may be more modern. The beautiful white chapel, with its marble altars, burnished brass Communion-Table and stained glass windows, is worthy of attention. A museum is located in the dome which overtops the building.

The Sisters of the Holy Names have 14,130 children under their direction ; 56 establishments and 25 parochial schools, 25 in Canada alone.

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### SISTERS OF THE HOLY CROSS

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The Congregation of the **Sisters of the Holy Cross** was founded in 1841, at Mans, France, by Father Anthony Moreau and Mother Mary of the Seven Dolors, née Leocadie Gascoin. In May 1847, at the formal request of Rev. J. B. Saint Germain, Pastor of St. Laurent. Bishop Bourget, on his return from Europe, brought three nuns from this recently organized institute to establish a branch in Canada. Its beginnings were very humble and, perhaps on account of its distance from the Mother-House, it made little progress during the first thirty-five years of its existence. After this ordeal, it suddenly underwent a wonderful transformation and now numbers 623 members, 530 professed and 98 novices, and owns 40 prosperous Houses situated in three Provinces, wherein upwards of 14,000 children are educated. The Convent still occupies its original site, but has under gone so many improvements that it is now as fine and massive a structure as any of the more modern buildings. The boarding-school, attached to the Mother-House and Novitiate,

offers every facility for the physical and intellectual development of youth. In summer, its spacious well-kept grounds and lovely artificial lake " Our Lady of the Angels " are the delight of the pupils and the admiration of all. Many young ladies of various nationalities follow the complete course in English and in French, and receive a thorough Christian training as well. The course comprises a term of nine years. There are 250 pupils under tuition. The house confers diplomas on such as graduate with honors. Its fine Museum is noted for its rare collections and for their



Convent of Our Lady of Angels (St. Laurent).

intelligent and scientific classification ; its physical-culture class caters to the requirements of modern ideas ; its vast library contains 4,500 volumes, the best works of French and English Authors and is one of the most complete in the Dominion.

## ST. BASIL'S BOARDING-SCHOOL

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St. Basil's Boarding-School was erected, in 1895, and opened the following year under the supervision of the Sisters of the Holy Cross. More than 350 pupils take the full English and French course, and are eventually awarded the diploma of the House, or the Academic, if they pass the examination of the Board of Catholic Examiners of the Province of Quebec.

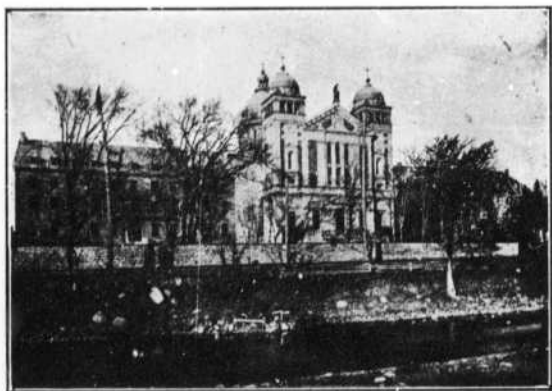


St. Basil's.

Fine Arts, domestic Science, needle work, play an important part in the curriculum. Special attention is given to the formation of character.

## SISTERS OF ST. ANN

The Institute of the **Sisters of St. Ann** was founded by Mlle Esther Sureau dit Blondin, at Vaudreuil, in 1850. Recognizing the neglected condition of the children of the poor, Miss Sureau conceived the idea of establishing a religious community in view of their education and Christian formation. The work was begun at Vaudreuil, taken up afterwards at Saint Jacques de l'Achigan and finally at Lachine.



Lachine Convent.

The Institute has branches in four provinces, two in Canada, owns and conducts 54 houses, 21 in the Diocese of Montreal, and teaches as many as 15,000 pupils.

**Lachine Convent**, formerly the residence of Sir George Simpson, a Director of the Hudson Bay Co., is the most important of their establishments in Canada. Beautifully situated overlooking Lake St. Louis, with two wings extending on either side of the chapel, dominated by a majestic dome, it offers a most unique and picturesque spectacle. The Boarding-School has a yearly attendance of 300 and the day of about 200. The Sisters conduct several schools in Montreal and a large Convent at St. Henry.

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#### THE SISTERS OF MERCY

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The **Misericorde**, like the **Hotel Dieu**, **Notre-Dame Hospital** (Grey Nuns), the **Good Shepherd**, the **Providence**, our various asylums for the blind, the deaf and dumb, in a word, all the benevolent institutions for which Montreal is world-renowned, owe their origin to the zeal and spirit of sacrifice of our Country's sons and daughters, the co-operation of the Clergy and the zeal of the Episcopate.

The foundress of the **Misericorde** was an unassuming lady of Lavaltrie, **Madam Marie Jette**. Wedded to an exemplary Christian, who was proud of his saintly wife, she devoted much of her time to works of mercy, turned her house into a refuge, and spent her leisure in burying the dead and instructing the little ones. When her husband died, she consecrated her life to the service of fallen women, unfortunate creatures for whom the world has but scant pity. Her admirable work soon attracted the attention of **Bishop Bourget**. It had been his earnest desire to establish a refuge of

the kind in order to save these Magdalens from the dangers to which they were exposed. He begged Madam Jette to aid him in the realization of his fond hopes. The work was inaugurated in an old house, but grew so rapidly that before long steps were taken to secure larger and more commodious quarters. The new community, for one reason or another, often changed domicile until it was finally settled in the present imposing building on Dorchester St. East. The **Maternity Hospital** shared the vicissitudes as well as the prosperity of the Mother-House. At present, it is



Convent of the Sisters of Mercy.

in a most flourishing condition. It is attended by Doctors of Laval University, under the direction of the religious authorities.

In due time, the Sisters built a special hospital for infants. This **Creche** is spacious and well-laid out and is, according to experts, the best equipped in America and perhaps in the whole world. To defray expenses, the Sisters rely on their own industry, public charity, and a small pittance from the Government.

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### SISTERS OF THE PRECIOUS BLOOD

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The Monastery of the **Sisters of the Precious Blood** is situated at Notre Dame de Grace, close by the **Home for Incurables**. This Community, which was established in honor of the Precious Blood of Jesus, was founded, in 1861, at St. Hyacinthe, where the Mother-House is located. In 1874, on the invitation of Bishop Bourget, the order opened a branch at Notre Dame de Grace. Thirty years later, in 1904, they moved to a smaller building better adapted to their needs. The Sisters are cloistered and lead a life of prayer and manual labor.

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### THE CARMELITES

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The austere life of a Carmelite in her home of prayer and mortification needs not to be told. The bustle and turmoil of the outer world never cross its thresh-

old. Within, silence reigns unbroken, save by the breath of fervent and continual prayer or the tread of the inmates rope-sandaled feet. The Carmelite Sisterhood is mainly composed of members of the most influential and cultured families. They did not fail to weigh life's rosy promises and prospects in the balance. They found them wanting, and cheerfully forewent its



Chapel of Our Lady of Carmel.

deceptive boons to bury themselves, as it were, and "lead a life hidden with Christ in God". On entering Carmel's cloister, a veil falls, and all visible intercourse with their loved ones is over.

Bishop Bourget longed for a Carmelite Monastery in his Diocese. He succeeded in overcoming all obstacles, and, in 1875, he had the extreme satisfaction of welcoming the pioneers of the Order. The Monastery was located at Hochelaga. For many a year it was allotted its share of the vicissitudes of every new religious establishment. Providence watched over its initial struggles, and inspired a wealthy Montrealer, Mrs. Paul Lussier, to take it under her fostering care. In 1879, a new building was erected at Hochelaga through her munificence. Harbor improvements necessitated the expropriation of a portion of their grounds. The noise of passing trains and the loading and unloading of Ocean vessels, anchored close by, affected the Monastery to such an extent that it was transferred to its present location, in 1896. (Upper St. Denis St. near the Subway.)

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#### LITTLE DAUGHTERS OF ST. JOSEPH

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The twofold purpose of this Community founded by Father A. Mercier, a Sulpician Priest, is to pray for the success of the Clergy in their ministerial labors and to make clerical garments, church-vestments, etc. Poor missionaries and ecclesiastical students are special objects of their charitable solicitude.

The Sisters are in charge of **Our Lady of Lourdes Chapel**, and they are following closely in the footsteps of Melle Mance, who had been privileged to decorate

the rustic altar for the first mass celebrated in Ville Marie. They should be also called the **Little Servants of the Altar**.



Convent of the Little Daughters of St. Joseph.

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### LITTLE SISTERS OF THE POOR

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Who is unfamiliar with the history and the admirable work of the **Little Sisters of the Poor** in every clime? They may well be called the little sisters of the poor, going from door to door in behalf of their aged guests and lavishing upon them at home all the tenderness of sisterly solicitude and affection. A cordial and respectful welcome awaits them on their un-interrupted errand of charity. No, they do not beg, they do not ask for

alms. Their sweet irresistible smile and hand extended speak louder than words.

They came to Montreal, in 1887, at the request of Bishop Fabre and the Redemptorist Fathers, and built a cheerful, a magnificent home, on Seigneurs St. Hundreds of old people, men and women, are spending their declining years there in peace and comfort.



Home of the Little Sisters of the Poor.

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**MISSIONARY SISTERS OF THE IMMACULATE  
CONCEPTION**

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Founded by the Abbe Bourassa, Pastor of St. Louis de France Church, Montreal, this community was ap-

proved by Pope Pius X, at the request of Archbishop Bruchesi. Its aim is the propagation of the Faith in heathen lands. In civilized countries, the Sisters open Apostolic Schools, and offices to receive money and goods for the missionary fields. In un-civilized regions they conduct all spiritual and corporal works of mercy, as asylums, refuges, hospitals, and teach Christian Doctrine to the natives. Six of the peerless band are at present on the mission at Canton, China.



Convent of the Missionary Sisters of the Immaculate Conception

The Mother-House, Novitiate and Office are located at Outremont, near Montreal.

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### SISTERS OF HOPE

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The Sisters of Hope belong to a French organization "The Holy Family", founded at Bordeaux, by Father

Noailles, in 1820. Though a comparatively young community, it has Houses in France, England, Spain, Italy, Belgium, Africa, and Asia. They attend the sick at their homes. In fact, they are trained nurses. To alleviate bodily sufferings and speak words of spiritual comfort, to console afflicted relatives and be the physician's faithful ally, to neglect no human means in order to effect a cure and at the same time place implicit confidence in the Most High, to be models of every virtue and edify the world by their charity, zeal, modesty and self-oblivion, such is the mission, the life of the Daughters of Hope. In 1901, at the request of Archbishop Bruchesi, they came to Montreal. Their incalculable services will never be adequately known. Their Convent is on Sherbrooke St. East. Speaking of their mission on one occasion. His Grace remarked : " Their work is not in opposition to the works of mercy which Religion is accomplishing in our midst. They are merely completing the ministrations of our admirable Hospital Nuns and Sisters of Charity ".



## Institutions of Charity

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Our synopsis of the religious communities of Montreal refers only to a few of the most prominent institutions of Charity founded or conducted by them. There are many others, all doing good work, as the **St. Vincent of Paul Society**, private hospitals, notably **St. Justine's** for children, **L'Assistance Publique**, etc., and finally the **Union of Prayer**, which provides for the Christian burial of its members.

With manifest pleasure and in all justice do we pay our two-fold tribute of admiration and gratitude to our non-sectarian brethren, who have multiplied hospitals, homes and institutions, and, who like ourselves, are attending to the wants of all classes, regardless of creed or nationality. Foremost among these hospitals ranks the **General Hospital**, founded in 1821. It is situated on Dorchester St. East, and is equipped with all modern appliances for the relief of suffering humanity.

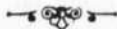
The **Royal Victoria**, founded by Lord Strathcona and Mount Stephen, is one of the wealthiest in America. It is ideally situated at the foot of Mount Royal and has the appearance of a grand medieval Scottish Castle. The cost of the construction was \$1,000,000. Another million dollars have been spent on its installation and up to date appointments. From a hygienic standpoint and from the point of view of comfort, the **Royal Victoria** is unrivalled. Among the Benevolent and Charitable institutions, a special honorable mention is due to **The House of Industry and Refuge**, the **Homeopathic**, **Western and Alexandra Hospitals**, the **Samaritan** and **Dr Reddy's Hospital** for women, the **Mackay Institute for Protestant Deaf Mutes**, the **Children's Memo-**

rial Hospital, the Protestant Infants Home, the Montreal Maternity Hospital, the Society for the Protection of Women and Children, whose name denotes its noble mission. Montreal has been called the **City of Churches**.



Royal Victoria Hospital.

