





ST. PATRICK'S ORPHAN ASYLUM.



GOLDEN JUBILEE

OF

# ST. PATRICK'S ORPHAN ASYLUM

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The Work of Fathers Dowd, O'Brien and Quinlivan

WITH

BIOGRAPHIES AND ILLUSTRATIONS

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EDITED BY

HON. J. J. CURRAN J. S. C.



MONTREAL

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Extract from the Minutes of the Annual Meeting of Director and Trustees of the Montreal St. Patrick's Orphan Asylum held in the Presbytery October 12th 1900.

It was moved by Sir Wm. Hingston and seconded by Hon. Jas. O'Brien, that it is advisable to celebrate the 50th anniversary of the foundation of the Asylum and that an historic Summary be prepared.

Resolved that a Committee composed of Hon. Mr. Justice Curran, Dr. J. A. Macdonald and Michael Burke be requested to carry out the object. (Carried.)

True Copy.

M. BURKE,  
*Secretary.*

MONTREAL, February 12th, 1902.

ENTERED according to Act of Parliament of Canada, in the year 1902, by  
HON. J. J. CURRAN, J. S. C., in the office of the Minister of  
Agriculture.

1999



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## ERRATA.

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At page 50 the name Rev. Sister Dennis should read Devins. Sister Devins was the first teacher of the orphans. She was a member of an old Irish family well known in Montreal. They were all excellent musicians. When Sister Devins left the Asylum she was transferred to Nazareth Asylum for the blind. There she inaugurated the classes of music for those unfortunates and many of the best blind musicians on this continent are old pupils of Sister Devins.

Mrs. D. Boud is misprinted as "Bond" on the illustration of present Ladies of Charity.

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## ADDENDA.

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Very Reverend Abbé Colin, Superior of the Seminary, was pleased to appoint Rev. Father Leclair as Director of the St. Patrick's Orphan Asylum, in the stead of the late Rev. Father Quinlivan, on the 27th March 1902. The Trustees of the Asylum sent a letter of thanks to the Very Rev. Superior, expressing their gratification that Rev. Father Leclair should be, once more, connected with the Corporation.



# ST. PATRICK'S ORPHAN ASYLUM

## ITS GOLDEN JUBILEE

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### CHAPTER I.

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**W**O the men and women, of the present, no better lessons can be given, than even a brief summary of the achievements of their predecessors, amidst trial and tribulation. Each successive generation has its duties to perform. Sometimes, in view of the surrounding difficulties, we are tempted to abandon our vital projects through discouragement, but this feeling must soon give place to a more worthy sentiment, if we look back and contemplate what has been accomplished by those whose means were scant, whose opportunities were insignificant compared with our own. Apart, altogether, from the pleasure to be derived from reading an account of the rise and development, of one of our most successful institutions, the compilers trust that this little book, recording the story of St. Patrick's Orphan Asylum, may prove an incentive to the present generation to rally around their Church and its pastors, and by generously and courageously lending a helping hand to every worthy enterprise, prove that the race is not degenerating.

“Black 47” is not likely to be soon forgotten. Its tale of woe is indelibly written in the minds of our people. Amongst the myriads of men, women and children who left the shores of Ireland in those dark days, thousands sought refuge in Canada. Montreal received its contingent, and amongst these were many whose awful want made them deserving objects of Christian charity. Individual effort could not meet the requirements of the situation, and it fell to the Rev. P. Pinsonneault almoner of the poor, assisted by the Grey Nuns, to make the first systematic effort on behalf of those whose position was simply desperate. In the fall of 1847, Rev. Mr. Pinsonneault rented a house on Colborne street, of fifteen apartments, in which fifty families were lodged! This primitive institution was known as the “House,” and from its establishment originated the idea, that a St. Patrick’s Orphan Asylum should be built and maintained.

The struggles to support the “House” were simply heroic. The means were so limited, the appeals to public generosity so constant, that without the special aid and intervention of Divine Providence its doors must have been closed. Devotion to duty, on the part of those in charge, triumphed over what seemed insuperable obstacles, and in some months order had been so far established that it was possible to organize a special movement for the benefit of fifty children, then in the establishment. Mrs. Brown, an Irish lady of good education and administrative ability, volunteered her services to teach these little ones the truths of religion and the rudiments of learning. One room in the “House” was all that Mrs. Brown occupied for her own use, whilst another had to be spared for the purpose of a school. The best results flowed from this modest beginning. Whilst the great majority of the people were delighted with the efforts being made, to alleviate the wants of these poor people, the “House” was not without its detractors and enemies. It



was attacked in the press of the city as a place likely to breed disease, but the attacks were vain; the good sense and Christian spirit of the majority silenced the assailants, and, when, a few months later, cholera and fever raged in the city, not one of the inmates of the "House" suffered from these diseases. Time and again it was providentially protected from fire, which consumed every building in its vicinity. An association of ladies was founded by Rev. M. Pinsonneault, for the purpose of organizing bazaars, as a means of supplying some of the funds necessary for the institution. This was the germ of the society, so powerful in good works, to be later established by the Rev. Father Dowd — the Irish Ladies of Charity.

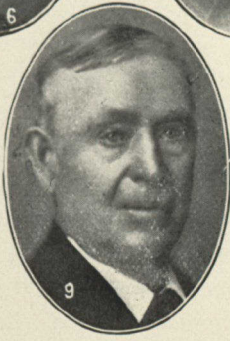
In September 1848, three months after the arrival of the Rev. Father Dowd in Montreal, that great priest was appointed almoner of the poor, and, in that capacity, became Superior of the "House" on Colborne street. Until September 1850 the work was carried on there, when the greater number of adults had procured employment, and there remained practically but the orphans to be provided for.

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## CHAPTER II.

THE new almoner lost no time, in adopting measures, adequate to the situation. He was in every sense a Providential man. The life and labors of the Rev. Father Dowd will be found condensed, in a small volume entitled the "Jubilee of the Rev. Fathers Dowd and Toupin" published a few years ago, but, a brief sketch of his early life will not be out of place here. He was born in the parish of Dunleer, County Louth, in the Archdiocese of Armagh, Ireland, on the 24th November 1813. His father was a man of easy circumstances. In his childhood his mother died, and he was thus deprived of her tender solicitude, but, his naturally strong character, caused him to suffer less from that great deprivation, than children less abundantly blessed in natural qualities. In his native place, he received a sound elementary education, which enabled him to enter the "Irish College," at Paris, in the year 1832. There he spent four years, engaged in special studies, preparatory to entering the priesthood. On the 21st of May 1837 he received Holy Orders. During the two years, previous to his ordination, he taught classics, and later did so for a year. In the Summer of 1838 he returned to Ireland. His first mission there was the curacy of the Parish of Clogher, where he remained for seven months. He was then promoted to the





1—CHAS. T. PALSGRAVE.

4—CHAS. CURRAN.

7—M. O'MEARA.

2—THOS. BELL.

5—P. LYNCH.

8—FRANCIS McDONNELL.

10—JAS. SADLIER.

3—HON. THOMAS RYAN.

6—P. BRENNAN.

9—THOS. O'BRIEN.

CHARTER TRUSTEES OF ST. PATRICK'S ORPHAN ASYLUM (1855).

curacy of Drogheda, under His Grace the Most Rev. Doctor Crolly, Archbishop of Armagh, and Primate of all Ireland. After a short time, Father Dowd was transferred to the Rectorship of the Diocesan Seminary at Armagh, where he taught for two years. His next mission was to the curacy of Cullyhanna, (Lower Cragan). This was one of the most trying positions. We find in the memo before us the following: "The wild inhabitants, of this wilder district, greeted the new curate with a smile, supposing him but little suited to the locality, and hardly equal to the toiling life his duties in this place would exact. But their preconceived notions soon changed, when, stick in hand, they saw him steadily pursue his way, through bog and fen, leaving many a deeply indented foot-print in the soil, as marks of his ardor and zeal." Three months later he was recalled to the curacy of Drogheda by the Most Rev. Doctor Crolly, Primate of Ireland. What a contrast! The wretched residence in a poverty-stricken district he now exchanged, for the carpeted floors of the Primatial palace. There he was found by the Rev. Mr. Quiblier who, after many supplications to the Primate, finally, obtained leave for him to join the order of the Sulpicians. In August 1847 he bade adieu to all he held dear, and like another Lawrence, he left the Bishop he loved, the Bishop who had stated to Rev. Mr. Quiblier in one of his conferences, "In asking for such a man, you ask for my own heart," and entered the solitude at Issy, where he remained until the 20th of May 1848. On the 20th of June 1848, he arrived in the city of Montreal, and, as we have already stated, in the following September was appointed Almoner and Superintendent of the "House." Father Dowd saw, that a permanent Orphan's Home was an absolute necessity, but he felt that the moment had not yet arrived for launching the project. Yet new quarters had to be procured at once, of a temporary character. Some time was passed in searching for a suitable house, but the exorbit-



ant rents called for, rendered the matter almost hopeless. When things looked desperate, owing to the small means at the disposal of the Almoner, a new benefactor, unexpectedly appeared, in the person of Mr. Augustin Perreault. He owned a small house on Craig street, opposite the Champ de Mars. This worthy French Canadian gentleman, when asked what his terms would be, for the use and occupation of his premises, stated, that he thought there would not be any disagreement between them. "For the present," he said, "you can occupy one-half of the house, and later on, when a poor, infirm man who occupies the other half is taken to the hospital, you may also put your little ones in there." In a few days, the whole house was at the disposal of the Sisters, in charge of the orphans. The work of cleaning and putting into order was arduous, but soon accomplished by willing hands. The generosity of Mr. Perreault did not cease with the loan of the building. He made extensive repairs to the yard and outhouses. He adorned the little chapel; he furnished the oil, that supplied the lamp burning in the sanctuary, and by his generosity helped, considerably, to maintain the institution, where in the little oratory he had a simple *prie Dieu*, at which he daily knelt at Mass, surrounded by the little orphans, whom he was benefitting by his unostentatious charity.

At last, the little orphans found themselves transferred from the "House," on Colborne street, to the Asylum on Craig. Mrs. Brown, already mentioned as their first instructress, came with them, and Mrs. McMahon, better known as "Mrs. Mack," offered her services which were gladly accepted. The good work done by these two ladies cannot be overestimated, and simple gratitude demands, that their names should figure conspicuously in this little memorial. In October 1849, everything was in order in the new temporary Asylum. The appointments were poor, the furniture scanty, the means inadequate, but all was clean



and fresh, and the Grey Sisters, with the good ladies of charity, felt comparatively happy, in the improved condition of the little ones. At first the quarters were occasionally disturbed at night. The building had, formerly, been occupied as an adjunct to a medical college, and some pranks were played, by those who had not become aware of the change of destination; but no sooner had the fact become known, that the orphans were there, than all annoyances ceased. On the night of the 9th of June 1850, when the little Asylum had prospered for eight months, it was suddenly threatened with destruction. A fire broke out in a livery stable, in the adjoining block of buildings. The wind was blowing in the direction of the Asylum; all the surroundings were of wood, and the devouring element was making rapid progress. The sharp sounds of the alarm bells, the hoarse shouts of the firemen, the crackling of the flames, the noise of falling timber, the lurid light of the conflagration, awoke the startled inmates. Consternation paralysed the orphans, and their guardians, and some precious moments were lost. Amidst the general confusion Fathers Dowd, Connelly and McCullough appeared upon the scene, and aroused them from their stupor. The furniture was removed to the Champ de Mars, opposite, and the children were sent, under the escort of the Grey Sisters to a place of safety at some distance. The Montreal firemen, who enjoy, so deservedly, a high reputation for bravery and efficiency, were not less worthy in those days than now. Despite the scorching heat, they struggled manfully and in the face of appalling difficulties, snatched the house of the fatherless, from the devouring flames. Mr. Francis McDonnell, well known in those days, Mrs. Breen and others, rendered invaluable service to the children, in their unhappy plight. Within forty-eight hours they had once more returned to their temporary home. Everything went smoothly. A suitable costume was adopted, and from that date, the orphans were taken, every Sunday,



to assist at the Holy Mass and other exercises at St. Patrick's Church. (1)

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(1) We have dealt with the little Irish orphans who were cared for in the "House" and in the temporary Asylum on Craig street under the Grey Sisters. Apart from these, there were six hundred and fifty, in two of the temporary sheds, at Point St. Charles, who were gathered in by the devoted Sisters of Providence. His Lordship, Monseigneur Bourget, appealed to Reverend Mother Gamelin on behalf of these little unfortunates. That saintly woman responded, at once, in the most generous manner. She secured the use of a house, on St. Catherine street, belonging to Madame Nolan. The building was unfinished, but a sufficient quantity of straw was procured, and spread on the floors, so that the little ones could sleep in comparative comfort. The boys were first taken into the house, by the Sisters, and the girls temporarily confided to the Nuns of the Good Shepherd, who kindly consented to receive and keep them, until provision could be made to re-unite the children. On the 1st of October 1840 the little girls were removed, and with the boys, were installed in the former Convent of the Good Shepherd, on Beaudry street, then named *Rue du Cheval Noir*. Mother Elizabeth was first Superioress of the new hospice, and had for her companions, Sisters Bridget and Catherine. An Irish priest, Father Fitzhenry, was entrusted with the religious instruction of these children. He fell ill, and was replaced, by Mons. Fabre, afterwards Archbishop of this Archdiocese. At that time, he was a theological student at the Bishop's palace. In a few months, he had the consolation of presenting sixty of the little orphans, under his charge, for their first holy Communion, and for Confirmation. Of the six hundred and fifty, thus admitted to the hospice, three hundred and thirty-two died. Of the remaining children, one hundred and eighty-eight, were placed in good families, or were claimed by relatives. In the month of March 1848 there were still in the charge of the Sisters of Providence, one hundred and thirty; whilst ninety-nine were cared for in the sheds, at Point St. Charles. His Lordship Mgr. Bourget made a most touching appeal to the Catholics of his diocese, in a pastoral letter of the 9th of March 1848, on behalf of these little unfortunates. He said "in adopting these children, we shall make of them companions in faith, they will swell the ranks of our clergy, as devoted priests, as fervent members of religious communities of sisters, and as excellent citizens." Of the two hundred and twenty-nine children, that needed to be cared for at that date, one hundred and sixty-nine, were adopted by religious houses, or taken into private families. Sixty remained with the Sisters of Providence, and were distributed in the different establishments of the order or, in due time enabled to earn their livelihood honorably. The words of the good bishop were verified, for a large number of the orphans became zealous priests, good nuns, or worthy citizens.

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## CHAPTER III.

## THE PRESENT ASYLUM.

MANY were the struggles to make ends meet during the two years that the orphans occupied the premises on Craig street. Without the assistance of many kind friends, the little institution could not have been maintained.

Prominent amongst the benefactors was the generous landlord Mr. Perreault, already alluded to. When asked what he intended to exact as rent for his building and premises, the generous old man replied: "The rent can be easily paid; all I ask is that the children continue to pray for their old friend, and when God shall have called me home, that they assist at my funeral and renew their petitions on my behalf."

During those two years Father Dowd had not confined his efforts to providing for the maintenance of the Craig street house. From the first day of his taking charge, as almoner, he had formed the purpose of building an asylum, that would meet the wants of the Irish people here, for years to come. About this time Mr. Bartholomew O'Brien, a parishioner of St. Patrick's, died, having made a will, in which he bequeathed the sum of one thousand pounds



currency, (\$4,000.00) for the purpose of erecting an orphan asylum. This was the first contribution, and in those days, it was a substantial one, towards realizing the great project in view.

Father Dowd, who had matured his plans, considered it advisable to take into his confidence, the leading men connected with the Irish community in the city. These were to be found in St. Patrick's congregation, as all then frequented that Church. The following gentlemen, with the assent of all, were formed into a building committee :

Messrs. Chas. T. Palsgrave, Francis McDonnell, Charles Curran, P. O'Meara, P. Lawlor, J. McGorian, Patrick Brennan, Thos. O'Brien, Patrick Lynch and Matthew Ryan. The first meeting was held on the 30th September 1849. The Rev. Father Dowd presided. Rev. Mr. Pinsonneault was present, and Mr. Matthew Ryan acted as secretary. We make the following extract from the minutes of that memorable meeting :

" The Rev. Mr. Dowd informed the Committee that, at the joint request of the Executors of the late Mr. B. O'Brien, a lot of ground adjoining St. Patrick's Church, and comprising one hundred and ten feet, in front of Dorchester street, by one hundred and twenty-five feet of rear, in the direction of St. Patrick's House, was given, in trust, for the building of an Irish Orphan Asylum by the Fabrique of the Parish of Montreal. The Committee, in consequence, came to the following resolutions.

" 1st. That the foundations, according to the plan, already prepared, of the Asylum, should be commenced with as little delay as possible, and that they should be raised to the level of the surface before winter.

" 2nd. That the walls of the foundations should be built by day labor, and not by contract, under the direction of a competent person, employed by the Committee to superintend the work.

“ 3rd. That Mr. Marr be employed by the Committee, for that purpose, at a salary of ten pounds currency per month, so long as the building of the foundations continued ; the Committee reserving the continuance of that amount of salary, during the winter months, for future consideration.

“ 4th. That Mr. Marr, accompanied by Mr. O'Meara, should secure the purchase of a certain quantity of timber, then offering for sale, on very favorable terms. The meeting then adjourned to Sunday next at same hour.”

A perusal of the minutes, of the numerous meetings of the building committee, is more than interesting. These cannot possibly be given here, but they prove, in every line, the master mind of the great priest who acted as Chairman, and the ability and indefatigable zeal of the members.

Mr. Matthew Ryan acted as secretary until the 24th February 1850. During his tenure of office, he rendered great assistance, and was appropriately thanked on his retirement. He was succeeded by Mr. Thomas Bell who manifested equal zeal in the arduous office of Secretary. The work progressed, in accordance with the limited means at the disposal of the Committee, until the month of November 1851. Here we cannot do better than quote from the pages of a little book kept by one of the good Grey Sisters.

“ The 21st of November 1851 feast of the Presentation of our Blessed Lady, was the day appointed for the entrance of the Orphans into their own Home. The building was not yet finished interiorly, the workmen still holding possession of several apartments. Yet, withal, the Sisters had been occupied, for some days previous, in preparing the rooms that were completed, and in raising a temporary Altar in the Chapel, where early Mass could be said, on the day of admittance.

“ The children were astir, long before the dawn of the



eventful day, joyous in the anticipation of seeing and occupying the grand Home, which had long been the *summmum bonum* of their wishes.

“ Notwithstanding the cold of the early morning, and the deep snow which had fallen during the night, and through which they had now to trudge their way, their little feet loitered not, so light were the hearts that urged them on. The summit of the “Home” topped hill was gained at last, and St. Patrick's Asylum appeared, in bold relief, to cheer their gaze. For a moment, order was forgotten, and a joyous shout awoke the surrounding stillness. Each little one was anxious to bound forward, and be the first to cross St. Patrick's threshold.

“ Notwithstanding the early hour, 6 o'clock a. m., many friends of the establishment were present, at the opening Mass, during which, some of the orphans from the Grey Nunnery, sang appropriate hymns, having come on special invitation for that purpose. Several of our good Ladies of Charity, knowing the fatigue occasioned on the first day of actual possession, left orders, in their own homes, to have refreshments sent after them. No sooner, therefore, was the sacrifice of Mass over, than an abundant supply of substantial and dainties came pouring in from different quarters. The meats were as varied as the service, so that each enjoyed a hearty meal. Not satisfied with affording this first important aid, these kind friends spent the remainder of the day, in helping the Sisters to put things in order.

“ Judging from the bustle, confusion and excitement, attendant on the moving of a small family, from one residence to another, an idea can be formed of that, caused by the migration of a numerous one. The unfinished works of the interior of the building, and the constant thoroughfare of the workmen, retarded the establishment of order for a considerable time. But neither fatigue on the one hand, nor inconvenience on the other, could tend to impair the



general gaiety. Many were the hearty laughs enjoyed when, in the hurry of the moment, or in the absence of a required article some ridiculous object would take its place. For example, it was not rare to see a sauce-boat serve for coffee cup at a Sister's breakfast, while an opposite neighbor ate her bread and butter off the tin lid of the soup-tureen. Although many conveniences were thus wanting in the new Home, each one knew that they would come by little and little.

"Those who have seen the Asylum only in its prosperous days, surrounded by stone walls and pretty fences, would hardly believe, that a time existed, when no barrier was as yet raised to exclude the passer-by, nor entrance-door to shield the inmates from suspicious visitors. On or two boards, laid up against the principal opening, was the only door for a considerable time after the asylum was occupied, and yet no accident ever happened."

At length the building was completed and the best of order was established. The Asylum was fortunate in the selection of its first Mother Superior the Rev. Sister Reid. This excellent Sister is still alive, although very advanced in years, and continues to this hour to fulfil important duties, at the Mother House of the Grey Nuns, on Guy Street. She was not only a good mother to the orphans, but her tact and great business ability were of the most precious utility to the institution. Naturally many things were wanting, for the comfort of the little ones, but God's Providence made friends for them. Amongst many who aided the asylum were some, who did so, in such a way, as to preserve an absolute *incognito* for a considerable period of time. One benefactor was long in being discovered. For some months, a large package containing tea, sugar, rice, coffee and other substantial presents was left, every week, at the door of the institution. The hour selected by the charitable donor for the bestowing of the alms was, in all



probability, during the early Mass. The inmates of the Asylum, being almost all in the chapel, there was less likelihood of discovery. A guardian was henceforth put to watch, daily, during the suspected hour, and, finally he saw a lady point to her servant man, who came at her bidding, and deposited his package near one of the kitchen windows. As soon as he retired, the "spy" stepped slyly out and, following the man, saw him enter a house in Beaver Hall. The charitable lady was thus discovered, and the Sisters, in becoming acquainted with the late esteemed Mrs. McKenzie, widow of Roderick McKenzie, Esq., Seigneur of Terrebonne, added another devoted friend to the list of those of the Orphanage.

The Asylum was, up to this period, without a good reliable man-servant to look after the needs of the institution. Let us here make a little extract from the notes of the Grey Sisters giving an incident that happened during the first winter of the occupancy of the new building.

"A cold Canadian winter had set in, when the Orphans took possession of their spacious home. But although stout walls sheltered them, from the falling snow and biting blast, the cold in the interior was intense, and needed a constant supply of fuel, to keep the little ones warm. Wood had been procured, but as no trustworthy man-servant could be found for some days, the call for split wood was greatly felt. No sooner did the Rev. Father Dowd become aware of the fact, than he took upon himself the task of furnishing the required article. Judge of the surprise, not only of the inmates of the Asylum, but of several gentlemen who called upon him on business, to find him thus occupied. Yes! The hand that, two years later, refused to bear the crozier, did not disdain to wield the woodman's axe. How truly can we here repeat the words of our Blessed Redeemer: "He that is the greatest among you, shall be your servant." (St. Matthew, 23-11)."



We shall here borrow again from the same source a description of the blessing of the building.

