

THE CATHEDRAL

OF ST. JAMES THE GREATER.

Montreal's Grandest Temple—The History of Its Foundation—Mgr. Bourget. Archbishop Fabre—The Details of the Structure—The Interior and Decorations.

Architecture finds its highest expression in the Cathedral; and in this form it might almost be said of it that it appeals to human sentiment as powerfully, and certainly as enduringly, as any of the arts which are its sisters. "The architect," says Chateaubriand, "is the builder of ideas." A German poet called the Cathedral of Cologne "frozen music." And a modern French writer says that "in the cathedral man finds the image of a more august temple—the vestibule, as it were, of the heavenly Jerusalem." Byron's sublime tribute to the chief temple in the "city of the soul" is so hackneyed as not to need repetition. Milton has told us of services in the cathedral, "with antique pillars, massive roof," which

Dissolved him into ecstasies
And brought all heaven before his eyes.

Mrs. Hemans wrote of

A dim and mighty minister of olden times
A temple shadowy with remembrances
Of a heroic past.

The great Schiller went into raptures over

Eternal, only Rome!
Where, like a second heaven within the
heaven,
St. Peter's rears his wide and wondrous
dome.

And somebody has, in an exquisite phrase, called Notre Dame de Paris "a poem in stone." Ruskin, too, as his admirers will remember, wrote a chapter entitled "The Bible of Amiens," in which he descanted, in his own inimitable style, upon the beauties of the cathedral of that city. The thinkers and poets who have found in this branch of art so fertile a source of inspiration do not seem to have been impressed more by the appearance of the buildings, whatever their style, from the massive grandeur of the Roman-Byzantine to the beauty and sublimity of the Gothic, or by the rites which sanctify them, than by the tales they tell of the historic past. The Cathedral of St. James the Greater, in this city, which is rapidly approaching completion, and which is modelled on the plan of Michael Angelo's architectural masterpiece, has, it is true, little to relate to us of the past. But does it not tell us something of the future? Does it not suggest a time, centuries hence, when it will be one of the principal churches in a city of vast area and population, the mercantile metropolis of one of the greatest nations, if not the greatest nation, in the new world? Yet, brief as has been the period that has elapsed since its foundation stone was laid, the story of the edifice so far is not without some interest to a large proportion of the people of Montreal.

BISHOP BOURGET, FOUNDER OF THE CATHEDRAL.

It was Mgr. Bourget, the episcopal predecessor of the present Archbishop of Montreal, who conceived the idea of having the new cathedral built on the model of St. Peter's, Rome, and who chose its site. The old Cathedral—the first in this city—was destroyed by fire, together with the episcopal palace nearby, in the conflagration which nearly devastated the whole city of Montreal on July 8, 1852. It was situated on St. Denis Street. The fire started at nine o'clock in the morning, on St. Catherine Street, between St. Lawrence and St. Dominique Streets. Soon it reached the opposite side of the street, and, aided by a strong west wind, extended its ravages in a very short time. Nearly two thousand houses were burned; and the loss of property was estimated at over \$2,000,000, only one quarter of which was covered by insurance. The first stone was laid on the 29th of August, 1870, in presence of a large concourse of clergy and laity, by Bishop Bourget. At his right, during the ceremony on that memorable afternoon, were two veteran priests, Rev. M. Bayle, superior of the Seminary, and the Rev. M. Gagnon, pastor of Berthier. Among the laymen present were Mr. Louis Beaudry, Mr. C. S. Oherrier, Commander Berthelet, the Hon. Mr. Starnes, the Hon. Mr. Wilson, Dr. Beaubien, Chevalier Larocque, and several representatives of the Irish socie-

ties and of the St. Jean Baptiste Society. It had been arranged that two sermons should be preached on the occasion: one in French by the Rev. Father Caron, Vicar-General of Three Rivers; and one in English by the Rev. Father Lonergan, pastor of Hochelaga, and now parish priest of St. Bridget's. The boat, however, on which Vicar-General Caron took his passage to Montreal was delayed; and the French sermon had to be preached by the Bishop himself. In his sermon Father Lonergan paid a glowing tribute to the ardent faith of the Irish, instancing as a proof of their strong attachment to religion the large number of churches and schools and other religious institutions which they had erected in Ireland, the United States and Canada; and he earnestly exhorted them to contribute generously to the expenses of the Cathedral.

Mgr. Ignace Bourget was the second bishop of Montreal, his predecessor having been the Right Rev. Jean Jacques Lartigue, who took possession of the new see on September 8, 1836. On Thursday, the 29th of the same month, he took the customary oath before the "Honorable Executive Council of the Province of Lower Canada," there being present Lord Gosford, the governor; and Messrs. Delery, Cochran, Smith, and Stewart. The oath was a curious one, and ran thus, in substance: "I, J. J. Lartigue, Bishop of Montreal, sincerely promise and affirm on oath that I will be faithful and will bear real faith and fidelity to his majesty King William IV.; that I will prevent, with all my strength, and by every means in my power, all pernicious plots and attempts of any kind whatsoever that may be set on foot against his person, his crown, and his dignity; and that I will do all that lies in my power to find out and make known to his majesty, his heirs and successors, all treasons and plots against him or any of them. So help me God! — J. J., Catholic Bishop of Montreal."