It might be most appropriately styled : **The City of Charity.**



## EDUCATION

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The preceding chapter describes the opening of Ville Marie's first school, in a mere hut, by Ven. Mother Bourgeoys, and the initial difficulties and enormous sacrifices of our religious bodies to equip Montreal with homes and asylums, elementary schools, academies, convents, colleges and seminaries. That Laval University is their crowning glory cannot be gainsaid. Laval University is for French Catholics what McGill is for the English Protestant element.

**Laval University** was founded at Quebec, in 1852, by the priests of the Seminary of Quebec, and named



Laval University.

after its founder, Mgr Francois de Montmorency-Laval first Bishop of the Ancient Capital.

Her Majesty Queen Victoria, of happy memory, granted a charter, confirming its past deeds and obligations and conferring all the rights and privileges of a University, in order to promote the secondary and the professional education of the younger generation.

In 1876, Mgr Bourget, Bishop of Montreal, petitioned Rome to create a University in his episcopal City. The **Laval University of Quebec** received instructions from the Holy See to establish a branch at Montreal for the benefit of its people. In 1878, the Faculties of Theology and Law were inaugurated; Medicine, in 1879, Arts, in 1887. To-day, **Laval University** is to all intents and purposes practically independent. It has four Faculties and six affiliated Schools. The Lectures are in French, with the exception of the Faculty of Theology where the Latin language predominates.

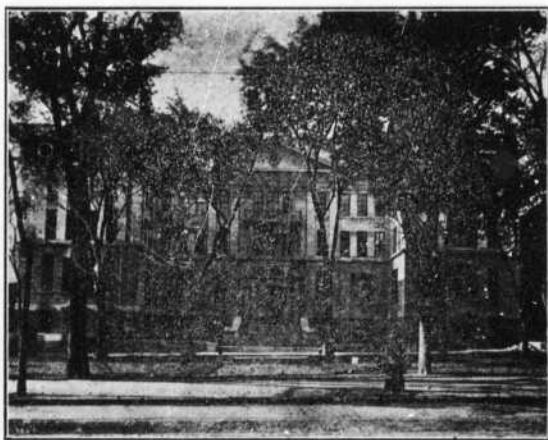
The **Faculty of Theology** is established at the Grand Seminary of Montreal and is conducted by the Priests of the Seminary of St. Sulpice. The course is three years and three months. Some students remain until the close of the fourth year to take the degree of Doctor in Sacred Theology. Others follow a post-graduate course at the Roman Universities for the degrees in Theology, Philosophy, Canon Law or in Sacred Scriptures.

The Canadian College, Rome, was built and is conducted by the Sulpician Fathers of Montreal. It is attended by students from every part of the Dominion.

The **Faculties of Law and Medicine** are installed in the University buildings on St. Denis St. Their spacious lecture-halls and sectional libraries are in the main building.

The **Faculty of Medicine** has an amphitheatre, a Hall of Anatomy and four laboratories for chemistry, histology, bacteriology and medical electricity.

If the **Faculty of Arts** is seemingly incomplete, it must be borne in mind that order educational establishments throughout the country are doing its work most efficiently. Scientific and literary subjects treated by this Faculty in our English Universities are taught in colleges and classical seminaries affiliated to Laval. Their students have the privilege of taking the degree of **Bachelors of Letters, Science or Arts**. Three courses of this Faculty are given at the University : French Litterature, by a Professor of the University of Paris ; Public Ecclesiastical Law, and aesthetics and History of Art. The other lay and clerical Professors of the Faculty of Arts teach in Colleges affiliated with Laval, or occasionally they are asked to give a course of public Conferences at the University.



Polytechnic School.

The curriculum of the Polytechnic School of Montreal, founded in 1874, and affiliated in 1887, corresponds

to the Faculty of Applied Science in other Universities. Students are trained for the various branches of civil and mechanical engineering, as public works, railroads, mines, bridges, iron and metal, steel constructions, etc.

**Montreal's Veterinary School** dates from 1886. The course is three years and the final degree is that of Veterinary Surgeon.

**Montreal's School of Dental Surgery**, a continuation of the French section of the Dental College of the Province of Quebec, founded in 1894, affiliated in the month of February, 1904, was incorporated by Act of the Provincial Government, in the month of May of the same year. The School is attended by students from Europe. The course lasts four years, and the successful student receives the degree of Doctor of Dental Surgery.

The **School of Pharmacy** was incorporated by a special Bill of the Lower House, sanctioned March the 9th 1906, and affiliated the same year. Every thing that appertains to pharmacology is closely followed and studied in its minutest details. Affiliation of this School with Laval entitles the successful student to academic degrees.

The **Agricultural College at Oka** was in active operation prior to its affiliation with Laval University, in 1908. It had been established by the Trappist Fathers of Oka at the urgent request and with the generous co-operation of the Provincial Government. Besides the preparatory and the elementary there are the secondary and the superior courses. The latter alone confer academic grades. A short course of Agriculture

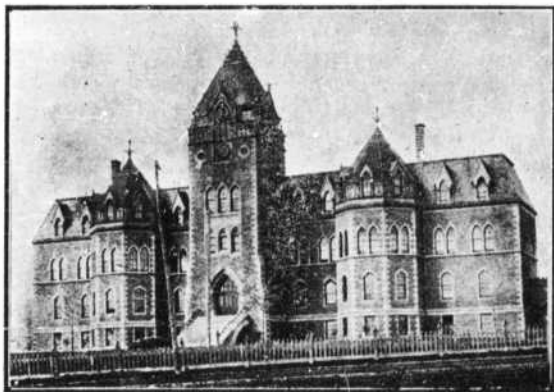
has been inaugurated for the benefit of students who are not free to follow the regular programme of studies. The School of Agriculture commands a magnificent view of the Lake of Two Mountains, about 30 miles from Montreal. No more enchanting site could have been selected for the purpose.

In 1908, the Council of Laval University affiliated the **Collegiate Institute for the Higher Education of Catholic Young Women**. The College is conducted by the Sisters of the Congregation of Notre Dame. "Its aim is to train up students who in their future sphere will be distinguished for scholarly and womanly culture and emphatically for firm and uncompromising Catholicity combined with the attractive grace of virtue".

All these Faculties and Schools enjoy full freedom of action and initiative in whatsoever appertains to their curriculum of studies and internal administration.

**Jacques Cartier School** trains teachers for our elementary schools. It is an up to date institution and has been an incalculable boon for society. It was founded, in 1856, by the Hon. M. Chauveau, but for years it was in a precarious condition. The Provincial Government recognized the priceless advantages of such an establishment and nobly came to the rescue. To-day, the Normal School is a monumental structure, situated in the centre of Montreal's magnificent Park-Park Lafontaine. Future Professors receive a first class education. Many of them in fact spend fifteen, twenty and twenty-five years in the faithful discharge of their professional duties. The Library contains 12,000 volumes, a collection of the richest and rarest works.

In 1889, the Provincial Government requested the Sisters of the Congregation of Notre Dame to conduct a Female Normal School. It is a section of the Jacques Cartier Normal School.



Jacques Cartier Normal School.

**Catholic School Commissions.** — The public schools of Montreal are under a Catholic and a Protestant Board, controlled by the Government. There are nine members on the Catholic School Board. Three are appointed by the Bishop, three by the City Council and three by the Government. These schools are conducted by Religious of either sex and by lay-principals.

During the past few years, the Government has been giving its special attention to other and useful educational works. Elaborate plans have been drawn up for

the purpose. Two schools, the **Technical School** and the **School of Higher Commercial Studies**, are nearing completion, and will soon be in a position to receive students.

The Government has likewise opened night-schools for the working-class, and the **School of Art and Manufacture**, both of which are giving results beyond its most sanguine expectations.

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### PROTESTANT UNIVERSITIES and SCHOOLS

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**McGill University**, one of the wealthiest universities of America, heads the list of the many non-Catholic educational establishments of Montreal. The Hon.



McGill University.

James McGill, a native of Glasgow, founded it in 1821, and bequeathed \$150,000 to the Institution for the

" Advancement of Learning ". It has been liberally assisted and endowed by Montreal's millionaire merchants, and, to-day, it stands second to none among the most celebrated institutions of its kind throughout the world. The University Buildings are located in a vast bower of exquisite beauty, with its lawns and promenades and shade trees. It contains four faculties, Arts, Law, Medecine, and Applied Science. Connected with the University are the Presbyterian, Wesleyan, Anglican, Diocesan, and Congregational Colleges. A Veterinary School and a Normal School are affiliated. The **Redpath Museum**, with its Greek facade, is a splendid specimen of architecture. It is rich in geological collections and may be visited daily.

The **Library**, a fine Romanesque building, contains 97,000 volumes. It is particularly strong in manuscripts and History.

The **Royal Victoria College for Women**, on Sherbrooke St., is a handsome edifice. The statue of Queen Victoria, in front, is due to the skill of her daughter, Princess Louise. McGill has a Conservatorium of Music.

Besides Laval and McGill Universities, Montreal has the **Medical Faculty of Bishop's College** (Lennoxville).

The Protestant public schools are dependant on a Board of Commissioners, under the control of the Quebec Government.

We must also mention here the **High Schools** and the **Senior Schools** and the other commercial schools which are in every section of the City.

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## LIBRARIES

The City owns the **Technical Library** at the Monument National. Though Montreal has no public library it must not be inferred that the citizens are without the facilities for study and reading which the inhabitants of other cities may enjoy. Free libraries are open at the **Cabinet de Lecture** with 30,000 volumes ; **Laval University's Library** which has a splendid collection of the best French Authors ; the **Fraser Institute**, rich in English and French works ; the **Chateau Ramsay**, historical works ; the **Jesuit's Free Library** ; the **Jacques Cartier Normal School Library**, the most complete in historical works ; **McGill's**, and school and parochial libraries.



## MONUMENTS

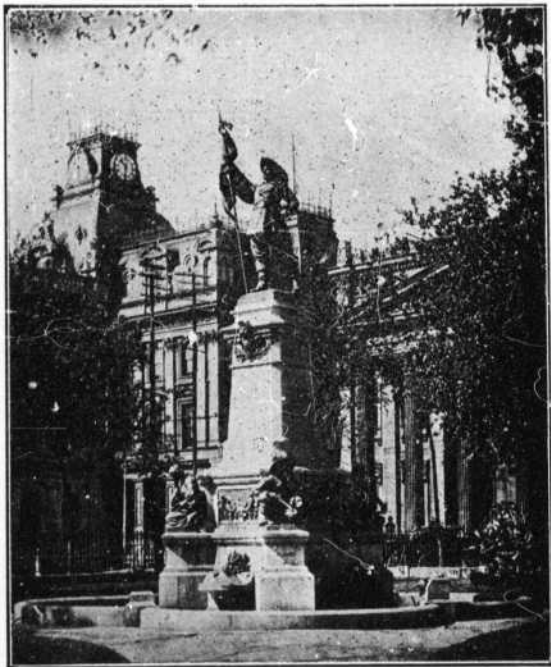
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For many years, Montreal had no monuments worth speaking of, with the exception of two on Victoria and Jacques Cartier Squares. During the past twenty years however, many exceptionally fine monuments have been erected in various sections of the City.

The **Maisonneuve Monument**, on Place d'Armes Square, is the most noteworthy, on account of its artistic merit and the glorious memories it recalls. This monument, designed by M. P. Hebert, an eminent sculptor, and erected to the Founder of Ville Marie, is considered the best work of its kind on the Continent. Its beautiful proportions, the dignified poses of the life-like figures command attention and admiration.

Maisonneuve is represented taking possession of the Island of Montreal, in the name of Christ and the King. His right hand holds the white standard aloft, his left rests on the hilt of his sword. His face, shaded by a plumed hat, denotes the hero's energy and courage. At the angles of the pedestal four persons kneel: Mlle Mance, the Foundress of the Hotel Dieu, is represented by the artist dressing an Indian child's wounded arm ; Lambert Closse, Maisonneuve's brave companion, who often accompanied by the legendary dog, Pilote, hunted the Iroquois in the forests ; Le Moyne, type of the French Colonist, who always carried his gun to defend himself against the unexpected attacks of the wily Indians ; and finally, an Iroquois, the sworn enemy and the terror of Ville Marie. The monument's four bas-reliefs represent the foundation

of the Company of Montreal, the first Mass, at Point Calliere, Maisonneuve, killing an Iroquois with one shot, and the heroic death of Dollard at Long Sault.



Maisonneuve Monument (P. Hébert, Sculptor).

Another remarkable specimen of Mr. Hebert's work stands in front of the Cathedral, the Bourget Monu-

ment. The illustrious Prelate is represented standing, attired in his Cappa Magna, head bowed, while his right hand is raised in benediction. Incrusted in the plinth is a bas-relief, representing the Bishop, "Peter the Hermit" of a modern Crusade, handing a banner to the Canadian Papal Zouaves. On each side of the pedestal are two groups of statues, representing Faith



Bourget Monument (P. Hebert, Sculptor).

and Charity, the predominant virtues of him who has been named "the second Founder of Montreal". Finally, a second bas-relief, placed at the back of the

monument, commemorates the foundation of the Cathedral.