“ As soon as the work in the interior of the New Asylum was sufficiently advanced, having the basements completed, the first flat containing the wards for the Orphan boys and aged, infirm women, and the whole second story and Chapel fitted up, preparations were made for the blessing of the House. The 2nd of February, 1852, feast of the Purification, was chosen for the performance of this imposing ceremony. His Lordship the Bishop of Montreal came on special invitation, and was assisted by several of the Clergy, amongst whom were the Very Rev. Mr. Billaudèle, Superior of the Seminary. The blessing of the Irish Orphan's Home, had been announced in the St. Patrick's Church, the Sunday previous, and although the weather was unfavorable in the extreme, the crowd was such that the Chapel and Wards adjoining were completely filled. At the closing of the ceremony, the Blessed Sacrament was exposed on the Altar, when appropriate hymns were sung, by a Choir of Grey Nuns to a piano and two harps accompaniment. The solemn Benediction was then given, and as every head bent low in adoration, before the veiled Majesty of God, how diversified must the emotions of that motley crowd have been! From the Father, who saw his Work thus blessed; from the generous giver who felt he had not bestowed in vain; and thus on, in gradation, to the little ones, who were the objects of this concentrated charity. A collection was taken up, during the ceremony, for the benefit of the institution, and here, as in numerous other circumstances, was the Providence of God made manifest.”

Two days, in addition to great festivals of the Church, are specially celebrated in the Asylum by the little ones, the anniversary of the opening and the feast of St. Patrick. On both occasions, kind friends always supply what is needful to make the days happy, and full of innocent

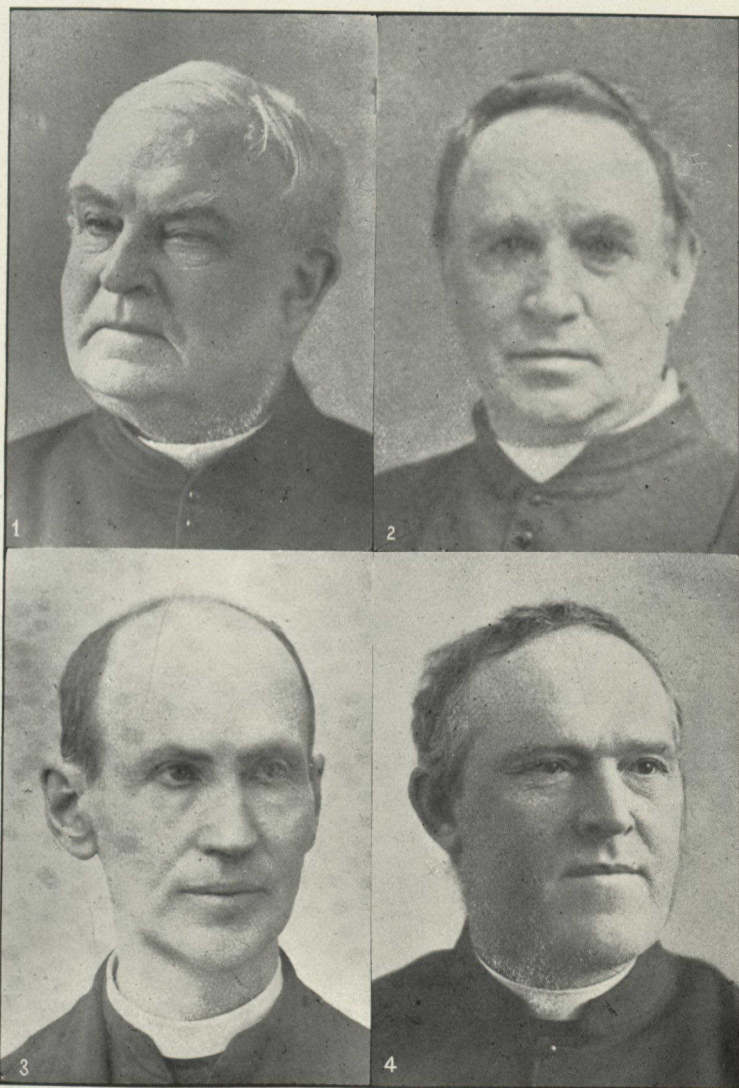


enjoyment. This chapter would be incomplete without mentioning the name of a gentleman who devoted so much zeal and professional ability for the benefit of the orphans. We refer to Doctor S. B. Schmidt. From the earliest days of the opening until his death that worthy and distinguished physician was the constant medical attendant. Nor was he content with devoting his time and skill to the little fatherless ones, for he constantly made them presents, and in every way exhibited a fatherly interest in their welfare. (1)

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(1) We must not omit to mention two warm and devoted friends of the Asylum, who invariably provided a sumptuous dinner for the orphans on Christmas Day. Mr. Joseph Cloran is dead, but Mr. Bernard Tansey is still with us, and continues the good work, as well as securing a pic-nic excursion for the little ones, during the summer.

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**DIRECTORS OF ST. PATRICK'S ORPHAN ASYLUM.**

1—REV. P. DOWD, 1st Director.

2—REV. M. O'BRIEN, 2nd Director.

3—REV. L. A. LECLAIR, 1st Asst.-Director.

4—REV. J. QUINLIVAN, 3rd Director.



## CHAPTER IV.

THE Rev. Director and Trustees were active in advancing the material interests of the institution. In February 1852 a petition had been presented to both Houses of the Provincial Parliament to obtain a grant. Five hundred pounds were voted and handed over to the treasurer, Mr. T. C. Palsgrave. What a boon this amount proved to be just then, need not be commented upon. Insurance policies upon the building were secured to the amount of £2,000, and the general business was followed up in a most systematic manner. It now became necessary, to secure legal recognition for the institution, and we have in the minutes of the Asylum, the draft bill of incorporation, in the familiar handwriting of Father Dowd himself. The act of incorporation received the Royal assent on the 30th day of May 1855. The first meeting of the Corporation was held on the 18th of June 1855, there being present : Rev. Father Dowd, Messrs. Palsgrave, McDonnell, O'Brien, Lynch, Curran, Sadlier, O'Meara, Bell. Proceedings were adopted, from time to time, to secure exemption from taxation by the city ; to obtain annual aid from the Parliament ; to be recognized as worthy of assistance by the City and District Savings Bank, in all of which success attended their efforts. A special meeting of the Board of Trustees was called, for the 7th of October 1859, when the treasurer



made his annual report and announced, that there was an actual balance, in favor of the Asylum of \$157.<sup>39</sup>/<sub>100</sub>. The days of struggle were not over. Another announcement was made, however, which was in the nature of a surprise to the members. Rev. Father Dowd stated that his term of office had now expired. This, it may be imagined, caused some consternation, but all were reassured, when he made the further statement, that the Rev. Michael O'Brien had been appointed as his successor.

Father O'Brien rendered such eminent services, not only to the Asylum, but to the Irish people of Montreal, that this little memo would be incomplete, without a brief biography of the distinguished priest.

Father Michael O'Brien was born on the 6th of May, 1810, at Aughnagar, County Tyrone, Ireland. His family belonged to that class which, for the most part, supplied the Church of Ireland with her faithful and devoted pastors. It was independent through industry, and remarkable for that stern honesty and strict observance of the teachings of religion, which made it a fit school for the future priest.

Having completed his classical course he entered Carlow College as a student of philosophy. The success of his application to the study of philosophy was shown, by the brilliant entrance examination he passed in Maynooth College, where, by the advice of his friends, he decided to continue his studies in natural science and theology. In Maynooth his standing in every department of study was that of a first-class student.

Singular enough, though there was a rich and flowing vein of poetry in his composition, he chiefly excelled in logic and in the exact sciences.

Father O'Brien was ordained a priest on the 19th September 1835. His first mission in the Archdiocese of Armagh was as Curate in the Parish of Maghrabeth, County Tyrone, near his native spot. In two years, by his able



instructions, and his constant attention to the duties of his ministry, he secured for himself, in a remarkable degree, the confidence and esteem of the whole parish.

From Maghrabeth Father O'Brien was removed to the important mission of Armagh, the then residence of the late Primate, the Most Rev. Doctor Crolly. During the seven years he laboured in Armagh he won the unbounded confidence of the whole flock, both rich and poor, without distinction. Kindness and firmness, wisdom and energy, were so happily blended in his character, that his advice and direction were constantly asked for, and implicitly relied on in difficulties, whether of a public or only of a private nature.

At this period Father O'Brien, now extensively known, was the friend and councillor of his confreres in the ministry. Many a venerable and hoary Parish Priest, would repair to the lights and to the prudence of the *Primate's young curate*, for advice in the embarrassments of his ministry.

The Primate, the venerated Doctor Crolly, treated Father O'Brien rather as a confidential friend than as a young curate. More than once did he entrust, to the enlightened prudence and moderation of the young priest, the solution of difficulties requiring the exercise of these qualities in no ordinary degree.

The Diocesan Seminary situated in the immediate vicinity of Armagh, was a favourite resort of Father O'Brien. He would frequently recreate himself by going to the *hill*, as he would say, and taking the place of the Professor of Mathematics — his favourite study — give class, to the great delight of the boys.

From Armagh, Father O'Brien was charged with the administration of the extensive parish of Aughnacloy, in the County Tyrone. He found himself in this responsible position when Ireland was visited by the terrible famine of 1847. Father O'Brien was the man for such a crisis. He



threw all his energies of mind and body into the effort to save his own people, and the poor of other persuasions from starvation. He collected accurate information, suggested efficient organisations, detected abuses, and became the moving spirit of the General Committee headed by Lord Caledon, and composed of the Gentry and the Protestant Ministers of the district. His services received the most flattering acknowledgments from those most opposed to his priestly character.

After six years spent in the administration of Aughnacloy, Father O'Brien obtained the permission of his venerated Primate to enter St. Sulpice. The good old Primate shed tears at parting with a priest whom he had learned to value so highly.

After about 15 years spent in the arduous labours of the ministry at home, Father O'Brien entered the Solitude of St. Sulpice (the novitiate of the Society) at Paris on the 25th of February, 1849, and after eight months of preparation he was admitted a member of the Company. He arrived in Montreal on the 10th of October of the same year.

His career in Montreal may be told in a few words ; it is familiar to all. At the opening of St. Ann's Church for public worship, Father O'Brien was appointed by his Superior to take charge of it. There was much to do, in order to meet the growing wants of the district, of which St. Ann's was the centre. The youth first engaged the attention of Father O'Brien. Aided by the Seminary, he was soon enabled to provide schools, for boys and girls, and to secure the services of religious and efficient teachers. He would visit the young flock in their different schools, examine, puzzle and encourage them. He planted the holy seed of a religious training, and it is now bearing fruit. It is known that in St. Ann's the position of a priest is not *otium cum dignitate*. Hard and constant labour by day and by night began to tell upon the strong frame of Father O'Brien.



About 1862 he requested his Superior to remove him from St. Ann's, feeling as he said, that he no longer possessed the activity required for that mission. From that time until his death, he was attached to St. Patrick's, the first scene of his labours in Montreal. While Father O'Brien's health permitted him to appear in the pulpit, his instructions were of no ordinary stamp. His clear, strong intellect mastered his subject before he spoke it, and his object always was to make his audience see and understand as clearly as he did himself. In this he was eminently successful. In treating questions of doctrine his peculiar gift of clearness never forsook him. Neither his learning, nor his close and exhaustive logic, embarrassed the least educated of his hearers. All understood his simple language, and all made their own of his profound thought. Two things he could not endure in the pulpit — obscurity or display. He spoke with the simplicity of one who instructed the poor, and at the same time with the dignity and authority of a true priest. He seldom left the pulpit without leaving regrets that he did not remain there longer.

Such was the new Director of St. Patrick's Orphan Asylum, a gentleman endowed with all the qualities of an excellent priest, but a man of business as well, under whose administration, the institution made giant strides in the way of solid progress. Under the advice of the medical superintendent, Doctor Schmidt, gas was introduced into the building, and measures adopted for more perfect ventilation. The Rev. Director then acquired a plot of ground, in the *Côte des Neiges* cemetery, for the interment of children belonging to the Asylum. It stands to-day, a thing of solemn beauty, in the heart of the burial ground.

On the 30th of May 1861, an event occurred, which was destined to have an important bearing on the fortunes of the Asylum. Mr. James Sadlier having been obliged to resign, for business reasons, from the Board of Trustees



where he had rendered signal service. Mr. Edward Murphy (afterwards Hon. Senator Murphy) was elected in his place. Senator Murphy may be classed amongst the most eminent benefactors of the asylum. In justice to his career, a whole chapter ought to be devoted to his works in this connection. Unfortunately he is no longer with us, but his memory will be ever green, in the minds and hearts of the Irish people of this city, and in those of all who admire the highest type of citizenship.

On the 3rd of July 1862, Mr. Murphy became secretary of the Board in place of Mr. Thomas Bell, who had so ably filled the office during all the years from September 1850. The minute-book attests, how well the duties of the office were performed, by both gentlemen.

The first official duty, under the secretaryship of the new incumbent, records an event of importance to the Asylum, the visit of His Excellency Viscount Monck, Governor General, on the 3rd of July 1862. The following is the text of the Address, which was read by Thos. Ryan, Esq., (afterwards Hon. Senator Ryan).

“ TO HIS EXCELLENCY VISCOUNT MONCK,

*“ Governor General of British North America, &c.*

“ May it please Your Excellency,

“ We, the Director and Trustees of the St. Patrick's Orphan Asylum, on the occasion of your visit to the institution, over which we preside, tender to Your Excellency the sincere expression of our respect and welcome, and feel well assured, that an Asylum which affords refuge and education, in a distant land, to destitute Irish orphans, must have a peculiar claim on Your Excellency's sympathies. Since the foundation, in 1850, of the St. Patrick's Orphan



Asylum, which, with the exception of five hundred pounds from Government, was built by private contributions, there have been annually clothed, fed and educated, on an average, two hundred children of both sexes (the number at present is two hundred and fifty) ; and Your Excellency will, we trust, be enabled, by your observation to-day, to form a favorable estimate of the manner in which the establishment is conducted, and of the state of health and proficiency according to their ages, of its youthful inmates ; on the part of whom, and for ourselves, we respectfully tender our thanks, for the honor of Your Excellency's visit to St. Patrick's Orphan Asylum.

(Signed)

M. O'BRIEN, *Director and Treasurer.*

C. T. PALSgrave,

THOS. RYAN,

M. O'MEARA,

PATRICK BRENNAN,

P. LYNCH,

EDWARD MURPHY,

JOHN PHELAN,

THOS. O'BRIEN,

CHARLES CURRAN.

} *Trustees.*

THOS. BELL,  
*Secretary.*

To this Address His Excellency made a suitable and impromptu reply, and proceeded to an inspection of the establishment, with which he professed himself highly delighted.

Addresses were also presented to His Excellency from the Orphans, inmates of the Asylum — one by the boys, the other by the girls, to which His Excellency made a suitable reply.

The administrative ability of the Rev. Father O'Brien was soon exhibited in many ways. About this time the Asylum had so developed, and the good it was accomplishing was so manifest, that not a few well-disposed persons began to make provision for it by last will and testament. On the 5th of March 1864 Mr. Thomas Bell, for so many years a trustee of the Asylum and its secretary, until a short time previously, died, and Mr. John Fitzpatrick was elected to fill his place. Mr. Fitzpatrick was an indefatigable member of the Board during his short term of office, and when he died, a few months later, on the 29th of November of the same year, by his will he made a generous bequest to the Orphans. He constituted the Asylum his residuary legatee, after paying a number of legacies, and annuities. He made ample provision for his widow and relatives, and in addition to his generosity to the St. Patrick's Orphan Asylum, he did not forget such institutions as Allhallows, Dublin, the Society for the propagation of the faith, the poor of St. Patrick's, &c.

In addition to the efforts of the Ladies of Charity, to which special reference will be made later, Father O'Brien enlisted all the societies, connected with the congregation, and organized picnics, &c., which aided in a large measure, by their proceeds, to meet the current expenses of the institution. It would require too much space to follow all the operations of the indefatigable director, including the acquisition of the property on Lagauchetière street, where the St. Bridget's Refuge now stands, and which was transferred by the Corporation of the Asylum to the Refuge by resolution of the 24th of June 1866.

On Sunday the 9th of March 1867, a meeting was held



in the large room attached to the Sacristy of St. Patrick's Church, which was destined to mark an epoch in the history of St. Patrick's Asylum. The results of that meeting will be referred to later on, but for the present it will suffice to state the following facts. Prior to 1859 the Irish Catholics, of the East End of Montreal, were most anxious to erect a church, which they could call their own. The services were then held, in a building, occupied by the French Canadian Catholics as well as themselves, and there was no accommodation for the largely increasing body of our people in that section of the city. Father O'Brien and Father O'Farrell (afterwards Bishop of Trenton, N. J.) undertook to raise a collection, amongst the Irish Catholics of the whole city, for the purpose of building a church for our brethren. It was supposed, that once a sum of money had been paid in, to justify the sanction of the project, that His Lordship Bishop Bourget, then the Chief pastor of the diocese of Montreal, would grant the necessary permission. In this, the two reverend gentlemen and those associated with them, were mistaken. They had secured about £800, but from January 1859 to March 1867, one deputation after another had waited upon His Lordship, to obtain the permission so ardently desired, but all to no purpose, and, without assigning any reason, the Bishop refused permission to employ the money, in the building of a church for the Irish Catholic people. Under these circumstances a meeting was called, and the following copy of the minutes sets forth what was done on that occasion.

“ MEETING OF SUBSCRIBERS TO “ST. BRIDGET'S  
CHURCH FUND.”

“ On Sunday 9th March 1867, a general meeting of the subscribers to the fund, for erection of the proposed



St. Bridget's Church, in the Quebec Suburbs, was called by the following notice, which was read from the pulpits of St. Patrick's and St. Ann's Churches at the grand masses, and in St. Bridget's Church, at the mass for the Irish on the morning of that day, viz : —

“ The subscribers to the fund, for the erection of the St. Bridget's Church in the Quebec Suburbs, are requested to attend a general meeting of all the subscribers, to be held in the large room, attached to the Sacristy of the St. Patrick's Church, after Vespers this evening, to decide on the final disposal of the funds.

“ In consequence of the above announcement a large meeting, composed of the principal subscribers, from every part of the city, assembled in the above room after Vespers, at which the Rev. Father O'Brien presided and Mr. R. McShane acted as secretary.

“ The Rev. Chairman and the Rev. Mr. O'Farrell explained the object of the meeting, and said, that the funds collected had been profitably invested and amounted now, with the interest accruing thereon, to nearly eight thousand dollars (\$8,000.00), and that the original sum collected was only between eight and nine hundred pounds (say £ 800 or 900 Cy.).

“ On motion of Mr. B. Devlin, seconded by Mr. M. P. Ryan, it was, unanimously, resolved, that the amount collected by the Rev. Fathers O'Brien and O'Farrell for the erection of the St. Bridget's Church and now in their hands — one-half being held by each — be appropriated as follows : — One-half to the Montreal St. Patrick's Orphan Asylum, and the other half to the Rev. Father O'Farrell and his successors, for Irish Catholic charities in the St. Ann's Suburbs, the whole to be invested by them in stock in the new St. Patrick's Hall, now in course of erection.

“ The above resolution when proposed by the Chairman



passed amidst thunders of applause — without one dissentient voice.”

“ (Signed) M. O'BRIEN,  
*Chairman.*

R. McSHANE,  
*Secretary.”*

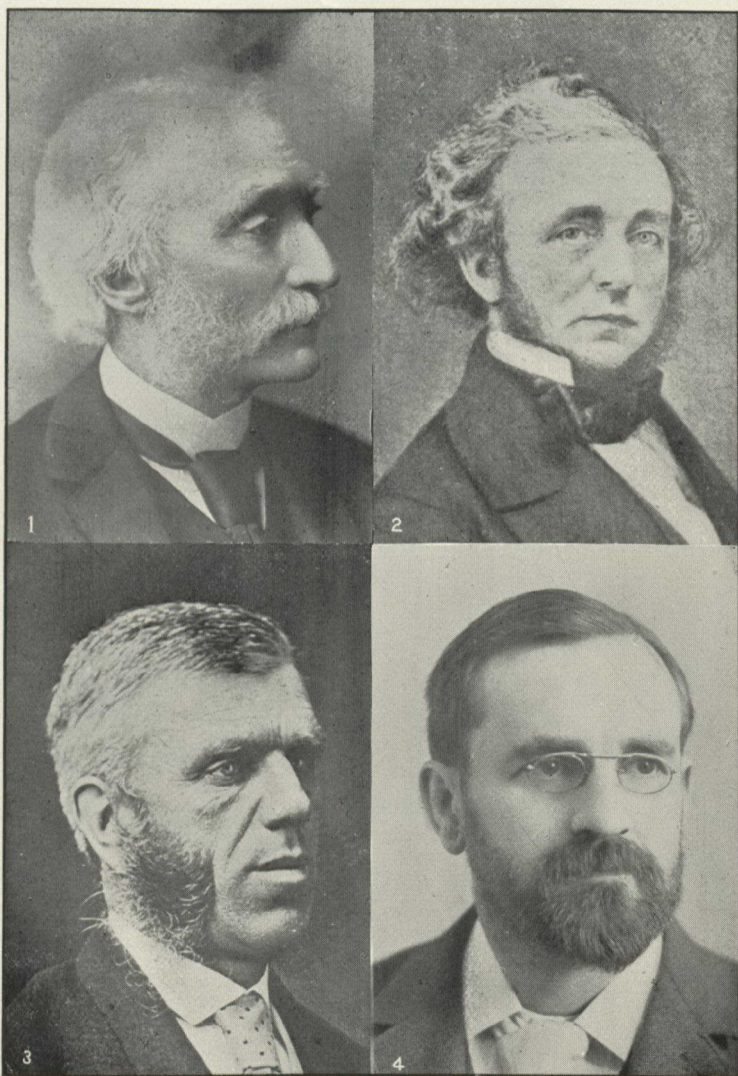
The result of the above proceedings was to place 400 shares of the St. Patrick's Hall Corporation to the credit of the Asylum, i.e. \$4,000.00. The history of the St. Patrick's Hall is well known. It was a magnificent structure, a great credit to the Irish people of the city, but it was an ill-starred building. After two disasters the Association determined to wind up its affairs, which resulted in the stock-holders receiving, fifty-five cents on the dollar, for their investment. This occasioned a considerable loss to the Asylum, but a still greater one threatened, some years afterwards, in connection with the same matter. The minutes of the month of January 1870, contain an elaborate annual statement. That was the last meeting at which the distinguished priest presided. In the handwriting of the secretary, Hon. Senator E. Murphy, the next entry is as follows: —

“ Died on March 30th 1870, at a quarter to two o'clock the Rev. Michael O'Brien, one of the priests of St. Patrick's Church and Director of St. Patrick's Orphan Asylum. The body of deceased lay in state, in the Sacristy of St. Patrick's Church, till Friday morning April 1st, when the last solemn services of the Church, for her departed children, were celebrated by the Rev. Superior of the Seminary of St. Sulpice — M. Bayle — and a large number of the clergy. The service was attended by thousands, who mourned over the loss our Catholic congregations had sustained. After the service a funeral procession formed composed of: first, the nephews of the deceased, the clergy,

the mayor, the officers of the various Irish National, religious and benevolent societies connected with St. Patrick's Church, after which followed thousands of the congregation. The orphans of the Asylum, male and female, preceded the hearse. The Trustees of the Asylum acted as pall-bearers, in the order of their seniority in office. The remains were brought to the Church of Notre Dame, where the *Libera* was sung, after which they were carried down to the vault under the high Altar, and were there buried beside the remains of the late Father Bakewell."

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**BENEFACTORS OF ST. PATPICK'S ORPHAN ASYLUM.**

1—HON. SENATOR EDWARD MURPHY.

3—L. B. SCHMIDT, M. D.

2—MR. JOHN FITZPATRICK.

4—J. A. MACDONALD, M. D.,  
Physician and Trustee of Asylum.

