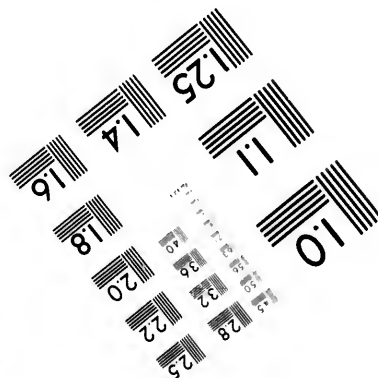
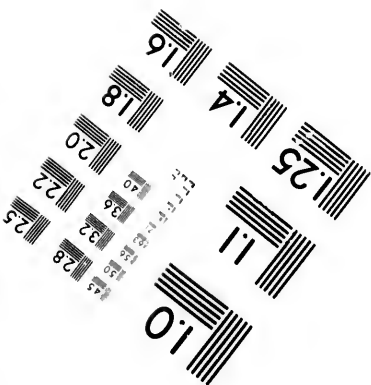
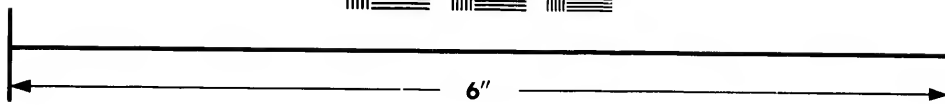
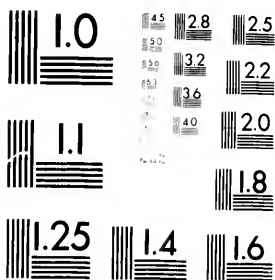


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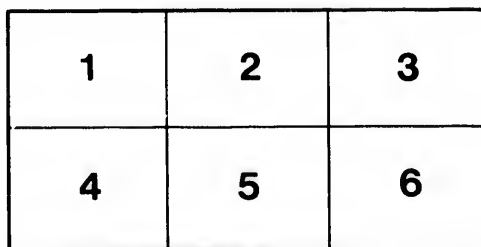
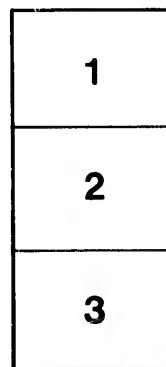
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Historical sketch
of Montreal ...

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1535-1642

HISTORICAL SKETCH OF MONTREAL:

THE STORY OF ITS FOUNDATION.

EXTRACT FROM A COPIOUS ARTICLE WRITTEN EXPRESSLY FOR LOVELL'S GAZETTEER AND HISTORY OF CANADA.

NEXT YEAR (1892) Americans of every name will be commemorating, as is most meet, the discovery of this western hemisphere by Columbus, four hundred years before. In the same year the people of Montreal will also be celebrating the two hundred and fiftieth anniversary of the foundation of their city by De Maisonneuve. But its antiquity ought not really to be bounded by that formal act. Even if we pass over the fact that Champlain had actually, in 1611, begun the work of clearing and building on the very point that De Maisonneuve subsequently selected for his fortress and habitation—giving it the very name, *Place Royale*, which it bore long afterwards,—it must not be forgotten that Montreal is one of the rare instances of a European city having been superimposed upon an Indian town. More than a hundred years before De Maisonneuve, with the solemn rites of the Church, consecrated to the Virgin Mother the capital of his colony, a fortified *bourgade* stood at the base of the trappean hill, from which Montreal receives its name. How long it had occupied that position of pre-eminence we can only conjecture. But the fact, that in the early part of the sixteenth century it was the strong dwelling-place of an apparently thriving community, shows that its admirable natural advantages had been recognized even by the rude predecessors of its civilized inhabitants. The sight that greeted the eyes of the hardy mariner of St. Malo and his brave companions was an augury of the greatness and prosperity of Montreal in days to come, when the din of strife should have been succeeded by the sounds of manifold industry.

It was a happy instinct which impelled the children of the forest to make a stronghold of Hochelaga. For security, for shelter, for convenience of *rendezvous*, no point could present better facilities, so that its choice by those rude warriors and hunters was an unconscious forecast of its remoter and grander destinies. By patient, far-seeing nature those destinies had, indeed, been marked out in the very dawn of time. The slow preparation for fulfilment began when the primeval germ of the continent rose, bleak and lifeless, above the archæan sea. By the unhurrying action of mighty forces, below and above, its foundations had been laid deep and solid. The throes of the volcano raised aloft its mountain bulwark. True father of waters, the yet nameless St. Lawrence, first born of American rivers, had indicated it as the *entrepôt* of mighty nations ere yet the Mississippi Valley had emerged from the primal ocean.

Evidently, therefore, the history of Montreal embraces three successive periods,—the Aboriginal, the French, and the British. The first of these divisions, though it admits of voluminous treatment, involving, as it necessarily does, a question of the utmost value to ethnologists, is mainly interesting to the general reader for its association with Jacques Cartier. The story of that explorer's visit to Hochelaga has been told by many writers, and is familiar to every Canadian school boy. He was born at St. Malo, in Brittany, in the year 1500. In 1534 he first crossed the Atlantic, the route being already frequented by Basque and Breton fishermen, and, having entered

the Gulf, named the Baie des Chaleurs, made acquaintance with the natives of our coast land, and set up a cross with a French escutcheon; he returned to France with a couple of Indians, who afterwards served him as interpreters. Next year (1535) he again entered our great water-way, to which he gave the name which it has ever since been proud to bear. His squadron consisted of *La Grande Hermine* (from 100 to 120 tons burden), which he commanded in person; *La Petite Hermine* (of 60 tons), in command of Macé Jalobert, Cartier's brother-in-law; and the *Emerillon* (of 40 tons), in charge of Guillaume Le Breton. Accompanying the leader of the expedition were several persons of note, members of noble families, such as Claude de Pontbriand, son of the Seigneur de Montreuil, and cup bearer to the Dauphin; Charles de la Pommeraye and Jehan Poulet; the names of the crews have also been preserved in the archives of St. Malo. The total enumeration comprises 74 names. Reaching Stadacona (Quebec), Cartier was cordially received by Donnacona, the chief of the tribes which had their headquarters at that place. But when it was perceived that the strangers purposed advancing still further up the river, all kinds of dissuasive arguments were employed to deter the daring explorer from such an attempt. The chiefs, finding their oratorical powers unavailing, had recourse (says the record) to a *ruse*, by which, if possible, to arouse the superstitious fears of the adventurers. Cartier, however, was not to be diverted from his course; on the 17th of September he began the arduous ascent, and on the 2nd of October he reached the site of Canada's future metropolis.

What ensued may be fitly described in the ancient mariner's own language as turned into English by the Rev. Richard Hakluyt:—

"The capitaine the next day very early in the morning, having attired himselfe, caused all his company to be set in order to go to see the towne and habitation of those people, and a certaine mountaine that is neere the citie; with whom went also the gentlemen and twenty mariners, leaving the rest to keepe and looke to our boates: we tooke with us three men of Hochelaga to bring us to the place.