The **Monument of Mlle Mance**, by the same artist, and placed at the entrance of the Hotel Dieu Hospital, is also worthy of attention. The heroine is represented bending over a colonist, wounded by the Iroquois. This monument was erected in 1909 to commemorate the 250th anniversary of the founding of the Hotel Dieu in Montreal.



Mance Monument (P. Hebert, Sculptor).

The **Cremazie and the Sir John Young Monuments** are likewise due to the artistic skill of M. Hebert.

The former, erected on charming, picturesque St.

Louis Square is of a poetical composition. On a pillar decorated by a lyre and a branch of laurel is placed a bust of the first Canadian Poet. At the base of the pillar is an old French soldier dying. As he clasps the flag of Carillon to his heart, his lips seem to move and we almost hear the words that are engraved on the plinth : " I am here to die for my country ".



Cremazie Monument (P. Hebert, Sculptor).

The monument of **Sir John Young**, who contributed in a great measure, to the commercial development of

the Metropolis, stands in front of the Customs House. The eminent citizen is represented standing, with a parchment containing the plans of the harbor in his hand. At the base of the monument is an allegorical figure of the St. Lawrence.

The Historical Society of Montreal has erected, within a short distance of the monument, a granite obelisk, on the spot where Maisonneuve and his companions first landed in Montreal. There the first mass was celebrated, and the prophetic words of Father Vimont were pronounced. The names of the Founder and benefactors of the Colony are engraved on the base.



Statue of Queen Victoria.

At the foot of Beaver Hall Hill, stands the statue of Queen Victoria. It is an unpretentious monument,

but one which loyal Canadians salute respectfully. On the Anniversary of the death of the Queen, many Societies decorate the statue with wreaths.

**Nelson's Monument** faces the City Hall and the Court House.



Chenier Monument.

The **Monument of Dr Chenier**, one of the leaders of the Rebellion of 1837, and who fell the battle of St.

Eustache, stands at the corner of Craig and St. Denis Sts. The erection of this monument caused much illfeeling. As the monument has no artistic merit, this unpleasantness has been forgotten.

The **Sir John MacDonald Monument**, on Dominion Square was erected, by public subscription, after the death of the great Conservative Leader who was also Prime Minister of Canada. It is a splendid though an unartistic monument, and in direct contrast with Bishop Bourget's on the opposite side of the street. On a high base, between red granite pillars holding a pediment or arch, stands a striking figure of the eminent Statesman. On the arch, four lions support a diadem which crowns an allegorical figure of Canada. Two old cannons, relics of the Crimean war have been placed at the foot of the Monument.



In the upper part of the **MacDonald Monument**. Square, hemmed in by large trees, stands a Monument, erected to the memory of the Canadian soldiers who fell in the South African War. On an immense base ornamented with bas-reliefs representing various episodes of the campaign, stands a soldier with his horse. This remarkable work is due to the skill of G. W. Hill.

We must not omit to mention the monuments of **Jacques Cartier and Iberville**, on St. Henry and Ste-Cunegonde Squares, and the huge boulder which has

lately been removed to a small square near St. Ann's Church. It recalls the death of six thousand Irish Emigrants, victims of the ship-fever, in the years 1847 and 1848. This monument, for such it is, was placed over their burial-ground by some working men employed in the construction of the Victoria Bridge.



Strathcona Monument (G. Hill, Sculptor).

The Numismatic and Archeological Society of Montreal has helped to perpetuate other memorable events in the history of the colony, by placing white marble tablets, with French and English inscriptions, on the front of buildings between Commissioners, McGill, Fortification and Bonsecours Sts., the limits of the primitive City. This work of the Society has done much to satisfy the curiosity of tourists and facilitate

the efforts of such as desire to acquire some knowledge



Jacques Cartier Monument.

of the history of Montreal in its early days.

## ARRIVAL IN MONTREAL

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Montreal is reached by rail and boat. The latter route is preferable because it affords the tourist a better opportunity of leisurely enjoying the many varied scenes which meet his gaze, as he slowly approaches the Great Metropolis of Canada.

The trip from Quebec to Montreal by water, up the St. Lawrence, is most picturesquely inviting. On both shores of the majestic River are fertile farm-lands and thriving villages, from each of which the church steeple rises most gracefully. They bear good old names these little norman villages : Sillery, Gentilly, Lanoraie, Varennes, Boucherville, Longueuil, etc. From a far, the tourist discerns the winding slopes of famed Mount Royal, bathed in the morning's sunshine. A little nearer, he perceives the twin towers of Notre Dame, the glittering dome of the Cathedral and hundreds of spires and belfries glistening like silver from different points of the horizon. St. Helen's Island will assuredly bar the vessel's progress as it slowly nears its destination. Not in the least. A slight turn, and lo ! Montreal bursts upon the tourist in all its grandeur and glory. Vessels of all dimensions, from the dwarfish tug to the leviathan of the deep, swing at their moorings ; the immense wharves are groaning under the weight of the products and merchandise of the univers ; every thing, in a word, betokens Montreal's commercial prosperity. This is the spectacle one witnesses in the morning hours when the Quebec boats and the Ocean steamers usually dock. It is the same, in the evening, when from the deck of the palatial Upper Canada boat, we see the City under an altogether different aspect. Columns of dense smoke rising from its large shops

and factories tell the tale of the day's work. The rush of business is over. Still the activity and the importance of Montreal dawn upon the tourist as he listens to the Angelus bell inviting its industrious inhabitants to sweet repose.

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Passenger coaches arrive at four different Stations. Three are situated in the heart of the City.

The oldest is the **Bonaventure**, built and owned by the **Grand Trunk Railway System**, the terminus of

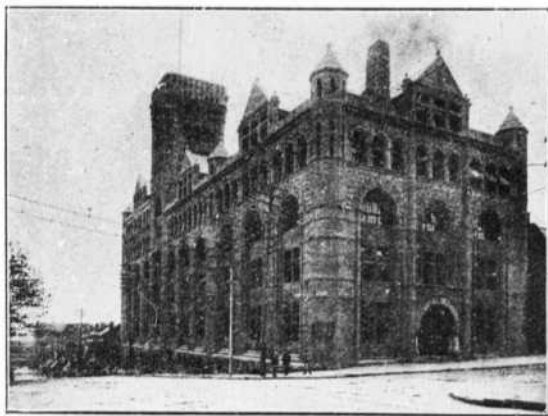


Bonaventure Station.

many American lines. It is a large, brick structure of imposing appearance. Within is a spacious hall lighted by stained glass windows. On either side are waiting rooms and a restaurant.

The **Canadian Pacific** has two stations in Montreal, one in the West End, a few hundred yards from the Bonaventure, the other in the East End, facing Viger Square.

**Windsor Station**, south of Dominion Square and close by the **Windsor Hotel**, the largest and most luxuriously appointed hotel in the City, looks more like an ancient fendal castle. Its arched waiting room and massive granite columns cannot fail to impress the new arrival. Adjoining this are several smaller waiting rooms, lunch counter, restaurant, etc. In the upper stories are the Offices of the President, Sir Thomas



Windsor Station.

Shaughnessy, and the general Departments of the Company. What is more striking is the enchanting spectacle which greets us on emerging from the Station.

**Dominion Square**, with its monuments, gorgeous flower-beds and shade trees, lies before us, and is enhanced by the noble piles that surround it, among which are St. George's Church, the Windsor Hotel and the Cathedral.

The **Viger Station** is a massive stone building. In the central part are waiting rooms, restaurant, newsstand and offices. The upper floors are occupied by the **Viger Hotel**, like the **Windsor**, a luxuriously appointed hostelry.

All traces of the old French Fort were removed by



Viger Station.

the Company when the station was enlarged. A commemorative tablet has been placed on Notre Dame St.

The **Great Northern Station** is in the East End, at the corner of Moreau and Notre Dame Sts.

Times tables and all kinds of interesting literature are distributed gratis by the different steamships and Railroad Companies.

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## Seeing Montreal 1770-1840

Tourists interested in the early history of Montreal should repair to Place Royale, the cradle of the City, situated within a few paces of the Customs House, on Commissioners St. It was on this very spot Maisonneuve and the pioneers of Ville Marie landed, May 18th, 1642, and Pere Vimont celebrated the first Mass. Around the fort, erected in these environs, were grouped the primitive huts of the early settlers. The little Square, called "Place Royale", marks the identical site of the original city. Under French Rule, it was the market place, and there transgressors of the Law met their awful fate. The ancient dwellings, with their gable ends and quaint skylights have gradually disappeared and are now replaced by the important offices of the Customs and Inland Revenue Departments, wholesale stores and warehouses. As we stroll along St. Paul St. and the narrow lanes of the neighborhood, we discover a few landmarks which have been overlooked by the modern ruthless demolisher. Many commemorative tablets here and there recall Montreal's



Obelisk on  
Youville Square.

early history, and, at the rear of the Customs House, stands an obelisk whose inscriptions tell the tale of former days. A good view may be had from here of the animated harbor which covers a radius of several miles. No better idea can be formed of the wealth and prosperity of the City than from the scenes one witnesses about the harbor at certain hours of the day. One would be almost led to believe that all the commercial activities of Montreal were centered on the immense



St. Charles Church.

docks, crowded with coal and grain elevators, and sheds filled with merchandise of every description and value.

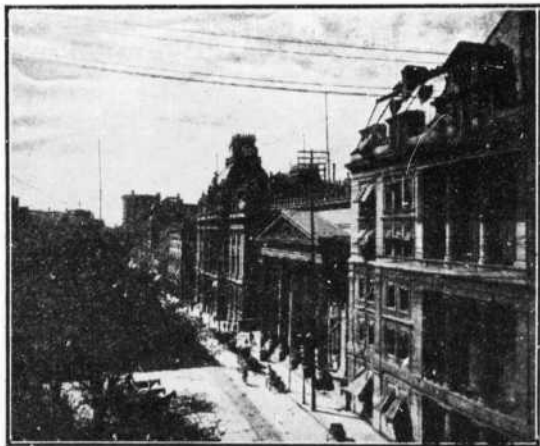
After enjoying this panorama let us go in the direction of McGill St., and cross Youville Square, with its smoke-stained obelisk. McGill St., with Jacques-Cartier Square, the only street of any importance leading to the quays, has several fine buildings, especially the Grand Trunk and the Canadian Express Offices. The Lachine Canal starts at the foot of the street. The Reverend Gentlemen of St. Sulpice began it in 1821, and it was completed only several years later. By means of the Lachine Canal smaller vessels may ply between the St. Lawrence and Lake St. Louis. This would otherwise be impossible owing to the Lachine Rapids, about five miles from the City. McGill St. ends with the St. James. Victoria Square, with its statue of Queen Victoria, fountain and grassy plots somewhat relieves the monotony of the neighborhood. Before us, winds Beaver Hall Hill which unites the upper and lower sections of the City. Over the house tops, in the distance, looms Mount Royal's blue silhouette.

**St. James St.** runs East and West. If we proceed westwards, we pass the **Bonaventure Station**, **St. Cune-gonde** and **St. Henry Wards**. But let us go East and enter the very heart of Montreal. St. James St. is the commercial section of the City. On both sides are handsome buildings and a few sky-scrappers. The most remarkable are : the **Eastern Townships Bank**, the **Royal**, with its monumental portico and gigantic statues, **Molson's**, the **Bank of British North America**, **Ottawa Bank**, the **Bank of Commerce**, the **Merchants**, the **Canada Life** and the **Guardian Insurance Offices**, the **City Hall**, a fine Renaissance edifice, the **Bank of Hochelaga**, the **London & Liverpool & Globe**, the **Quebec Bank** and the **Royal Insurance Company**, the elegant building of the **Credit Foncier Franco Canadian**, and the **Bank of Montreal**, the strongest bank of America and one of the wealthiest of the whole

world. This is one of Montreal's most artistic structures. Its Corinthian style of architecture, fine facade and statuary and byzantine dome contrast with the surrounding modern buildings.

The interior beggars description. The main offices are situated in the center of a vast hall. Magnificent pillars of vert antique support a very rich ceiling; the floor, walls, counters are of variously colored marble. Harmony and good taste prevail throughout.

Several printing establishments are also on St. James



View of St James St.

St. : The Star, Press, Herald, Canada and Le Devoir. Beauchemin's Bookstore, one of the largest in the City, is on the same street.

Opposite the Bank of Montreal is **Place d'Armes**.