## CHAPTER V.

THE death of Father O'Brien was deeply felt by all, but by none more keenly than the Board of Trustees of the Asylum. They understood, that wise counsel was necessary, at such a juncture, in the affairs of the institution, and, at their first meeting after the burial of the late Director, they petitioned the Superior of the Seminary to again appoint Father Dowd to the important post. This the Superior agreed to, but at the same time, he had the wise precaution of giving him an assistant in the person of Father Leclair, then attached to St. Patrick's Church. Father Leclair gave his services with a good heart to the Asylum, and was of great assistance to the Board until 1880 when he was removed from St. Patrick's Church to Oka, and later on from Canada, to take charge of the construction of the Canadian College in Rome. (1)

The minutes of the meetings of the Trustees of the Asylum at this period are most interesting, and give an idea of the varied and important business, they were called upon to transact.

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(1) After many years of absence, Father Leclair having fulfilled his mission in the Eternal city, is once more at St. Patrick's Presbytery, to the great delight of the Irish Catholic Community.



On the 29th of June 1873 a meeting was held from which we take the following extract.

“ The Rev. Director informed the meeting, that as permission had now been granted by His Lordship the Bishop of Montreal, to build St. Bridget's Church in the Quebec Suburbs, he thought it would be a gracious act, on the part of the Trustees of this institution, to restore to its original object such funds as may be derived from the stock in St. Patrick's Hall, purchased with money collected for the building of St. Bridget's Church, and made over to the Asylum on the 10th day of March 1867.

“ Moved by the Hon. Thos. Ryan and seconded by Patrick Jordan : —

“ That it is the unanimous desire of this Board, to restore to their original object, such funds as may be derived from stock in the St. Patrick's Hall, purchased with money collected for the building of St. Bridget's Church, Quebec Suburbs, and one-half of which was made over to the Montreal St. Patrick's Orphan Asylum ; and that the Rev. P. Dowd, our Director, be requested to enquire whether this desire can be carried into effect, legally, and in what manner. Passed unanimously. Meeting then adjourned.

“ EDWARD MURPHY,  
*Secretary.*”

Legal advice was taken on the subject of this resolution, and the Counsel for the Corporation gave their opinion, that the Trustees had no power to divest the institution of the moneys referred to. On the 8th of June 1879, six years later, another meeting of the Trustees was held. The business of the Trustees, at that reunion, may be gathered from the following extract : —

“ An extract of a letter from His Lordship the Bishop of Montreal to the Superior of the Seminary, was read, in

which His Lordship states, that a certain sum of money collected, more than twenty (20) years ago, by the Rev. Messrs. O'Brien and O'Farrell, for the building of a church for the Irish in the Quebec Suburbs, is now in the hands of the Rev. Messrs. Dowd and Hogan, and intimates that said money should be at once handed over for the church, about to be commenced for the same object, in that part of the city.

“ It was unanimously resolved to send to His Lordship, through the Superior of the Seminary, an authentic copy of a resolution adopted at a meeting of the subscribers of the money mentioned above, by authority of which resolution the whole fund was invested in the stock of the new St. Patrick's Hall, then being erected, one-half for the St. Patrick's Orphan Asylum, the other half for the poor of St. Ann's Suburbs ; and, for the greater satisfaction of His Lordship, that the Secretary be instructed to accompany the copy of Resolution with a letter, fully explaining the past history and the actual position of this fund, so far as the St. Patrick's Orphan Asylum is concerned.

“ The following is a copy of the letter sent to the Superior : —

“ MONTREAL, June 8th 1879.

“ The Very Rev. Superior of St. Sulpice,

“ I am instructed by the Trustees of St. Patrick's Orphan Asylum, to place before His Lordship the Bishop of Montreal, through you, the enclosed resolution adopted at a meeting of the subscribers held on the 9th of March 1867 and affecting certain funds alluded to in His Lordship's letter to you, dated 31st of last month, an extract of which



you communicated to the Trustees; and to add to the following explanations, for the more complete satisfaction of His Lordship.

“ After the failure of repeated efforts, continued during several years, to obtain permission to build a church for the Irish Catholics in the Quebec Suburbs, a number of the largest subscribers demanded back their money. The first demands of this kind were complied with, by the Rev. Fathers O'Brien and O'Farrell; but as they became more numerous, these Rev. gentlemen thought it desirable, that the subscribers should take united action in the matter. A general meeting of the subscribers was called and was presided over by Father O'Brien. The question proposed was: what they wished to do with the remaining funds as they could not be applied to the object for which they were given? The enclosed resolution, adopted with unanimity, was the reply of the meeting, and was accepted as a final settlement of the matter. In consequence of this unanimous resolution, the entire amount on hand was invested in the stock of the new St. Patrick's Hall, then being erected, one-half in the name of the St. Patrick's Orphan Asylum, the other half in the name of Father O'Farrell and of his successors, for the poor of St. Ann's Suburbs. On the 14th of March 1867 the Trustees of St. Patrick's Orphan Asylum accepted the portion of the stock voted to that institution, so that it became, to all intents and purposes, the property of the Asylum. Legal opinion has been already obtained, and the Trustees are informed, that the charter of incorporation does not give the Director and Trustees of St. Patrick's Orphan Asylum the power or the right to alienate or to divert, to any other purpose, any portion of the property of the institution. After this full statement His Lordship will perceive, that the funds in question, are not at the disposal of any individual, having been already invested for specified objects, and that the Trustees, what-

ever their private wishes may be, have no discretion in the matter referred to in His Lordship's letter.

" I have the honor to be,

" Very Rev. Sir,

" Yours respectfully,

" EDWARD MURPHY,

" *Secretary St. P. O. A.*"

The Bishop was not at all satisfied with the position taken by the Board, and on the 14th of June 1880 the Rev. Mr. Bayle, Superior of the Seminary, placed before the Trustees a letter from His Lordship in which the following passage occurs : "*En conséquence, M. le Supérieur, je vous prie d'éviter de plus longs débats sur cette question, et de rendre justice aux Irlandais du faubourg Québec ; 1<sup>re</sup> en avertissant M. Dowd, curé de Saint-Patrice, et directeur de la Corporation de l'Asile Saint-Patrick, que cette corporation doit remettre à M. le Curé de Sainte-Brigide, pour aider à la construction de l'église irlandaise, la partie des fonds souscrits pour l'église des Irlandais, au faubourg Québec, et investis dans le stock de cet asile.*"

In the minutes of the meeting referred to we find the following statement : " This passage, in connection with the rest of His Lordship's letter, having been carefully considered, it was unanimously resolved as follows : —

" 1st. That this Board has no choice but to reaffirm the position the law obliges it to take, viz : that being validly and lawfully possessed of the funds in question for the benefit of the Orphan Asylum, it has no power to alienate them, or to use them for any other purpose whatsoever ;

" 2nd. That the letter of His Lordship, not being



addressed to any officer, or other member of the Board, does not call for a reply; yet, through respect for His Lordship, this Board instructs the Secretary to respectfully communicate to His Lordship, the following particulars, relative to some matters treated of in His Lordship's letter;

“ 3rd. That the Director and Trustees of the Montreal St. Patrick's Orphan Asylum, form a legal corporation, whose transactions are carried on according to the recognized rules of every corporate body; that, consequently, our Director, the Rev. P. Dowd, does not hold the funds in question, nor can he dispose of them by vote of the majority of this Board; and therefore any outside interference, having for object to control our Director, as advised in the letter in question, must be considered, with due respect, an infringement of the rights of this Board;

“ 4th. That after a very careful examination, this Board remains convinced, that the funds in question are not, and never were, ecclesiastical funds; these funds were collected by persons, who were not authorized by the Bishop to collect or receive them, for any ecclesiastical object; when they were collected, the Bishop would not permit their use, for he repeatedly, and for years, refused to authorize the building of the church, for which these funds were collected; so true is this, that some of the largest contributors demanded back, and were paid, the amount of their contributions, a clear proof that all hope of obtaining permission to build was lost; this Board is credibly informed that the then Bishop of Montreal declared expressly that, during his lifetime, the Irish Catholics of the Quebec Suburbs would not be permitted to build a church. It is evident, therefore, that the funds never acquired the character of ecclesiastical funds, in any proper sense of the word, and that they retained, and do still retain, the character and condition of ordinary civil money; the refusal of the Bishop to sanction the ecclesiastical object for which they were collected, placed



these funds back in the hands of the contributors, with an undoubted right to use them as they thought proper ;

“ 5th. That this Board is convinced, of the lawfulness and regularity of the application made, of a portion of these funds to the Orphan Asylum, for, the application was made by the subscribers, who alone had a right to these funds ; and the application was made by a resolution carried, unanimously, in a public meeting of the contributors, of which due notice was given in St. Patrick's Church, then used as the parish church of all the Irish Catholics of the St. Bridget's district ; that the application of these funds to the Orphan Asylum was made in a way, satisfactory to all, is evident from the fact, that during thirteen years that have elapsed since the meeting, not, even, one of the contributors has remonstrated, or expressed his dissatisfaction in any way ; thus the unanimous assent of all the subscribers, whether present or absent, at the vote of the meeting of the 9th of March 1867, is established and put beyond all cavil ;

“ 6th. That the Board declines to recognize in the Curé of St. Bridget's, any right to interfere in relation to these funds ; the final settlement of these moneys took place before St. Bridget's was a parish, and that settlement was made by the contributors and owners of said moneys in their own individual capacity, and not as representatives of any parish or society whatsoever ; that by far, the larger number of the subscribers, did not even reside on the territory, now forming the parish of St. Bridget's, but lived outside that territory when also the much greater portion of the funds were received.”

On the 15th of January 1885 a special meeting of the Board of Trustees was called, for the purpose of considering a claim, sent by Rev. S. Lonergan and the Fabrique of St. Mary's Church, upon the Asylum. The demand was for the payment of the moneys already referred to, with interest. The Rev. Director and Trustees of the Asylum were anxious



to avoid all collision with a sister institution, and having taken legal advice the following resolution was adopted unanimously : —

“ Resolved, that to prevent an open breach of charity between two Catholic institutions, engaged in works of religion and of charity, and to save the money of these institutions from being squandered on law expenses, instead of the objects they have in view, this Board will refund to each claimant, one-half of the amount of his subscription ; which came into the hands of the Orphan Asylum, without interest (this being the proportion of the general funds held by the Asylum). Provided such claimant will present to the Treasurer of the Board a solemn declaration in writing, stating the exact amount of his subscription without interest, and affirming, that the claimant took no part in the meeting held in St. Patrick's Sacristy, the 9th of March 1867, at which the funds in question were disposed of. This offer is made, solely, in the interests of peace, and must not be considered as a surrender, of any right of the Board, in law or justice. This proposal of settlement shall be binding on the Board only during the present year.” The meeting then adjourned. The Secretary forwarded a copy of the above on the 19th January to the Rev. S. P. Lonergan as instructed.

EDWARD MURPHY,

*Secretary.*

It was found impossible to come to any agreement, and the Curé and Fabrique of St. Mary's lodged a complaint with His Lordship Bishop Fabre. On the 10th of September 1885, another meeting of the Trustees was held, for the purpose of taking into consideration, a citation sent by the ecclesiastical Court, appointed by His Lordship, to determine the rights of the parties. The Rev. Father Dowd and the Secretary, Mr. Edward Murphy, were appointed to

prepare the defence of the Asylum. Mr. Murphy was also appointed procurator of the Corporation, to present the defence, and empowered to employ counsel, if necessary, to appear before the ecclesiastical Court. The case had been submitted by the Trustees to Mr. J. J. Curran, Q. C., M. P., (now Hon. Mr. Justice Curran) on the question of civil law involved, and that gentleman sent in an opinion sustaining the position of the Asylum. Mr. A. Lacoste, Q. C., (now Sir Alex. Lacoste, Chief Justice K. B.) endorsed the views of Mr. Curran. The Rev. Father Dowd prepared the general statement, supported by documentary evidence. Issue was joined by the Fabrique of St. Mary's, and the whole matter presented to the ecclesiastical Court, composed of Vicar General Maréchal, President; Rev. Mr. Nantel, Superior of St. Thérèse College, and Rev. Mr. Leclair, Curé of St. Joseph's parish in this city. Rev. Mr. Harel, of the Evêché, acted as secretary. The meetings of the Court were numerous, and the arguments long and varied. At length, on the 1st of December 1887, the Secretary of the Asylum reported to a meeting of the Trustees, that the case had been decided favorably to the claims of the Asylum.

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## CHAPTER VI.

IT is now time to return to the Asylum and its inmates. As stated, in one of the opening chapters Sister, Reed was first Superioress of the institution. Her term commenced in 1851 and extended to 1853. In the general distribution of offices, at the election of 1853, Sister Forbes was selected, by the Grey Nuns, to replace Sister Reed at the Asylum. It is difficult to do justice to the memory of this good Sister. She was a remarkable woman in many respects. Born of Scotch parents at St. Andrews, Upper Canada, now Ontario, in the year 1804, she was educated in her native place, and, at the age of 18, entered the Sisterhood of the Grey Nuns in this city. From that time until her death, she labored, without intermission, for the poor and the fatherless. It is worthy of notice, that although she had attained her 74th year when she died, and had, consequently, been in the community of Grey Sisters for a period of 56 years, that she held but three offices during all that time. As a novice she took charge of the Irish Orphans at the Grey Nunnery and discharged those duties for 15 years. (1)

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(1) It has been thought well to say a few words, about the work done on behalf of the poor, who settled in Montreal in the first days of the 19th century. Before 1800, few Irish had sought a home in *Ville Marie*, but, at that date, they began to arrive. All went well until about 1820 when very large numbers,



ST. PATRICK'S CHURCH.



Her next office was that of Mistress of Novices, from which she was removed to take the direction of the Asylum. Here she remained to the end of her days, filling the important office for the space of 23 years. From the date of the opening of the Asylum, to the publication of this little memorial, 3,153 orphans have passed through the institution, about 1,600 of them received the motherly care of Sister Forbes. The great services rendered to the Asylum, by the Grey Sisters, may be inferred from the fact, that from 1851 to 1876 the stipend paid to each Sister, annually, was the modest sum of twenty dollars. In 1876 it was increased to thirty-two dollars per annum. That is the amount still paid. During the long years of Sister Forbes' supervision, the institution made great progress; its discipline was perfect, and Trustees and people were lavish in the praise of Mother Superior. The excellent administration of the house, and the results achieved, attracted general attention. Lord Monck, the Governor General,

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being driven from their native Isle, by poverty and persecution, it became impossible for all of them to find employment on reaching these shores. Then the hardships most of them, had endured, prior to leaving home, as well as those incident upon their long, tedious and trying passage across the Atlantic, played havoc amongst them, and fathers and mothers succumbed, leaving helpless orphans behind them.

The number of orphan children of Irish parentage was so large in 1823, that it was felt something must be done, to relieve their misery, and provide for their maintenance and education. To the credit of the Reverend Sulpicians, be it said, they, through their then Superior, Rev. M. Roux, took the initiative in the matter. That Rev. gentleman conferred with the Grey Nuns, who consented to receive the little Irish orphan girls into their Asylum, 40 at a time, on condition that the gentlemen of the Seminary should clothe them and pay a stipend for their food. On the 14th of February 1823, the "*Salle des petites orphelines Irlandaises*" was opened. The names of the first five children thus admitted were: Ann O'Neill, aged seven years and her little sisters Julianna, five years of age, and Elizabeth, three years old; Catherine and Elizabeth Hart, both very young. Soon the full complement of forty were housed with the Grey Sisters. The Rev. gentlemen of the Seminary supported this good work, unostentatiously,



had honored the institution by a visit, as we have already seen, in its early days. The distinguished Irish statesman, who was at the head of the affairs of the Dominion in 1873, Lord Dufferin, considered the Asylum worthy of a vice-regal visit. We borrow from the Montreal "Gazette" the following report of the proceedings published on the 31st January 1873: —

" The Governor General devoted Thursday afternoon to visiting the Irish Catholic institutions, in connection with St. Patrick's Church. Our readers are well acquainted with the objects of these noble institutions — the St. Patrick's Orphan Asylum, St. Bridget's Refuge and St. Patrick's School — and with what marked success they have been conducted. No class of our fellow-citizens, have more reason to be proud of the institutions, erected and sustained by their liberality, than the Irish Catholics, and under the excellent management of the clergy and the Sisters of the Grey Nunnery and of the Congregation of Notre Dame

for sixty-three years, until 1886. Father Dowd considering, that the Irish Congregation could provide in future, suggested the discontinuance of the good work on the part of the Seminary. During that period the Sisters thus gave a home to no less than 848 little Irish orphans. Rev. Sister Forbes, then a novice, was the first to take charge of these little ones. Thirty years later she became Mother Superior of the Asylum erected by the charity of the Irish people of Montreal.

The Rev. gentlemen of the Seminary also engaged to pay the dowry of the young girls, who chose to join the Sisterhood. Sister Olier (Mary Louise Pope) was among those who were thus favored. She took the name of "Olier" Founder of the Sulpicians thereby testifying her gratitude.

Several others remained attached to the Community in a different capacity, and have rendered good service. Only one survives at present.

In 1758, M. de Lavalimère, a Sulpician, succeeded by his entreaties and promises, in rescuing an Irish child of the name of O'Flaherty from the hands of the fierce Indians. She was but a few months old and was already tied to the stake with her mother, to be burned alive when the generous liberator came to the rescue. Mme d'Youville voluntarily consented to take charge of her and through God's grace she became a Grey Nun.



they have been instrumental in supplying a home and education to a great number of orphans, and in soothing the declining years of many of the Irish poor.

“The Asylum provides at present for 218 orphans of both sexes, who receive the blessings of parental care and an excellent education within its walls. It is a surprising circumstance, to provide for all these little ones, for so small an annual cost as \$9,000.00. With the exception of \$336.00 granted by the Provincial Legislature, all of this sum is provided by the liberality of the Irish Catholics, and since its incorporation in 1855, it has extended its beneficent care, to all children of Irish parentage or descent, who have claimed its protection. From the Sisters of the Grey Nunnery, the children receive that love and care, which can only be bestowed by gentle, kind-hearted women, whilst from the Christian Brothers the boys receive the inestimable advantages of a sound and useful education. Not only are all these children fed, clothed and educated in childhood, but they are provided for in the Home until they are able to gain a livelihood for themselves, a plan which was found to succeed better than that formerly pursued of permitting them to be adopted by strangers.

“On the arrival of the Governor, accompanied by Mr. Pattison, his private secretary, he was met, at the entrance to the Home, by Rev. Father Dowd, Parish Priest; Hon. Thos. Ryan; Mr. Ryan, M. P.; Rev. Father Leclair, Mr. Edward Murphy and Dr. Schmidt, house surgeon, and others. The corridors were lined with children, whose bright and happy faces told of the great care which was lavished on them. Each one carried a tiny flag on which was inscribed “Welcome.” His Excellency passed upstairs to the large room where the remaining number of the children were gathered, and where a party of ladies and gentlemen interested in the working of the institution were assembled to receive the distinguished visitor. Upon the



company becoming seated, Mr. Edward Murphy read the following

### ADDRESS.

*“ To His Excellency the Earl of Dufferin, Governor General  
of the Dominion of Canada.*

“ MAY IT PLEASE YOUR EXCELLENCY,

“ We, the Director and Trustees of the St. Patrick's Orphan Asylum, in our own name, and on the part of its little protégées, very sincerely thank Your Excellency for the honor of this very kind visit to our Orphan's Home. We recognize in Your Excellency the worthy representative of Her Most Gracious Majesty in her amiable condescension ; and at the same time a genuine representative of the genius and kindness of dear old Ireland.

“ With the permission of Your Excellency we shall state a few facts connected with the history of this institution. The St. Patrick's Orphan Asylum has been open for the reception of children, speaking the English language, over twenty-one years, the building having been completed, in the autumn of 1851. The cost of the building, except two thousand dollars from the Government, was defrayed by public subscriptions and by individual generosity. In less than two years after the opening of the Asylum there was no debt on the building.

“ The double affliction of famine and of typhus fever caused thousands of our fellow countrymen to emigrate to these shores in the sad year of 1847. Seeking a fair opportunity to build by their own industry a new home for their children, they unhappily only found a grave, leaving crowds of little orphans, many of whom could not even lisp



their own name, to be cared for by Christian charity. This, Your Excellency, was the sad necessity that suggested the founding of St. Patrick's Asylum.

" The number of inmates actually receiving the aid of the institution has varied since its opening from two hundred to two hundred and fifty ; the number at the present time is two hundred and eighteen.

" The yearly cost for support, exclusive of extraordinary repairs, amounts to an average of nine thousand dollars. This amount is derived from an annual grant of six hundred and forty dollars by the Local Legislature, from voluntary offerings, and from a few bequests left to the institution by charitable Irishmen.

" The orphan boys attend the schools of the Christian Brothers, and compete successfully in their respective classes with the boys of the city. The little girls are taught in the house by the good Sisters of the Grey Nunnery, who bestow on them the most motherly care.

" The children are now rarely given to be adopted into families. That system was tried and did not work well. For many years past the children are kept in the institution till they are capable of earning wages. We are happy to inform Your Excellency that this change of system has worked most satisfactorily in the interest of the house and in that of the children. The conduct of the children who have been thus placed, as a rule, gives consolation ; and many of them occupy, in the city and elsewhere, positions of independence and respectability.

" Again thanking Your Excellency for the favor of your presence in the humble home of the orphans, we beg to assure Your Excellency that the recollection of this event shall not be soon lost, and that the prayers of the poor little ones you have made so happy to-day, shall go before their Father in Heaven, to ask for Your Excellency and for your amiable lady a tenfold blessing.



“ His Excellency made an extemporaneous reply in the following terms : —

“ MR. SECRETARY, LADIES AND GENTLEMEN,

“ So far from it having been a sacrifice on my part to come here, I can assure you that it has been to me an unmixed gratification. No one can find himself under this roof, in the presence of such a scene as this, without esteeming the invitation which he has had the pleasure of receiving a very great privilege. The allusion which has been made in your address to that devastating famine by which Ireland was depopulated in 1846 and 1847, has recalled to my recollection very bitter and affecting memories. It so happened, that it was in that year I first was called upon to undertake the responsibilities attaching to the ownership of land in Ireland, and my first initiation into my duties as an Irish landlord consisted in an endeavor to confront the exigencies of that terrible disaster. Although in my own neighborhood, owing to peculiar circumstances, the distress never reached a point beyond which alleviation was possible, circumstances led me to the southern part of the Kingdom, where famine had seized upon the people, and with my own eyes I was forced to see all its terrible consequences. Since coming to this country I have had occasion to make myself acquainted with a fact, of which I confess until then I was but very imperfectly informed, and that is the noble way in which the inhabitants of Canada assisted the unfortunate emigrants who, forced to fly under the stroke of famine from their own country, arrived upon the shores of North America not only destitute but many of them struck down and perishing with a most dangerous disease. I am now aware of how many of the clergy of Canada, both Catholic and Protestant, as well of the



members of the medical profession, fell victims to their noble and courageous endeavors to assist those unfortunate persons ; and I confess that when I read the record of the mortality which then took place amongst those classes to whom I have referred, I was perfectly horror-struck with the facts that were revealed, and so, as an Irishman, if on no other account, I should ever bear in my heart the deep sense of the debt which we all owe to this country, and especially to those classes to whom I have referred, for the assistance which they then rendered to us. The existence of this school only shows that in the chastisements with which we are afflicted a merciful Providence very frequently sows the seed of innumerable benefits, for, as has been stated by your Secretary, it is owing to the emergency which then arose, and which you endeavored to meet, that this admirable establishment continues to disperse those benefits to the unfortunate orphans of the locality, even although the immediate occasion to which it owes its existence has happily ceased to endure. (Applause.) I am very glad to think that the establishment is being conducted under such satisfactory auspices, and I am sure it will not be considered inappropriate if, on behalf of those who are interested in all such good and noble works as these, I should venture to tender to those ladies who are present and who, I understand, are good enough to devote their time and their energies to the education and to the interests of those little fatherless children, my best thanks, accompanied by an assurance that in common with every one who is acquainted with their good deeds, I am deeply sensible of all that society owes to them. (Applause.) Before I sit down there is one pleasing duty which I have to perform, and that is, to ask from the authorities of this establishment to be good enough to give a holiday to the young people. (Applause by the young children.)

