

to growth ; the present would suffice. But the good intention baffled of its actual fruition through inadequate performance is ever an object that excites the deepest sympathy and commiseration in the kind heart. Not only is the good intention the object of kindness, but even the depraved

and corrupt excite pity. The trials that all are alike subjected to reveal to each childish heart the temptations and struggles with passion and impulse, as well as the weakness of intellect and will that belong to his fellows. — *Commissioner Harris, U. S.A.*

THE MONTREAL SEMINARIES.

OF the many palace-like edifices which tower above the architectural routine of the nearer panorama as seen from Mount Royal, there are perhaps not any, around which there centres more interest than the two educational institutions which have seemingly sought refuge within the shadows of the mountain, away from the rush of commerce which echoes on the slope below. The story of the College of Montreal precedes that of McGill College, though it is from the annals of these two institutions, the one with the other, that there is to be traced the history of the origin of the city and its progress after ; for while the record of the one takes us back to the time when Maisonneuve leaped ashore on the site of Notre Dame Street to found a city, so the tale of the early struggles of the other takes us back to the time when men were turning away from the rougher intermittent life of the colonist to the more permanent experiences of the citizen who takes a pride in the city where fortune has smiled on him, and seeks to adorn it with the wealth he has acquired but which is theirs in common.

In the educational enterprise of the Sulpicians of Montreal, there is to be seen something of Laval's after-project in Quebec. As there were the two seminaries in Quebec, so were there two in Montreal—*Le Grand Seminaire* for the education of the priest-

hood, and *Le Petit Seminaire* for the classical training of the sons of the more wealthy colonists, or for youths destined for a professional life. The Sulpicians who settled in Montreal were an offshoot from a society of priests in France, which had been founded in 1642 by Jean Jacques Olier, the young curé of the church of St. Sulpice in Paris. Seized with the activity of the followers of Loyola, he had not only founded a seminary of priests in his own parish, but was successful in establishing branches of it in some of the provincial towns. He did not live, however, to witness the maturity of all his plans, though he was able before he died to arrange for the extension of his mission across the Atlantic, and to bestow upon Montreal the benefit of his enthusiasm and foresight.

Maisonneuve arrived in Canada in 1642, the year in which the society of St. Sulpice was founded. He came as the pioneer of the "Fifty Associates." His mission was twofold—to establish a trading station nearer the fur trade than Quebec, and to entice, as far as possible, the aborigines into the fold of the church. The site of the station has been agreed upon—a site which had been favourably spoken of ever since Cartier's return from the last of his voyages ; while in furtherance of the second object of the enterprise there accompanied the governor as far as Montreal, Made-