This small historical Square is rather insignificant beside the massive buildings of the neighborhood. It however adds a touch of gaiety and of poetry to these stone and granite structures. Maisonneuve's Monument stands in the center of the Square. To the West of Notre Dame Church is a very old wall, seemingly out of place beside the graceful buildings on the opposite side of the street. It partly conceals the **old Seminary** building, with its very old clock. This was the residence of the former Seigneurs of the Island of Montreal, and was erected in 1710 to replace the primitive manor. Two centuries have come and gone and it is still proof against the innovations of modern times.

The **Seminary of St. Sulpice** possesses invaluable documents on the history of Montreal, and its library is one of the most complete on the continent. Crossing **Notre Dame's parvis** we continue our stroll along Notre Dame Street, running parallel with St. James. There are some old stores on this street. **Granger Bros.**, Bookstore, **Desmarais & Robitaille**, Church-Ornaments. **Carreau's**, Sadlier's Bookstore, Dangerfield's Boot and Shoe Store, Montreal's oldest boot and shoe emporium, etc.

**St. Lawrence Boulevard.** Montreal's main artery is now reached. Facing it, down through an alley way we see the **Chapel of Our Lady of Pity**, described elsewhere. Further on is **Jacques-Cartier Square**. Two immense buildings attract our attention, the **Court House** and the **City Hall**. Recent restorations have spoiled the former's appearance. The latter is an elegant cut-stone structure. From its central dome one has a splendid view over the harbor and River. The **City Officials' Offices** are in this building. The **Council Chamber** is worth seeing. Police headquarters are in the basement.

Behind the City Hall is the historic **Champ de Mars**.

Military and other reviews occasionally take place here. On the other side of Craig St. stands the **Drill Shed**.

Let us retrace our steps and have a good look at **Jacques Cartier Square**. It may be justly styled the heart of Montreal's official system.

A wide avenue leads to the docks. Twice a week, on Tuesdays and Fridays, it is transformed into a market place. The tourist should visit this spot on market days. He will be privileged to see many of the quaint characteristics which the Habitant has inherited



Court House.

from his Norman ancestors of Old France. If we go in the direction of the quays we pass by St. Theresa's Lane, on which are several old dwellings, dating from French Rule.

Turning to the left on St. Paul St., we see an immense structure with a monumental dome. It is Bonsecours Market, a lively place on certain days. Close by the

Market, is the venerated Sanctuary of **Our Lady of Help**.

We now ascend the hill to Notre Dame St. and visit the **Ramezay Museum**, located in an ancient chateau, built in 1705 by Claude Ramezay, Governor of Montreal. It is one of the few historical monuments which Montreal has to boast of. It belonged at first to the West India Co., and became afterwards the residence of the English Governors after the conquest. In

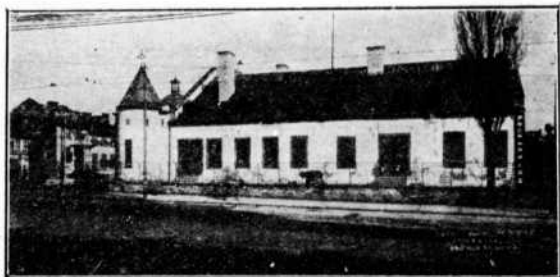


City Hall.

1775, the year of the American Invasion, it was here the American Commissioners, Benjamin Franklin, Samuel Chase and Charles Carroll held their meetings. To win over to their cause the Canadians and more especially the French who mistrusted Uncle Sam's Envoys, they had a printing press placed in the basement, and one,

named Fleury Meslet, edited a newspaper, **The Gazette**. It did not cease its publications with the departure of the American Delegates, as the population had learned to appreciate its inestimable advantages. Our great English morning daily, **the Gazette**, may justly be proud of its claim as the third oldest newspaper of America.

**Ramezay Museum**, the Numismatic Society's headquarters, possesses a fine collection of weapons, portraits and autographs. A valuable historical library is open to the public, free of charge.

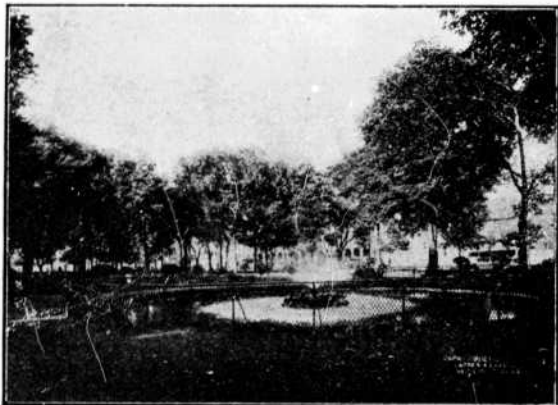


Chateau Ramezay.

On leaving the Museum we follow Notre Dame St. to the corner of St. Denis, one of our finest thoroughfares. East of this is a manufacturing district. Hoche-laga, Viauville and Longue Pointe are in the distance. On the way we see **Notre Dame Hospital**, **Viger Station**, **Papineau Square**, **Cotton Factories**, the **St. Lawrence Sugar Refinery**, **Sohmer** and **Dominion Parks**. An enjoyable time may be spent in either of these pleasure resorts.

As we do not intend to quit the center of the City,

we descend Bonsecours Hill to St. Denis St. A magnificent garden lies before us. **Viger Square** is indeed a charming spot with its beautiful trees, fountains and flowers beds. The imposing facade of the **Viger Station** and the costly structure of the **School of High Commercial Studies**, nearing completion, form a pleasing framework for the many handsome residences on Du-bord St. St. Denis was once a residential street, but now stores are being opened in every direction. **Charles Desjardin's Fur store** is near the corner of Dorchester.



Viger Square.

A little further up, we see **Laval University** which is reached by a flight of cutstone steps, horseshoe shaped. The corner of St. Denis and St. Catherine Sts., offers an animated scene at all times, but more especially when the Laval Boys are around. On the opposite corner stands **St. James Church**, and a few feet East

on St. Catherine St. is the pretty **Church of Our Lady of Lourdes**. St. Denis St. runs in a northerly direction into the rural districts. As we pass along, we see **St. Louis Square**, and here and there many fine churches and Institutions, especially **St. Louis de France**, **St. John the Baptist**, **St. Agnes**, **St. Michael's**, **St. Edward's** etc. If instead of going North we proceed Eastwards, along St. Catherine St. we pass by **Dupuis Freres** and **Vallieres'** Departmental stores, the **Church of St. Vin-**



St. Edward's Church.

cent of Paul, the **Mother-House** of the **Sisters of Providence**, etc.

Now let us turn and stroll along St. Catherine St. West.

Insurance and banking Institutions, law and notarial offices and wholesale houses are in the downtown section of the City. Uptown, St. Catherine St., in particular the most frequented of all our thoroughfares, is a retail district. The most important stores are : **Morgan's Birks, Rey's, Ogilvy's, Hamilton's and Scrogie's.**



Dominion Square.

Tourists prefer a visit to our places of interest and historical monuments. St. Lawrence Boulevard is a most attractive locality. Lively scenes may be witnessed any hour of the day or night. Cheap stores and still cheaper shows draw the crowds and do a rushing business. The only edifice of any account is the Monument National. Going westwards we pass the Com-

mercial Academy, Nazareth, the Institution for the Blind, St. James Methodist Church, the Art Gallery, at the corner of Philipps Square, and Christ Church. Turning down Peel St., we come to **Dominion Square** and admire the **Windsor Hotel**, the **Y. M. C. A.** Buildings, **St. George's Church** and the **Cathedral**. On the latter's parvis stands **Bishop Bourget's Monument**, and on the Square the **Sir John A. MacDonald** and the **Strathcona Monuments**.

Back to St. Catherine St. we go and proceed westwards as far as Atwater Avenue, and North to Sher-

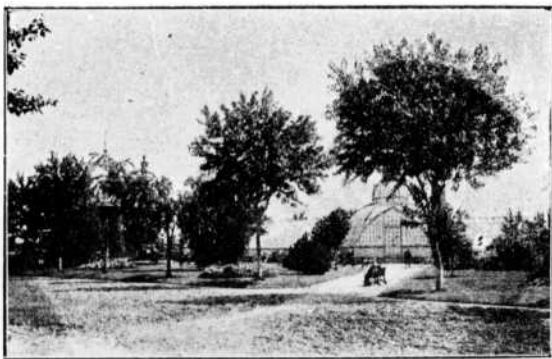


Windsor Hotel.

brooke St. admiring, as we pass along, the superb **Mother-House** of the **Ladies of the Congregation**. From this point a splendid panorama is unfolded before our gaze. Behind us loom the gentle slopes of Mount Royal, excellent roadbeds, princely villas and mansions.

To our right lies **Westmount**, the neatest, prettiest and wealthiest section of the Metropolis. Before us is the city and its numberless smokestacks and steeples, and afar off, the majestic St. Lawrence and the peerless **Victoria Bridge**.

We now go along Sherbrooke St. East and admire its fine shade trees and elegant and spacious residences on either side. We pass by the **Grand Seminary** and the twin towers, **Montreal College**, the **Technical Schools**, **McGill University**, **Royal Victoria College**, **Mount St. Louis College** and **Lafontaine Park**.



Lafontaine Park.

**Mount Royal Park** affords the tourist the boon of unsurpassed scenery and attractions. To visit the Metropolis without a drive or a walk around the Mountain would be most regrettable indeed. To reach the Park you take **Park Avenue**, an extension of Bleury St. On your right and left there are two interesting edifices, the **Hotel Dieu** and the **Royal Victoria Hospitals**. The

**Park's** extensive fields and grounds, grassy banks and shady nooks afford exuberant youth and weary humanity rest and diversion. The summit of the mountain may be reached on foot, by following the winding pathway or climbing a long flight of wooden steps, or by means of an elevator, at a trifling cost. As you journey on towards the Lookout, the City appears in all its loveliness and glory, and you feel amply repaid for any exertions you may have in order to stand on **Mount Royal**. No other city on this or any other continent has such charms and attractions in store for the tourist. In winter too, the snow clad Mountain has its peculiar charms. On a bright, cold, frosty night Mount Royal is alive with people, young and old, enjoying the exhilarating pastimes of snowshoeing, tobogganning and other winter sports to their heart's content.

From the **Observatory** a scene is witnessed which cannot fail to challenge the admiration and rouse the tourist's enthusiasm to the highest pitch. Montreal is at your feet. Below you, you see countless roofs, belfries and domes. To the right, the heavens are black with dense smoke belching forth from numberless shops and factories. You perceive Montreal's manufacturing centre. Over the highest buildings, along the river front, you can see the masts of numerous vessels and their trailing smoke as they scurry to and fro on their various errands. Here and there are pretty islands, nestling on the heaving bosom of dear old St. Lawrence. **Ile Ronde, St. Helen's and Heron Island**. Lean forward and you may catch a glimpse of the seething waters of the **Lachine Rapids**. What a spectacle ! No wonder Montrealers are loud in their praise of their famed City and of their Mountain.

**St. Helen's Island** deserves a special visit. Champlain named it after his fair young bride, Helen Boullé. In 1611, Champlain bartered his wife's dowry for its

possession, thinking it could be transformed into a fortified town. In 1678, Vaudreuil had barracks erected on the Island for his military forces that they might be ready at a moment's notice to defend the Colony against the unexpected incursions of the dreaded Iroquois.

T'was to St. Helen's Island the Marquis de Levis fled after the capitulation of Montreal, to prepare for a decisive struggle. Commanded by Vaudreuil to lay down arms and accept the English General's terms of surrender, Levis set fire to a pile of faggots and



St. Helen's Island.

brushwood, and, amid the tears and sobs of his trusty followers, flung his flags into the flames.

## CEMETERIES

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The **Catholic** and **Protestant Cemeteries** are situated on the Western slope of Mount Royal — at the back of the Mountain —. Seen from the winding pathway to the mountain top, with their rows of monuments rising amphitheatre-like on the gentle slopes of the Mountain, their carefully laid out avenues, flower beds and foliage, they are a never to be forgotten picture. They are easy of access. The **Catholic Cemetery** may be reached by a driveway through Mount Royal Park or by the Cote des Neiges Road ; the **Protestant,**



Catholic Cemetery Gate.

by Mount Royal Avenue. The handsome stone gate at the entrance to the **Catholic Cemetery** is surmounted by a large Cross. At either side are two Angels trumpeting forth the call to General Judgment. A

shaded avenue leads to the Vault. The first monument on the left, is an obelisk, standing over the remains of the **Victims of the Rebellion** of 1837-1838. The **Chapel** is next in evidence and marks the real entrance to the

Both cemeteries, though comparatively new, are the finest on the Continent if we take their site into consideration. What we have said of the **Catholic Cemetery** applies to the adjoining one of our separated brethren. Excellent order is kept in both.