* In order that the French reader, or the English reader, who is a student of the French language and literature, may have an opportunity of contrasting Jacques Cartier's speech with the modern tongue, an extract from the original of the passage quoted is here appended:—

Le lendemain au plus matin, le Capitaine s'accoustra, et fist mettre ses gens en ordre pour aller voir la ville et demeurance du dit peuple, et une montagne qui est jacenté à la dite ville, où allèrent avecque le dit Capitaine les gentils-hommes, et vingt mariniers, et laissa le parsus pour la garde des barques, et prit trois hommes de la dite ville de *Hochelaga* pour les mener et conduire au dit lieu. Et nous estans en chemin, le trouvâmes aussi battu qu'il soit possible de voir, en la plus belle terre et meilleure plaine: des chênes aussi beaux qu'il y en ait en forêt de France, sous lesquels estoit toute la terre couverte de glands. Et nous, ayant fait environ une lieue et demie, (*) trouvâmes sur le chemin l'un des principaux de la dite ville de *Hochelaga*, avecque plusieurs personnes, lequel nous fist signe qu'il se falloir reposer au dit lieu près un feu qu'ils avoient fait au dit chemin. Et lors commença le dit Seigneur à faire un sermon et preschement, comme ci-devant est dit être leur coutume de faire joye et connoissance, en faisant celui Seigneur chère au dit Capitaine et sa compagnie; lequel Capitaine lui donna une couple de haches et une couple de couteaux, avec une Croix et remembrance du Crucifix qu'il lui fist baiser, et lui pendit au col: de quoi il rendit grâces au dit Capitaine. Ce fait, marchâmes plus outre, et environ demie lieue de là commençâmes à trouver les terres labourées, et belles grandes campagnes pleines de blé de leurs terres, qui est comme mil le Bresil, aussi gros ou plus que pois, (†) duquel ils vivent, ainsi que nous faisons de froment. Et au parmi d'icelles campagnes est située et assise la dite ville de *Hochelaga*, (‡) près et joignante une montagne qui est à l'entour d'icelle, bien labourée et fort fertile: de dessus laquelle on voit fort loin. Nous nommâmes icelle montagne le *Mont Royal*.

(*) Ce qui fait voir, que Quartier aurait pris terre au-dessous du Courant de Ste. Marie. (†) Blé d'Inde. (‡) Montréal.

All along as we went we found the way as well beaten and frequented as can be, the fairest and best country that possibly can be seene, full of as goodly great okes as are in any wood in France, under which the ground was all covered over with faire akornes. After we had gone about league and a half we met by the way one of the chieftest lords of the citie, accompanied with many moe, who so soone as he sawe us beckned and made signes upon us, that we must rest in that place where they had a great fire, and so we did. Then the said lord began to make a long discourse, even as we have saide above, they are accustomed to doe in signe of mirth and friendship, shewing our capitaine and all his company a joyful countenance and good will; who gave him two hatchets, a paire of knives and a crucifix, which he made him to kisse, and then put it about his necke, for which he gave our capitaine heartie thanks. This done, we went along, and about half a league farther, we began to finde goodly and large cultivated fieldes, full of such corne as the countrie yeeldeth. It is even as the millet of Bresil, as great and somewhat bigger than small peason, wherewith they live even as we doe with our wheat. In the midst of those fields is the citie of Hochelaga, placed neere, and as it were joyned to a great mountaine, that is tilled round about, very fertill, on the top of which you may see very farre. We named it Mount Roiall. The citie of Hochelaga is round, compassed about with timber, with three course of rampires, one within another framed like a sharp spire, or pyramid, but laid acrosse above. The middlemost of them is perpendicular. The rampires are framed and fashioned with pieces of timber layd along very well and cunningly joyned together after their fashion. This enclosure is in height about two rods. It hath but one gate or entrie thereat, which is shut with piles, stakes and barres. Over it, and also in many places of the wall, there is a kind of gallery to runne along, and ladders to get up, all full of stones and pebbles for the defence of it. There are in the towne about fiftie houses, at the utmost about fiftie paces long, and twelve or fifteen broad, built all of wood, covered over with the barke of the wood, as broad as any boord, very finely and cunningly joyned together according to their fashion. Within the said houses, there are many roomes. In the midst of every one there is a great hall in the middle whereof they make their fire. They live in common together: then doe the husbands, wives and children each one retire themselves to their chambers. They have also on the top of their houses certaine granaries, wherein they keepe their corne to make their bread withall; they call it Caracony, which they make as hereafter shall follow. They have certaine peeces of wood, like those whereon we beat our hemme, and with certain beetles of wood they beat their corne to powder; then they make paste of it, and of the paste, cakes or wreathes, then they lay them on a broad and hote stone, and then cover it with hote pebbles, and so they bake their bread instead of ovens. They make also sundry sorts of pottage with the said corne and also of peas and beanes, whereof they have great store, as also with other fruits, great cowcumbers and other fruits. They have also in their houses certaine vessels as bigge as any But or Tun, wherein they keepe their fish, causing the same in sommer to be dried in the smoke, and live therewith in winter, whereof they make great provision, as we by experience have seene. All their viands and meats are without any taste or savour of salt at all. They sleepe upon barks of trees laid all along upon the ground, being over-spread with the skinnes of certaine wilde Beastes, wherewith they also clothe and cover themselves, namely, of the Dormouse, Beaver, Martin, Fox, Wild Cat, Deer, Stag, and other wild beasts, but the greater part of them go almost naked (during the sommer). The thing most precious that they have in all the world they call Esurny,* which is white, and which they take in the said river in Cornibots, in the manner following: When any one hath deserved death, or that they take any of their enemies in warres, first they kill him, then with certaine knives they give great slashes and strokes upon their buttocks, flanks, thighs and shoulders; then they cast the same bodie so mangled downe to the bottome of the river, in a place where the said Esurny is, and there leave it ten or twelve houres, then they take it up againe, and in the cuts find the said esurny or cornibots. Of them they make beads, and use them even as we doe gold and silver, accounting it the precioussest thing in the world. They have this vertue in them, they will stop or stench bleeding at the nose, for we proved it. These people are given to no other exercise but onely to husbandrie and fishing for their sustenance: they have no care of any other wealth or commoditie in this world, for they have no knowledge of it, and never travell and go out of their country, as those of Canada and Saguenay doe, albeit the Canadians with eight or nine villages more alongst that river be subject unto them.

* Wampum.

"So soone as we were come neere the towne, a great number of the inhabitants thereof came to present themselves before us, after their fashion, making very much of us: we were by our guides brought into the midst of the towne. They have in the middlemost part of their towne a large square place, being from side to side a good stone cast, whither we were brought, and there with signes were commanded to stay, and so we did: then suddenly all the women and maidens of the towne gathered themselves together, part of which had their armes full of young children, and as many as could came to kiss our faces, our armes, and what part of the bodie soever they could touch, weeping for very joy that they saw us, shewing us the best countenance that possibly they could, desiring us with their signes, that it would please us to touch their children. That done, the men caused the women to withdraw themselves backe, then they every one sate down on the ground round about us, as if we would have shewen and rehearsed some comedie or other shew: then presently came the women againe, every one bringing a fouresquare matte in manner of carpets, and spreading them abroad on the ground in that place, they caused us to sit upon them. That done, the lord and king of the country was brought upon nine or ten men's shoulders (whom in their tongue they called Agouhanna), sitting upon a great stagge's skinne, and they laid him downe upon the foresaid mattes neere to the captaine, every one beekning unto us that hee was their lord. This Agouhanna was a man about fiftie yeeres old; he was no whit better appparelled than any of the rest, onely excepted that he had a certaine thing around his head made of the skinnnes of hedgehogs* like a red wreath. He was full of the palsie, and his members shronke together. After he had with certaine signes saluted our captaine and all his companie, and by manifest tokens bid all welcome, he shewed his legges and armes to our captaine, and with signes, desired him to touch chem, and so he did, rubbing them with his own hands: then did Agouhanna take the wreath or crowne he had about his head, and gave it unto our captaine; that done they brought before him diverse diseased men, some blinde, some criples, some lame and impotent, and some so old that the haire of their eyelids came downe and covered their cheekes, and layd them all along before our captaine, to the end they might of him be touched; for it seemed unto them that God was descended and come down from heaven to heale them. Our captaine, seeing the misery and devotion of this poore people, recited the Gospel of St. John, that is to say, 'In the beginning was the Word, making the signe of the cross upon the poor sick ones, praying to God that it would please him to open the hearts of this poore people, and to make them know our holy faith, and that they might receive baptisme and christendome; that done, he took a service-booke in his hand, and with a loud voice read all the passion of Christ, word by word, that all the standers by might heare him, all which while this poore people kept silence, and were marvellously attentive, looking up to heaven, and imitating us in gestures. Then he caused the men all orderly to be set on one side, the women on another, and likewise the children on another, and to the chiefest of them he gave hatchets, to the other knives, and to the women beads and such other small trifles. Then whereby children were he cast rings, counters and broaches made of tin,† whereat they seemed to be very glad. That done, our captaine commanded trumpets and other musically instruments to be sounded, which when they heard they were very merie. Then we took our leave and went away; the women seeing that put themselves before to stay us, and brought us out of their meates that they had made readie for us, as fish, pottage, beanes, and such other things, thinking to make us eate and dine in that place; but because the meates were not to our taste we liked them not but thanked them, and with signes gave to understand that we had no neede to eate. When we were out of the towne, diverse of the men and women followed us, and brought us to the toppe of the foresaid mountaine, which wee named Mount Roiall, it is about a quarter of a league from the towne. When as we were on the toppe of it, we might discern and plainly see thirtie leagues about. On the north side of it there are many hilles to be seene running west and east, and as many more on the south, amongst and betweene the which the countrey is as faire and as pleasant as possible can be seene, being levell, smooth, and very plaine, fit to be husbanded and tilled, and in the midst of those fieldes we saw the river further up a great way than where we had left our boates, where was the greatest and the swiftest fall of water that any where hath beene seene which we could not pass, and the said river as great, wide and large as our sight might discern, going southwest along three fair and round mountaines that we sawe, as we judged about fifteen leagues from us. Those which brought us thither tolde and shewed us, that in the sayd river there were three such falles of water more as that was where we had left our boates; but we could not understand how farre they were one from another. Moreover