“ A couple of smart lads then stepped forward, one



carrying an address and the other a bouquet. The former read in a rich Irish brogue the

### ADDRESS OF THE CHILDREN.

*“ To His Excellency the Right Honorable Frederick Temple,  
Earl of Dufferin, Baron of Clandeboye, Governor  
General of Canada.*

“ MAY IT PLEASE YOUR EXCELLENCY,

“ When last an august representative of our Gracious Queen did the orphans the honor of visiting this simple spot, we have been told that a bright sun shining in a cloudless sky seemed to add a smiling welcome to that of the little band, assembled on the grounds to hail the noble visitor. As the seasons vary, one giving place to another, so do we replace the boys of former years; but the sun which shone in their sky, is now in our hearts. Yes, Your Excellency, the mantle of Winter may envelop the land, but neither cold nor snow can chill the warm Cead Mille Failthe, which our lips are proud to utter in greeting you to-day.

The boys then offered their presents in their best style. His Excellency made the following Address to the young Folks: —

“ MY LITTLE FRIENDS : —

“ In asking for a holiday for you, I believe I have already made the best response which could be made to the address which you have presented. At the same time, as you have followed that national mode of giving welcome to the



stranger, which we are so proud of using in Ireland, I cannot help saying one additional word to you and that is: that I trust, not only while you are here, but in your future lives, you will remember that you are, if not Irishmen born, at all events you are Irishmen by descent, and that, consequently, it will be well for you, in recalling this circumstance, to do everything in your power to act in a manner worthy of your descent. (Applause.) Recollect that by your lives and conduct will be judged the nationality you represent in this country, and in so doing I have no fear but that the Irish race in Canada will fall behind no other in contributing to that common stock of prosperity and happiness, which I trust the country is destined to possess. (Applause.)

“The following compositions were sung by the children:—

“If earthly pleasures, though repeated,  
To human nature still seem new,  
Judge with what joy we must have greeted  
The hopes, my Lord, of seeing you.

“May Heaven’s protection ever guide  
Your Lordship in your high career!  
May peace celestial e’er abide  
Where Dufferin’s crest and arms appear.

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“God save our Gracious Queen,  
Long live our noble Queen,  
God save the Queen!  
As rain from the Summer leaf,  
Gone is the orphans’ grief,  
Welcoming our Noble Chief,  
Sent by the Queen.

" Send Her victorious,  
 Long to reign over us,  
     God save the Queen!  
 Clothed with the high command,  
 Long may our loyal land,  
 Yield to thy guiding hand,  
     God save the Queen !

After His Excellency had spoken to some of the lads, the party left for St. Patrick's Church, where a few minutes were spent in admiring the noble proportions and magnificent decorations of the interior.

On the 28th of June 1874 the Rev. Director called a meeting of the Trustees. The minutes give the following account of the proceedings : —

"Father Dowd stated that he called the Trustees together to inform them that Tuesday next, the 30th inst., would be the fiftieth anniversary of the Rev. Sister Forbes taking the veil as a Grey Nun. And in consideration of her long and devoted services as Superior of the Orphan Asylum, he suggested as the most acceptable compliment to Sister Forbes, that the Trustees give a dinner, on that day, to all the orphans, and inmates of the Asylum. This was warmly approved of, and it was Resolved unanimously that the suggestion of the Rev. Director be adopted, and that he be requested to order the dinner for the orphans and inmates of the Asylum, and have it carried out in whatever manner most agreeable to the Rev. Sister Forbes, and the cost of same to be paid for by the Trustees (*pro rata*) so soon as the amount is ascertained.

" The Trustees to be present at the dinner.

" The meeting then adjourned.

" EDWARD MURPHY,

*Secretary.*"



The feast took place, and from the columns of the "True Witness," the faithful chronicle of everything pertaining to Irish Catholics, their institutions and interest, we clip the following: —

## GOLDEN WEDDING

IN THE

### ST. PATRICK'S ORPHAN ASYLUM.

"It has been our agreeable privilege to witness on the 30th ult. one of these family festivals which are of rare occurrence in one's life. The Rev. Mother Forbes, Superioress of the St. Patrick's Orphan Asylum, was about to celebrate her golden wedding or the fiftieth anniversary of her religious profession in the community of the Grey Nuns. For thirty-six years has the reverend mother been connected with the institution of the St. Patrick's Orphan Asylum, twenty-one years as Superioress of that house and fifteen years as manager of other establishments founded previously for the care of Irish orphans. Her great wisdom and prudence in the government of the house, her tender charity for the children confided to her care, her amiable and graceful simplicity in all her social intercourse, have surrounded her with general friendship, esteem and veneration. It was to give public testimony of such feelings that on the eve of that celebration the Rev. Father Dowd, and the clergy of St. Patrick's Church, presented her their sincere congratulations acknowledging with heartfelt thanks the numerous services she had rendered to the Irish of Montreal.

"The Ladies of Charity, by whose worthy endeavors the institution is partly supported, had met also in one of the rooms of the Asylum, and there, after many kind greetings and wishes for many more happy years, they presented her



with a beautiful bouquet of a pyramidal form, in the centre of which was a hidden treasure of one hundred and fifty-two dollars in gold. This testimonial, as was afterwards remarked by Rev. Father Dowd, was only one of the numerous acts of zeal and self-sacrifice often repeated in former days by these generous ladies. On this occasion it possessed the double merit of being a worthy expression of their veneration for Rev. Mother Forbes and of being of most appropriate usefulness to the Institution.

“ The children of the Asylum were also prepared to greet their beloved and kind Superiorëss. The clergy and Ladies of Charity were invited into the boys' room. There the boys standing on a high platform at one end of the room, entoned with all the vigor of their lungs, a very cheerful song prepared for the occasion ; a full orchestra, under the management of Rev. Sister Dennis, accompanied the chorus and formed a beautiful *ensemble* agreeable to hear. An address was then read by one of the boys, and presented, with a bouquet, to the Rev. Mother. The same ceremonies, addresses, songs and bouquets were repeated in the little orphan girls' room. The children, dressed in their Sunday attire, with their cheerful countenances and healthful appearance, presented a beautiful group to behold ; their singing so sweet and so perfect, the address repeated by one of the orphan girls, with so much precision and with all the inflexions of a trained orator, made it a very interesting scene.

“ The following day, the Trustees of the institution presented their respects and congratulations, to Rev. Mother Forbes, and wished to be present at the dinner they had ordered themselves for the children. They were struck with the perfect composure, the silent attitude of the children, with so many delicacies around to tempt their natural greediness. The *fête* was crowned in the evening by the visit of several young men who had been former pupils of



Sister Forbes, and who came on this occasion to renew their gratitude for the many cares they had received at her hands. The Rev. Mother may well feel proud of the many kindnesses and warm sympathies shown to her on this anniversary.

“Such a celebration may perhaps never occur again ; but this one will long live in the memory of all the friends of the Orphan Asylum ; it has brought into prominence the many good results which the children and society in general have derived from that institution. May it long live to produce more fruits and prove to be a blessing to the city of Montreal.”

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The inexorable law is there, we must part. There is no exception to the rule ; no matter how precious the life or invaluable the services, death knocks at the door and the summons is imperative. Mother Forbes had just completed her 23rd year as Superioress of the Asylum when she was summoned to receive the reward of her long and faithful labors. On the 28th of March 1877, she died, and on the 2nd of April she was buried beneath the Chapel of the Mother House of the Grey Sisters, Guy street. We again borrow the following particulars from the “True Witness” of that date : —

### “THE LATE SISTER FORBES.

“Died, at the Mother House, Guy street, on Wednesday, 28th inst., Catherine Forbes, aged 73 years and 11 months. We make the announcement with deep regret. Who has not heard of Sister Forbes — who did not esteem her ?

“Her equal ! The Irish poor of Montreal would find it difficult to believe, that an equal could be discovered to Sister Forbes, and we do not blame them. If ever an



Angel of Mercy was sent on earth, to dispense graces and blessings to those around her, it was Sister Forbes. There never breathed a more self-sacrificing, charitable, and withal humble creature. Thousands of hearts endorse this, and her name will be a household word for years and years to come. We feel we cannot do justice to the many noble qualities of heart and mind possessed by this angelic Sister, but to residents of our city, she was as well-known as she was loved, and to others the fame of her piety must be familiar.

“ Little, then, remains in our power but to add our condolences, to those received by the Community. A few years ago we were assembled to witness the celebration of Sister Forbes' golden wedding. It seemed then as if “ Our Mother ” was to see many more anniversaries. God ordained otherwise. We can only bow in submission and resignation. Our readers may feel interested in the details of Sister Forbes' last illness. We give them in a few words. On Friday 23rd of March she felt unwell, and was removed to the Mother House on Guy street. No alarming symptoms appeared until Tuesday evening, when she became suddenly very weak. A doctor was sent for, but, even then no fears of immediate danger were entertained. It was deemed prudent, on account of her great age, to watch her, and Sister Harkins remained by her bedside all night. The venerable patient never lost consciousness for a single moment, and warned the infirmarian to wake her at three o'clock for mass. A few moments after this, the attending Sister noticed a change in the features, and called some of the nuns, one of whom went for a priest.

“ The chaplain anointed the dying nun, and about an hour after midnight Sister Forbes breathed her last, calmly and sweetly, like an infant falling asleep.

“ The funeral services were held in the Convent Chapel on Guy street Monday morning at 8 o'clock. From early



dawn friends of the deceased lady were arriving, and long before the hour at which mass commenced, the edifice was crowded, amongst others being Hon. Senator Ryan, Ald. Mullin, Mr. Recorder Sexton, Mr. Edward Murphy, Messrs. M. P. Ryan, Duncan McDonald, Wm. O'Brien, Owen McGarvey, P. Doran. Rev. Father Dowd, P. P. of St. Patrick's officiated, with Rev. Fathers Leclair and Singer as deacon and sub-deacon. The other clergymen present being Rev. Father Arcand, *procureur* of the Seminary of St. Sulpice, Bonissant; Hogan, Pastor of St. Ann's; Poulin and Lussier, of the Bishop's Palace; Lacombe, O. M. I.; J. O'Rourke and Pelodeau. The solemn services of the Catholic Church were sung by a choir composed of the ladies of the institution.

"A little before half-past ten mass was over, and in the presence of a weeping circle of friends the humble coffin, containing the remains of the good Sister, was lowered to the earth. Few persons have left the world whose loss will be so universally felt by all who knew her. — May she rest in peace."

In closing this chapter, it is no more than just to say, that the successors of Sister Forbes as Mothers Superior of the Asylum have, one and all, walked in her footsteps, and by their zeal and devotion to duty, have maintained the high state of efficiency in which that good sister had placed the institution. The following are the names and periods of office of each : —

- Rev. Sister OLIER, 1877-1880;
- “ “ DALPÉ (Pagnuelo), 1880-1883;
- “ “ SHAUNESSY, 1883-1886;
- “ “ BROWN, 1886-1887;
- “ “ TRACEY, 1887-1892;
- “ “ MICHAUD, 1892 to the present time.

## CHAPTER VII.

OUR readers have seen the reports of the opening and the subsequent blessing of the Asylum. Even on the occasion of the blessing the building was far from complete. It required two years of hard struggle to gather the money necessary to put the building in a fit condition for occupation. At the end of that time \$18,255 had been collected and spent. Everything was in order and not one dollar was due on the edifice. Where did the money come from? We may well ask. The Irish people of Montreal then formed but one congregation, worshipping at St. Patrick's Church. As we have already seen they appointed a building committee, under the presidency of Father Dowd, and on the 19th of August 1852 it was resolved to provide for the increasing wants of the Asylum by an annual subscription amongst the members of St. Patrick's congregation, open to all who might be disposed to aid in the charitable work. The meeting unanimously adopted the following resolutions:—

1st. The subscription will be annual, and payable either in advance, or by instalments every three months, at the convenience of the subscribers.





LADIES OF CHARITY, PAST PRESIDENTS.

- |                        |                               |
|------------------------|-------------------------------|
| 1—MRS. CHARLES WILSON. | 2—MRS. VALLIÈRES DE ST. RÉAL. |
| 3—MRS. M. O'MEARA.     | 4—MRS. CAMPION.               |
| 5—MRS. M. P. RYAN.     | 6—MRS. EDWARD MURPHY.         |
|                        | 7—MRS. WILLIAM BRENNAN.       |

2nd. Two dollars yearly, to be lowest amount admitted on the list of annual subscriptions.

3rd. The subscription list to be opened on Sunday, 2nd day of the month of September next.

4th. The time fixed for the payment of instalments will be, in each year the following months: — September, December, March, and June. Payments to be received on Sunday in each of these months at St. Patrick's House immediately after Grand Mass, due notice to be given of the Sunday appointed.

5th. Collectors will be appointed to receive the subscriptions of persons living in the suburbs, as also to wait on those who may be in arrears.

6th. There will be two collections, yearly, at the doors of the church, to receive the contributions of persons who are unable to pay an annual subscription.

Another committee was formed later to make a house to house collection annually, and the city was subdivided into districts to facilitate the work. By this means, and without outside aid beyond a grant of \$2,000.00 from the Provincial Legislature, the money necessary to complete the building was collected. Outside of these sources of revenue, and the bequests made from time to time by well-disposed persons in their last wills, the great burden of sustaining the institution fell upon the Ladies of Charity. There have been many organizations in connection with Irish Catholic affairs in the city of Montreal, but none deserved more praise, none have done more efficient work and achieved more durable results than these good and patriotic ladies. The original society organized by Rev. Mr. Pinsonnault met once a month, and its principal duty was to arrange for carrying out a bazaar for the benefit of the orphans in the original House on Colborne street. Father Dowd felt that it was necessary to give a more solid character to the organization. He drafted a constitution and by-laws for



its government. The head of the society was a lady president with four vice-presidents to assist her, and a secretary was also provided for. These were elected annually. A regular entrance fee into the association was fixed. Through the efforts of the Rev. Director the society further assumed a religious character, and Our Holy Father the Pope, was pleased to accord many indulgences to those who faithfully adhered to the rules. Instead of monthly meetings as originally provided for, weekly gatherings were held on each Tuesday from the hours of one to five p. m. We give the following interesting extract from an account written by one of the Grey Sisters: —

“ The time during these meetings was to be employed in preparing clothes for the poor children attending the schools of the Christian Brothers and Sisters of the Congregation. The materials for fabricating these articles were bought after each yearly bazaar, and a hundred children, boys and girls, were then completely clothed. A suit of white, consisting of a skirt, dress, cap and veil for fifty girls was also decided on. This suit, lent for the day to those children whose parents could not afford to dress them for their first Communion, was returned in the evening to the Sisters, who kept all in order for each successive festival. During this general vesting, the children of the “ Home ” received their first costume, and when preparing to approach the Holy Table for the first time, they were allowed the use of the white suit destined for the outdoor poor.”

The first annual bazaar under the auspices of the Ladies of Charity was held in 1849. Mrs. Charles Wilson, wife of His Worship Mayor Wilson was first president of the association, and discharged the duties with great efficiency and zeal.

In 1850 Madame Vallières de St. Réal, wife of the Hon. Mr. Justice Vallières de St. Réal, became president of the society. That distinguished Irish lady deserves to have her



name embalmed and enshrined in the hearts of our people. For eleven years she filled the office of president, and her large sympathies and genial tact worked wonders for the benefit of the institution. This estimable lady and invaluable friend of the orphans continued in office until the 20th of October 1861 when she found it necessary to leave the city for a time, and was therefore, reluctantly, allowed to retire from office. Before the retirement of Madame Vallières the following officers were duly elected : —

Mrs. O'MEARA, Lady President.  
 " CAMPION, 1st Vice-President.  
 Miss MURPHY, 2nd "  
 " O'MEARA, 3rd "  
 Mrs. M. P. RYAN, 4th "  
 Miss KATE AUSTIN, Secretary.

Rev. M. O'BRIEN (Director) *Ex Officio* Treasurer.

On the 18th of July 1862 we find the following interesting chapter in the minutes of the meetings of the Ladies of Charity : —

"Madame Vallières, long and well-known and loved by all who knew her, for her active and disinterested charity, was waited on by a deputation from the Ladies of Charity of the St. Patrick's congregation headed by the Rev. Father Dowd, Founder, and first Director of the St. Patrick's Orphan Asylum, who, in their name, and in that of other friends, presented her with a handsome and valuable service of plate as a testimonial, of their appreciation of her many years of active and unremitting services, in behalf of the orphans and poor of the St. Patrick's congregation.



“ The following address was read by the Rev. Gentleman above mentioned : —

“ ‘ DEAR MADAME VALLIÈRES,

“ ‘ The Ladies of Charity of the St. Patrick’s congregation and other friends, who, on this occasion, desire to share in the privilege, request your acceptance of the accompanying testimonial, too trifling to be valued on its own account, but which you will please to regard as the expression of an affectionate confidence, which the test of long years has served but to strengthen, and of sincere gratitude for the eminent services, rendered by you to the cause of the widow and orphan, during the long period you held the first place in the work of charity. If the Ladies’ Society has prospered beyond example in this new community, and has been enabled to make many an orphan forget its forlorn condition, to your example and to your prudence and energy, under the blessing of God, should this happy result be attributed. In your relations with the Ladies’ Society, self never once appeared. The devotedness of genuine charity seemed always to inspire your conduct and hence, when the interests of charity required it, you were ever found ready to serve in the last rank, as cheerfully as the first.

“ ‘ It affords the Ladies’ Society the greatest pleasure to find that they are again to enjoy the happiness and advantage of your presence amongst them ; and they fondly hope that God will spare you yet, many years of health, to continue the good work of charity so dear to you, and which, in its increasing burdens, can badly afford the loss of your example and encouraging presence. Please, then, dear Madame, accept from the Ladies, your fellow-laborers, and your other friends, this testimonial of their esteem and gratitude, and with it their joint prayers for your happiness here and hereafter.’



“ Madame Vallières responded to the compliment paid to her in the following terms : —

“ ‘DEAR LADIES AND FRIENDS,

“ ‘Your presence here ; this beautiful gift ; and, above all, the touching words of welcome with which you have accompanied it, revive within me so many pleasant recollections of happy and useful hours passed in your midst, that I feel I am unable, at this moment, to give adequate language to my feelings of gratitude towards you all.

“ ‘The importance with which you have invested the humble part I have taken in your noble work, I am conscious has derived its inspiration, rather from that kind indulgence and friendship which I have always experienced at your hands, than from any merit to which I lay claim.

“ ‘To you alone, ladies of the society, belong all the merit and the honor ; with you originated the direction and design ; from you came the final impulse which crowned our efforts with success, and if any happy results may have, at any time, attended my share of the discharge of our common duties, it has been, with the grace of Him whom it pleased to make us the humble instruments of His dispensating Providence, by endeavoring, howsoever faintly, to reflect back some of the many virtues with which you adorned and gave life to our meetings.

“ ‘To you also, gentlemen of the Committee, and other friends, whose unmeasured zeal in seconding all our efforts, and whose generous offerings have so often cheered us in our undertakings, I return my most sincere thanks.

“ ‘I cannot suffer this occasion to pass without adverting, with feelings of reverence and lively gratitude, towards one who, though removed at present to a wider sphere of usefulness, has been for years the prop, the life and soul of our Society — the Rev. Father Dowd, the founder of our



Orphan Asylum, to whose moderate counsels and wise directions we have been so much indebted for success in years of more than usual distress, and whose name will be ever associated with that noble institution, of which our society forms but an appendage.

“Ladies and gentlemen, once more accept my most grateful thanks for this kind welcome, and for this beautiful testimonial, which will ever be preserved by me as a memento of the happiest and most useful moments of my life.

“JANE VALLIÈRES DE ST. RÉAL.’

“The service of plate consisted of a tea and coffee pot, a sugar-bowl and a cream jug. It bears the annexed inscription:—

PRESENTED

TO

*Madame Vallières de St. Réal*

BY THE

LADIES OF CHARITY OF THE ST. PATRICK'S CONGREGATION  
OF MONTREAL AND OTHER FRIENDS,

As a token of personal esteem and grateful acknowledgment of the untiring zeal  
marked with equal prudence and ability

IN BEHALF OF THE

ST. PATRICK'S ORPHANS,

AND OF THE DISTRESSED IN GENERAL OF THE  
ST. PATRICK'S CONGREGATION.

*July 15th 1862.*”

Mrs. O'Meara acted as president during two years, and despite her feeble health rendered good service to the

institution. We find the following note in the minute book : —

“ MEMENTO.

“ We chronicle with sorrow the death of our Lady President of 1862. She departed on the 10th of May 1863. Being a zealous member of this Association, to which, on two different occasions, she acted as head, her loss leaves a void which all feel. *Requiescat in pace.*”

Madame Vallières had, by this time, returned to the city as a resident, and it may well be imagined the ladies were anxious to secure her services in her former capacity as president. She was once more unanimously re-elected and the same vice-presidents and secretary were glad to act under her leadership. She continued to fill the office until 1866 when failing health compelled her to retire, but not before the ladies had elected her Honorary President of the Society for life. This excellent lady lived until 1878 when she passed away on Good Friday 19th April.

Mrs. Campion, sister of Mr. John Fitzpatrick the most princely benefactor of the Asylum, was chosen president, and filled the office admirably, but her retiring disposition would not permit her to remain there long. She preferred to be a simple worker in a less prominent position. She will long be remembered as the friend of the orphan, the indefatigable laborer in every good cause.

Mrs. M. P. Ryan succeeded Mrs. Campion, having been pressed to accept the office by Rev. Father O'Brien. The following were the officers elected in 1866 : —

Mrs. VALLIÈRES, Honorary President (for life).

“ RYAN, President.

“ CAMPION, 1st Vice-President.



Mrs. MCKENNA,           2nd Vice-President.  
 Miss BROCK,            3rd            "  
 Mrs. WM. BRENNAN, 4th            "  
 Miss C. AUSTIN, Secretary.

As will be seen, Mrs. Campion was willing to accept office as vice-president under the presidency of her friend, Mrs. M. P. Ryan. Of the latter it is difficult to speak with sufficient praise. Her whole heart seemed devoted to the orphans and the success of the Asylum. No fatigue was too great, no work too arduous for her to attempt, and what she attempted she succeeded in accomplishing. Mrs. Ryan continued to fill the office of Lady President until 1882, when she and Mrs. Campion were elected Honorary Presidents for life. In that year Mrs. William Brennan was elected President, and her term of office was highly successful. The following year Mrs. Edward Murphy, wife of the Honorable Senator Murphy, became president, with the following staff of officers : —

Mrs. CAMPION,            } Honorary Presidents (for life).  
 " M. P. RYAN,            }  
 " EDWARD MURPHY, President.  
 " MULLARKY,            1st Vice-President.  
 " P. RYAN,               2nd            "  
 " JAS. MCSHANE, 3rd            "  
 " WM. BRENNAN, 4th            "  
 Miss EMILY MURPHY, Secretary.  
 Rev. P. DOWD, Director, and Treasurer *ex officio*.  
 " J. QUINLIVAN, Assistant Director.