The Right Rev. Ignace Bourget was born at Point Levis, near Quebec, on October 30, 1799. From an early age he evinced a decided disposition towards the sacerdotal life, and on seeing this inclination growing stronger as he advanced in years his parents resolved to gratify his wish. So rapid was his progress in his ecclesiastical studies that he was ordained in his twenty-third year, in November, 1822. His career was marked by such untiring zeal, and his theological knowledge was of so wide a character, that when Bishop Lartigue expressed a desire to be furnished an assistant, Father Bourget was appointed his coadjutor in 1837. On the death of that prelate, Mgr. Bourget became the Bishop of Montreal. In 1876, owing to his increasing infirmities, he resigned his episcopal charge, and was shortly afterwards nominated Archbishop of Mariopolis, a titular dignity. He was eminent as a pulpit orator, and the announcement that he was going to preach at any church was sufficient to secure the presence of a large congregation. While he occupied the position of Bishop of Montreal, he brought no fewer than fifteen religious orders into this country, among which were the Oblates of Mary Immaculate, the Brothers of the Christian Schools, the Fathers of the Congregation of the Holy Cross, the Brothers of Charity, the Sisters of Providence, and the Sisters of the Order of the Good Shepherd. His reputation for personal sanctity and for self-denial was so great that many miracles have been attributed to his spiritual agency. At the golden jubilee of his life as a priest, which was celebrated in this city in 1872, an immense concourse of clergy and laymen was present from all parts of Canada. His popularity was not confined to those of his own creed, but extended to the members of other religious denominations, by whom he was highly esteemed. He died in June, 1885, and is buried in a vault on the ground-floor of the Cathedral. During the grand bazaar of 1886, organized to raise funds for the prosecution of the work, a large temporary monument was placed in front of his tomb, bearing this appreciative quatrain:

Bourget, que de beaux jours rappelle sa mémoire;
Il fut de son pays et l'honneur et la gloire:
Vivant, il enchaîna les cœurs de son troupeau;
Il les possède encore au-delà du tombeau.

ARCHBISHOP FABRE.

On his succession in 1876 to the see left vacant by the death of Bishop Bourget, Mgr. Fabre threw himself heartily into the work begun by his predecessor.

On the 31st of October in that year he issued a circular letter to his flock, in the course of which he said: "The constant zeal which you have manifested in reference to this important work is worthy of all praise. The sacrifices you have made, the burdens you have imposed upon yourselves, in response to the appeal of your venerated bishop, have produced up to the present the results which we expected; and it is doubtless with great pleasure that you see rising in the midst of our episcopal city this monument, which will be for generations to come a striking proof of your devotion and your faith. But we must not lose sight of the fact that much still remains to be done in order to finish the great enterprise," &c.

The work was continued until 1879, when it was found necessary to suspend it temporarily, owing to the straitened financial condition of the diocese. It was not until 1885 that the state of the diocesan treasury permitted of the resumption of operations upon the building. A system of regular contributions was organized amongst the Catholics of the diocese, with signal success. The dome was finished in 1886.

Mgr. Edouard Charles Fabre, the first Archbishop of Montreal, was born in Montreal on the 28th of February, 1827, and is consequently in his sixty-seventh year. His father, Mr. Raymond Fabre, and his mother, whose maiden name was Luce Perrault, belonged, both of them, to very respectable French-Canadian families. Like his revered predecessor, he gave evidence in early boyhood of a vocation for the priesthood. It was one of his boyish pastimes to buy a number of little wax candles for the tiny altar which he had himself constructed, and to go, with pious mien and in evident seriousness of purpose, through an imitation of the celebration of Mass, in presence of his companions. When he had attained his ninth year he was sent to the St. Hyacinthe college, where he proved to be a diligent student, gifted with more than ordinary talent. In the spring of 1843 he went to Paris, where he remained eighteen months at the house of a friend of his, M. Bossange. The meretricious glitter of the society of the gay capital possessed for the future archbishop but little attraction. He seems to have fully estimated its hollowness with singular discernment; for his thoughts began to turn more and more towards the Church, and he donned the cassock at Chateaufort on the 7th of September, 1844. On the 13th of the ensuing month he entered the Seminary at Issy, where he had the happiness and the privilege to become a comrade of several young ecclesiastical students who, like himself, were destined to occupy eminent positions in the Church. Among these were Mgr. La Tour, D'Auvergne, Archbishop of Bourges; his Eminence Cardinal Lavigerie, Archbishop of Carthage, and one of the most energetic of the enemies of the slave trade in Africa; Mgr. Hugonin, Bishop of Bayeux; Mgr. Thomas, Bishop of La Rochelle; Mgr. Soubiran, Bishop of Sebaste; Mgr. Leuilliau, Bishop of Carcassonne; and Pere Hyacinthe, the renowned pulpit orator of Notre Dame, who has since left the Church of his fathers. It was in 1866 that the young Levite made his first journey to Rome where he obtained an audience of the Holy Father. Returning to Canada, after having completed his studies, he was ordained a priest on February 23, 1850, by Bishop Prince. His first work in the ministry was performed in the capacity of Vicar of Messire Magloire Limoge. In 1852 he was transferred to Pointe Claire, where he remained two years, winning the esteem and affection of the parishioners by his unflinching severity of manner, his indefatigable zeal, and his exemplary piety. Appreciating the sterling spiritual qualities of the young priest, Mgr. Bourget soon appointed him one of his Canons. In 1869, while the Ecumenical Council was in session at the Vatican, he again visited the "Eternal City." During his journey thither he had the pleasure of making the acquaintance of Mgr. Pie the erudite Bishop of Limoges, who was not long afterwards created a Cardinal. While he was in Europe he paid a visit to Belgium in order to study the system of articulated language taught there to deaf mutes. The result of his study of this important subject was the introduction into the Catholic deaf and dumb institutions of this province of the system then practised in Belgium. At a consistory, held in Rome on the first of