* Hérissons. † In the original: "Petites bagues et *Agnus Dei* d'étain."

they showed us with signes, that the said three falles being past, a man might sayle the space of three months more alongst that river, and that along the hills that are on the north side there is a great river, which (even as the other) cometh from the west. We thought it to be the river that runneth through the countrey of Saguenay. Then, without any signe or question mooved or asked of them, they tooke the chayne of our capitaine's whistle, which was of silver, and the dagger-haft of one of our fellow mariners hanging on his side, being of yellow copper gilt, and shewed us that such stuffe came from the said river, and that there be Agojudas, that is as much to say, an evill people, who goe all armed even to their fingers' ends. Also they shewed us the manner of their armour; they are made of cordes and wood, finely and cunningly wrought together. They gave us also to understande that those Agojudas doe continually warre one against another; but because we did not understand them well, we could not perceive how farre it was to that countrey. Our capitaine shewde them redde copper, which in their language they call Caquedazé, and looking towarde that countrey, with signes asked them if any came from thence, they shaking their heads answered no; but they shewed us that it came from Saguenay, and that lyeth cleane contrary to the other. After we had heard and seene these things of them, we drew to our boates accompanied with a great multitude of those people; some of them, when they sawe any of our fellows weary, would take them up on their shoulders, and carry them as on horseback."

Such is the account that the great navigator has left us of his memorable visit to Hochelaga. Many attempts have been made to identify the native tribe by which he was so cordially received, and it is now generally admitted that the little settlement was of the great Huron-Iroquois family, with both branches of which the early colonists of New France were so closely, though diversely, associated. This conclusion has been reached by a comparison of Cartier's vocabularies with the language spoken at a later date by the confederate Iroquois and their Huron kinsmen. When, in the early years of the 17th century, Samuel de Champlain visited the scene of their sojourn, all traces of the little town and its occupants had disappeared. The founder of Quebec was not unaware of the importance of the locality. On his second visit in 1811 he selected and cleared a space of ground, near the mouth of a small stream that entered the St. Lawrence at *Pointe à Callières*, where the Custom House now stands; and, in order to test the effects of the ice-shove, he erected a river wall with bricks made out of clay found in the vicinity. It was on the very same spot that De Maisonneuve, thirty-one years later, landed with his devoted companions, and laid, in humble faith, the foundations of Ville Marie. The impulse which moved that pious and intrepid company to establish in an unknown wilderness in the New World a centre of evangelization—a veritable *civitas Dei*, as the more sanguine were fain to believe—has been laid bare in recent years by the researches of Abbé Verreau. Without consulting the writings of that learned historian, especially his annotated reproduction of the *Véritables Motifs de Messieurs et Dames de Montréal*, it is impossible to have an adequate appreciation of the aims and aspirations of that pious band. According to the record from which Mr. Verreau's diligence has raised the veil of two centuries and a half of silence (for it was virtually out of print), the motives which led the *Société de Notre Dame de Montréal* to undertake its apostolic task were all of a spiritual and religious character—a fact which gives the beginnings of Montreal an exceptional interest in the history of colonization. The visions and revelations that preceded and prompted the enterprise may have a basis which modern historical criticism may find insufficient, and Mr. Verreau reminds his readers that in such matters the Church has always maintained a judicious reserve. But that the mission was due to strong religious convictions, and was characterized by an extraordinary share of that faith which, as we are told on good authority, can remove mountains, no one can deny.

It was on the 18th of May, 1642, that Paul de Chomedey, Sieur de Maisonneuve (whose life, with its trials and triumphs and melancholy close, has been written by Abbé Rousseau, P.S.S.), planted, as Father Vimont said, the grain of mustard seed that was destined to take root, to grow up, and to overshadow the land. M. de Montmagny, having in vain tried to dissuade M. de Maisonneuve from his resolution, at last gracefully yielded, and accompanied the pioneers up the river, so as to instal the first governor of Montreal in his office. Leaping ashore, M. de Maisonneuve and his companions fell on their knees, and with hymns of praise returned thanks to Providence for having guided them to the land of promise. An altar was erected and adorned by the pious hands of Madame de la Peltrie and Mademoiselle Mance. Father Vimont intoned the *Veni Creator Spiritus*, and celebrated the sacrifice of the mass, and then pronounced a benediction on the great work thus inaugurated. It is noteworthy that, instead of candle or lamp, a white glass bottle filled with fire-flies was suspended before the Eucharist, and Sister Morin has recorded that the light thus afforded was equal to that of several tapers.

Around the stately figure of De Maisonneuve there gathered men and women, whose names should not be forgotten. Among them were Father Poncet, M. de Puiseaux, Mlle. Mance, Mdme. de la Peltrie, Mlle. Catherine Barré, Jean Gorry, Jean Robelin, Augustin Hébert, Antoine Damien, Jean Caillot, Pierre Laimery, Nicholas Godé and François Gadois, with his wife and their four children. All these were in Montreal in the summer of 1642. During the succeeding twelve months (1642-43) the following additions were made to the population:—

Gilbert Barbier, J. B. Legardeur de Repentigny, Guillaume Boissier, Bernard Berté, Pierre Laforest, Henri —, César Leger, Jean Caron, Léonard Lucot dit Barbeau, Jacques Haudebert, Jean Massé, Mathurin Serrurier, Jean Bte. Damien, Jacques Boni, Jean Philippes, Pierre Didier, Pierre Quesnel, Julien Pothier, — Bellanger, Louis Godé, Louis d'Ailleboust and Barbe de Boullogne, his wife, Mlle. Philippine de Boullogne, Catherine Lezeau, Jean Mattemalle, Pierre Bigot, Guillaume Lebeau, M. David de la Touze, Fathers Joseph Imbert Duperron, Ambroise Davoust and Gabriel Dreuilletes.

The dwellings of the little community were clustered together, the whole settlement being surrounded by palisades of wood and stone. The whole group of habitations was known as the Fort and Chateau of Ville Marie. The scene with which the first new comers made acquaintance in the season of luxuriant vegetation was one of exceeding beauty. Away behind rose Mount Royal, clad in budding verdure, while past the little fortress village swept the grand St. Lawrence—both in their names recalling the visit of Jacques Cartier, as St. Helen's recalls Champlain (whose wife's name it bears) and St. Paul's does honor to De Maisonneuve himself. But the beauty of their surroundings could not make the pioneers forget the lurking peril of the thick forest that almost encircled them.