The entrance to the **Protestant Cemetery** on Mount Royal Avenue is marked by a beautiful Gothic gate. To the left of the gate are the mortuary chapel, vault and crematory. A short distance from the latter Cemetery is the old **Jewish** burying ground. Its quaint monuments and their Hebrew characters cannot fail to attract the attention of the passer-by.

On Papineau St., inside a wooden fence, is the old military cemetery. Montrealers seldom visit it. In fact its presence there would be unknown if it was not for the members of a few English Societies who go there once a year to decorate the graves.

In a little enclosure on **St. Helen's Island** are the graves of a few officers and soldiers who died far from



Monument of the Victims  
of the Rebellion.

home. Light hearted picnickers, on pleasure bent, stop as they pass by to read the inscriptions on the moss covered headstones or perhaps murmur a silent prayer for the eternal repose of those who are sleeping the sleep of death beneath alien skies.

**City of the Dead.** The **Stations of the Cross** are placed at regular intervals along the winding roads and terminate on Calvary, from which a very fine view of the



Protestant Cemetery Gate.

**Cemetery** and its handsome monuments, obelisks, bronze or marble statues and busts may be had

## ENVIRONS OF MONTREAL

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There are, in the environs of Montreal, many delightful spots where tourists and residents alike may enjoy and contemplate the beauties of nature. In a few minutes the street car will convey you into the open country far from the noise and smoke of the dust begrimed City. You can breathe the pure, fresh air while feasting the eye on the beautiful aspect of the tiny villages with their freshly painted dwellings, grouped about the village Church, and the more imposing villas, built by settling in some quiet village either in the mountains or by the **Lake Shore**. Without leaving the city limits one can climb the heights of Mount Royal and seek shelter under the boughs of some spreading trees.

By boarding a trolley car of the Park and Island Railway, an hour's enjoyable ride around the Mountain may be had. An **Observation Car**, built on very modern lines, adds greatly to the comfort and enjoyment of the passengers. You may prolong the ride by taking the Cartierville car at Snowdon's Junction and going through St Laurent to the banks of the Riviere des Prairies.

An interesting ride is to the Back River (Sault au Recollet), a thriving little town.

Apart from its fine buildings, the **Convent of the Sacred Heart** and the **Jesuit Novitiate**, the town is of historic interest, as it dates back to the early days of the Colony. In 1610, Francois des Prairies, of St. Malo, discovered this River and gave it his own name. A few years later, the Recollets began their apostolic

work among the Indians, and, according to tradition, it was on this spot that the first Mass on the Island of Montreal was celebrated. 'Twas here Pere Viel was thrown from his canoe by his hostile Indian guides and won the crown of martyrdom.

Another interesting excursion is to **Bout de l'Île**. The trolley car brings you through the pretty village of **Longue Pointe** and passes close to the **St. Jean de Dieu Asylum** for the Insane, one of the finest Institutions of the kind in America ; and through **Pointe aux Trembles**, where the **Chapel of the Reparation**, a famous place of pilgrimage, is built, and an old village church of much interest is seen in close proximity to the boarding school of the **Sisters of the Congregation**. **Bout de l'Île**, the terminus of the line, has a fine hotel and an attractive Park where one may, while resting, watch the ferries and other craft steaming up and down the River.

**Excursion to Lachine.** Lachine derives its name from the fact that Champlain really thought that from this point he could find a direct route to China. It is uninteresting but for an old chapel and a convent owned by the **Sisters of St. Ann**. Owing to its proximity to the City and its water front, it has become a summer resort for the residents of Montreal. Street cars, Grand Trunk and Canadian Pacific trains pass through the Town, while the Upper Canada and the **Lake St. Louis** boats dock there to take on or leave off their passengers.

The most interesting excursion is the trip to Carillon. The Grand Trunk train, leaving the City at 8 A. M., conveys its passengers to the **Lachine Wharf** where they board the Steamer for **Lake St. Louis** and the **Ottawa River**, an all day excursion. There are pretty little villages on both sides of the Lake, **Dorval**, **Valois**, **Pointe Claire**, and **St. Ann's**, celebrated for the Mac

**Donald Agricultural College.** The cottage where Ireland's gifted son, **Tom Moore**, lived for a time may be visited by the tourist. It was there the poet wrote the touching lines of the Canadian Boat-Song 'Row, Brothers, Row'. As we ascend the Ottawa River we see **Como**, **Oka**, of which we shall speak later, **Rigaud**, with its background of towering mountains, and finally **Carillon**. The boat stops there for one hour and then returns to Montreal by 6 P. M. Perhaps the most interesting village by which the steamer passes, is **Oka**, an Indian Reservation, founded by the **Sulpician Priests** for the benefit of the Algonquin tribes. Very few descendants of these Children of the Forest are to be met with nowadays. They are slowly dying out. Several French and English families have settled there, and **Oka** has become a very prosperous village. A high mountain "**Calvary**", surmounted by three Crosses, is much frequented by devout pilgrims. The **Reformed Cistercians**, known as the **Trappists**, have built their monastery on this mountain. The **Monastery** and surroundings will interest the tourist who has a day to spare. A visit will be amply repaid, and he will be entertained by the good monks with their proverbial hospitality.

At five o'clock in the afternoon the boat returns to **Lachine** for passengers who desire to **Shoot the Rapids**, an excursion of unusual interest and excitement. After passing **Caughnawaga**, an Indian Village, and the C. P. R. Bridge, one of the minor wonders of the world, be made by all means. At least it gives one the sense hurriedly to the Rapids. Steam is shut off, and the Pilot has a serious duty to perform. The boat pitches and rocks from side to side. Intense excitement prevails. A few screams may be heard above the roar of the troubled waters as the good ship plunges forward. As a rule, passengers stand with bated breath until she rides into tranquil waters and then a sigh of relief is

heaved from every bosom. This excursion should be made by all means. At least it given one the sensation of having courted and escaped great danger.

Other enjoyable trips are to **Laprairie** and **Longueuil** on the South Shore of the St. Lawrence, **Boucherville**, **Varenes**, **Contrecoeur**, **Vercheres**, etc. Visitors, with plenty of spare time on their hands, would, in all probability, enjoy a **Tour of the Richelieu River** and the ascent of **St. Hilaire Mountain**. Others might prefer a trip through the **Laurantian Mountains**, famous for their Lakes and trout fishing. Tourists should not leave Canada without visiting Quebec, the scene of glorious battles and victories, a City of historic interest

The preceding pages have described, inadequately perchance, the origin and progress and the most remarkable Institutions, monuments and sights of the Metropolis of Canada, the peerless City of Montreal.

May the tourist who has experienced its enchanting influence, when separated by time and distance, find in this volume a slight souvenir of its unrivalled attractions, and of those who have not yet tasted its delights, may it prove an additional inducement to visit a city to the greatness and charm of which this booklet is a modest testimony.

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## MONTREAL

AND

## PLACES OF INTEREST

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Harbor.  
Place Royale.  
Board of Trade (St. Paul St.).  
Victoria Square and Statue of Queen Victoria.  
Stock Exchange (St. Francis Xavier St.).  
Post Office.  
Bank of Montreal.  
Notre Dame Church (Elevator to towers, 25 cts).  
Seminary of St. Sulpice.  
Court House.  
City Hall.  
Jacques Cartier Square.  
Chateau Ramezay (free).  
Bonsecours Market.  
Our Lady of Bonsecours (Upper Chapel).  
Notre Dame Hospital.  
General Hospital (Dorchester St. East).  
Viger Square.  
Viger Station (C. P. R.).  
Laval University.  
St. James Church.  
Our Lady of Lourdes.  
St. Louis Square (Cremazie's Monument).

Lafontaine Park.  
Mount Royal Park.  
Catholic and Protestant Cemeteries.  
Hotel Dieu (Mance Monument).  
Royal Victoria Hospital  
" Ravenscrag " (Sir Montague Allan's Residence).  
McGill University.  
Redpath Museum.  
The " Gesu ".  
St. Patrick's.  
Art Gallery (25 cents).  
Christ Church Cathedral.  
Fraser Institute (Public Library).  
Museum of Natural History.  
Dominion Square (Bourget, MacDonald and  
Strathcona Monuments).  
Windsor Hotel.  
Windsor Station (C. P. R.)  
Y. M. C. A.  
The Cathedral.  
St. George's Church.  
Grey Nunnery.  
Grand Seminary (Chapel).  
Convent of the Ladies of the Congregation.  
Western Hospital.  
Westmount Park.

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## SIGHTS OUTSIDE THE CITY



- Villa Maria Convent.  
Home for Incurables.  
Outremont Convent.  
Sacred Heart Convent (Sault-au Recollet)  
Longue Pointe Asylum.  
Caughnawaga (Indian Village)  
Lachine Rapids.  
Trappists' Monastery, Oka.



# Official Programme

OF THE

XXI INTERNATIONAL EUCHARISTIC CONGRESS

AT MONTRAL

FROM THE 3rd TO THE 11th OF SEPTEMBER 1910.

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## SATURDAY, SEPTEMBER 3rd.

4.30 P. M. — Solemn Reception of the Cardinal Legate at Bonsecours Wharf. — Presentation of Address by His Worship the Mayor. — The Cardinal Legate's Reply.

## TUESDAY, SEPTEMBER 6th.

8 P. M. — Official opening of the Congress at the Cathedral.

## WEDNESDAY, SEPTEMBER 7th.

8 to 10 P. M. — Grand Civic Reception in honor of the Cardinal Legate, at the City Hall.

## THURSDAY, SEPTEMBER 8th.

Midnight. — Mass at Notre Dame Church and Holy Communion. For men only.

- 8.30 A. M. — Pontifical Mass at the Cathedral, for Religious Communities.
- 10 A. M. to 12. — Meeting of the general sections (French and English). — Place of meeting for the French Section : Laval University and the Monument National. Place of meeting for the English Section : Stanley and Windsor Halls.
- 2.30 P. M. — Special meeting of the Clergy, at the Church of the Fathers of the Blessed Sacrament, 368 Mount Royal Avenue East.
- 2.30 P. M. — Special Meeting for Ladies, at Laval University.
- 8 P. M. — Banquet offered to His Eminence the Cardinal Legate and visiting Prelates.

#### FRIDAY, SEPTEMBER 9th.

- 8.30 A. M. — Pontifical Mass at Mount Royal Park. Sermons in both languages by two distinguished Prelates.
- 10 A. M. — Meeting of the General Sections, as on Thursday.
- 2.30 P. M. — Meeting of the Clergy at the Church of the Blessed Sacrament. Special devotions in honor of the Blessed Eucharist.
- 8 P. M. — Public Meeting at Notre Dame Church.

#### SATURDAY, SEPTEMBER 10th.

- 8.30 A. M. — Pontifical Mass at St. Patrick's.
- From 10 A. M. to 12.—Meeting of the General Sections.

- 2.30 P. M. — Special meeting for Young Men, at Laval University.
- 2.30 P. M. — Special meeting for Men, at the Monument National.
- 8 P. M. — Public meeting at Notre Dame Church.

### SUNDAY, SEPTEMBER 11th.

- 9.30 A. M. — Pontifical Mass at the Cathedral by His Eminence the Cardinal Legate,
- 10 A. M. — Low Mass with music, and sermon preached by a visiting Prelate, in all the City Churches.
- 2 P. M.—Solemn Procession of the Blessed Sacrament.

### ROUTE OF THE PROCESSION

Notre Dame — Gosford — Champs de Mars — Bonsecours — Craig — St. Hubert — Cherrier — St. Louis Square — Laval Avenue — Rachel — Repository on Mount Royal Park — Deposition of the Blessed Sacrament in the Hotel Dieu Chapel.

### ORDER OF THE PROCESSION

Labor Societies — A. C. J. C. F. — Catholic Societies — Conferences of St. Vincent of Paul — Diocesan and parochial Delegates — Leagues of the Sacred Heart — Third Orders of St. Francis and St. Dominick — Religious Communities of Men — Sanctuary Boys — Clergy — Bishop's Delegates — Prelates — Bishops.

**CANOPY**

Chamberlains of Cape and Sword -- Knights of Different Orders — Papal Zouaves — The Mayor of Montreal — Federal and Provincial Ministers — Federal and Provincial Deputies—Bar—City Council—University — Members of the Nocturnal Adoration — Confraternity of the Blessed Sacrament.

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**COMMITTEE ON EUCHARISTIC STUDIES**

ENGLISH SPEAKING SECTION

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**PUBLIC MEETINGS (Windsor Hall).**

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**THURSDAY, SEPTEMBER 8th.**

**Morning Session**

1—Faith in the Eucharist and Modern Unbelief.