March, 1873, Canon Fabre was nominated coadjutor to the Bishop of Montreal, with the title of Bishop of Gratianopolis, and on May 1, 1876, he succeeded Bishop Bourget. In June, 1886, the see of Montreal was erected into an archbishopric.

IMPOSITION OF THE PALLIUM.

The Catholics of the Montreal diocese felt highly elated when they heard the news that the Pope had decided to make it an archiepiscopal see. Mr. H. Beaugrand was mayor of the city that year: and under his presidency the members of the council passed unanimously a resolution congratulating Mgr. Fabre on the exalted honor which had been conferred upon him, and thanking the Pope for his action. On June 26, the members of the City Council, with Mayor Beaugrand at their head, repaired to the Archbishop's Palace and formally presented the resolution to His Grace. A series of addresses were presented to the archbishop on the occasion by various religious societies, one of them being signed by all the Irish priests under his jurisdiction. Numerous presents were also made to him, among them being a golden archiepiscopal cross by the Sisters of the Congregation of Notre Dame; three jewelled pins to attach the "Pallium"—the symbol of an archbishop's office—to his robes; a handsome mitre by the students of the Grand Seminary; a chalice by the parishioners of Lachine; and a cheque for \$250 from a citizen of Philadelphia. Mgr. O'Brien, apostolic legate, brought the "pallium" from Rome; and the ceremony of imposition was performed by Cardinal Taschereau. A large number of prelates, priests and laymen were present at the ceremony, which is always attended with much pomp and solemnity. Another address was read to His Grace from the city council on behalf of the citizens, and signed by Mr. Jacques Grenier, who was then acting mayor.

RESUMPTION OF THE WORK.

As has been said, work on the new cathedral was resumed in 1885. To the Very Rev. Canon Racicot was entrusted the superintendence of it. And he has performed and is performing his arduous task with great credit. His zeal for the beauty of God's house is manifested in a hundred ways; and when the edifice is at length completed he will no doubt receive a fitting reward for services so faithfully performed. Canon Racicot was born in October, 1845, Sault aux Recollets, and was educated in the Montreal College, where for three years he held the position of professor. His ordination took place in 1870; and his first clerical duties were discharged as Vicar of St. Remi, St. Vincent de Paul, a village situated not far from this city. He was appointed chaplain to the Convent of the Good Shepherd in 1877, and procurator of the Archbishop's Palace in 1880. The bazaar organized in 1886 was on a mammoth scale. It was held within the walls of the edifice, and lasted over three months. The net product of it was \$30,080 35. A notable feature in connection with it was the publication of a weekly newspaper, entitled "Le Bazar," which contained articles, specially contributed, in French, English, Italian, Spanish, Greek, and Iroquois. Another was the visit to it of "Crow's Foot," the celebrated Black Feet Indian chief. It is not yet known when the cathedral will be completed. It all depends upon the size of the sums of money collected for the prosecution of the work. What are wanted now are the statues of the twelve apostles, on the outside, that of the Saviour having recently been placed in position; and, in the interior, the high altar, the chapel of the Blessed Sacrament, the chapel of the chapter, two small cupolas, sixteen chapels of various sizes, heating apparatus, and the decoration of the columns. These will cost not less than \$80,000. The grand electrically-worked organ, as mentioned in The Herald recently, has been set up and inaugurated. The sum already expended upon the building is \$900,000.

DIMENSIONS OF THE CATHEDRAL.

The exterior dimensions of the cathedral are: length 333 feet; width, 150 feet; length of transept, 222 feet; height of dome, 268 feet; diameter, 100 feet; width of portico, 170; depth, 30; height of small domes, 125; diameter, 25 feet. The domes and the portico are built of Montreal cut stone; and the other parts of the church are of embossed stone. The interior dimensions are: length, 320; height of dome, 200; diameter, 80. The