It was not, however, from that source that the first ordeal through which they were called to pass had its origin. Against the raids of the Iroquois all due precautions had been taken, but there was another foe against whose encroachments no thought of defence had as yet occurred to the settlers. "In the month of December, 1642," writes Abbé Faillon in his *Histoire de la Colonie Française*, "an unforeseen event that overtook the pious colonists increased their confidence in the divine goodness. Nor, if we judge by the results which followed, can we help thinking that God

only permitted it in order to give them a fresh mark of His fatherly care. When M. de Maisonneuve selected the Place Royale as the site of the fort of Ville Marie, the locality, as already mentioned, seemed to offer many advantages. But, not having yet resided in the country, he did not foresee that the River St. Lawrence, notwithstanding its breadth, which is some three-quarters of a league at that point, might leave its bed and inundate the neighboring grounds. In the month of December, in the same year, 1642, it overflowed its banks to an extraordinary degree, and in a few moments covered all the environs of the Fort. At last as the flood augmented more and more, everyone retired within that place of safety and had recourse to prayer to turn aside so disastrous a visitation. The little stream on the bank of which the Fort had been built had already begun to overflow, when M. de Maisonneuve, moved by a lively sentiment of faith and trust, conceived the design of planting a cross on the bank of the river, so that it might please God to keep it within its bounds, if it were for His glory, or that He might make known His will, if He wished to be served in some other part of the island, in case the lately erected habitation should be overwhelmed by the waters. He declared his purpose to the Jesuit Fathers, who approved of it, and also made it publicly known to the colonists, who, aware of the purity of his intentions, were of one heart with him as to the religious act which he had determined on. He accordingly set up the cross, at the same time making a solemn promise to God to carry another cross to the summit of the mountain if his prayer should be heard. But it was God's will to purify the faith of those zealous colonists as He had formerly perfected Abraham by the trials to which He exposed him. The waters still rose, rolling in great waves, till they had filled up the ditches of the Fort, approaching even to the threshold, and menacing with their fury the buildings in which were stored the munitions of war and the provisions for the subsistence of the colony. Nevertheless, alarming though the spectacle was, none murmured at the dispensation, which they accepted without fear and even without disquietude, though it was midwinter, even the day of the Lord's Nativity. M. de Maisonneuve was especially courageous, hoping that in good time his prayer would be heard. And that is just what happened, for the waters, having lingered a while at the gate of the Fort, without passing further, gradually retired, and thus freed the colony from the threatened danger."

M. de Maisonneuve, in his gratitude at so signal a deliverance, was not forgetful of his vow. Workmen were employed to clear a path up the mountain, while the great cross was being hewed into shape, and on the 6th of January (Epiphany), 1643, all being in readiness, the cross was solemnly blessed, and the procession set out on its journey up the mountain. M. de Maisonneuve bore the cross himself, though it was of no light weight and though the road was rough. An altar was duly erected on the mountain, and Mr. Duperron celebrated mass, Madame de la Peltrie being the first to communicate. For long afterwards the cross was the destination of pious pilgrimages. So ended the first Montreal flood of which history has preserved the record.

The Iroquois, whose notice the settlers had happily escaped during the first few months, no sooner saw what was taking place, than they put forth all their ingenuity and malice in their efforts to undo the work and to exterminate the workers.

Some Algonquins, having slain an Iroquois, sought refuge within the walls of the Fort from the tribesmen who undertook to avenge his death. The pursuers saw the

fugitives enter the gates, but not being numerous enough to assail the colony, they contented themselves with a stealthy examination of the defences against their return in stronger force. It was not long till the murdered Iroquois was more than avenged. In June, 1643, sixty Hurons, proceeding from their country with letters from the Jesuit Fathers, came upon a band of Iroquois near the place now well-known as Lachine, to whom, in order to secure immunity for themselves, they treacherously suggested an attack on Ville Marie. The Iroquois accepted the advice, and detailed forty of their number, all picked warriors, to carry out the raid. It so happened that just then six Frenchmen were engaged in building at some distance from the Fort, and these, by a feigned retreat, were decoyed into the hands of the enemy. Three met their fate on the spot. The other three were taken prisoners. As no danger had been apprehended to these workmen—the scene of their labors being only about two hundred feet from the Fort itself,—it was not till they failed to make their appearance at the usual hour for their return that any anxiety was felt for their safety. The fears of the governor and his companions were soon realized. The lifeless body of Guillaume Boissier, bearing the marks of fierce struggle and triumphant savage ferocity, was a silent but eloquent witness of Ville Marie's initial tragedy. Sadly and reverently the remains of the dead pioneer were borne back within the precincts of the town, and on the same day were solemnly laid to rest in a small enclosure set apart for a burying-ground, *ad confluum magni et parvi fluminis*.*

A few days later, the bodies of two of his companions, Bernard Berté and Pierre Laforest, generally called *l'Auvergnat*, were discovered in the bush. Of the three taken prisoners, one escaped; the others were tortured and burned by the Iroquois. After that display of savage enmity the hostile Indians seldom ceased infesting Ville Marie.

Meanwhile, M. de Maisonneuve kept on the defensive. The consciousness that on his prudence and judgment the safety of the infant colony depended made him careful not to provoke an encounter with the savages. Again and again he resisted the demands of the bolder spirits of his small garrison, sensible of the fearful risks of their situation, should the Iroquois determine to assail the colony *en masse*. Fearless on his own account, he had not dreamed that his policy of self-restraint would incur the imputation of lack of courage. But when, after the loss of five of their number, the colonists became more and more importunate in their appeals to him to lead them against the foe, it began to dawn upon him that his motives were liable to be misunderstood, and that the only way to convince the impatient of the wisdom of his course was to give them, under his own leadership, an opportunity of testing their exuberant bravery. Hitherto, his plans for the protection of the settlement had been admirably devised. Those whose duties made it necessary that they should pass daily beyond the environs of the Fort had been drilled to set out and return at the sound of the bell, so as to guard against surprise from the Indians who were wont to conceal themselves in the underwood. Another effective source of protection consisted in a number of well-trained dogs, whose instinct enabled them to scent the Iroquois.

* This first cemetery, a small triangular area of the extremity of *Pointe à Callières*, was used until 1654, when that of the Hotel-Dieu succeeded it. The reflection that the spot was devoted to such a purpose, and that it received the dust and ashes of Ville-Marie's first dead, is another added to the many claims which this earliest nucleus of their city has upon the people of Montreal.