Rt. Rev. Bishop McDonald, Victoria, B. C.

2—Adoration of the Most Blessed Sacrament.

Rev. John J. McCoy, Worcester, Mass.

3—Surpliced Choirs.

Rev. William Finn, C. S. P., Chicago Ill.

- 4—Frequent Communion; Practical means of facilitating it.

Rt. Rev. Mgr. Lynch, Syracuse, New York.

#### Afternoon Session

- 1—Reasons for our belief in the Real Presence.

Very Rev. A. Thompson, Glace Bay, N. S.

- 2—Assistance at the Sunday Mass.

Rev. P. J. Hartigan, Deseronto, Ont.

- 3—The Eucharist and the First Canadian Missionaries.

Rev. Thos. J. Campbell, S. J., New York.

- 4—Communion among the working classes.

Rev. E. S. Fitzgerald, Holyoke, Mass.

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### FRIDAY, SEPTEMBER 9th.

#### Morning Session

- 1—Practical study of the Decree of Pius X on Frequent Communion.

Most Rev. Archbishop Howley, St. John's,  
Newfoundland.

- 2—Popular objections to belief in the Real Presence.

Rev. L. A. Lambert, Scottsville, New York.

- 3—The Eucharist a Convert-Maker.

Very Rev. Alexander P. Doyle, C. S. P.,  
Washington, D. C.

- 4—Holy Communion and Young Men in large cities.  
Rev. Richard Hughes, New York.

**Afternoon Session**

- 1—The Eucharist and the Early Irish Church.  
Rt. Rev. Bishop Clancy, Sligo, Ireland.
- 2—School children and Daily Mass.  
Rev. Hugh Canning, Toronto, Ont
- 3—Retreats for Laymen.  
Rev. Terence J. Shealy, S. J., New York.
- 4—The training of the people in Liturgical singing.  
Mr. Dudley Baxter, Southsea, England.
- Chairman of the Public Meetings : Rev John E. Donnelly.  
Secretary : Rev. Martin F. Reid.

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**PRIESTS' MEETINGS**

(Sacred Heart Convent, Alexander St.).

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**THURSDAY, SEPTEMBER 8th.**

**Afternoon Session**

- 1—Priestly Homage to the Most Blessed Sacrament.  
Very Rev. John Cavanagh, Notre Dame University,  
Indiana.

- 2—The upbuilding of a Parish by Frequent Communion  
Rt. Rev. Mgr. John J. O'Brien, Boston, Mass.
- 3—The Holy Hour-Manner of making it attractive.  
Rev. James Coyle, Taunton, Mass
- 4—The organization of Catechism classes.  
Rev. F. H. Wall, New York.

**FRIDAY, SEPTEMBER 9th.**

**Afternoon Session**

- 1—The Priests' Eucharistic League.  
Father A. Letellier, S. S. S., New York.
- 2—Fostering Vocations for the Priesthood.  
Rev. R. Neagle, Malden, Mass.
- 3—Men's Societies and the Most Biessed Sacrament.  
Rev. M. J. O'Brien, Peterboro, Ont.
- 4—Societies for Young People leaving school.  
Rev. Geo. E. Quinn, S. J., New York.
- Chairman for the Priests' Meetings : Rev. Gerald J. McShane, S. S.
- Secretary : Rev. Father Ethelbert, O. F. M.
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LADIES MEETINGS (Stanley Hall).

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THURSDAY, SEPTEMBER 8th.

Afternoon Session

- 1—The Eucharist and Modern Society.  
Rev. Bernard Vaughan, S. J., London, Eng.
- 2—Frequent Communion and Young Girls in large cities.  
Rev. J. L. Hand, Toronto, Ont.
- 3—Altar Societies.  
Miss Anna T. Sadlier, Ottawa, Ont.
- 4—Eucharistic Literature.  
Dr. James Walsh, New York.

FRIDAY, SEPTEMBER 9th.

Afternoon Session

- 1—Our Lady of the Most Blessed Sacrament.  
Rev. H. Reginald Buckler, O. P., Woodchester, Engl.
- 2—First Communion.  
Rev. Mother Loyola, York, England.
- 3—The Eucharist and Devotion to the Sacred Heart.  
Rev. Lewis Drummond, S. J., New York.
- 4—Influence of Religious home training.  
Dr O'Hagan, Chicago, Ill.

**GENERAL SESSIONS**

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**FRENCH SECTION**

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Every morning from 10 to 12, at Laval University and the Monument National.

**Thursday Morning — Monument National.**

1—The Eucharist, Center of the Church's Dogma and Life.

Rev. A. Curotte, Professor Rome.

2—Faith in the Blessed Eucharist in presence of modern unbelief and heresy.

Rv. Canon Gauthier, Rector of the Cathedral. Montreal.

3—Social Influence of the Eucharist.

Rev. P. Rondot, O. P.

4—The Blessed Sacrament and the Sacred Heart.

Rev. P. Guillot, C. SS. R.

5—The Blessed Eucharist and Our Lady of the Blessed Sacrament.

Rev. P. Lepicier, O. S. M. Professor, Rome.

**Thursday Morning — Laval University.**

## 6—The Lord's Supper.

Rev. M. Many, SS.

## 7—Eucharistic Reparation.

Rev. E. Bouquerel, Paris.

## 8—Adoration and Archconfraternity of the Blessed Sacrament.

Rev. M. Lamerand, Cambrai, France.

## 9—Adoration of the Blessed Sacrament in Colleges.

Rev. A. Papineau, St. Theresa's College.

**Friday Morning — Monument National.**

## 10—Eucharistic Education of Children.

Rt. Rev. Mgr Baril, Three Rivers, Canada.

## 11—Attendance at Mass and Communion.

Rev. M. Simard, Chancellor of the Diocese of Sherbrooke.

## 12—The Eucharistic Movement in Canada.

Rev. P. Galtier, S. S. S.

## 13—Devotion to the Blessed Sacrament in the Diocese of Quebec.

Right Rev. Mgr Gagnon, Quebec.

## 14—History of the Blessed Sacrament in Lower Canada.

Rev. M. Gosselin, Rector of Laval University, Quebec.

## 15—The Eucharist and the Evangelization of the Indians.

Right Rev. Mgr Legal, Bishop of Alberta.

**Friday Morning — Laval University.**

- 16—Practical Study of the Decree of Pius X on Frequent Communion.

Rev. F. Jobin, Professor at L'Assomption.

- 17—The Importance of Holy Communion in our Times.

Rev. F. Proulx, Professor at St. Hyacinth.

- 18—First Communion of Adults.

Rev. P. Pitre S. SS.

- 19—Communion of Children on vacations.

Rev. F. Camirand, Nicolet.

- 20—Holy Communion and Collegians.

Rev. A. Brosseau, Chaplain of Mount St. Louis.

- 21—Holy Communion and Convent-Girls.

Rev. Canon Roy, Chancellor of the Archdiocese of Montreal, and Chaplain of Mount St. Mary's.

- 22—Congregational Singing.

Rev. P. Raymond, O. M.

- 23—Sacred Music.

Rev. P. Lefebvre, S. J.

- 24—Church Architecture.

Rev. P. Daly, C. SS. R.

- 25—Apostleship of Prayer and Devotion to the Blessed Eucharist.

Rev. P. Boubée, S. J., General Director.

**Saturday Morning — Laval University.**

26—Diocesan and Provincial Eucharistic Congresses.

Rev. M. Lamerand, Cambrai, France.

27—Eucharistic Press.

Rev. E. Auclair and Rev. M. Belleney, Mr. F. Veuillot,  
France.

28—Third Orders and Communion.

Rev. P. Raymond, O. M.

29—The Eucharist and the Miracles of Lourdes.

Dr Boissarie, Paris.

30—Association of Adoration and the Poor Churches  
in Rome.

Right Rev. C. Laurenti, Rome.

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**SPECIAL SESSIONS**

---

**PRIESTS' SECTION**

---

Thursday and Friday at 2.30 P. M., and Saturday at  
10 A. M., in the Church of the Fathers of the Blessed  
Sacrament, 236 Mount Royal Avenue.

- 1—Celebration of Mass when travelling.  
Rev. P. Colombar, O. M.
- 2—Official Report of the Society of Priest Adorers  
and Priest's League.  
R. P. Lault, S. J.
- 3—Advantages and opportuness of Weekly Adoration  
of Priests and people  
Rev. Canon Campeau, Ottawa.
- 4—Importance of the assiduous study and preaching  
of the Blessed Eucharist.  
Rev. P. Galtier, S. SS.
- 5—Eucharistic Triduums.  
Rev. P. Linte'o, S. J.
- 6—Parochial Works and the Blessed Eucharist.  
Rev. M. Morissette, PP. St. Vicror's, Beauce.
- 7—Frequent Communion.  
Rev. F. Gonthier, S. J.
- 8—Children's Second and Uterior Communion.
- 9—The Sick and Communion.  
Rev. F. Gariepy, Quebec.
- 10—Eucharistic Education of the Laity.  
Rev. P. Marechal, C. SS. R.
- 11—The Blessed Eucharist and Intemperance.  
Rev. Canon Sylvain, Rimouski.
- 12—The Zealous Priest and Frequent Communion  
Rev. P. Foucher, C. S. V., Joliette.

## 13—Religious Vocations.

Rev. C. Lecoq, Superior of St. Sulpice, Montreal.

## 14—School Graduate Societies.

Rev. P. Perrier.

## 15—Care of Sacristies and Altar Appurtenances.

Rev. A. Rochon, PP., St. Augustin's.

## 16—Formation of Sanctuary Boys.

R. F. Badet, C. S. V.

## 17—Catechism Classes.

Rev. S. Corbeil, Ottawa.

---

**YOUNG MEN'S SECTION**

---

**Saturday, 2.30 P. M. — Laval University.**

## 1—The Eucharist, a Source of Purity and Devotedness.

Rev. C. Roy, Quebec Seminary.

## 2—Young Men and Eucharistic Congresses.

## 2—Effects of Holy Communion on Young Men.

Rev. F. Galtier, S. S. S.

## 3—Communion in Educational Establishments.

Rev. F. Lambert France.

## 4—Communion of College Graduates

Rev. F. Groulx, College of Valleyfield.

- 5—Associations of Young People on leaving School.  
Dr. Baril, Montreal
- 6—Communion and the Formation of Young Men for  
the J. C. C. Association.  
Mr. Beaupre, President the A. C. J. C. Association.  
" Give us Communions and we are safe ".
- 7—Temperance and Communion.  
Rev. P. Ladislav, O. M.
- 8—Young Men should be proud of their Religious  
Convictions.  
Mr. A. Rivard.

---

### MEN'S SECTION

---

**Saturday, 3 P. M. — Monument National.**

- 1—Communion and the Working Classes.  
Rev. E. Piché, PP. St. George's, Montreal.
- 2—Men's Societies and Frequent Communion. League  
of the Sacred Heart.  
Rev. F. Boncompain, S. J.
- 3—Our Leading Men and Practical Catholicity.  
Right Rev. Mgr Mathieu, Quebec.
- 4—Men's Masses and Communion.  
Rev. F. Dozois, O. M. I.

5—Retreats for Laymen.

R. F. Dugas, S. J.

6—Intemperance and Its Remedy.

Dr. Dube, Montreal.

Others Speakers : The Cardinal Legate, Bishop Heylen, Hon. Judge Routhier.

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### WOMEN'S SECTION

---

Thursday at 2.30 P. M. — Laval University.

1—Eucharistic Life and a Worldly Spirit.

Rev. F. Hage, O. P.

2—Communion and Woman's Apostolate.

Rev. F. Dupuis.

3—Communion and Single and Married Women's Works and Societies.

Rev. F. Loiseault, S. J.

4—Woman's Eucharistic Apostolate in the family circle

Mrs. Beique.

5—First Communion.

Rev. C. Lamarche.

6—Catechism Classes and Preparation of Adults for Communion.

7—Societies for the Protection of Young Women.  
Their necessity and advantages.

Rev. H. Gauthier, SS.

Other Speakers : Mrs. Gerin-Lajoie, Mrs. Faustin,  
Delegate of the Women's Patriotic League of  
Paris.

---

**INFORMATION BUREAUX.**

There will be information bureaux at the Cathedral, Notre Dame, Laval University, 185 St Denis St., and 368 Mount Royal Avenue East. Intending visitors may apply for information at any of the above mentioned addresses. The Official Guide and Congress-Medal will be on sale at the same addresses, 25 Cents each. The Official Report of the Proceedings of the Congress may be subscribed for there, and will be forwarded when ready. All participants in the Congress should wear the Congress Medal.