Mrs. Edward Murphy was the ardent co-operator with her husband in all that concerned the welfare of the Asylum. She retained office year after year at the earnest solicitation of the Rev. Pastor of St. Patrick's until the year 1900, when the following ladies were installed in office: —

Mrs M. P. RYAN,	}	Honorary Presidents.
“ CAMPION,		
“ E. MURPHY,		
“ E. C. MONK,		President.
“ E. C. AMOS,		1st Vice-President.
“ BOND,		2nd “
“ CAPTAIN LOVE,		3rd “
“ WHITNEY,		Secretary.

The same staff is still in office this year 1902.

We cannot do better in this connection than reprint the following “Remarkable Record” as we find it amongst the minutes: —

### “ A REMARKABLE RECORD.

“ HISTORY OF ST. PATRICK'S ORPHAN BAZAARS, FROM THEIR  
INCEPTION TILL 1885.

“ The idea of a bazaar, to be held each year for the support of the orphans of St. Patrick's Asylum, originated with a society of Irish ladies, belonging principally to the St. Patrick's Congregation, in the year 1848. The first bazaar was held in October 1849, in the St. Lawrence Hall, then newly built but not quite finished or occupied, which



was kindly placed at the disposal of the Ladies of Charity by Mr. Corse, the owner, and a bazaar was held in the same month, with but one exception, every year down to 1884. In 1885 it was not considered prudent to hold a bazaar on account of the great prevalence of small-pox. For that year the ladies provided for the wants of the orphans as best they could by collecting on their lists and holding their raffles in private. From 1849 to 1884, both years included, thirty-six (36) bazaars were held without interruption, and realized in the aggregate the very large sum of one hundred and thirty-five thousand and ninety-nine dollars and thirty-six cents (\$135,099.36). This remarkable success is owing to the universal sympathy felt for the poor orphans, and which was shared in fully as much by Protestants as by Catholics. These bazaars, like many other good works, sprang from small beginnings, the first (in 1849) realized £130 (\$520); the second (in 1850) realized £275 (\$1,060), from which it grew up to a maximum of \$5,000 and over, at which sum it remained for many years, making the magnificent sum of over \$135,000 in thirty-six years as seen above.

“ The Society of Irish ladies that conducted the bazaars from year to year changed its lady president only six times during the whole period of thirty-seven (37) years. The names of these worthy presidents deserve to be recorded. They were Mrs. Charles Wilson, Madame Vallières de St. Réal, Mrs. Campion, Mrs. M. P. Ryan, Mrs. William Brennan, and the actual president, Mrs. Edward Murphy. In the case of all these ladies a gentle force had to be used to decide them to accept the honor of president. The fear lest the dear cause of charity should suffer in their refusal was common to all. Hence God blessed their labors, in which every member of the Society took a willing part, and the work of charity continued to prosper in their united hands, because the true spirit of charity lived in their



hearts, and kept them all together as one and the same family.

“It must in justice be observed that for very many of these years the wonderful success of the St. Patrick’s bazaars has been due, in no small measure, to the fostering care and heart-warm encouragement of the venerable and beloved pastor of St. Patrick’s, Rev. Father Dowd.

“We are pleased to learn that the Ladies of Charity of St. Patrick’s congregation, early in May last, unanimously resolved to postpone their annual bazaar for the orphans from October, the month it was always held in, till November next, to allow the ladies of that parish full opportunity of working for St. Peter’s Cathedral bazaar. We are happy to see that a large number of those ladies are working for that grand object, and we hope that in consideration of their having postponed the Orphan’s Bazaar they will be rewarded by the very general support of the benevolent to that most deserving charity.

“EDWARD MURPHY.

“MONTREAL, 20th September 1886.”

In 1887 the Ladies of Charity took an active part in the celebration of the Golden Jubilee of Rev. Fathers Dowd and Toupin. They gathered \$1,000 towards payment of the debt then due on St. Patrick’s Church, and it is simple justice that the address read on their behalf to Rev. Father Dowd should find a place here: —

“Father Quinlivan read the following address on behalf of the Ladies of Charity, signed by Mrs. Edward Murphy and Miss Emily H. Murphy. A cheque for \$1,000 was handed in. Mrs. Murphy also presented two beautiful bouquets to the Rev. Fathers.



“ THE LADIES OF CHARITY.

*“ Address of the Ladies of Charity of St. Patrick's  
Congregation, and their friends, to the Rev.  
Father Dowd, on the occasion of his  
Golden Jubilee Celebration.*

“ REVEREND AND BELOVED FATHER DOWD,

“ The Ladies of Charity of St. Patrick's Congregation, in their own name, and in the name of their friends, join your numerous children in congratulating you on this blessed and joyous occasion, the Sacerdotal Jubilee of your ordination, a glorious epoch, reached only by a privileged few.

“ The holy inspiration of providing a happy asylum for our little orphans, a comfortable home for our aged and infirm, has grown under your fatherly care and guidance beyond human expectations; like the grain of mustard seed spoken of in the Gospel, ‘they have indeed multiplied a hundred fold’. The bazaars (38 in number), the principal support of these institutions, held yearly, (with only one interruption) have had wonderful success, which is due, in no small measure, to the fostering care and heart-warm encouragement of our venerable and dear pastor. These bazaars, like many other good works, sprang from small beginnings; we find in the records of the society that the first one took place in 1849, when the modest sum of \$520 was realized, — the nett proceeds of the last, that of 1886, amounted to \$4,740 — forming up to the present the aggregate of \$139,840.

“ May God grant you many long years to continue your good works, to watch over these institutions and to guide your loving flock.

“ The many fervent wishes breathed for you to-day, dear pastor, ascending like incense, to the throne of the Most High, form, as it were, a chain, the links of which are composed of the prayers, the grateful tears and sighs of the widows and orphans and many others in affliction whom you have comforted and strengthened by kind words and wise counsels.

“ The sweet words “ Soggarth Aroon ” have ever been dear to the Irish heart, but never with more reason than when we look back through the long vista of years, and think of the life of self-sacrifice and untiring zeal manifested towards us by you, our devoted Parish Priest. In conclusion, allow us to thank you for the fatherly interest you have always taken in the works of the Ladies of Charity, and accept this offering towards your last great undertaking, the liquidation of the debt of St. Patrick’s Church.

“ MARIA G. MURPHY,

*President.*

“ EMILY MURPHY,

*Secretary.*

“ MONTREAL, May 19th 1887.”

During all those years Miss Emily Murphy earned the gratitude of the orphans and of St. Patrick’s congregation by her invaluable services as secretary of the Ladies’ Society.

In all that the ladies did they were ever anxious to acknowledge in the most grateful manner the great generosity of our Protestant fellow-citizens in their munificent contributions to their bazaars in aid of the Asylum.

The present Ladies of Charity are now determined to continue the good work of their predecessors. Mrs. Monk,



the president, is the daughter of the late Senator Murphy. The Asylum no longer needs so much of their efforts, but they are not slow to observe that they can assist Father Quinlivan in many noble and needed works. Their plans are being formed, and when some worthy pen will undertake to chronicle their deeds for the next fifty years, the labor will be one of love, for it will have for its theme a subject worthy of the highest inspiration.

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LADIES OF CHARITY, PRESIDENT AND OFFICERS 1902.

1—MRS. E. C. MONK, Lady President.

2—MRS. E. C. AMOS, 1st Vice-President.

4—MRS. D. BOND, 2nd Vice-President.

3—MRS. CAPTAIN LOVE, 3rd Vice-President.

5—MRS. WHITNEY, Secretary.



## CHAPTER VIII.

THE Asylum had now reached a point of security in its affairs. Financially it was safe, and in every way its position was assured. Of all the original incorporators who had assisted Fathers Dowd and O'Brien but one now remained, the Honorable Senator Thomas Ryan. They were a generous and devoted body, types of the good old school, that has made the name of their fatherland respected in every country to which they emigrated. Senator Ryan was an invaluable trustee of the institution. The venerable director had the greatest confidence in his judgment, and was indebted to him for many useful hints, in the management of the affairs of the Asylum, as well as in business matters generally. Such a man, one whose public career reflects so much credit upon the Irish race in Canada, is worthy of more than a passing notice. It is, therefore, only proper that in this record of the Asylum and its friends we should give the following appreciation of his worth as we find it in the Montreal "Gazette" of the 26th of May 1889: —

"Another prominent figure in ante-confederation life has been removed by the death at an early hour this morning

of Hon. Thos. Ryan, Senator for the Victoria division of this province which took place after a somewhat long illness at his residence in this city. Mr. Ryan was one of the oldest members of the Canadian Parliament. Thirty years ago he had won a foremost position in mercantile affairs as head of the firm of Ryan Brothers & Co., of Montreal and Quebec.

“ He retired on a competence in 1863 in which year he was elected to the Legislative Council of the old province of Canada for Victoria. His knowledge of the commerce of the country caused him to be selected two years later as Government Commissioner to the West Indies, Brazil and Mexico in pursuance of an attempt to secure better trade relations between these countries and Canada. He was also chosen Chairman of the Canadian representatives at the Detroit Reciprocity Convention of the same year. Similar reasons brought about his election as a director of the Bank of Montreal, a post he held for a number of years. In 1867 he was called to the newly constituted Senate of Canada by Royal proclamation. Mr. Ryan in social and business relations was a dignified and courteous gentleman, kindly in his nature and warmly regarded by his intimate friends. The weight of years had lately told on his strong constitution and made it impossible for him to give that attention to public and private business that had been his wont.

“ Mr. Ryan was born at Balinakill County Kildare, Ireland, on the 21st of August 1804. He was educated at Clangowres College. In 1871 he married Duding Wilhelmina, daughter of Mr. C. N. F. de Montenach, granddaughter of the late Baron de Longueuil and widow of the late Oliver Perreault de Linere. He was a Lieut.-Colonel in the reserve militia, and for some time a Catholic School Commissioner, a member of the Council of Public instruction and a Trustee of St. Patrick's Orphan Asylum.”



On the 26th of December 1889 the following gentlemen were the trustees of the institution : —

EDWARD MURPHY,	elected	30th May	1861.
J. E. MULLIN,	"	20th March	1864.
W. H. HINGSTON,	"	30th June	1874.
OWEN MCGARVEY,	"	30th "	1874.
JAMES O'BRIEN,	"	18th Nov.	1878.
JOHN B. MURPHY,	"	22nd "	1880.
PATRICK KENNEDY,	"	22nd "	1880.
HON. JUDGE DOHERTY,	"	1st Dec.	1887.
JAMES MCCREADY,	"	1st "	1887.
J. J. CURRAN, Q.C., M.P.,	"	26th "	1889.

Father Dowd still continued to fill the office of Director and Chairman of the Board, but the Rev. Superior of the Seminary had given him an assistant in the person of the Rev. Father Quinlivan. When least expected, the last great blow to the Asylum and to the Congregation of St. Patrick's fell, on the 19th of December 1891. On that day Father Dowd, who had been ill for a short time, but whose indisposition was not considered at all serious, died. Some day the memoirs of the great priest will be written and justice be done to his work. For the present we shall content ourselves with a few extracts from the press of the country published upon the announcement of his demise. The Montreal "Gazette's" tribute is as follows : —

#### "FATHER DOWD.

"Sorrow over the great loss his church, and the city, has sustained in the death of Rev. Patrick Dowd must be somewhat softened by the memory that the end only came



in the fulness of time, when his work was done. At his birth nature had been bountiful to him. A strong frame, a brave heart, a resolute will, a clear intellect, were all his; and he was granted the use of them for a term long beyond the years allotted to man. He lived to see all his hopes accomplished and died in the knowledge that the work he had so long directed had reached a stage where the founder's hand could be withdrawn without fear of its languishing. And he was strong to the end. If his step was hardly so elastic as in days gone by, it was yet firm; his eye was clear and his carriage erect. His mind was unshaken and his intellect undimmed. All the honors that he sought were his; twice was he offered a mitre, and twice he rejected it. He was content with the love of his people, the gratitude of the poor and the fatherless, the esteem of his fellow-citizens. All these he enjoyed in an eminent degree. The tributes paid to his worth and services at his priestly Jubilee in 1887 were varied as they were unique. Protestant and Catholic united to say kind and generous things of the pastor of St. Patrick's. For it was as a pastor he excelled. He was known in the homes of the poor and lowly. They never called upon him but he was ready to respond. He could boast with truth that there was scarcely a yard in the city he did not visit at one time or other in the course of his ministry. That ministry began at a trying time. Almost as soon as he arrived here the city had to deal with the terrible plague that fell upon the Irish immigrants who had fled from the famine in their own land. He was among the foremost of the band of Christian workers who counted their lives as valueless that they might minister to the dying thousands. Many of themselves fell victims to the disease whose horrors they were trying to alleviate. Father Dowd was spared to see the remnant of his people that escaped grow strong and wax rich. They who in 1849 were so poor that only three out



of their whole number were able to give twenty dollars each to found the St. Patrick's Orphan Asylum, in 1887 contributed \$20,000 for one object in connection with St. Patrick's Church. School and refuge and asylum are the monuments of their wise generosity and increased wealth. In all their good deeds, as in all their sorrows and trials and joys, Father Dowd was their director, adviser, comforter and friend. A pastor's work cannot be described in detail; much of it is only known to himself, the objects of his pity, sympathy or counsel, and to his Master. But as it is well or ill done there are signs that all can judge by. These all show it was well done by Father Dowd. In the eloquent words of Bishop Walsh in concluding the Jubilee sermon: "In season and out of season; in the cold of winter and summer heat; in the midst of anxieties and trials; in absolute disinterestedness and in purity of purpose and loftiness of aim; he toiled at the duties of a true and faithful shepherd. School, refuge and asylum are the monuments of his holy zeal. It can be said of him in truth that 'his bones, when he has run his course and sleeps in blessings, will have a tomb of orphans' tears wept over them.' To be sorrowed for by the poor and the sick and the fatherless is a reward that only comes to him who has been great in good deeds. It is Father Dowd's just reward. It will keep his memory fresh in many hearts, and will be an incitement to good works in many souls long after his earthly body has returned to the dust. It will be a passport to the mercy of the Heavenly Father whom he served with all the power of a strong mind, a strong body and a strong heart."

Under the heading "Father Dowd" the "True Witness" gives the following: —

"Of some men it has been said that their works were for a time, of others that their works were for all time, but of Father Dowd it can be truly said, that his works are for eternity.



“When the Irish Catholics of Montreal know so intimately of those works, feel so deeply that they are ended on earth forever, yet mourn so profoundly at the loss of him who so long held the first place in their affections, it is a most difficult task to adequately give expression to the emotions that rise when endeavoring to write on a theme so affecting as the death of Father Dowd.

“But it is not any section of the Catholics, nor indeed all the Catholics of Montreal, but the whole community of all creeds and nationalities who feel that a great loss has been sustained, and all creeds and nationalities are touched with a common sorrow. For it is but simple justice to the memory of Father Dowd to say that his influence extended through all classes, and that those by whom he was beloved and admired were to be found in all Churches, Protestant as well as Catholic, and in every rank of society. Even when sectarian disputations ran high, and when over-zealous and misguided men gave rein to their religious animosities, Father Dowd never for an instant forfeited the respect or the confidence of those most bitterly opposed to the faith he professed. And when, in the year 1887, the Jubilee of his priesthood was celebrated in this city, many Protestant divines of the different sects vied with their Catholic fellow-citizens in doing honor to the good priest of St. Patrick's. This fact, remarkable as it was, considering the intensity with which religious differences were often discussed, bears luminous testimony to the influence he exercised among the people.

“And if to-day those differences are held with less discourtesy, while all classes live together in greater harmony and toleration of each other's views and opinions, the change must be largely attributed to the wise, kindly and consistent spirit which Father Dowd infused into all his actions in dealing with those of other religious persuasions.

“But it is among the poor that the loss of Father Dowd



will be most deeply felt. He was always their best friend, their wisest counsellor, their most earnest advocate. Under his ministrations men and women have grown from childhood to age, and to them his loss is irreparable. The attachment between him and his flock was founded on the most sincere fatherly love on his part, the most profound reverential affection on theirs. Indeed, it would be impossible to express in language that would not seem overwrought, the feelings of the Irish Catholics on this mournful occasion. They knew that the moving principle throughout his long and laborious life was to look after their eternal welfare. They knew that he cherished no ambition beyond the circle that circumscribed that duty, and they beheld from year to year with what untiring faithfulness he fulfilled it. Three times, it is said, he declined the offer of a mitre, preferring rather to labor as the simple parish priest of St. Patrick's in Montreal than to become a bishop over some of the most important sees in America.

“Early in his career his extraordinary administrative ability marked him out, in the estimation of all who knew him, as one fitted to rise to exalted rank in the Church. But, as we have said, he was not an ambitious man. He felt that his mission was here, he knew that here he could best serve his Master, and that here he could do most good for his exiled fellow-countrymen and their descendants. How well he discharged the duties of that mission is to be seen in the many noble monuments of his piety and benevolence that are left behind him : —

‘Such roofs as piety could raise  
And only vocal with the Maker’s praise.’

“In his time Father Dowd had many difficult problems to solve, many great obstacles to overcome, but he brought to bear against them an indomitable will and a spirit which



no reverses could appal. Of the purity of his motives and the strength of his convictions there never was a doubt, and of those problems and difficulties he made stepping-stones to his greatest victories. And so great was the confidence inspired by his strength of character, and so even were the results of his line of action, that his congregation came to hold the idea that 'Father Dowd was always right' which grew to be almost a lesser article of faith among them.

"But now, his long life, full of deeds that will sanctify it forever, is ended. He is gone to his reward. We all feel how poor are the greatest tributes we can pay to his memory, but his name and his memory will be cherished as long as Catholic faith and Catholic virtue are held in reverence among the people to whom he devoted himself with heart and soul."

The Montreal "Star" published a lengthy article on the life and labors of the lamented priest from which we make the following extracts: —

"Ald. Cunningham was down at the City Hall this morning and requested that the flag be hoisted at half-mast out of respect for the revered priest. A suggestion has been made that the remains be removed to St. Patrick's Church and lie there in state in the church which was so dear to him.

"The venerable pastor of St. Patrick's Church was looked up to as the father of the Irish Catholic people of this city and district. For fifty-four years he has been a priest and for the forty-three years during which he has resided consecutively in Montreal, his whole talent, time, energy and health have been devoted to one simple object, the good of the people to whom his ministrations were devoted. The gentlemen of the Seminary, not being members of a religious order, according to strict ecclesiastical nomenclature, but of a congregation, have adopted the title of Abbé. The Irish people, however, have not taken to this style,



preferring the appellation of 'Father' universally employed in the motherland. As applied to Father Dowd the term was particularly distinctive, meaning exactly what it says. Most pleasing and fascinating in social circles, he was firm and unbending in the discharge of his pastoral duties, without any exception of persons, and without consulting his own personal interests.

"It was chiefly in the exercise of hospitality that the largeness of his Irish heart became apparent. His residence was the home of the Irish ecclesiastic, whether priest or prelate, and his welcome guests have frequently remarked that 'the best sauces at table were his fatherly smiles and pleasing anecdotes.' Father Dowd exhibited in his long career great talent and enterprise in the conception and execution of the various good works referred to below. He was a profound and eloquent speaker, and his brilliant and expressive sermons were greatly admired, not only in St. Patrick's pulpit, but also in Toronto, Kingston, Ottawa and other places in this country."

After enumerating the many works of charity carried out by Father Dowd the writer continued: "In 1866, when the dismemberment of the ancient parish of Notre Dame was proclaimed Father Dowd quickly saw that the congregations of St. Patrick's and the other Irish Churches of this city would suffer seriously thereby, and he promptly petitioned the Holy See that the Irish Catholics of Montreal should be left in undisturbed possession of their old privileges. His petition was received and substantially granted, and their position confirmed and defined to their satisfaction. In 1877 Father Dowd organized the great Irish Catholic pilgrimage to Lourdes and Rome. The memory of the prayerful anxiety that was felt when the vessel carrying the pilgrims and their beloved pastor was not heard of for several weeks, is still alive. Prayers were offered in all the city churches without distinction of creed, and when Father



Dowd was restored to home and friends he met with an enthusiastic reception, and was presented with a life-size portrait of himself for the Presbytery of St. Patrick's, where it now hangs. Father Dowd has, on several occasions, been offered high dignities of the Church, but has always declined them, twice at least having refused the mitre, namely: The Sees of Toronto, and Kingston, December 17th 1852, he was named Bishop of Canée in *partibus*, and Coadjutor of Toronto — he declined, preferring to remain with his dear St. Patrick's congregation, where he felt that he could do more good than elsewhere, even though he wore the mitre.

“ The Jubilee held on May 19th, 1887, in commemoration of the fiftieth anniversary of the day on which Father Dowd was ordained a priest, is still green in the memory of Montrealers, and it will be remembered more especially by the worshippers at the Shrine of St. Patrick. At the Grand Mass held, His Lordship Bishop Walsh, of London, Ont., preached and pronounced a stirring eulogy on Father Dowd. He said of him : ‘ His priestly virtues, his great talents, and his sound judgment were so conspicuous as to attract the attention and to win the confidence and esteem not alone of the faithful but even of the episcopate of Eastern and Western Canada, and in 1853 the Bishops unanimously petitioned the Holy See to appoint him coadjutor Bishop of Toronto. The Bulls of his appointment arrived, but he resolutely declined the proffered honor and dignity, preferring to labor till the last amongst his faithful people. For twenty-seven long years he has labored as pastor amongst you, and God alone knows all his labors and sacrifices for the promotion of the temporal and spiritual welfare of his flock. In season and out of season ; in the cold of winter and summer's heat ; in the midst of anxieties and trials, in absolute disinterestedness and in purity of purpose and loftiness of aim, has he invariably toiled to fulfil the duties of a true and faithful shepherd. St. Patrick's



school, St. Bridget's Refuge, St. Patrick's Orphan Asylum are some of the monuments of his holy zeal. And in this connection may it not be said of him 'that his bones, when he has run his course, and sleeps in blessings, will have a tomb of orphans' tears wept on them.' "

The Toronto "Empire" also paid a high tribute from which we extract the following passage: — "No clergyman of any denomination in Canada is better and more widely known than the Rev. Father Dowd, and the loss of the revered pastor of St. Patrick's will not only be sorely felt in every Irish Catholic family in the land, but with other denominations as well. The passing away of this truly good man creates a blank amongst lovers of law, order and Christian unity that will be most difficult to fill, and, if harmony and brotherly love exist to a very handsome degree amongst the different races and creeds in the city of Montreal, no one can deny the statement that this great Irish priest has been an all-powerful factor in the good work. No one knew his own people better than Father Dowd, and the reverend gentleman goes to his rest and reward with prayers and blessings coming from every Irish heart. For forty years and more Father Dowd has pleaded, not only in the pulpit, but at the council table of his honored order for peace, harmony and good will, and there are few people in Montreal to-day who have not experienced more or less benefit from the famous Sulpician's labor of love in the Canada he loved so well. The aged priest was a great Irishman, but he was a greater Canadian, and he loved at all times to talk of our rising young nation and to dwell upon the temporal and spiritual blessings which the good man held were in store for the new Dominion. The man who has for so many long years been called the Irish bishop of Montreal, never found it expedient to take sides in party warfare, yet Father Dowd has never shirked his duty as a pastor, a patriot and a citizen when the peace of



the province or Dominion was threatened, or when the unity of the Empire was assailed. His wise words of counsel to the worshippers at St. Patrick's Church the morning of the Champ de Mars meeting in November 1886, will long be remembered, and his utterances at the Fenian invasion have taken deep root in Canadian hearts. . . . . He was a personal friend of the late Sir John Macdonald, and many were the anxious enquiries made by the reverend pastor while the great chieftain lay hovering between life and death at Earnscliffe in June last. Sir John Thompson, Hon. Mackenzie Bowell, Senator Murphy and Mr. J. J. Curran, M. P., have for many years been personal friends of the distinguished clergyman, and his death will be severely regretted by all good-thinking Canadians."