Every morning regularly, these sagacious animals, headed by a bitch of rare endowments, well-named Pilot, formed themselves into a patrol and made a reconnoitring tour all over the town. Pilot was a veritable martinet, and allowed no skulking or lagging on the part of her canine brigade. Her own young she trained to be genuine dogs of war, administering discipline, when they disobeyed orders, by cuffs and bites, and never forgetting to punish in due time those who misbehaved while on duty. On perceiving any traces of the Iroquois, she turned back promptly and made straight for the Fort, uttering her warning bay to intimate that danger was nigh. But even the soldierly qualities of Pilot, and the faithful services that she rendered, only made the malcontents more dissatisfied, as they saw the honors of war carried off by a dog. To no purpose De Maisonneuve counselled delay, representing that they were far too few to expose themselves to the multitude of the enemy, by whom a loss that to them would be destruction would hardly be felt. At last the governor received a hint that his protective policy had been misconstrued, and though to such a man any insinuation of cowardice could in itself have seemed merely worthy of contempt, it was of the utmost importance that no doubt on such a subject should impair his influence with his people. He resolved, therefore, to set the question finally at rest by leading his ardent militia forth against the foe. The 30th of March, 1644, was a day that the colonists had cause to remember long afterwards, for it was then that the champions of Montreal had their first serious brush with the Iroquois. The scene, as tradition has placed it before us, stands out in such salient contrast to the Montreal of to-day that it is not easy to conjure up the picture. The whole stage on which the drama was enacted, Fort, town, bush, combatants on both sides, lay well within the limits of the present city, and even of its business portion. The dogs howled their deep notes of alarm, the soldiers flew to their arms, every loophole in the little fortress was manned, and every adit covered with the guns. There stood the governor, cool and tranquil as ever, giving his directions for the defence. But suddenly his countenance seemed to change, the exultant radiance of the warrior overspread it, the statesman was transformed into the soldier. "Yes," he replied to those who clamored for battle, "I shall lead you to the fray myself." It was near the close of winter, but the snow was still deep; walking was difficult, and the supply of snow-shoes was defective, but De Maisonneuve marshalled his men and made the best of what equipment he had. Leaving M. d'Ailleboust (who had arrived some time before) in command of the Fort, M. de Maisonneuve marched out with a company of thirty men against, as we are told, from eighty to two hundred Iroquois. The latter, seeing the French issue forth, separated into three bands and lay in wait to receive them. The Montrealers soon suffered from their ignorance of woodcraft and lack of experience of Indian warfare. M. de Maisonneuve's chief trouble was to prevent them exposing themselves to the sweeping fire of the savages, by which three were killed and many wounded. At last he got them under cover, and they retaliated so vigorously that in a short time their ammunition was all spent. Nothing then could save them but a skilful retreat. The only path of safety was the *traineau* road that had been levelled to cart timber for the hospital, and thither M. de Maisonneuve directed his imperilled company. Once there, locomotion would be comparatively easy, as snow-shoes would no longer be required. In their actual position they were, as an old writer quaintly says, like ill-furnished infantry against well-mounted dragoons. The soldiers obeyed those instructions readily enough—too readily, indeed, for their withdrawal was much more preci-

pitate than their commander desired, and than became men who had burned so long to meet the Iroquois face to face. The consequence was that the cool, courageous governor was soon left alone in the presence of the blood-thirsty savages. Armed with two pistols, he kept facing the foe and at the same time retreating. That he was in deadly peril, he knew, had the Iroquois aimed only at taking his life. But, as the leader of the French nation, they wished to have the satisfaction of taking him alive, carrying him home in triumph, and torturing him. They made way for their own chief that he might have the distinction of such a capture, and the savage had almost effected his purpose, when M. de Maisonneuve turned and fired. The first shot missed, a second was more successful, and the third laid the pursuer dead, and gave the governor time to escape. For the savages, dreading lest reinforcements arriving should wrest the corpse from their possession, gave themselves up to the task of rescuing it, and no longer troubled themselves with M. de Maisonneuve. Meanwhile, the more hasty flight of his men had very nearly ended in a wholesale disaster. For, marking the speed with which they made for the Fort, the guards thought they were Indians, and prepared to deal with them as such. One soldier, with more dispatch than judgment, attempted to discharge a canon that covered the *traineau* road, to the imminent jeopardy of the approaching fugitives who looked for a very different reception. Happily dampness prevented the fuse igniting; otherwise a most deplorable catastrophe would have closed that eventful day. One important result of that first engagement was that thereafter the cautious policy of M. de Maisonneuve was never called in question. A great historian has well said, in connection with this event, that "Samuel de Champlain and Chomedey de Maisonneuve are among the names that shine with a fair and honest lustre on the infancy of nations."

As the area of habitation enlarged, fresh means of protection were constantly required. Like the Israelites of old, they held their building implements in one hand, their weapons of warfare in the other. Already in 1643 the limits of the Fort were found too narrow to accommodate the garrison and the settlers. A hospital and attached chapel were then erected, and surrounded with walls, pierced by loopholes, and strong enough to resist the attacks of the savages, which were renewed every spring. The tillers of the soil were constant objects of violence or treachery. In 1648, a new redoubt was constructed to the south of the fort, which was to serve as a mill and post of observation. In 1651, M. de Maisonneuve marked out a common for the grazing of cattle, an arpent broad and forty arpents long, extending along the river, where we now find Commissioners and Common streets, the latter, *rue de la Commune*, preserving the record of the event. The area in question was gradually resumed into the domain of the state, to be built upon as the needs of the citizens and the requirements of the harbor demanded. In 1652, Lambert Closse, lieutenant of De Maisonneuve, with certain followers, exterminated a band of Iroquois not far from the foot of the present McGill street, and repulsed another band at Point St. Charles, where a redoubt had been built.

From that date the erection of houses advanced rapidly. In 1654, Sister Bourgeois, the founder of the *Congrégation*, again set up on the mountain the cross which had been destroyed, whether by frost or by the Iroquois. At the same time a new cemetery was marked out, where the *Place d'Armes* is to-day. In 1656, the corner stone of a large church was laid near the cemetery, and a redoubt was built at the

corner of Notre Dame and St. Denis streets, to protect the workmen on the Côteau St. Louis, the name of which is still preserved in St. Louis street and ward.

In 1657, Sister Bourgeois commenced building the church of Notre Dame de Bonsecours, and in the following year M. de Maisonneuve gave her the ground to build a school, which was taken possession of on the 30th of April, the day of St. Catherine of Sienna. It was also in the year 1657 that the first Sulpicians arrived. They were lodged in the hospital buildings. At the same time a new redoubt was erected at the extremity of St. Louis Côteau, where Dalhousie square now is. Later, it was augmented and furnished with bastions and intrenchments, and was called the *Citadel*.

In 1659, there were forty well built houses, isolated from each other, with thick walls and loop-holes, but close enough for defence in case of attack. By this time the bastions of the early Fort had suffered so much from the spring ice and floods as to be practically of little use. The Fort itself served still as a residence for the governor. Three new redoubts were built in this year—that of Ste. Marie, at the foot of the current which bears that name; that of St. Gabriel, so called by Abbé Queylus in honor of his patron saint; and, thirdly, to the north, in the St. Lawrence suburbs, another still, given by M. de Maisonneuve to his lieutenant, Lambert Closse, which stood where the Montreal General Hospital now stands. Each of these redoubts had crenelated walls for the defence of the workmen's lodges and the buildings attached to them. Closse himself left the Fort and went to live with the men in the redoubt which he had built, from which point of vantage he was able to guard all the northern part of the city.

A letter from M. d'Argenson describes the city as it was in those early and trying years: "I must," that gentleman writes, "give you some account of Montreal, of which place so much noise is made, although it is in itself but a small concern. I speak of what I know, as I was there this spring, and can assure you that if I were a painter I would not take long to depict it. Montreal is an island, rather difficult to land on, even in a boat, on account of the great currents of the St. Lawrence, especially at about a league down the river. There is a port where the boats land, but it is falling in ruins. They have begun a redoubt and a mill on an advantageous rising ground, for the defence of the habitation. There are about forty houses, almost all in sight of each other, and, in that respect, well situated for defence."

In 1660, Mademoiselle Mance asked M. de Maisonneuve for permission to build a stone barn of sixty by thirty feet in the interior of the fort, to guard the crops. At this time the Iroquois were very formidable, making frequent raids, as if they had resolved on the extermination of the French. Nevertheless, so watchful was the governor and so well-laid were his plans, that very few of the farmers fell victims to their attacks. Considerable progress had already been made in the establishment of *Domaines* and seigneuries around the city, which also served as vanguards for its defence. On the River St. Pierre was a fief of three hundred arpents, granted to Major Dupuy (whose family is still represented in the country). It was he who took Major Closse's place in the task of defence at the St. Lambert mill. The *concessionnaire* had to erect a redoubt and workmen's buildings on his land. Several fiefs were also distributed on the left bank of the St. Lawrence—that of Lachiné to La Salle; that of Gentilly, of the Courselles islands and the Bay d'Urfé, so called from Abbé d'Urfé, the missionary there. Towards the Lake of Two Mountains was the fief of

Boisbriant, and, returning by the north, other fiefs granted to different officers. Finally, on the River Des Prairies, there were two fiefs named after Messieurs *de Corion* and *de Merel*, given to those officers for the protection of the island on that side, and to prevent the savages that came by L'Assomption River from landing.