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**POST AND TELEGRAPH OFFICES**

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The General Post Office is at 127 St. James St. There are Branch Offices at 324, St. Catherine St. West 231 Amherst St. — 1832 St. Lawrence Boulevard — 1604 St. Catherine St. East. — 12 St. Henry Square.

There will be also a provisional Post Office.

There are Telegraph Offices at all the Railway Stations, and at 51 St. Francis Xavier. (Anglo American Tel. Co). — Canadian Pacific Ry. Tel. Co., 4 Hospital St. — Commercial Cable Co., 4 Hospital St. — Great North Western Tel. Co., 2 Saint Sacrement St. (Head Office).

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**CARDS OF ADMISSION FOR THE CONGRESS.**  

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A card of admission to the functions and conferences costs One Dollar, but does not entitle the bearer to a reserved seat. Cards may be had on application to the General Secretary, 368 Mount Royal Avenue or at any of the information departments. There are a few reserved seats, at \$2.25 a seat. They may be had from the General Secretary alone. No special card of admission is required for the Ladies' Meeting, at Laval University, Thursday afternoon, or for the Men's Meeting at the Monument National, Saturday evening. Young Men must have a card for Saturday's Meeting. They may secure it from the Association de la Jeunesse Catholique.

Members of the clergy are cordially invited to the Meetings at the Church of the Fathers of the Blessed Sacrament, 368 Mount Royal Avenue. All are welcome.

---

**PRIESTS**  

---

Priests must have their Celebret to show to the Rector of the Church where they desire to celebrate Mass. They will kindly bring their amice and purificator. Priests staying in our Presbyteries or Religious Communities will have every facility to say Mass.

ORDO OF THE DIOCESE OF MONTREAL  
DURING THE CONGRESS.

---

SEPT. 6.—Fer. 3 Vir. De ea ; or. Dom XVI ; com. de  
Cruce et Suffr. ; Missa *Miserere* (omiss. Gl.  
et Credo) ; 2a. or. *Fidelium*, 3a. *A Cunctis*.

Ad libitum, Rub. De Ss. Apost. *Semid.* ;  
Suffr. ; praef. de Ap. ; 2a. or. *A cunctis* ;  
3a. ad libit.

SEPT. 7.—Fer. 4 Vir. De ea ; ut heri ; or. ut heri.

Ad libitum, Alb. De S. Joseph, *semid.*  
Suffr. (ut jam notat.) ; 2a. or. *A cunctis*  
(omiss. nom. S. Jos.) 3a. ad libitum.

SEPT. 8.—Fer. 5 Alb. Nativit. B. M. Dupl., 2 cl. cum Oct. ;  
2a. or. S. Hadriani M. in missis lectis ; per  
Oct. Credo et praef de B. *et in Nativit.* nisi  
alia assign.

SEPT. 9.—Fer. 6 ; Alb. S. Petri Clav. C., Dupl. ; (m. t. v.)  
9a. l. de S. Gorg., *euj.* (post Oct.) com. in L.  
et Mis. Satiavit.

SEPT. 10.—Sabb. ; Alb. S. Nicolai Tolent. C., Dupl. ;  
com. Oct. in L. et Mis. — Vesp. de seq. ;  
sola com. Dom. (ant. In omnib., or. Da,  
quaesumus) ; per Oct., dox. Qui natus es, nisi  
aliter notet.

SEPT. 11.—Dom. 17 post Pent. Alb. SS. *Nomin. Mariae*,  
patronae civitatis Marian. et totius dioec.  
Dupl. 1 cl. cum Oct. ; 2a. or. Dom. *cujus*  
Evang. in fine. — Cr et praef. de B. *et te*  
*in fest.*

SEPT. 12.—Fer. 2 Alb. De 2a die infr. Oct. Semid. 2a. or.  
de Spir. Sto., 3a. Eccl. vel pro Papa. praef.  
de B.

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### PROCESSION

---

Priests in **surplice** are earnestly requested to walk in the Procession. The members and participants of the Congress are requested to keep the place assigned them in the ranks, to have the Congress-Badge, and wear the uniforms and other decorations to which they may be entitled.

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e) The word " drive ", wherever it occurs in the tariff, shall be held to admit stoppages within the time fixed for said drive. "

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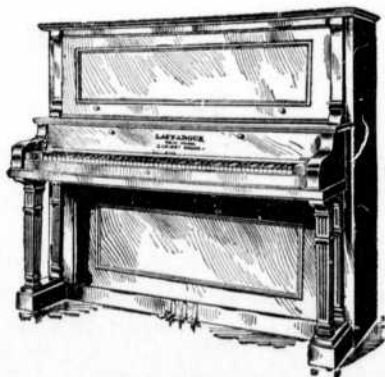
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Tickets can be secured in Montreal at Messrs Thos Cook & Son's, Agency, 530 St. Catherine Street West, or at the Windsor Hotel, Montreal.

Tourist books and information as to particulars of train service, etc., will be gladly furnished on application to any of the undersigned :

**J. H. Walsh,**

*General Manager,*  
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Whitechapel Bell  
Foundry (established in  
1570), London, England

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Bell (27,560 lbs) and  
the chime of 10 Bells  
(21,623 lbs) of  
**NOTRE-DAME,**  
Montreal, also of the  
chime of **ST. PA-  
TRICK'S CHURCH,**  
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Agent for: MENEELY & CO., Bell Founders, West Troy, N. Y.



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A Store Famous for

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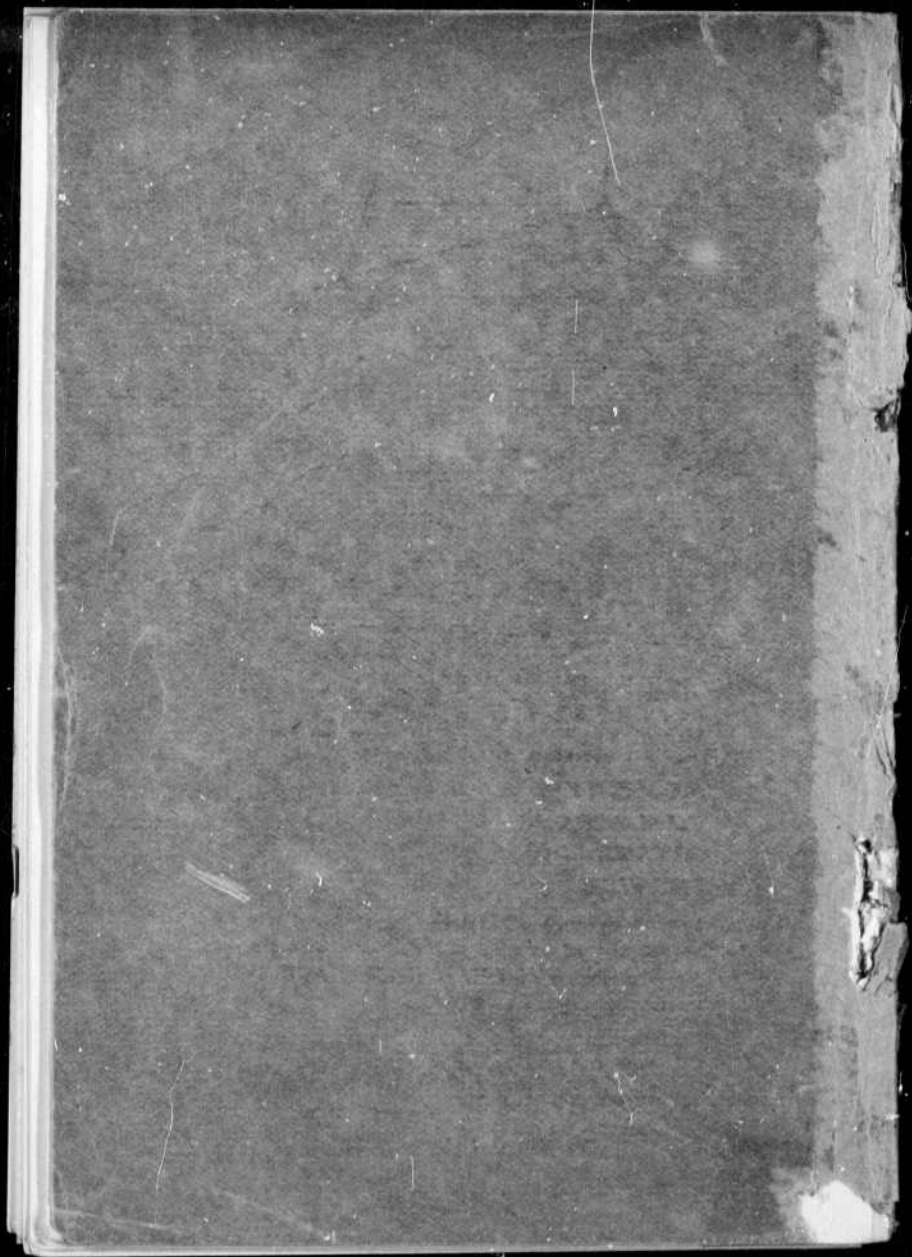
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*SERVICE*

The most exclusive store in Montreal devoted entirely to the interest of women and children, and the greatest distributor of **REAL IRISH LACE** in all America.

*The John Murphy Company Limited*

Corner St. Catherine and Metcalfe Streets.