Father Dowd's remains were permitted to be exposed in St. Patrick's for two days to satisfy the universal demand of the members of his congregation. The concourse of visitors paying their last respects and uttering a fervent prayer testified to the love of the people for their spiritual father. A public meeting was held in which all the Irish Catholic societies of the city participated. Rev. Father McCallen presided. The following report we clip from the "True Witness" : —

"The various Irish Catholic societies held a meeting in St. Patrick's Hall in the afternoon, the Rev. J. A. McCallen presiding. The Hon. Senator Murphy made a few felicitous remarks, speaking with emotion, and called on Dr. Hingston to speak. Dr. Hingston said he felt it was appropriate that the meeting should open its proceedings with the expression of their deep sorrow at the great loss that had befallen the Irish Catholics of Montreal and their fellow-citizens generally. Father Dowd had been a source of strength to the community at large. He had many noble qualities of head and heart, and they were all concentrated in doing good work, the result of which would be permanent. His



was a great intellect, but stern as he often appeared, no heart was more tender than his. Amongst his many noble qualities the example he gave beyond all was his respect for authority. That respect entitled him to the obedience he exacted. He asked for nothing that he was not prepared to give. Many times, no doubt, his views clashed with those of his hearers, but time always proved the unerring judgment of the great pastor, and "Father Dowd was right" would be the feeling of all. The speaker gave many instances within his own knowledge of the humility of Father Dowd and his generous disposition, and concluded by proposing the first resolution.

"Mr. J. J. Curran, Q. C., M. P., president of St. Patrick's Society, seconded the motion in a very affecting speech. He said his friend Dr. Hingston had said all that could be expressed at that moment. They were assembled on a sad and solemn occasion. It was not, when tears were streaming down their cheeks, and their emotion was too great for utterance, that they should attempt to voice the depth of their affliction. Father Dowd was dead; the greatest Irishman in Canada was no more. His was a giant intellect, and the superiority of his mind, was only equalled, by the tenderness of his heart. They were assembled there, representatives of every Irish Catholic parish, and around the bier of their common spiritual father, their sure adviser, their constant friend, they felt they were, once more, but one family, united still more closely in the bonds of brotherly love, by the remembrance of the labors and sacrifices of the departed one, whose life had been a constant endeavor to promote their welfare. That he had been a peacemaker, all his fellow-citizens were there to testify. No man had done more to strengthen the ties of Christian charity amongst all creeds and classes. Their loss was great; it was no mere parish loss, but one that affected the country at large, of which he had been so



distinguished a citizen. Many hoped that on the Church grounds of St. Patrick's, if the rule permitted, a monument might be raised to his memory ; (1) but here it might be said, 'Look around for the monument.' The noble edifice where they were assembled, the Church of St. Patrick's, the Asylum where the fatherless and motherless little orphans had a home, the school where the children were educated, the refuge where the poor, the aged and the afflicted found solace and shelter, all these were there to attest his virtues, his self-sacrifice, his wise and never-ceasing vigilance of administration. He concluded by saying, that the spirit of the great departed would remain with them, in treading the path of virtue and good citizenship, of which the deceased's life was so illustrious an example.

"It was then moved by Ald. P. Kennedy, seconded by Mr. John Power : —

"That a committee on resolutions of condolence be appointed, said committee to be composed of Hon. Senator Murphy, Dr. Hingston, Mr. J. J. Curran, Q. C., M. P.; the secretaries of the various societies and the mover and seconder of the motion."

The following description of the funeral is worthy of a place in these pages : —

"The funeral services in connection with the death of the late Father Dowd were concluded yesterday with a demonstration, the equal of which has been seldom, if ever, witnessed in Montreal. In the Church of Notre Dame the congregation numbered fully twelve thousand. Not only was the church proper filled until standing room itself could not be obtained, but the spacious galleries were both crowded to their fullest capacity. The arrangements, thanks to the indefatigable work of the committee in charge and

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(1) A Memorial Window has been placed in St. Patrick's Church. See Appendix.



its secretary, Mr. J. J. Costigan, were perfect. In the thousands who flocked to join the funeral cortege there was not a single one misplaced. Each society fell into its proper marching place and there was a hitch nowhere. It was to a certain extent disappointing to the crowds who flocked into Notre Dame to witness the ceremonies that there was no funeral oration ; but the rules of the Sulpician order are imperative in this regard and could not be infringed.

“ So far as could be ascertained there were four prelates and one hundred and fifty priests in the chancel taking part in the grand Requiem Mass. The prelates were Archbishop Fabre (the celebrant), Archbishop Cleary, of Kingston ; Bishop O'Connor of Peterboro ; and Bishop Macdonald of Alexandria. Last night a telegram was received by Rev. Father Quinlivan from His Grace Archbishop Walsh of Toronto, expressing regret at being unable to attend through illness, but he sent as his substitute, Vicar General Rooney of St. Mary's, Toronto.

“ The route of the funeral procession was up Alexander street to Dorchester, along Dorchester to Beaver Hall Hill, thence north to Sherbrooke, and west on Sherbrooke to the Seminary, the place of sepulture. In passing the Orphan Asylum it brought the tears to many eyes to see the little ones, whom it might be said, had been fed, clothed and sheltered by the dead priest, watch the remains of their benefactor pass slowly onward to the grave. Not only were there thousands in the funeral procession but as many thousands lined the sidewalks along the line of march. In passing Christ Church Cathedral the bells of the sacred edifice tolled a funeral peal, a touching tribute of one denomination to another. It may be remarked here, in passing, that His Lordship Bishop Bond, of the English Protestant Church and his son, Major Bond, not only were present at the funeral service in Notre Dame, but



also followed the body to the grave. And the grave, where was it? In the basement of the chapel of the Seminary of St. Sulpice, on Sherbrooke street. There lay yesterday morning the remains of thirty of the order who had gone before. To-day another body has been added, and it is that of the late Father Dowd. In the southwest corner, the last of a long row, he was laid by his brethren, the Superior of the Order in Montreal, Rev. Father Colin, as celebrant, conducting the last rites preparatory to returning the body to mother earth. It was really an impressive sight to see that gathering of brethren intoning the solemn anthem at the grave of one so highly revered as was Father Dowd. Mingling in the concourse were many old men and women, some of them recipients of favors in the past from him who was gone. As the clods of earth fell on the plain board coffin these wept aloud, and even among the young, as well as the old, there were many affected even to tears. Thus was buried the Rev. Father Dowd."

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The following lines were written at the time by Mr. S. Williamson of Granville, P. Q. We think they deserve a place here.

What is the strange mysterious power?  
 This captivating calm.  
 Pervading hearts of multitudes  
 Like some majestic psalm.

It is the truth of this man's life  
 Good, saintly Father Dowd  
 His wonderous lifework now complete  
 That moves this mighty crowd.



Here Bishops of another faith  
Walk reverently by him,  
Thank God, for this fraternal love  
That erstwhile burned but dim.

A Prince 'mong priests he ever lived  
Yet honors grand denied,  
His own ambition but to rule  
In hearts his love and pride.

And that he ruled is proved to-day  
Heart-felt the grief that's seen  
For him who loved the Shamrock well  
Ireland's immortal green.

Oh, blest, and saintly Father Dowd  
It is with sweet accord  
We voice this tribute, say, Farewell,  
And leave thee with thy Lord.

S. W.

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## CHAPTER IX.

THE trustees of the Asylum met after the burial of Father Dowd on the 16th day of February 1892. It was then announced, that Father Quinlivan had been selected, by the Superior of the Seminary, as the director of the institution. The following document was received: "I the undersigned, R. C. Parish priest of the Parish of Notre Dame, do hereby declare, that the Rev. John Quinlivan, priest of St. Sulpice, was on the first instant, appointed Director of the Montreal St. Patrick's Orphan Asylum, in the stead of the Rev. Patrick Dowd deceased. Given at the Seminary of St. Sulpice, Montreal, the sixteenth day of February one thousand eight hundred and ninety-two.

"Signed A. L. SENTENNE, Pt. SS.,

*Curé of Notre Dame.*

"L. COLIN, *Superior Seminary Montreal,*

*Curé habituel de N. D."*

The trustees at the same meeting ratified the appointment, on motion of the Honorable Marcus Doherty seconded by





PRESENT TRUSTEES ST. PATRICK'S ORPHAN ASYLUM.

- |                          |                        |                             |
|--------------------------|------------------------|-----------------------------|
| 1—HON. SIR WM. HINGSTON. | 2—HON. MARCUS DOHERTY. | 3—HON. J. J. CURRAN, J.S.C. |
| 4—MR. MICHAEL BURKE.     | 5—MR. PATRICK MULLIN.  | 6—HON. JAMES O'BRIEN.       |
| 7—MR. T. C. COLLINS.     | 8—MR. C. A. McDONNELL. | 9—MR. P. McCRORY.           |

John B. Murphy, Esq., and Father Quinlivan was duly installed as director.

For a long time before his death, Father Dowd had designated Father Quinlivan as his successor. The position of pastor of St. Patrick's, is one, requiring ability of no mean order, and Father Quinlivan had given all the evidences necessary, to make his superiors feel secure, in confiding to his hands, the administration of the church and the numerous institutions connected with it. In a comparatively short time, he had won the love, confidence and esteem of the congregation who now revere him as the worthy successor of the great priest whose loss they still deplore.

We shall not attempt to give any lengthened biography of our dearly beloved pastor. He has done much, which we shall have to touch upon lightly in the following pages, but with God's help, despite the illness that has so sorely afflicted him, amidst all his cares and enterprises, there are yet many years of work before him as pastor of St. Patrick's, the record of which, it will be the pleasing duty of another to chronicle, in days to come. (1)

The following brief notice from the "Souvenir Number" published on St. Patrick's Day 1896 contains details that will no doubt prove interesting: —

"Rev. Father Quinlivan, the zealous and popular parish priest of St. Patrick's Church, Montreal, is endowed, in an eminent degree, with those rare gifts of mind and qualities of heart which make the typical "soggarth aroon." He is a ripe scholar, a profound theologian, an active and exemplary priest, and a prudent and capable administrator. His amiability is such that it is a positive pleasure to be brought in contact with him, whether on a matters of religion,

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(1) As these pages were going to press, the Cable carried us the sad news, that Father Quinlivan, who had gone to Paris, France, to undergo an operation, not considered serious, had passed away, on the 12th of March instant (1902).



business, or friendship. Apart from these titles to respect, esteem and reverence, he is a good friend of the poor, and an ardent worker in the cause of education.

“ Since he was appointed, a few years ago, to succeed the late venerable Father Dowd in the chief pastorate of St. Patrick's congregation, many improvements have been effected in the church, and the edifice has undergone a thorough renovation at a cost of over twenty thousand dollars, making St. Patrick's one of the finest churches in Montreal.

“ The pastor of St. Patrick's is hardly yet in the prime of life. He is in his forty-ninth year, having been born, at Stratford, Ont., on September 17th, 1846. His father was a native of the Emerald Isle, and his mother hailed from Scotland. He received his primary education in the town of his birth, and made his classical studies in the college of the Basilian Fathers, in Toronto, where he graduated with distinction. To the Seminary of St. Sulpice, in Montreal, he came to study philosophy, and when he had finished his course, he went to the principal seminary of the Sulpician Order, in Paris. Returning to Montreal, he was ordained by His Grace Archbishop Fabre, after which he was appointed to a professorship in the Grand Seminary. After filling the professorial chair with conspicuous success, the young priest was appointed to be one of Father Dowd's assistants at St. Patrick's, where, it is to be hoped, as long and as fruitful a ministry awaits him as was that of his revered predecessor.”

The account of the improvements to St. Patrick's Church, with the full history of that magnificent temple erected to the glory of the Most High, by the exiles of Erin and their descendants in the city of Montreal will be found in the Appendix. It has also been considered appropriate that the work of Father Quinlivan as founder of the Catholic High School should find a place there, with other subjects



interesting to our people, the records of which should be preserved for future reference.

Prior to the death of Father Dowd, whilst Father Quinlivan was acting as his assistant, in the directorship of St. Patrick's Orphan Asylum, he had rendered many services to the institution. One instance in particular, wherein the St. Bridget's Refuge was vitally interested, should not be omitted.

Father Dowd, as sole surviving executor of the last will of Mr. Bartholomew O'Brien, was confronted by a demand for several thousands of dollars by one of the legatees of the deceased. The Rev. Executor knew that the legacy had been paid and a receipt given, but that document could not be found. The co-executors of Father Dowd, His Lordship Bishop Bouiget and Mr. Pinsonneault, *procureur* of the Seminary, had both been dead for many years. To meet the demand Father Dowd made a solemn declaration, under oath, that the money had been handed over. This did not satisfy the legatees who insisted upon payment. The case was carried before the Propaganda at Rome. Whilst it was pending there His Grace Archbishop Fabre went to the Eternal city, and during his stay there consulted the most distinguished canonists on the subject. When he arrived at Paris, on his return voyage, he wrote to Father Dowd, urging him, in the very strongest terms, to effect a settlement, as the canonists had expressed the opinion, that judgment must go against him. Father Dowd was overwhelmed with grief. The only way in which the money could be realized was, by taking from the funds of the St. Bridget's refuge that had benefitted under the will of Mr. O'Brien. He confided his sorrowful tale to Father Quinlivan and spoke of the danger that menaced the Refuge. As already stated, search had been made in every conceivable quarter for the missing receipts. Father Quinlivan came to the conclusion that another search, in a less



likely place, might prove more successful, and his first step was to investigate, an enormous tin box, containing the documents connected with the early days of St. Patrick's Asylum. One by one he unfolded every scrap, in the huge mass of antiquated and time-discolored documents. With faint heart, he was about to abandon all hope of success, as he reached the bottom of the box, and there remained but a couple of insignificant looking papers. He carefully unfolded the last little document, and behold! there was the missing receipt. Father Dowd, who had been attending a meeting of the Council at the Seminary of St. Sulpice, arrived at the Presbytery for the hour of dinner. We leave our readers to imagine if that was not a happy meal when, surrounded by his curates, he learned, from the lips of Father Quinlivan, the precious discovery that had crowned his efforts. The event with duly certified copies of the receipts was forwarded to the Superior General of the Sulpicians at Rome. An inspection of the receipts satisfied the legatees, that the money had been duly paid, and the claim was withdrawn. Thus ended one of the most trying episodes in the life of Father Dowd.

The new Director entered upon his duties with zeal. Owing to certain difficulties, arising out of the wording of the act of incorporation, regarding the power of appointing the Director, it was found necessary to apply to the Legislature of Quebec for an amendment to the charter. The bill for that purpose was placed in the hands of Mr. Patrick Kennedy, M. L. A., and was duly made law at the first meeting of the Local Parliament in 1892. The appointment was then vested in the Superior of the Seminary. Everything was prospering with the institution, and the sky seemed serene, when suddenly not only the Trustees, but the whole community, was plunged into grief, owing to the sudden death of the Honorable Senator Murphy, who had been a Trustee since 1861, and for thirty-two years had acted as secretary of the Board.



It is simply impossible to do justice to the services of Senator Murphy.

The following resolution was passed by the Trustees at their first meeting after the sad event : —

“ It was then resolved, that the members of this Board have to record with profound regret the death of their late colleague, the Hon. Senator Murphy, who, for the past 32 years has acted as secretary to this Board, and during his whole life-time was a most devoted friend and benefactor of the orphans ;

“ Mr. Murphy was elected a member of the Board in 1861, to replace the late Thomas Bell ;

“ The extraordinary care with which the records of the institution have been kept show the intense zeal with which he was actuated in all that concerned the welfare of the asylum ;

“ Resolved further that the Secretary be requested to insert in the minutes, clippings from the leading newspapers of the city regarding his death and life work, and also to forward a copy of these resolutions to his bereaved family.”

On the following Sunday Rev. Father Quinlivan, from the pulpit of St. Patrick's, spoke as follows : —

“ It is needless for me to say what an irreparable loss we all have sustained in the death of our benefactor and friend, Senator Murphy. Not only his bereaved family, not only this parish, of which he was a devoted member, but even this city and the entire country, suffer heavy loss by the death of this truly Christian gentleman. It is those who knew him best in the intercourse of every day life, in the intimacy of friendship, who are loudest in proclaiming his amiable and sterling qualities. A few moments after his death a Protestant gentleman who had been his business partner for thirty-six years said of him, “ He was one of the best men that ever lived.” And on all sides, from persons of every nationality and creed, we hear the same



verdict. For over sixty years Senator Murphy was personally associated with every good work that concerned the St. Patrick's Congregation. From its very inception he was a member of, and did all in his power to further the interests of our Temperance society. He was one of the mainstays of our charitable institutions, the orphan asylum and the old people's refuge, whilst our schools and educational establishments had substantial reason to count him amongst their best friends. It is certainly very remarkable that God permitted him to breathe his last all but within the church he loved so well, beside the St Patrick's altar, where his heart always reposed. Had he died even in his own house, it would have been impossible for a priest to have reached him in time to administer the last rites. As it was there was time to do everything, though not a moment to spare. God spared him and his beloved family the pain of a long illness and last parting, and even the closing act of his life, as his entire existence, was a lesson, a source of edification to us all. We certainly owe him a deep debt of gratitude, and it is but just that every member of the parish who can do so should assist to-morrow morning at his funeral. To his sorrowing widow and family we offer our sincerest sympathy, but the surest source of consolation which they and we have in his truly edifying and Christian life. Well may it be believed that when he appeared at the judgment seat, his Master was able to say to him, 'Well done, thou good and faithful servant.' May his lot be with the saints, and may the Almighty God receive his soul in peace."

The press of Canada spoke in the highest terms of the departed philanthropist. The extracts preserved in the minute book are too numerous for the pages of this memoir, but, the following sketch, (1) will serve to perpetuate the

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(1) This sketch is taken from the scenes of biographies of Irish Canadians published in the "Harp" by Mr. J. J. Curran about 20 years ago.



memory of one of the best Irishmen, that ever made a home in Canada.

Mr. Edward Murphy, whose name was a household word in the city of Montreal, belonged to the good old stock of that name in the County Carlow, Ireland, whose ancestors were of the "Murroes" of the County Wexford, the ancient territory of the O'Murphys. He was the eldest son of the late Mr. Daniel Murphy, for many years a resident of the city of Montreal; his mother was descended from the Wicklow clan of the O'Byrnes. Born in 1818, at the early age of six years he emigrated to Canada with his parents and brothers, and settled in this city in 1824. Having received the commercial education then accessible, at the age of fourteen he was engaged as a clerk in the hardware trade. Well may the youth of the present day, with their superior advantages, for many of which they are indebted to Mr. Murphy, look up with unfeigned admiration to the career of the merchant prince, who at so tender an age commenced to carve out for himself the success he so fully achieved. In 1846 he became principal salesman in the old established firm of Frothingham and Workman, wholesale hardware merchants, which position he occupied until 1859, when he became a partner in that institution, now, in no small measure through his activity and energy, the most extensive in the Dominion. As may readily be supposed Mr. Murphy, unaided as he was by outside influence, did not accomplish such magnificent results without the most assiduous labor. Yet business with all its cares and anxieties did not absorb his entire attention. His first step in the philanthropic efforts that marked his whole life was in connection with the establishment of the earliest Irish Catholic temperance society organized in Canada. Bishop Phelan, of Kingston, was at that time (1840) pastor of the Irish people of this city, and ministered to their spiritual wants in the venerable old edifice, the Recollet Church, now



amongst the things of the past, but around which clustered many fond remembrances for our older inhabitants. Into the temperance cause Mr. Murphy threw himself with his whole soul, seconding the efforts of the good Father Phelan. In 1841 he was elected secretary of the association, and so continued until 1862, when he was presented with a massive silver jug and a most flattering address by the society, in recognition of his invaluable services in the total abstinence cause. Long years of active work did not cause him to abate his efforts in, what may be termed, the cherished object of his life, the propagation of temperance principles amongst his fellow-countrymen. He was several times elected president of the St. Patrick's Temperance Society, and again in 1872 its members, feeling that something more ought to be done in recognition of such devotion, presented him with a life-size portrait of himself in oil. He was for over forty years one of the main pillar of total abstinence in his adopted home, and was the standard bearer of the cause. It has often been said, and with a great deal of truth, that the Irishman who appears to forget the old land, makes a very indifferent citizen wherever his lot may be cast. Mr. Murphy was a striking example of the class that contribute so much to the progress and prosperity of their adopted home, and yet never cease to sympathise with the land of their forefathers. In the good old days of 1842, when the Irishmen of Montreal, Catholic and Protestant, formed one grand brotherhood, ere a narrowminded policy had the result of dividing them into two hostile camps, Mr. Murphy became a member of the original St. Patrick's Society under the presidency of the late Benjamin Holmes. In those days, and in later, such men as William Workman, Sir Francis Hincks, and many other distinguished Irish Protestant gentlemen, were joined hand in hand with their Catholic brethren, and the Irish people of Montreal were respected and their influence felt throughout



the land. Mr. Murphy was indefatigable in his exertions to promote the well-being of his fellow-countrymen, through the medium of the national organization. In 1860 he was elected president of the St. Patrick's Society, a position he filled with credit to himself and benefit to that body. About that time he was gazetted Captain in the Montreal Militia 4th Battalion; he was also named to the Commission of the peace, and in 1861 he occupied the responsible position of Commissioner of the Census for the city of Montreal under the Canadian Government. In 1862 Mr. Murphy revisited the scenes of his childhood, and cast once more a loving glance on the green hills and pleasant valleys of his native land. During his absence in Ireland he was elected a director of the City and District Savings Bank of Montreal. This position he filled until 1877, when he was elected to the presidency of that flourishing institution, an office to which he was annually re-elected and which he held to the day of his death. How he found time to perform the duties of his multifarious offices is really marvellous. He filled the important trust of *Marguillier* of the Parish Church of Notre Dame, a singular mark of the confidence reposed in him, and of the kindly feelings evinced toward him by his French Canadian fellow-citizens. Again and again he was solicited to accept municipal and parliamentary honors which he always declined. Nevertheless he did not abstain from participating in the political struggles of the country. A friend of liberty for his own people, he sympathised with the gallant band of patriots, whose blood shed on the field of battle, and trickling down the scaffold, in 1837, and 1838, secured for Canada the priceless boon of constitutional government. In politics he was a Liberal Conservative, and, through good report and evil report, he always manfully stood by the party, that his experience had led him to believe had the true interests of Canada at heart. Knowing the blessings of constitutional



freedom in Canada made Mr. Murphy's sympathetic heart yearn for similar advantages to his native land. From the year 1841 to 1847 he was one of the most ardent repealers, amongst the many good and true Irishmen in Canada, who responded to the appeals of the great O'Connell. In 1873, when the nation was again aroused to make one more grand struggle for constitutional freedom by the magic eloquence of the illustrious Isaac Butt and his colleagues, Mr. Murphy was the prime organizer of the Montreal Branch of the Home Rule League, an organization that flourished for several years, and assisted by its generous contributions, amounting to hundreds of pounds, towards the progress of the movement that has since accomplished such noble results; whilst the existence of such a body in this far-off British province evidenced in an unmistakable manner the sympathy felt for struggling Ireland throughout the empire.