In succeeding years both sides of the river became occupied. M. de Laubia, of the de Broglie regiment, obtained two leagues of front and depth on Lake St. Peter ; his sergeant, Labadie, the neighboring district ; and Sieur de Moras, the island at the mouth of Nicolet River. M. de Normanville was given land nearer Montreal. Seigneuries were constituted at La Valtrie, de Repentigny, de Berthelot, as rewards to officers in the employ of Government. That was to fortify the north side. On the south, defence was still more needed on account of the Iroquois, who were constantly descending the Richelieu to attack Quebec, Montreal and Three Rivers. Large concessions for that purpose were made to M. de Berthier, captain in the Carignan regiment—the land opposite the Richelieu, which still bears his name, being the portion allotted to him ; while to M. du Pas was granted the island still so called. To M. de Sorel was conceded all the land on both sides of the Richelieu for two leagues in depth ; the rest of the river land being given to Messieurs St. Ours—one a captain, the other an ensign of the Carignan regiment. M. de Chambly received the fort of St. Louis and all the lands adjacent, and lands were also given to Messieurs de Contre-cœur, de Varennes, de Boisbriant, Boucher de Boucherville, etc.

M. Charles Le Moyne received lands situated between the Seigneurie of M. de Boucher and the Seigneurie of La Prairie, granted to the Jesuit Fathers. The name of Longueuil was given it from the name of a seigneurie near Dieppe. Beyond La Prairie he obtained a large grant which he called Chateauguay, a name which it still bears. All these fiefs were settled by soldiers belonging to the companies of the officers who obtained them, and became the *nuclei* of towns and villages of importance, such as Sorel, Chambly, Berthier, St. Ours, Contre-cœur, Verchères, La Valtrie, Varennes, Boucherville, Longueuil, La Prairie, Chateauguay, etc.

Meanwhile, as the surrounding country was being thus partitioned, and what was virtually a chain of garrisons was being established for its defence, it became necessary to draw up a plan of the city itself, for the guidance of those erecting buildings. The delicate task fell to M. Dollier de Casson, superior of the Seminary of St. Sulpice. The *procès-verbal*, drawn up in 1672, gives the following particulars :—

In the first place, M. Dollier de Casson traced through the centre of Ville Marie a long main street, to which he gave the name of Notre Dame, in honor of the blessed patroness of the city. Parallel thereto he drew a line, to which he gave the name of St. James street, in honor of the Rev. Jacques Olier, with whom the idea of the colony originated. On the other side of Notre Dame, and close to the river, stretched St. Paul street, so named from the founder Paul Chomédý de Maisonneuve. At right angles to these three principal streets extended several others—St. Peter, in honor of the Prince of the Apostles, and as a compliment to M. de Fancamp, one of the founders ; St. François, in honor of the patron saint of M. Dollier de Casson himself ; and St. Joseph, in honor of the pious husband of the Virgin Mary. St. Lambert was the fourth of these transverse streets, and so called after Captain Lambert Closse, already mentioned, lieutenant of M. de Maisonneuve, who was slain in an encounter with the Iroquois. Another was called St. Gabriel, in remembrance of M. Gabriel de Queylus and M. Gabriel Souart, his successor. The street called St. Jean Baptiste, which

probably dates from about the same time, was at once a mark of reverence to Canada's great patron and an indication of esteem toward the illustrious Colbert who did so much for the colony. Another of those early streets was named St. Charles in consideration of M. Charles Le Moyne, who had rendered distinguished services to the colony, and had his residence on the site of the present Bonsecours market.

The city was thus for the most part an elevated plateau, in the shape of a parallelogram of about a mile and a half long, and about a-third of a mile in breadth. On the one side it had the river; while the rest was almost encircled by a deep natural entrenchment, through which flowed a stream, that emptied itself into the St. Lawrence, and was susceptible, if necessary, of enlargement for defensive purposes. This stream had its course in part where Craig street is to-day.

MONTREAL: 1642-1891.

The Fort constructed by M. de Maisonneuve was mainly of wood. Not far from it stood the first mill used by the colonists. As the population increased, new structures became necessary, and before the close of the 17th century the city between Craig street and the river had taken the form which is still largely preserved. Dalhousie square is the site of the new mill and battery erected about 1682. Early in the 18th century it was deemed advisable to fortify the city by the traditional plan of circumvallation, and 300,000 livres were granted for the purpose by the King of France—arrangements being, however, made for the gradual payment of half the amount by the Seigneurs (the Seminary) and inhabitants. In the report which he forwarded to France in 1717, M. Chaussegros de Lery, to whom the task had been entrusted, described Montreal as a city of three-quarters of a league in circumference, but without any proper protection, the old enclosure being in a ruinous condition. His recommendation was to erect such a wall as would be capable of resisting English artillery. The revetment must be at least three feet thick, and a ditch would also be necessary. He began the work on the Lachine Gate, as being the side most exposed to attack. Though a start had been made with this system of fortifications before the close of 1717, nothing of much importance was effected until 1721. After that date, notwithstanding occasional interruptions from various causes, the work of strengthening the city was persevered in until it was a *fait accompli*. Fortification lane is an extant memorial of the Montreal of the great wars of the 18th century. Although the testimony of travellers and the opinion of experts leave the unavoidable impression that Montreal, as fortified by Chaussegros de Lery's plans, was a city of considerable strength, its defences proved of little avail in the hour of trial. On the 8th of September, 1760, it passed quietly into the hands of the British, and a few years later English merchants were doing business within its limits as though it had never changed its allegiance.

The hundred and eighteen years that elapsed between the arrival of De Maisonneuve and the capitulation of the city to General Amherst, were in many ways eventful. About half this period might be assigned as the heroic age of Montreal. It comprises the early struggles with the insidious Iroquois, the story of Dollard's devotion, of the dreadful massacre of Lachine, of the inception of those daring enterprises of exploration which were ultimately to find their diverse goals in the Pacific,

the Gulf of Mexico and the Arctic Ocean. Then, too, were initiated those great religious, educational and charitable projects, the memory of which is cherished in many a hallowed spot within and without the line of the ancient walls. Then, too, was begun the crusade against intemperance among the Indians and that traffic which made them fiends, while zealous priests were striving to make them Christians. It was also the age of the *coureurs des bois*, the bushrangers, whose exploits are so romantic to read about, though they caused sorrow to many a home and were the object of many a weighty censure from the Church.

By the close of the 17th century a marked change began to be observable in the social, industrial and commercial conditions of the city. The system of government was already established and justice was regularly administered. While Colbert was in power, earnest efforts had been made to promote colonization, agriculture, manufactures and commerce, and although in 1701 the entire population, even including Acadia, did not reach 20,000 souls, so many outposts had been occupied that the possibilities of development were obvious to the far-seeing statesman. Iron-works, tanneries, shipbuilding, and other industries had been started, and there was a considerable trade with the Mother Country and the West Indies. Montreal had a share in this various progress—small, indeed, compared with its relative rank as a centre of business in later generations, but still sufficient to indicate what, under favorable circumstances, it was destined to become.

The erection of the improved fortifications, the nature and extent of which have just been outlined, show to what degree the authorities had recognized its advantages. Though Quebec, in point of population, and as the metropolis and chief garrison of the colony, as well as from its readier access to visitors from Europe, took precedence during the whole period of French rule, and for a considerable time after the Cession, the situation of Montreal clearly pointed it out as the great *entrepôt* between the East and West. In that sense, the naming of Lachine (China) was one of those unconscious prophecies which are sometimes met with in the pages of history.