# DIVISION DE LA CARTE

<b>F-4</b>	<b>F-5</b>	<b>F-6</b>
<b>F-7</b>	<b>G-1</b>	<b>G-2</b>
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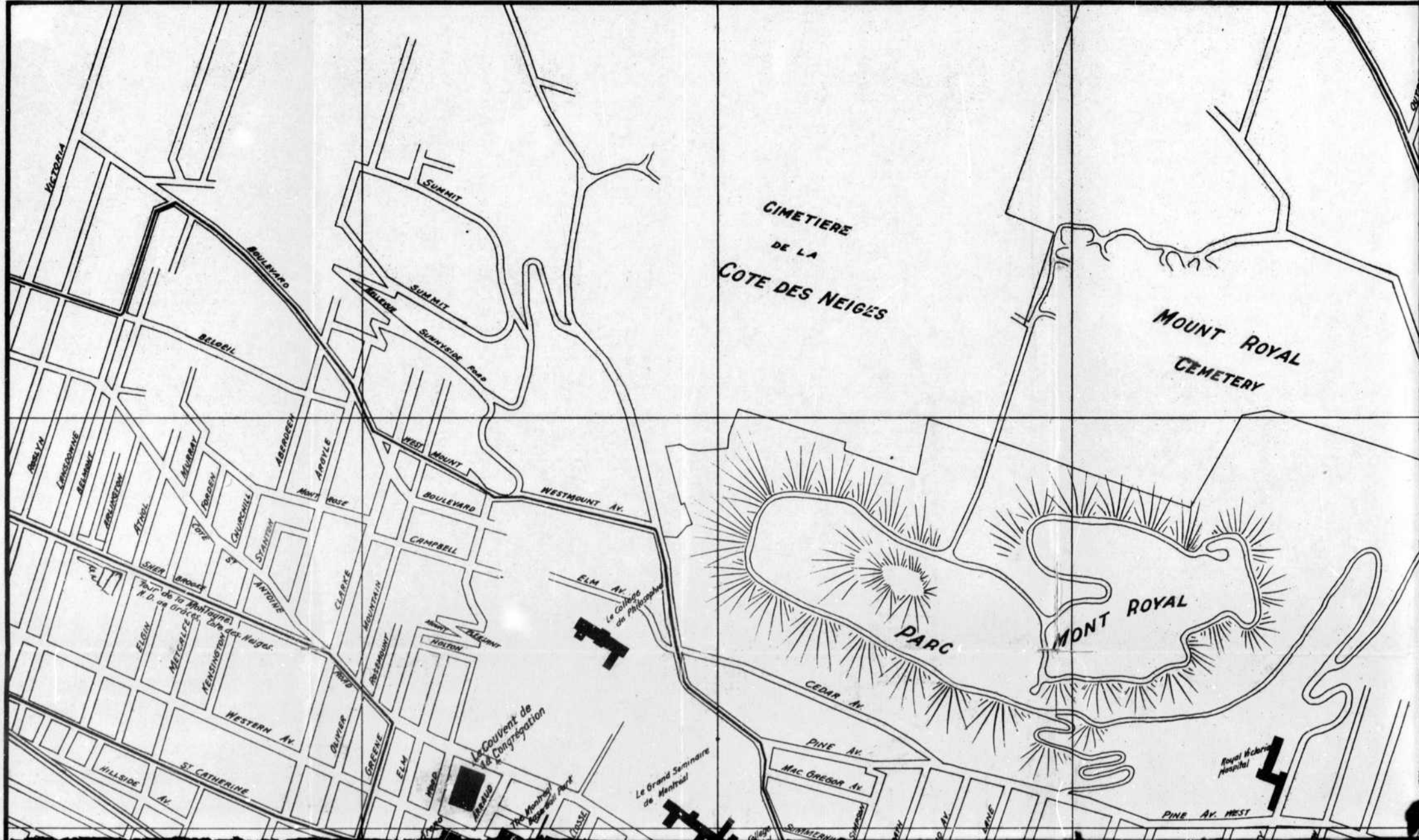
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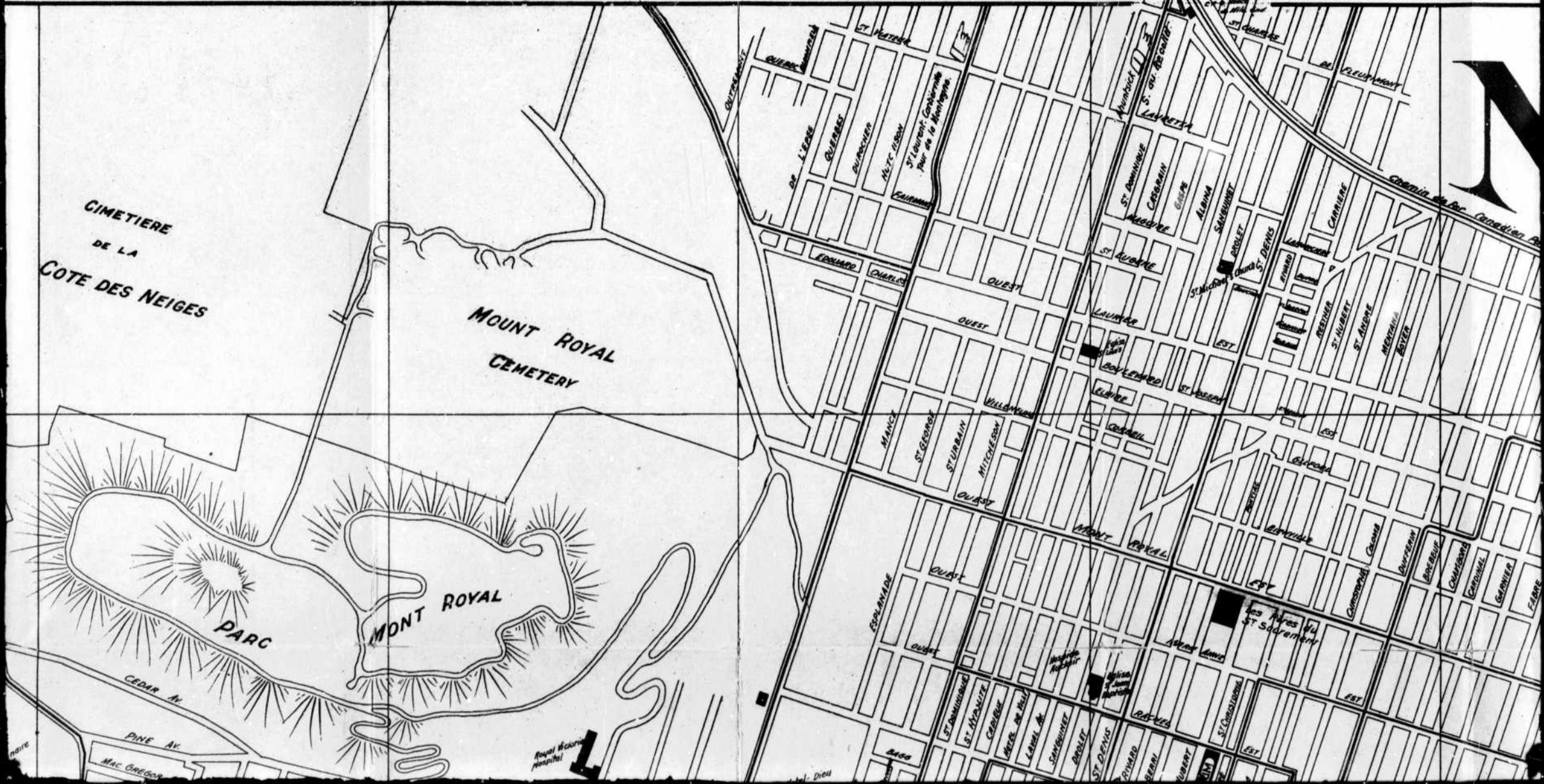
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ELM AV  
Le Collège de Philosophie

Le Grand Séminaire de Montréal  
Le Collège de Montréal

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LES FRÈRES GRIS  
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GRAND TRUNK ST  
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PINE AV  
MAC GREGOR AV

RESEPTON  
CARLETON ROAD  
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MOREAU

STANCOUP

Ateliers de  
du Ch. de Fer Can. Parc.

PARC LAFONTAINE

Ecole Normale  
Jacques-Cartier

SHERBROOKE EST

les Pères Via  
ST Saverien

STADIUM  
ST-HUBERT

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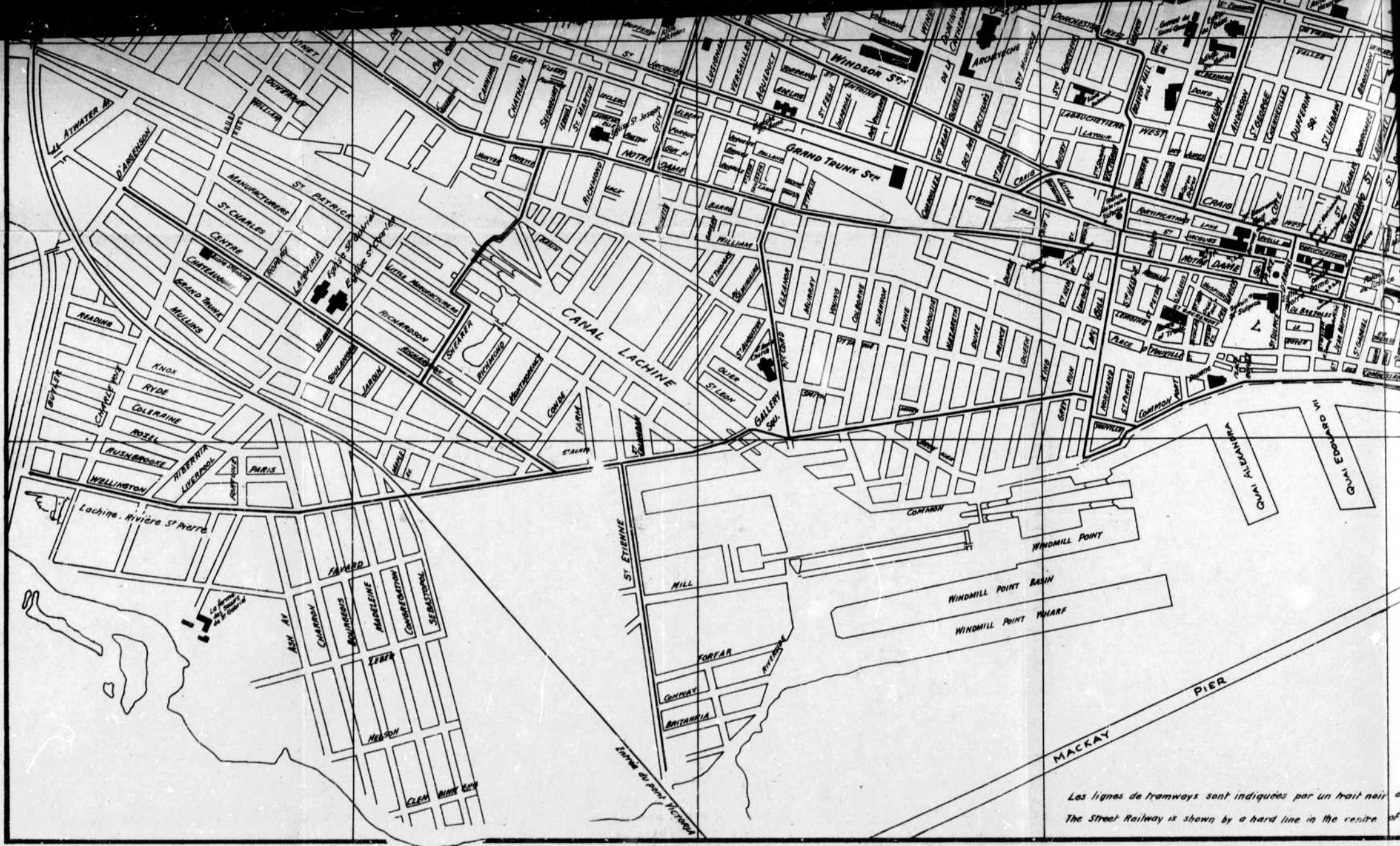
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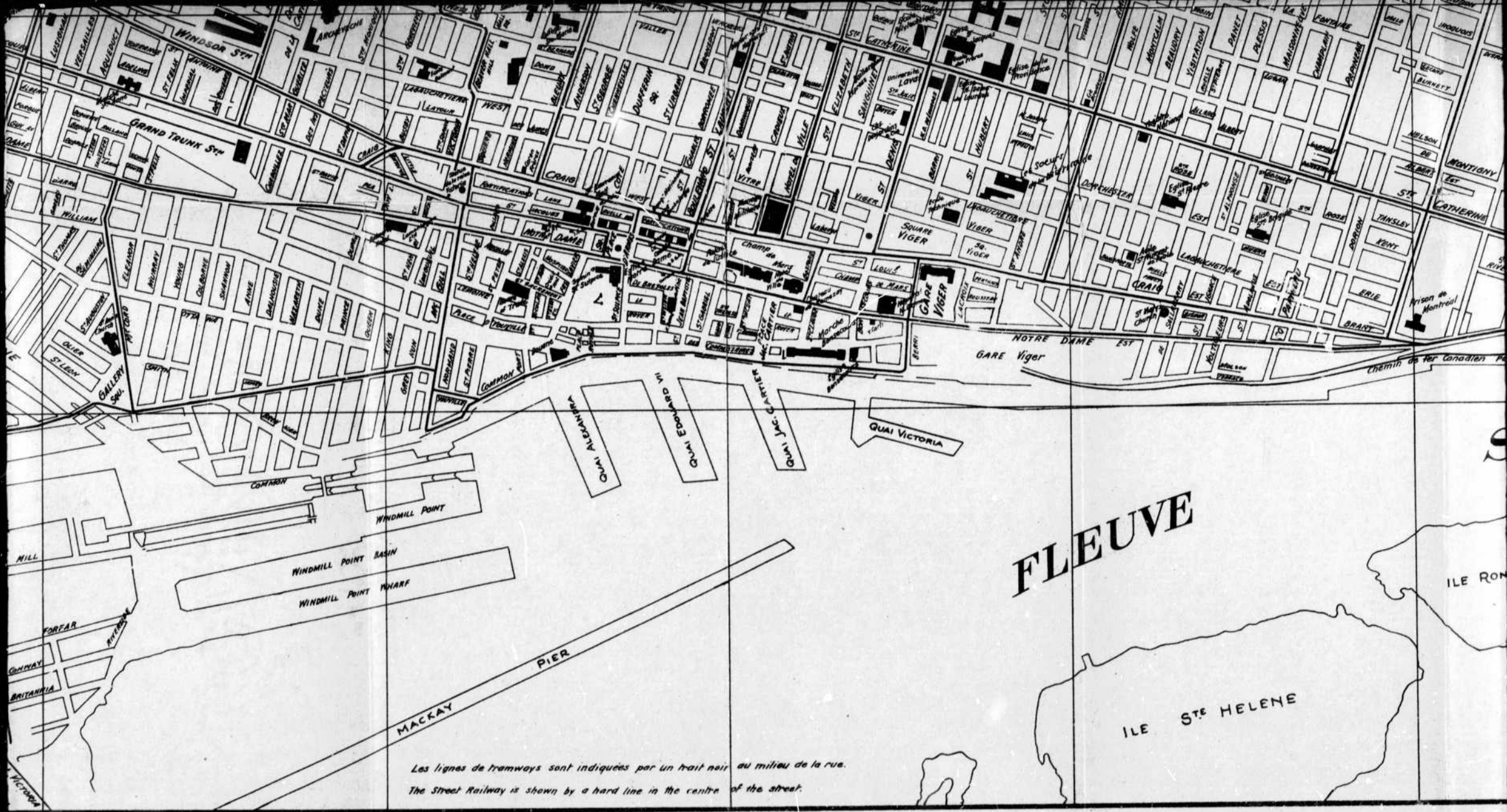
Les lignes de tramways sont indiquées par un trait noir au centre de la rue.  
 The Street Railway is shown by a hard line in the centre of the street.

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Les lignes de tramways sont indiquées par un trait noir au milieu de la rue.  
The Street Railway is shown by a hard line in the centre of the street.