With such a record any man might well rest content to see his name go down to posterity; but Mr. Murphy had still other claims to public gratitude. For several years he was one of the Catholic School Commissioners of the city of Montreal. In this position he felt more acutely than ever the great need of a good, solid commercial education for our youth, and his energies were centered to effect that object. To give an impetus to the movement he generously founded the "Edward Murphy" prize of the annual value of \$100, in perpetuity, for the "encouragement of Commercial education in Montreal." This prize consists in a gold medal of the value of \$50, and a purse of a like amount, and is open to all competitors. During those long years of arduous labor, Mr. Murphy found time to cultivate his taste for scientific pursuits, and his public lectures, always delivered for the benefit of charitable objects, on "The Microscope and its revelations," and on Astronomy, invariably met with a hearty reception by the public. He



pursued these favorite studies in the few moments he could snatch from his pressing occupations, and the success that attended his efforts is another proof of how much can be accomplished by well directed labor.

Mr. Murphy filled the office of harbor Commissioner for the port of Montreal where he rendered great service to the commerce of the country, and when the Hon. Senator Ryan died, the vacancy in the Dominion Senate was offered to him by the Right Hon. Sir John Macdonald, Premier of Canada, and duly accepted. No appointment to the exalted position ever called forth such universal praise from all sections of the Dominion. As a Senator, as in every other position, he won the admiration of all.

The office of secretary is now filled, and has been since the death of Senator Murphy, by Mr. Michael Burke. The Trustees were singularly fortunate in securing the valuable services of Mr. Burke. A first class business man, well versed in affairs, full of zeal and devotion to every good cause, no one could have been found more fitted in every respect to succeed the late lamented secretary. Let us hope that Mr. Burke may be spared for many years as the friend of the orphans and the benefactor of St. Patrick's Church.

At the annual meeting of the Trustees held in November 1897, a very important question was brought under their consideration by the Reverend Director. Of late years the future of the boys, brought up in the Asylum, was becoming more and more difficult to deal with. For a considerable period the greater number had been disposed of by sending them into the agricultural districts in the archdiocese. It was found, however, that owing to many causes a great number of those youths were finding their way back to the city after a few years of farm life. It became evident that these were running the risk of being lost owing to the many temptations surrounding them. It



was determined to study the question of establishing an industrial school in connection with the Asylum. After much thought the project was abandoned. The cost would be very great and the results problematical. Another and more feasible plan was suggested by Father Quinlivan. The old de Rocheblave Manor house that has already served so many purposes is still standing facing the Asylum. The proposition now made is to convert that building into a boys' home. Those best qualified to pronounce are of the opinion that the boys will learn trades more thoroughly in the city establishments. Yet, they must have a permanent abode whilst undergoing their apprenticeship. Under the resolution adopted by the Trustees, Mr. Doran, architect, was instructed to make a thorough inspection of the old manor, and despite its many years of existence and the state of delapidation into which it has fallen, he states that it can be renovated, in such a way, as to make it most suitable for a boys' Home. The present intention is to secure the services of some competent and trained woman into whose charge the establishment will be given, and, adopting the system that has proved so effective in many similar instances in the mother country, the Trustees have every hope that the venture will be a success.

Fifty years have now elapsed since the Asylum was built. From time to time improvements have been made in connection with ventilation, &c., but despite the care bestowed upon it, time has not spared it, and many things require to be done to put the building into first class order. Mr. Doran has been instructed to report upon all improvements and alterations needed, and, when the Rev. Director shall have ascertained all that is required, the Jubilee of the institution cannot better be observed, than by adopting and carrying out what is necessary to make the fatherless ones feel that nothing is being spared to insure their comfort. In the early pages mention was made of the



services of Doctor Schmidt. The name of Doctor Henry Howard should also have been included. For several years he gave his valuable services as oculist and aurist gratuitously to the children. Since the death of Doctor Schmidt, J. A. Macdonald, Esq., M. D., has acted as medical adviser to the Asylum. To him for his 20 years services, so generously given, is also due a deep debt of gratitude. May he long be spared to discharge the duties he has been performing with so much skill and success. Doctor Thomas J. J. Curran has recently been acting as his assistant.

The Ladies of Charity are actively at work again. The dinner given by them at the Asylum, in commemoration of its inauguration, was such an unqualified success, as to make us feel, that they are the worthy successors of that noble band who preceded them, and whose work on behalf of the orphans is for them a crown of glory.

When we look back, and read over the names of the men who aided the founder of the institution, men who carved their way to honest and honorable success in life; we cannot fail to be struck with sincere admiration for their vigorous faith, their indomitable energy, their exhaustless charity. Will this century give us their equals in our own community? If so, we shall be thrice blessed. But can we hope for this? The opportunities of the young men of to-day far exceed those of their struggling parents; but can it be truthfully said that, with all their advantages, they are giving evidence of the sterling patriotism that always characterized their fathers. These were eager to promote anything and everything, that was necessary for the glory of God or the honor of the race. Look at the churches they built, the schools, asylums and refuges they erected, not to speak of a host of charities, whose beneficent results we feel, without dreaming of taking into account their origin. Then things were all done by dint of self-

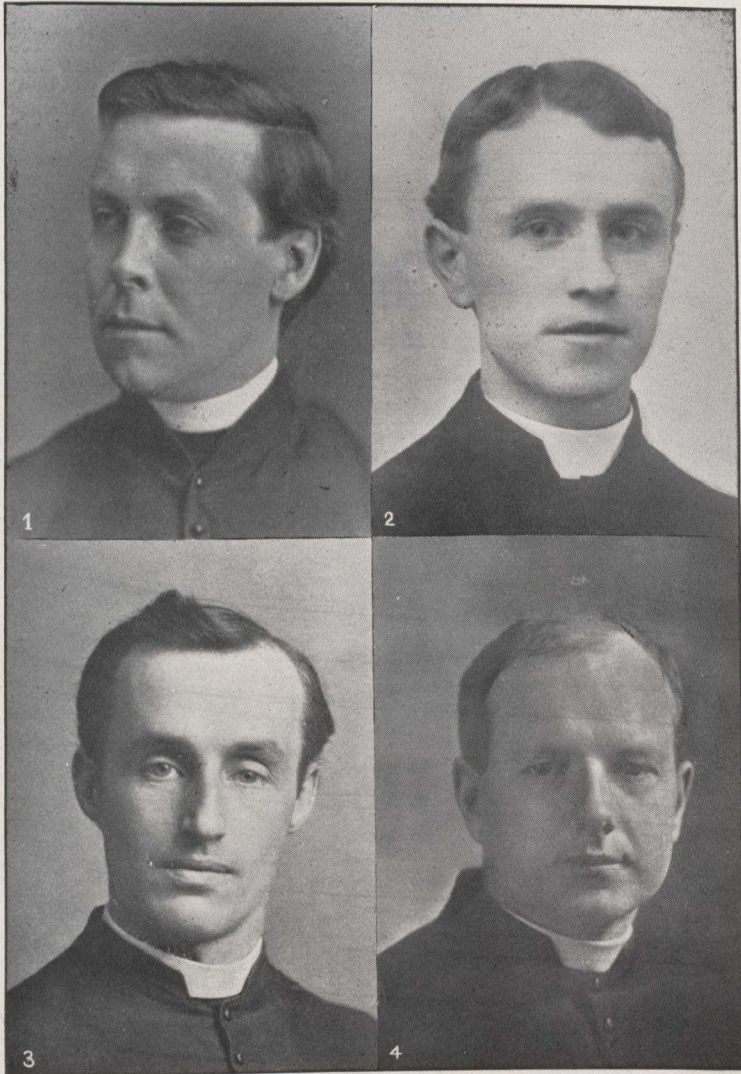


sacrifice. To-day is it not to be feared, that what gave stamina to the grand generation to which we are alluding, is now being neglected? True, in the field of athletics, a very good field, something is being done (1); but in intellectual pursuits are the young men of to-day the equals of those of thirty or forty years ago? Do the young men gather around their respective parish churches? Is the pastor of to-day, in any of our parishes, looked up to, and not merely from the lips, but from the bottom of their hearts called "Father" as in days of yore? If not, then it is time that the thoughtful amongst us take heed of the signs of the times. These few pages, hurriedly put together, chronicle many things that the Irish race in this city have reason to be proud of; but we cannot rest content with admiring complacently the work of our predecessors. St. Patrick's Orphan Asylum is a monument to its founder and the friends who aided him. In God's name and with His blessings, let us be true to ourselves, and if we cannot surpass, at least let us endeavor to equal those, who had nothing to depend upon but their generous hearts and willing hands.

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(1) The Shamrock Amateur Athletic Association is a credit to Irish Canadians.

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PRIESTS OF ST. PATRICK'S CHURCH.

1—REV. MARTIN CALLAGHAN, P. P.  
3—REV. J. P. McGRATH.

2—REV. GERALD J. McSHANE.  
4—REV. J. B. OUELLETTE.



# APPENDIX

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## JUBILEE OF ST. PATRICK'S CHURCH

*From the "True Witness," with additions by Editor.*

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### ST. PATRICK'S DAY 1897

#### THE LESSONS OF A JUBILEE.

**W**E have the best of reasons, the most respectable precedents, for considering this year of grace, 1897, as an eventful one in the annals of our people ; as a period of retrospect when the memory of the past should be revived in the minds of the elder ones ; when the rising generation, who are to guide the future of our people, should be made aware of the practical love of their fathers for Holy Church ; when the children should learn of the countless sacrifices, the unflagging energy, the sterling Catholic virtues by which their parents built up from the humblest of beginnings, and with hardly any other means than their honest industry, this now important section of the community ; when faith is weakening in the minds of many, and pernicious example is too often in evidence ; when social, educational, and material advantages

not enjoyed by the last generation are too often unappreciated and abused ; when Catholic force of character and moral virility are not what they used to be ; — for these reasons, and others which present circumstances will suggest, it is well to show our young people how much there is to be proud of and to imitate in the manly conduct, the earnest faith, and the unpretentious lives of those who have composed the English-speaking Catholic colony of Montreal during the last fifty years.

#### AS ST. PATRICK'S WAS THE FIRST CHURCH

which they could call their own in this city, its history, for the last half century, is substantially their history. Being their mother-church, all the notable events that concerned them during that period naturally cluster around it. We shall call from the years that preceded 1847 — date of the opening of St. Patrick's — whatever is necessary to complete our plan, so as to offer a summary of our people's history from their arrival in Montreal down to the present.

The spirit, the keynote, of our celebration is gladsome thanks to God for all He has done for us ; its lesson is to show our young people what they must do to become worthy of their Catholic fathers and mothers ; its fruit is to foster and promote unity, harmony and good feeling amongst a people whose best interests call for united action, and to remind them that since they so lately formed but one parochial family, they should feel and act towards one another as brothers.

#### The Bonsecours Church.

It was in the old Church of Our Lady of Bonsecours, or as it is familiarly called amongst the people, "The Bosco," that the English-speaking Catholics of Montreal were first



assembled. In 1817, Father Richards, one of the priests of the Seminary of St. Sulpice, and a convert to the faith, learning that a few Catholics, speaking English, were to be found in the city, sent them word to assemble on a certain Sunday in the Bonsecours, and that he would address them in their own language. He found the number so small that an adjournment was made to the sacristy, where he delivered his instruction. For ten years or more, the Bonsecours continued to be the principal place of worship, with Father Richards in charge.

The story of Father Richards' conversion is so remarkable, he ministered to his people so faithfully for long years, and they held him in such veneration, that a short account of it, as given by the late Superior of the Seminary, Father Bayle, who lived many years with him, may not be out of place here.

Mr. Richards (his full name was Richard Jackson, but he was known by his people in Montreal as Father Richards, and the survivors, of whom there are now very few, knew him by no other name), was born in Alexandria, Virginia, on the 21st February, 1787. At the age of twenty, he was already a Protestant minister, and most zealous to labour for souls according to his light. Having heard of the Sulpicians of Montreal, and the good they were doing, and had been doing, since the commencement of the colony, he considered it deplorable that such zealous and self-sacrificing men should be on the road to perdition. He therefore decided, in the goodness of his heart, to make a bold attempt to win them from the "errors of Romanism." With this laudable end in view, he went to the old Seminary, on Notre Dame Street, and called for the Superior, Father Roux, who received him most kindly and listened attentively to what he had to say. The Superior, who was, by the way, one of the ablest men who ever governed St. Sulpice in Canada, soon realized the kind of man he had to deal with. He saw



that the young minister was in the most absolute good faith, and had nothing at heart but God's glory and the salvation of souls. Having allowed Mr. Richards to fully state his views and exhaust his arguments, the Superior conducted his defence with such effect that the would-be apostle soon became the disciple. He was so struck by Father Roux's reasoning that he set himself to seriously study the Catholic doctrine, and under the guidance of the man he had come to convert he made his abjuration of Protestantism and was formally received into the Church, within three months after his arrival in Montreal. He had come in August, 1807, and was baptized on October 31st of the same year. He subsequently made his studies preparatory to the priesthood, and by authority of the Bishop of Baltimore, of whose See he was a subject, he received tonsure on the 8th of September, 1809, and was ordained a priest on July 25th, 1813. In 1826 he went to France, and after completing his novitiate in Paris, he visited Rome, returning to Canada in August, 1828. He continued to minister to the English-speaking Catholics, or as they were commonly called by the French, the "Irish Congregation," until the terrible year of the ship-fever, 1847, when he, with Father Morgan and several other priests of the Seminary, died of the fell disease, which they contracted while fulfilling the duties of their sacred calling amongst the stricken Irish immigrants.

It would be difficult to describe the love and veneration entertained for this excellent priest by the generation who knew him. A few of them still remain, and their respect for his memory seems only to increase as years go by. As he had lived so he died, the death of a saint.

### The Services at the Recollet.

As far as can be learned, it was about 1830 that the chapel or church of the Recollets, a branch of the Franciscan



order, to whom it had belonged until their disappearance after the conquest, began to be used for Catholics speaking English in the western portion of the city. Their numbers had been steadily increasing, and the old Bonsecours had the double inconvenience of being too small and too distant for those living west of Place d'Armes. Moreover, the Bonsecours was never given up exclusively to the English speaking class. It was used as well by the French, and as usual, in like cases, a little friction occasionally arose between the two classes. This inconvenience did not exist at the Recollet. It was too near Notre Dame to be necessary for the French Canadians, so that its use was given entirely to Catholics of the English tongue. Before they began to occupy it, the Recollet was considerably enlarged and renovated, but so quickly did their number increase that in a very few years it became entirely inadequate to accommodate them. Still, the impossibility of finding admission could not deter these devoted Catholics from the advantage of assisting on Sundays at the Holy Sacrifice of the Mass. In all kinds of weather they might be seen kneeling on the streets adjoining the church, and even half way to St. James Street, on Dollard Lane, as related by one who, for years, was an eye witness of the lively faith of these people. (The Hon. Senator Murphy).

#### THE ARRIVAL OF IRISH PRIESTS.

It was principally Father Phelan, afterwards Bishop of Kingston, Ontario, who was in charge of the Recollet. He had been ordained in 1825, and laboured incessantly for his flock until 1843, date of his promotion to the See of Kingston. It was he who founded St. Patrick's Temperance Society, which is the oldest temperance organization on the continent. Father Richards continued to minister to those



who worshipped at the Bonsecours, and was ably assisted by Father Peter O'Connell, who lived to the remarkable age of 99 years. For over ten years he laboured zealously both at the Bonsecours and at the Recollet, until called to another field of labour in the diocese of Ottawa, where he remained until some twelve years ago, when the infirmities, resulting from advanced age, obliged him to retire from the active work of the ministry. In 1896, he celebrated his diamond jubilee or 60th anniversary of his ordination to the priesthood, an event rarely witnessed. Father O'Connell is still in full possession of all his faculties, and bids fair to outlive the century whose first year was that of his birth. (1)

The other English-speaking priests who, at different times before the opening of St. Patrick's, laboured for our people, were Father Patrick Morgan, a first cousin of Father Dowd, who was born in 1810, ordained in 1842, and who died on July 8th, 1847, of the ship-fever; Father James McMahon, one of the founders of the Catholic University at Washington, who was in the ministry in Montreal from 1843 to 1848, when he left for New York; Father Joseph Connolly, born March 16th, at Carrick-on-Suir, Ireland, ordained June 1st, 1844, died in Boston, 1863, where he had laboured during the three years preceding his death.

VERY REV. FATHER QUIBLIER.

Father Quiblier, Superior of St. Sulpice in Canada, was one of the most enlightened and gifted of the many men who for two centuries and a half directed the important work of the Sulpicians in and around Montreal. He was especially devoted to the English speaking Catholics, and it was through his generous and persevering co-operation that

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(1) Father O'Connell died on January 4th, 1899, at the Grey Nunnery, Guy St.



they were enabled to realize so great and important an undertaking as the building of St. Patrick's Church. Even in our own day the cost of so large and magnificent a structure would tax the resources of any of our city parishes. As soon as their desire of having a church of their own was made known to Father Quiblier, he undertook to bring about the accomplishment of the great work when those immediately interested would have procured amongst themselves and friends the comparatively small sum of three thousand pounds, or twelve thousand dollars. It was small, indeed, in comparison to the entire cost of the ground and building, but it was considerable when we take into consideration the very limited means of a people who as yet were little more than strangers in a strange land, and who in their own country had been for centuries the poverty-stricken victims of misrule and persecution.

#### THE PRESENT ST. PATRICK'S

is notably larger and grander in many ways than the original plan adopted by the Fabrique of Notre Dame, which had immediate charge of the construction. Through the friendly intervention of Father Quiblier the length was increased from 180 to 233 feet, the width from 90 to 105 feet, and a tower was included which was not called for by the first plan. In order to quickly defeat the opposition of certain members of the Fabrique, who did not wish to allow a tower, so as to curtail expenses, the Superior caused the tower to be built inside the church, instead of outside, as is usual. In this way it did not appear outwardly until the walls were complete, and the necessity of carrying the tower to completion became evident if the appearance of the building were not to be spoiled. It would be useless to recall here the painful circumstances which obliged Father



Quiblier to leave Montreal and Canada ; suffice it to say that they were not of his own making, and that he sacrificed himself for the common good. For some years after his departure from Canada he laboured most fruitfully in London, England, and it was after leaving this country permanently that he visited the then Primate of all Ireland, the Most Rev. Dr. Crolly, in the interests of his beloved English-speaking flock in Montreal. His desire was to obtain for them a sufficient number of priests speaking their own language. We may judge of how earnest and effective was his appeal when we consider that it resulted in bringing to Montreal such indefatigable workers as

FATHERS DOWD, O'BRIEN AND M'CULLOCH,

each of whom has left an imperishable souvenir in the hearts of those who were the objects of their charity and zeal. The writer of these lines heard it related by Father Dowd that when Father Quiblier interviewed the Primate regarding the object of his mission the latter was most deeply impressed by the saintly demeanor and open candour of his visitor. Neither was sufficiently acquainted with the language of the other to converse either in French or English, so that Latin was the medium of their mutual remarks. Some time later the Primate, referring to Father Quiblier, said "if that is not an honest man, his face tells a big lie." This learned and holy priest ended his days in the bosom of his community in France, and his body reposes in the little cemetery of Lorette, the burying place of the Sulpicians in Paris.

### Architectural Features.

St. Patrick's Church is one of the purest and grandest specimens of the Gothic style in Canada. Its outside



dimensions are : length, 233 feet ; width, throughout entire length of nave, there being no transept, 105 feet ; inside height, from floor to ceiling, 85 feet. The steeple is 228 feet high. The lancet windows are each 40 feet high by 5 feet and a half in width. A row of circular windows, each 6 feet in diameter, and corresponding in number to the lower or large windows, light the clerestory. The masonry is of the most solid and substantial kind, such as could scarcely be obtained in our day. The records show that it is sunk into the ground from 14 to 21 feet, according to the quality of the soil and the lie of the ground, no expense being spared to secure perfect solidity. At the top, where the walls receive the roof, there are four solid feet of masonry, and now, after fifty years have passed, not a crack is to be seen in the entire building. The tower, by its strength and roominess, is admirably adapted to receive a chime of bells, which would be a fitting complement to the other improvements recently made, and which, from the commanding position of St. Patrick's, could not fail to be most effective in its results. The framework of the floor, ceiling and roof, is of its kind fully equal to the masonry. Each of the pillars is a single length of pine without flaw or blemish, twenty inches square, and about 80 feet in length. Though originally covered with tin (which by the way lasted over 50 years) the timbers of the roof are so strong and well secured that, as our architect observed, a train of railway cars might be run upon it.

#### FIRST DECORATION AND ALTARS.

Until 1861, the church remained without any decoration and with only temporary altars. In that year, the three present altars were erected by the late Father Dowd, and the whole interior of the church painted and decorated.



## THE PERIOD OF RENOVATION.

From the autumn of 1893 St. Patrick's has been gradually undergoing a complete transformation so that one familiar with the old church of years ago would hardly recognize it as it now appears. In 35 years, the walls had time to grow dingy, and the semi-religious light, formerly recognized as the proper thing, especially in Gothic churches, was no longer acceptable to the present generation, more disposed to consider matters from a practical point of view. Successful efforts were made to brighten the heavy-colored, stained-glass windows; additional light was obtained from the roof by doubling the size of the windows placed there, and all this, added to the cheerful terra cotta, gold and ivory tints of the new decoration, produces a general effect that is at once highly religious, and most agreeable and soothing to the eye, so that on entering, one immediately feels that he is in a suitable place to pray and quietly commune with God. There are no obtrusive colors, no shade or tint that is not in perfect harmony with the *ensemble*, and, whilst there is no lack of variety, all is so delicately arranged as to form a whole that has an air of quiet beauty which steadily grows upon one the more it is seen. It is certainly a new departure in the art of church decoration in Montreal, for it belongs to a style which was unknown in Canada until St. Patrick's was done. The artist, Mr. Alex. S. Locke, of the firm of Arnold & Locke, of Brooklyn, N. Y., and who, by the way, is a nephew, by his mother, of the late Bishop Conroy, Apostolic delegate to Canada, has a remarkable talent for the harmonizing of colors. On this point, he appears to be guided by a natural instinct which immediately and unfailingly detects a mistake. He took a special pride in decorating St. Patrick's, which he greatly admires architecturally, and which he felt was worthy of



his best efforts. During the progress of the work, although he had many other contracts of a similar kind to claim his attention, yet he paid regular visits at short intervals, often remaining for several days, so that nothing was done without his personal supervision and approval.