At the time of its occupation by the British forces it contained thirty-two streets and four lanes. Notre Dame street was then the aristocratic quarter. The parish church marked its centre. The Court house and civic offices were nearly opposite the Seminary, at the corner of St. François Xavier street. The Jesuits' establishment was nearly on the site of the present Court house. The old Bonsecours Church, which had been burned in 1754, had not yet been replaced by the new one erected in 1771-73. The Recollet church, with the adjoining monastery and garden, was conspicuous in the area between Lemoine and Notre Dame streets,—the intervening Recollet street bearing witness to the fact. The citadel stood on Dalhousie square. Not far off a portion of M. de Lery's walls remained standing until 1881, when it was removed to make room for the Canadian Pacific Railway Station. The Château de Ramezay, now occupied by Laval University, is one of the most remarkable relics of old Montreal. It was built as long ago as 1704, and was long the centre of fashion and official distinction under the *ancien régime*. It is also noteworthy as having sheltered Benjamin Franklin, Samuel Chase and Charles Carroll of Carrolltown, when these celebrated men came here as emissaries from Congress to allure the Canadians from their allegiance to King George.

Montreal owes its present architectural splendor very largely to devastating fires. Both before and after the capitulation, it was often the scene of holocausts that

attracted attention in Europe as well as on this Continent. In 1765 a great part of it fell a prey to the flames, owing to the greed and carelessness of one Livingston. Jonas Hanway, the philanthropist, headed a subscription in England for the relief of the sufferers. A more handsome and flourishing city rose above the ruins of the destroyed buildings. Three years later, another fire swept away a hundred houses, and before the new *régime* had lasted for a quarter of a century, the appearance of Montreal had been materially transformed. The year 1774 is a critical year in the history of Canada and of all North America. It worked the inception of a new era—that of the Quebec Act, which assured to the King's new subjects the free exercise of their religion and the practice of their civil law, and also created a legislative council. It had hardly gone into force when Montreal was occupied by the invading army of Congress. On the 12th of November, 1775, the citizens saw the alien foe approaching their gates, and as no resistance was possible, Montgomery and his troops were admitted on the following day. On the departure of that officer for Quebec, where he was repulsed and met his death, Wooster, who had been left in command at Montreal, subjected the inhabitants to vexatious petty tyrannies, from which they were glad to be delivered in the ensuing summer. The presence of the Americans in the city had one important result—the foundation of a newspaper, the *Montreal Gazette*, which still flourishes after a hundred and twelve years of existence. The idea originated with Joseph Fleury de Mesplet, whom Franklin had brought with him to serve as an intermediary with the French Canadians, and who, when his master's mission failed, cast in his lot with the people whom he could not convert. The American Revolution had grave consequences in which Montreal shared to some extent. It caused an influx of many thousands of loyalists, who, having lost home and property in their native land, were given an asylum in Canada, to which their advent brought a material increase of population. Most of them settled in Western Canada and the Maritime Provinces, but a considerable proportion chose the Quebec and Montreal districts for their permanent residence. In 1791 the province of Quebec was divided by the Constitutional Act into Upper and Lower Canada, each with its own legislature.

In the following year the bounds of the city underwent considerable enlargement. In population it had already taken precedence of all other cities in Canada. Beyond the walls towards the moraine there was a considerable number of villas, with spacious gardens and orchards. The seigneurs and other gentry had capacious stone-built houses, and how well the merchant princes of those days lived and fared we know from abundant testimony of travellers. Some of the wealthiest of them were Nor'-Westers. "Our dinner," writes a guest of one of these magnates, "was excellent, served in sumptuous style. We had soup, salmon, roast beef and mutton, geese, ducks, and pigeons, plum pudding, pies and tarts, biscuits and butter, brought from the Grand Portage at the head of Lake Superior, several kinds of English cheese, and a dessert of various kinds of foreign and domestic fruit. Our liquors were London porter, bottled cider, strong ale, Madeira, port, claret and Champagne wines." The same writer refers to his host's "extensive and well-managed garden, in which were not only to be seen all the plants usually found in gardens here, but many exotics. Those of milder climates are preserved in a green house. Peach and other fruit trees are protected from the rigor of winter by a wall." Belonging to the same establishment was "an aviary well stocked, as also deer, rabbits and other animals tamed, with many curiosities in and about the house, which render it an interesting place to an

inquisitive mind." Of the prospect from the mountain he writes that it is "exceedingly picturesque and grand," and that "luxuriant and well cultivated fields extend to the city."

Testimony of this kind to the social habits of well-to-do people in Montreal a hundred years ago could be multiplied from the works of travellers. Nor are we without indications of other phases of life at that period. In 1783 a lottery was established for the purpose of raising money to build a new gaol—the tickets being sold for 46s. 8d., and the prizes ranging from £8 5s. to £4. The magistrates issued strict injunctions for keeping the streets in order. Every householder had to keep "free from filth, mud, dirt, rubbish, straw or hay" one-half of the street opposite his own house. The "cleanings" were to be deposited on the beach. Stray pigs could be kept by the finder, if no one turned up to claim them in twenty-four hours, and, on making himself known, the owner had to pay a fine of 10s. For a stray horse the penalty was 5s. The carters were obliged to keep the markets clean. The regulations for vehicles, slaughter-houses, side-walks, etc., were equally strict. Keepers of inns and taverns had to light the streets. Every one entering the town in a sleigh had to carry a shovel with him to level the *cahots* at any distance within three leagues of the city limits. The rates for cabs and ferry-boats were fixed with much precision. No carter was allowed to plead a prior engagement, but had to go with the person who first asked him, under a penalty of twenty shillings.

Opportunities for intellectual improvement were not wanting. Montreal had a public library before the 18th century came to an end, and some of the books that formed part of it may still be seen in the Fraser Institute.

Reference has already been made to the extensive fires which, at successive epochs, swept so much of old Montreal out of existence, and thus furnished an opportunity of building a better class of houses on the devastated areas. On the 26th of January, 1819, a great fire broke out in a store-house of pork belonging to Mr. D. W. Eager, and situated near the site of the present Custom house. When the fire brigade (then a volunteer body) arrived on the spot, the flames had gained the mastery of the upper part of the building, and all efforts to save it were paralyzed for want of water. It was impossible to break the thick ice on the river in time to be of any service, and so, though there was a multitude of willing helpers on the spot, they could render no effectual aid. Just then the happy thought occurred to Mr. Corse to attack the destroyer with snowballs. No sooner said than done. In five minutes a perfect fusillade from hundreds of brawny arms had smothered the fire with snow, which, melting, extinguished the flames. In that way some 800 barrels of pork were saved from premature and profitless consumption. Already steps had been taken to remedy the great inconvenience consequent on a deficient supply of water, and in April, 1801, an act was passed by the Legislature, constituting Joseph Frobisher and others a company, which bore the name of "Proprietors of the Montreal Water Works." It was the starting point of the grand organization which still bears that name.

As has already been mentioned, it was not long after the foundation of the city that attention was called, in a very practical manner, to its liability to devastating floods. But although from time to time the city suffered materially from this source, it was not until recently that decisive and effective protective measures were determined

of obstructions to navigation in Lake St. Peter channel. With these developments the commercial growth of Montreal has been intimately associated. No city in the world has proved more alive to all the great advances in every department of commerce consequent on the application of steam to the movement of vessels. The first attempt to utilize the discovery on our great central waterway was made in 1809 by the late Hon. John Molson. More than forty years intervened between that experiment and the establishment of a line of steamships to effect regular communication with Europe. Once this latter enterprise was fairly launched, the progress achieved was remarkable, and to-day Montreal's great ocean lines are among the finest, best equipped and most trustworthy in the world. Still more signal has been the extension of Montreal's opportunities for intercourse by means of railways with the rest of the world. Only those who can recall the day of small things, and can follow stage by stage in their memories the successive triumphs of the last half century, can realize what in this direction have been the gains of Montreal. The opening of the St. Lawrence and Atlantic road in 1851, for a distance of less than a hundred miles, was deemed an event of sufficient importance to justify the rejoicings of the entire community. In 1891, there is no point from the Eastern to the Western ocean, or from the sub-arctic north to the Gulf of Mexico, with which the city is not in communication, while mercantile fleets have placed it in comparative proximity to the very "ends of the earth." In solidity and beauty, in all that makes a great business centre an enjoyable dwelling-place, Montreal has at the same time been making welcome progress. The cemeteries, which were once within the city limits, are now some miles beyond it, and are laid out with a skill and taste which rob them of all but the tenderest associations. In their stead, gardens and squares afford pleasure grounds and breathing spaces to the inhabitants, while the Island and Mountain Parks are among the most deservedly admired of such attractive areas on this continent. At this moment a scheme of street enlargement and multifarious improvement is in course of being carried out, which, when completed, will make Montreal second, for architectural splendor and broad, well paved thoroughfares, to no city in the world. The suburbs are gradually embracing the most picturesque and desirable portions of the island, within a circuit of from five to seven miles, and ultimately, doubtless, the entire insular domain for which, in olden times, the Superiors of Saint Sulpice rendered homage, will be conterminous with the city.

To attempt, in this brief survey, to describe any of Montreal's great edifices would be vain, as to comprehend them all would be impossible, and to particularize a few where so many are deserving of praise would be invidious. The Roman Catholic institutions of the city would require a volume rather than a sketch for worthy treatment, while the later Protestant churches, colleges, schools and houses of charity would demand no less attention. Notre Dame, Our Lady of Lourdes, the Grey Nuns' Convent, St. Peter's, the Seminary, the Hotel-Dieu, the Gesu, among the former, and the Anglican Cathedral, St. James the Apostle, St. Paul's, St. James Methodist Church, McGill College, the Mackay Institute for Deaf-Mutes, and the General Hospital, among the latter, are among the edifices which will repay inspection. Mention has already been made of the Bonsecours Church. As holding the same venerable repute among Protestant places of worship, the St. Gabriel Street (Kirk of Scotland) church (now disused for congregational purposes) ought not to be forgotten. The history of old St. Gabriel, by the Rev. Robert Campbell, is, moreover,

a thesaurus of manifold information, touching the early religious and social history of the English-speaking section of the population. The records of education in Montreal cover nearly a quarter of a millennium; the history of public instruction, as a department of state administration, is, however, confined within half a century. It has been a time of progress in which all the inhabitants have shared, and a visit to the handsome school buildings erected by the Roman Catholic and Protestant Commissioners, as well as to the Normal Schools (Jacques Cartier and McGill) for the training of teachers, not to speak of special institutions (as the École Polytechnique, etc.), will show that Montreal does not in this phase of development lag behind the other great cities of the world.

There is one cluster of buildings to which the eye of the stranger on his way round or up the mountain is sure to be attracted,—those which were erected in view of a regular annual exhibition. For a number of years, while its facilities were much less perfect than they are to-day for such a purpose, Montreal had its yearly industrial and agricultural fair. Through whatever cause or causes the interruption occurred, it is to be hoped that the efforts recently made to revive this important institution will prove successful. More especially is it to be hoped that the year 1892, in which Montreal will have completed a quarter of a millennium of history as habitation of civilized people, will not be allowed to pass without worthy recognition.

The Government of Montreal has undergone frequent changes. Under the Old Regime it was placed in charge of governors, some of whom asserted, if they did not succeed in exercising, a certain independence. The following is a list of these functionaries from 1642 to the close of French rule :—

Paul de Chomedey, Sieur de Maisonneuve.
Etienne Pezard, Sieur de La Touche.
Zacharie Dupuis.
Dominique de Lamothe, Sieur de Lucière
et de Saint-Paul.
Sieur de la Frédière.
François-Marie Perrot.
F. X. Tarien de la Naudière, Sieur de la
Perade.
Henault de Rivaux.

Louis Hector de Callières.
Philippe de Rigaud, Marquis de Vaudreuil.
Claude de Ramezay.
Charles LeMoyne, 1st Baron de Longueuil.
Jean Bouillet de la Chassaigne.
Dubois Berthelot, Chevalier de Beaucourt.
J. B. Roch de Ramezay, Charles LeMoyne,
3rd Baron de Longueuil.
Pierre de Rigaud de Vaudreuil, brother of
the Governor-General.*

The system of local governors was continued for some years after the establishment of British rule, Brigadier-General Gage being appointed by His Excellency, General Murray, as first English governor of Montreal and the surrounding district. He was succeeded by Col. Burton. In 1764, Civil Government succeeded to the *Régime Militaire*, and Courts of Justice were established to sit regularly. The trial of the persons accused of attempting to assassinate Mr. Thomas Walker, one of His Majesty's Justices of the Peace for the Montreal District, in December of that year, the documents of which have been preserved among our archives, lets in considerable light on the political and social condition of Montreal at that early period of British administration. From lists prepared by Governor Murray, registers of births, marriages and deaths by Anglican clergymen, the names of jurors and signers of

* From *Histoire Populaire de Montréal*.

petitions and other sources of knowledge, it is evident that soon after the capitulation of the city there must have been a considerable influx of British subjects from the other colonies and from the Mother Country. In these documents, moreover, are found the names of several persons who were destined to rise to positions of influence in later years. Early numbers of the Quebec and Montreal *Gazettes* convey a good deal of interesting information, regarding the course of events from the inception of Civil Government till the division of the province into Upper and Lower Canada.

* From the year 1796 to the year 1833, the municipal affairs of Montreal were administered by Justices of the Peace sitting in special sessions for that purpose. In 1832 the city was incorporated (1st William IV., chap. 59), and to that end was divided into eight wards: East, West, St. Ann, St. Joseph, St. Antoine, St. Lawrence, St. Louis and St. Mary. The first meeting of the Corporation was held on the 5th of June, 1833. On that occasion Jacques Viger, Esquire, was elected mayor, an office which he continued to hold until the new incorporation of 1840. The Corporation of 1840 was appointed by the Governor-General for a term which was to expire in December, 1842. Their successors were to be elected by the people.

From 1840 till 1852, the mayors were (with the exception of the Hon. Mr. McGill in 1840) chosen by the Council. By the Act 14 and 15 Vic., cap. 128, passed on the 31st of August, 1851, the election of the city's chief magistrate was committed to the citizens.

The following table gives the names of Montreal's mayors during the last half century:—

Year.	Mayor.	By whom appointed or elected.	Year.	Mayor.	By whom appointed or elected.
1883.	JACQUES VIGER,	City Council.	1856.	HENRY STARNES,	By the People.
1840.	HON. PETER MCGILL,	Governor-General.	1858.	C. S. RODIER,	" "
1841.	HON. PETER MCGILL,	City Council.	1862.	J. L. BEAUDRY,	" "
1842.	HON. PETER MCGILL,	"	1866.	HENRY STARNES,	" "
1843.	JOSEPH BOURRET,	"	1868.	WM. WORKMAN,	" "
1844.	JOSEPH BOURRET,	"	1871.	CHARLES J. COURSOL,	" "
1845.	HON. JAMES FERRIER,	"	1873.	FRANCIS CASSIDY,	" "
1846.	HON. JAMES FERRIER,	"	1874.	ALDICE BERNARD,	" "
1847.	JOHN E. MILLS,	"	1875.	W. H. HINGSTON, M.D.,	" "
1848.	JOSEPH BOURRET,	"	1877.	J. L. BEAUDRY,	" "
1849.	E. R. FABRE,	"	1885.	H. BRAUGRAND,	" "
1850.	E. R. FABRE,	"	1887.	HON. J. J. C. ABBOTT,	" "
1851.	HON. CHARLES WILSON,	"	1889.	JACQUES GRENIER,	" "
1854.	WOLFRED NELSON,	By the People.			

* For this full and interesting statement thanks are due to Mr. CHARLES GLACKMEYER, City Clerk.

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