#### THE DECORATION OF THE SANCTUARY.

The two magnificent oil paintings over the stalls on each side of the sanctuary, are his personal work. They are placed in two immense panels, each 31 feet high, by 14 wide, and represent respectively the "Sacred Heart Pleading," and the "Assumption of the Blessed Virgin." The latter is a fine copy of Titian's masterpiece. The "Sacred Heart" is principally his own idea, and the scene is supposed to give a glimpse of heaven, where the Saviour "is ever living to plead for us." The decoration of the entire sanctuary is, very properly, much richer and more elaborate than the body of the church. The ground, on walls and ceiling, is a mass of gold, cut up, on the walls, to represent Venetian mosaic, such as is seen in the grand old cathedral of St. Mark at Venice. The pilasters are a perfect imitation of Numidian marble, and whilst they harmonize well with the sanctuary, they form a pleasing contrast to the brighter tone of the pillars in the nave, which are of a light Sienna marble color. The emblematic vine, with grapes and wheat, are depicted on the walls and around the altar; on the ceiling is represented the wondrous passion flower, the crown of thorns, and other reminders of Our Lord's sufferings and death. In the arch of the vault immediately over the high altar, appears the papal coat-of-arms, whilst the ensigns of the Archbishop and St. Sulpice are shown in the wall panels, on the gospel and epistle sides respectively. In two lower but prominent panels, on each side of the grand altar, is



emblazoned the Celtic Cross of old Erin, recalling to the people the glorious faith of their fathers, who sacrificed all else to retain this their only treasure. Against this rich and beautiful back-ground stands the high altar, with its endless variety of Gothic ornamentation; and since its elegant detail has been brought out by the rich ivory tints which now adorn it, the people wonder how they never before realized all the beauty of their main altar. Immediately above this altar, and over the arches of the four sanctuary windows, are four pairs of beautiful angels, with outstretched wings, holding in their hands a scroll with the inscription in rich Gothic letters: "Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis."

#### WHAT HAS BEEN EFFECTED BY THE RENOVATION.

A brief enumeration of the various improvements made in St. Patrick's since the renovation began, as well as a short mention of what remains to complete the work, will be of interest, we are sure, to parishioners and friends.

1st. A new floor of the best upper Canada maple in the entire body of the Church, outside the pews. It was found unnecessary to replace the pine floor underneath the seats.

2nd. All the old pews have been replaced by beautiful gothic ones of red Indiana oak: the free benches on each side of the Church, as well as the seats in the gallery for our school boys, are all new, provided with comfortable backs and kneelers. These seats are all as commodious as the pews, and are in much demand.

3rd. The gallery has been practically rebuilt; all decayed or defective timbers were removed, the floor was graded so that all may see equally well, and pews were provided to give comfortable accommodation to between three and four hundred persons, not including the space and seats for



school children. The ceiling of this gallery acts as a very effective sounding board, and the hearing is as good if not better than on the floor of the Church underneath. With the new graceful and convenient stairs, which make access to the gallery so easy, there is no more desirable place in the Church for all but weak or infirm people.

4th. An entirely new gallery has been built for the organ and choir. The frame-work of this gallery is of solid steel beams and girders, which are supported entirely by steel pillars passing through the lower gallery down to the ground, where they rest upon foundations of solid masonry. Nothing has been spared to make this gallery as commodious as possible for the members of the choir. Over a hundred singers can be comfortably placed in it.

5th. A splendid new electric organ, the work of Casavant Bros., and fitted up with the most modern and up to date improvements, takes the place of the old organ of St. Patrick's, which did good service for over forty years. We may observe in passing that the present one is the third organ which has done service in the Church since its opening. Professor Fowler, for over twenty-five years organist of St. Patrick's, takes great pride in this instrument which he considers admirably suited to the Church, and one of the best in the city.

#### WOODWORK ORNAMENTATION IN THE NAVE.

6th. Perhaps the richest and most effective item of the renovation is the magnificent oak wainscotting which encircles the entire nave of the Church. It rises to a height varying from 12 to 15 feet, and consists of three series of beautifully designed panels, each series offering a distinct variety, but all combining with its several accessories, to produce a specimen of wood work such as is seldom if at all



to be found in any other church in this country. The fourteen stations of the Way of the Cross are deftly fitted into this wainscot, so that whilst the stations come out in bold relief they agreeably break the monotony of the lines, and serve much to heighten the general effect. Four large and gracefully wrought canopies, two on each side of the church, also combined with the panelled wainscot, overhang the spaces destined for four lateral altars, which are to be dedicated respectively to St. Ann, St. Bridget, the Souls in Purgatory, and the Holy Angels. The want of these altars was long felt, in order to give prominence to certain devotions very desirable in every parish Church, as well as to offer convenience for celebrating Mass, to the visiting clergy. As the parish was unable to furnish these altars, on account of other burdens which weighed upon it, Mr. Michael Burke, President of "The True Witness Printing and Publishing Co.," with his sister, Miss Eliza Burke, have donated the beautiful new marble altar under St. Bridget's window. This chaste and artistic piece of work is the design of our architect, W. E. Doran, and was executed by Mr. R. Forsyth, of this city. The other no less beautiful altar directly opposite in honour of St. Ann, Mother of the Blessed Virgin, is in memory of the late Honourable Edward Murphy, Senator, being a gift from his sorrowing widow and children. It was built by Mr. Reid on a design from Mr. Doran. The altar to the Souls in Purgatory is being built, a gift from the Misses Austin. There remains only the Holy Angels altar, which we hope may soon find a generous donor. The two lateral doors—a feature peculiar to St. Patrick's on account of its position—had long been a source of much inconvenience on account of the draughts which they occasioned, especially in cold weather. Two ingeniously constructed inside porches, with doors opening on a line parallel to the side walls, and panelled similarly to the wainscot, obviate unpleasant draughts and facilitate the means of ingress and



egress. They are moreover, with their tasty glass panels and other ornaments, a real addition to the appearance of the Church. The crowning beauty of the wood work at the lower extremity of the building are the two elegantly curved and perfectly finished stairs leading to the galleries. Formerly the only means of reaching the organ and gallery was by the dark and narrow winding stairs within the tower. Mr. Doran found a means of embellishing the Church, and of making access to the galleries, easy and agreeable by the cleverly planned stairs which no visitor to the Church fails to notice and admire. The wood work on either side of and above the main entrance, as well as that upon the supports of the tower, just inside the great door, is most appropriate and imposing, especially when bathed in the golden light which at early morning streams through the richly tinted glass above the main door.

7th. The pictures of the Way of the Cross are oil paintings,  $6\frac{1}{2}$  ft. in height, by 3 feet 4 in. in width, and were executed by Patriglia, a distinguished Roman artist, under the direction of Father Leclair, fortunately again at St. Patrick's, and then rector of the Canadian College in the Eternal City. It is much to the credit of the parishioners of St. Patrick's to say that within eight days after the arrival of the paintings they were donated, or their cost subscribed for, by fourteen families or individuals who were anxious to place a souvenir of this kind in the Church.

#### THE MEMORIAL WINDOW.

8th. The two new windows of St. Patrick and St. Bridget on the Epistle side of the church are works of rare beauty. One never tires of admiring them. They are a constant sermon to those who look upon them. No other decoration is so effective, so full of meaning, so universally admired in



a church as artistic windows such as these. They were made in Innsbruck, a city of the Austrian Tyrol, and cost, exclusive of duty, about \$1100 each. In the upper panel of the first window we have a colossal figure of Ireland's Apostle in the act of driving into the sea the traditional snakes and toads. Nothing could be more dignified than the face and figure of the Saint. In the background appear the infant Irish church, in course of erection, with the Celtic cross and round tower, all telling reminders of the home of the ancient and unchanging faith. The lower panel represents St. Patrick at Tara, preaching the Gospel to Ireland's monarch, and holding aloft in his right hand a shamrock, emblem of the Most Holy Trinity. The king is surrounded by his guards, and the Druid priests, with circlets of oak leaves about their brows, who listen in mute amazement to the new doctrine, whilst an aged harper, with flowing beard, and gracefully leaning on his harp, shows by the expression of his features how deeply he is struck. All this scene is enacted under the spreading boughs of an oak, the tree sacred to the ancient Druidical worship of the pagan Irish. At the base of the window is a perfect portrait of Father Dowd, to whose memory it is erected. On his right is a harp, emblem of his native land, and on his left a wreath of maple leaves symbolizing the country of his adoption. Under these appear the words "Soggarth Aroon," so truly expressive of the sentiments of his people towards a pastor who was most devoted to them.

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St. Bridget appears in the upper panel of her window as an abbess, holding in her right hand a crozier, token of authority even among religious women of that period. On her left arm she bears a book of the Gospels, surmounted by a crown, meaning that a crown in heaven is the reward



of observing what the Holy Gospels teach. A winding path leads to her convent, which is dimly outlined in the distance. The luxuriant vegetation and rich flowers which strew the ground at her feet typify her eminent virtues. The lower panel of this magnificent window is a life-like scene, where the saint at the door of her convent is bestowing alms upon the poor. No more perfect or expressive figures could be depicted upon a canvas than those which appear in this group.

#### THE NEW ROOF.

9th. Before commencing the interior decorations it was found on examination that the old tin roof, which had covered the edifice from the beginning, was defective and leaky. Although the expense of a new roof was considerable in view of all that had to be expended on the inside, still the committee representing the congregation decided to undertake it, rather than expose the new decoration to injury. A new slate roof of superior quality was completed during the winter of '94-'95 by the Montreal Roofing Company, who are justly proud of their work.

#### ALTAR ORNAMENTS AND APPROACHES.

10th. New candlesticks of Gothic design, to suit the church, and for the three sanctuary altars, have been received from Paris, France. They are the gifts of kind friends whose modest reserve does not permit us to publish their names. We may add that the lamps hanging before the altars of the Blessed Virgin and St. Joseph were also generously donated. A gentleman of the parish very kindly offered some months ago to undertake the expense of a

marble altar to replace the present one of the Blessed Virgin. Until the parish will be in a position to renew the three principal altars together, it was decided by the committee to postpone changing any of them, as harmony in appearance would be interfered with. This delay was readily acquiesced in by the generous donor, who engaged that the parish should be no loser by the delay.

11th. Several desirable changes have been made in the Sanctuary. The steps leading to the main and side altars have been rendered much more convenient, the wood work of the seats has been improved, the communion rail has been made more easy of access, the old pine steps have been replaced by oak ones, and the tabernacle has been enlarged and made over. Outside, over the main door, a new statue of St. Patrick by Mr. Carli has replaced the dilapidated one which was unable to resist the storms of fifty years. This, too, is the gift of a good friend.

#### A PICTORIAL LITANY.

12th. A novel feature in church decoration is the Litany of the Saints, which will occupy the upper and open panels of the wainscot. Already some sixty of these saints have been placed in position, all the gifts of generous donors, who thus have for all future time a most desirable souvenir in the house of God. We have in all about one hundred and fifty of these panels, and are glad to have this opportunity of offering so many people of modest means an occasion of erecting a lasting monument in the church. They are given for the comparative trifle of ten dollars each.

13th. The old wooden fence along St. Alexander Street has disappeared, and been replaced by a stone and iron structure, similar in design to that along Lagauchetiere Street. A gentle incline replaces the old stone steps so



dangerous in winter which led up from St. Alexander Street to the main door. The chief plateau, immediately before the church, has been widened from 28 to 40 feet, and the centre steps leading directly down from it have been doubled in width. All other steps, fourteen in number, between the church and Lagauchetiere Street, have been done away with, the whole has been graded anew, and a graceful winding carriage track, with a rise of but one foot in twenty, leads from the street below the door of the church, without a single stair or step in the entire length. The rise from Lagauchetiere Street to the level of the church floor is nearly thirty feet. Processions along this walk are very imposing, and at funerals the hearse can now deposit its burden immediately before the great door of the church. A short cut for those who do not mind a somewhat sharp ascent, is provided along the fence, next St. Bridget's Refuge.

#### THE NEW PULPIT.

14th. It was long felt that St. Patrick's pulpit was not all it might be, and that some important advantages might be gained by changing it to the next pillar nearer the sanctuary. From the beginning it stood attached to the third pillar in the nave, some sixty feet or more outside the chancel, and almost midway between the main entrance and the communion rail. This obliged the preacher in order to be heard at both extremities of the Church to face almost directly across to the opposite wall, and to constantly retain this position under pain of not being heard either by those in front or in rear, according as he turned somewhat towards one extremity or the other. In this way the speaker, if he wished to be heard by the entire audience, could never have more than a fraction of them directly before him, those in front turned their back to him, and



those in the middle aisle and towards the main door saw only his side face. Besides in its old position, the pulpit was raised unnecessarily high. Most of these inconveniences have been obviated by the change. The second pillar was recognized by those most competent to judge as the sound-centre of the church, and our experience since the change took place quite corroborates this theory. The pulpit is now considerably lower than before, an ingeniously designed sounding-board with channelled ceiling increases the sound and spreads it in all directions, the preacher has the bulk of his audience immediately under his eyes, they have the advantage of looking directly at him, and the broad angle between the small columns of the pillar serve as a wall to throw the voice forward. The dome and superstructure of the pulpit are very tastily finished and not only as to effect but also in appearance are a great improvement on what we had before. There appears to be general satisfaction at the change amongst the members of the congregation and this is the best proof perhaps that real advantages have been gained.

#### THE NEW CATHERINE WHEEL WINDOW.

15th. Until three years ago this fine window, evidently intended by the architect of the church to be very effective in admitting the morning light, and illuminating the vault and sanctuary, remained walled up. The old organ, which was in one piece, rose up in front of and beyond it, so that even if open, it would have been useless. It was in order to permit this window full play that the new organ was built in two parts, one on each side. Formerly this would have been extremely difficult, but since the application of electricity to organs it has become comparatively easy. Without this window the morning sun cannot shine directly into the upper part of the main aisle and sanctuary until



about eleven o'clock ; but since it was reopened, on clear days a flood of mellowed sunshine bathes the high altar and chancel in golden hues, bringing out their many beautiful details and placing them in bold relief. The stained glass of this window is the work of Messrs. Arnold & Locke, the decorators, who very generously donated it to the church. In its centre appears a dove with outstretched wings, typifying the Holy Ghost. From this point to the periphery of the wheel, the tints deepen in shade, there are no less than five concentric series, or circles, of color, and the effect as viewed from the sanctuary, especially during the early morning, is most pleasing. There are few of the recent improvements more appreciated than this beautiful window.

The above are the chief features in the renovation effected in St. Patrick's within the last three and a half years. Our sketch would, however, be incomplete without a reference to the talented and devoted architect, Mr. Wm. E. Doran, under whose supervision and direction these various improvements have been brought about. We are proud to claim Mr. Doran as a child of St. Patrick's. He belongs to a family all the members of which were ever devoted to their parish, and as to himself, personally, we happen to know that the beautifying and completing of grand old St. Patrick's has been the dream of his life. Were we not afraid of wounding his modesty, we could say much that would not merely edify his fellow parishioners, but would be much in the nature of a surprise. We are free to affirm, however, that this has been to Mr. Doran, even amidst many distracting cares, a labor of love, and the realization of what has been the object of his thoughts since boyhood.

#### THE FIGURE AND RELIC OF ST. PATRICK.

A life-like figure of our patron Saint prepared by a skilful artist in Rome, and robed in rich episcopal vestments of



green and gold, was lately received from Italy. The dress including mitre, chasuble, crozier and sandals, are all in the style of the period when the saint lived. The direction of this work we again owe to the kindness of our own Father Leclair, who took special pleasure in procuring what he knew would contribute so much to give unwonted interest to our celebration. It was the life-long desire of Father Dowd to obtain a relic of the patron saint of our parish ; this desire, however, was not gratified, notwithstanding the strenuous efforts which he made in this direction at different times. It was once more through the kind offices of Father Leclair that beautiful relics both of St. Patrick and St. Bridget were obtained from Rome. We have for each, the authentic certificate of the bishop of the place where these precious relics had been so long and so carefully preserved. They were no doubt brought from Ireland, centuries ago, by members of religious communities, so many of which were, as all know, numerously represented in the Isle of Saints. The figure containing St. Patrick's relic will be exposed to the veneration of the faithful, inside the sanctuary rail, during the usual Novena preparatory to the Feast.

### St. Patrick's New Sanctuary Lamp.

This beautiful work of art was designed by Mr. Alex. S. Locke, of the Firm of Arnold & Locke, Brooklyn, N. Y., who decorated St. Patrick's Church a few years ago.

The lamp forms part of the original scheme of sanctuary decoration, and is we believe unique of its kind. The glass work and jewellery is exclusively the work of the Firm, whilst the brass and metal work was executed by Mr. Anthony Masset, of New York, under Mr. Locke's direction. All concerned have certainly reason to be proud of the splendid success which has crowned their efforts.



The entire height of the lamp from the lower extremity of the Cross to the top of the canopy from which it hangs, is 22 feet. From this canopy depend six chains which support the main part of the lamp consisting of a base or circle, five feet in diameter, and presenting an outward face about two feet in width. Fixed into the brass framework of this base or circle are six pedestals, upon which stand an equal number of angels, with outstretched wings, each holding a shield or escutcheon upon which appears a monogram or symbol of the Redeemer. Each angel is six feet and a half in height to the tip of the wings, and is of most chaste and appropriate design. Between the pedestals in the base is an assemblage of glass jewels of variegated colours and designs whose richness and beauty appear in their fullness only when illumined by the 12 electric lights which are placed inside the base for this purpose. Midway between the angels and the canopy is a beautifully formed crown some two feet in diameter, and surmounted by crosses and fleurs-de-lys placed alternately, which appear to good effect. Underneath the main base is the lamp proper, or moveable portion, which is raised and lowered, when required, by an ingenious contrivance, deftly disguised as an ornamental bulb which rises and falls along the main axis. The bowl of this lamp proper, which is a hemisphere about two feet in diameter, as well as the beautiful Celtic Cross which hangs from it, are composed chiefly of transparent jewels of various colours. Within this Celtic Cross are electric lights, which produce, when turned on, a most beautiful effect. Brass tubing which extends to the ceiling, and which is relieved at intervals by ornamental bosses, conceals the heavy chain by which the lamp is suspended, as well as the electric wires which supply current to the lights.

The total weight of the lamp with its various adjuncts is eighteen hundred pounds, and its entire cost as it stands in



position is \$1,800.00. — We may add that nine hundred dollars have been already subscribed by three generous parishioners to meet this expense, and there is reason to hope that the balance will soon be met by a few others. —

### The Immaculate Conception and Rosary Window.

In the upper panel of this splendid work of art, which is considered by many the finest of our Innsbruck windows, is a beautiful reproduction of Müller's Immaculate Conception. The Blessed Virgin, clothed in a light blue mantle, and crowned with stars, stands on a globe poised in mid-air, and crushing with her foot the infernal dragon. Far beneath is the perspective of a vast ocean, from whose bosom rise mountain peaks and rocky islands, stretching off into an apparently boundless vista. Tufts of fleecy clouds, gracefully disposed, form the framework of this magnificent picture; whilst the play of rich colours of purple, green, and blue, blending one into the other, under the effect of sunlight, produce a result which could not, we believe, be obtained on canvas. — This portion of the window is the gift of the Children of Mary, one of the oldest sodalities in the parish, and a neat inscription at the base of the panel sets forth this fact.

The group in the lower panel represents the Blessed Mother, crowned as a Queen, and standing on a cloud with one foot resting on a crescent. On her left arm she supports the Divine Child who looks with evident complacency on the scene before him. With her right hand the Blessed Virgin is presenting a rosary to St. Dominick who receives it kneeling, whilst St. Catherine of Sienna stands humbly by in a meek and bowed attitude. Three angels are holding aloft an immense double crown of white, red,



and yellow roses, which represent the joyful, sorrowful, and glorious mysteries of the Holy Rosary, and this crown is so disposed as to form a kind of inner framework enclosing the several figures comprising the group. The architecture of the window is extremely rich and in keeping with that of the Church. — The Members of the Holy Rosary Society presented this group, and a suitable inscription commemorates their gift.

### St. Ann's Window.

A life-size picture of St. Ann, standing in the attitude of instructing the Blessed Virgin, who is by her side, and looking up towards her mother with affection and reverence, occupies the centre of this panel. St. Ann has a finger raised heavenward as if directing the thoughts of her pupil to celestial things, whilst her left arm is extended lovingly over the shoulders of her child.

The perspective represents an evening in Palestine with a rich sunset glow in the distance, and the intervening space varied with rich green sward, mountain, lake, and village. The profusion of flowers and verdure at their feet typify the super-eminent virtues which adorned these favoured souls.

The lower panel of this window shows a magnificent portico of the Temple, where the High Priest, robed in his sacred vestments, and standing on the steps of the Temple, receives the youthful Virgin from the hands of her pious parents St. Joachim and St. Ann, as she consecrates herself without reserve to God's holy service. The pose and bearing of each figure is most dignified and expressive, whilst the colouring of the entire window is extremely rich and artistic. —

### St. Ann's Altar.

Beneath this window, and overhung by a graceful canopy which forms part of the beautiful woodwork decoration running round the entire Church, stands the new marble altar dedicated to St. Ann. It was designed by Mr. Doran, our architect, and executed by Mr. Robert Reid of this city. Though entirely different in design from the altar of St. Bridget, immediately opposite, yet it yields in nothing to the latter. Whilst both have their admirers, yet it would be difficult indeed to say which is the more beautiful. This altar was erected by his sorrowing widow and family to the memory of the late Senator Edward Murphy, who for over fifty years was one of the most exemplary and devoted parishioners of St. Patrick's. An inscription upon the altar shows that the late Senator was born July 26th, 1818, and died on December 5th, 1895.

### The new Sanctuary Windows.

These four windows, containing heroic sized figures of the four evangelists, Saints Matthew, Mark, Luke, and John are the work and design of Mr. Alex. S. Locke. They are twenty-three feet high, by five and a half feet in width. Each figure stands in the centre of its respective window, and is framed about with architecture in glass-work, of wonderfully rich and varied colours, the whole as to style and tone being specially designed to harmonize with the decoration of the Sanctuary. The prevailing colour of the windows is a soft golden hue produced by a peculiar shade of opalescent glass, which even on dark days gives the effect of perpetual sunshine. A pleasing variety is observed in the robing of each figure. Thus, St. Matthew is in tints



of green, amber, and ruby ; St. Mark in pink and orange growing into red and purple ; St. Luke in rich yellow and violet ; St. John in different shades of ruby and olive. Special care was given to the flesh painting, so that the features come out full and strong as seen from the nave of the Church, which is almost 200 feet in length.

In the lower panel of each window appears in subdued tones the symbolic emblem of each evangelist.

### What Remains to Complete St. Patrick's.

1st. One more marble altar, that in honour of the Holy Angels, in the body of the church, with Gothic candlesticks and lamps for all four altars outside sanctuary.

2nd. We want the balance of 150 panel saints to complete our Litany. About 60 are taken up to this date.

3rd. Holy water stoups are needed for the two side entrances.

4th. Our stock of vestments is very much worn and many need renewing. During the work of renovation, our funds were completely absorbed, and we could give nothing for vestments, and other furniture necessary about the altar, such as candelabra and the like.

5th. Our church will not be complete until we have three marble altars for the sanctuary. Our main altar, though very beautiful architecturally, is entirely of wood with some plaster ornaments. It is therefore very inflammable, and on this account a constant source of uneasiness, especially during the 40 Hours Devotion and other ceremonies of this kind.

6th. As already observed a chime of bells would be a beautiful complement to all that has been done and yet remains to be completed in the Mother Church of the English-speaking Catholics of the city. From St. Patrick's hill it could easily be heard in the four other parishes.



7th. The remaining old windows should be replaced by new ones similar to those of St. Patrick and St. Bridget. Our church will be incomplete until this is accomplished. These windows cost about \$1100 each, and what more desirable monument could be erected to the memory of a deceased relative? Both he and the donors would be remembered before God for ages to come. We are happy to state here that the members of the Rosary Society and of the Children of Mary have put in the new window of the Blessed Virgin, both of which are monuments of art, as well as evidences of the devoted zeal of these generous donors.

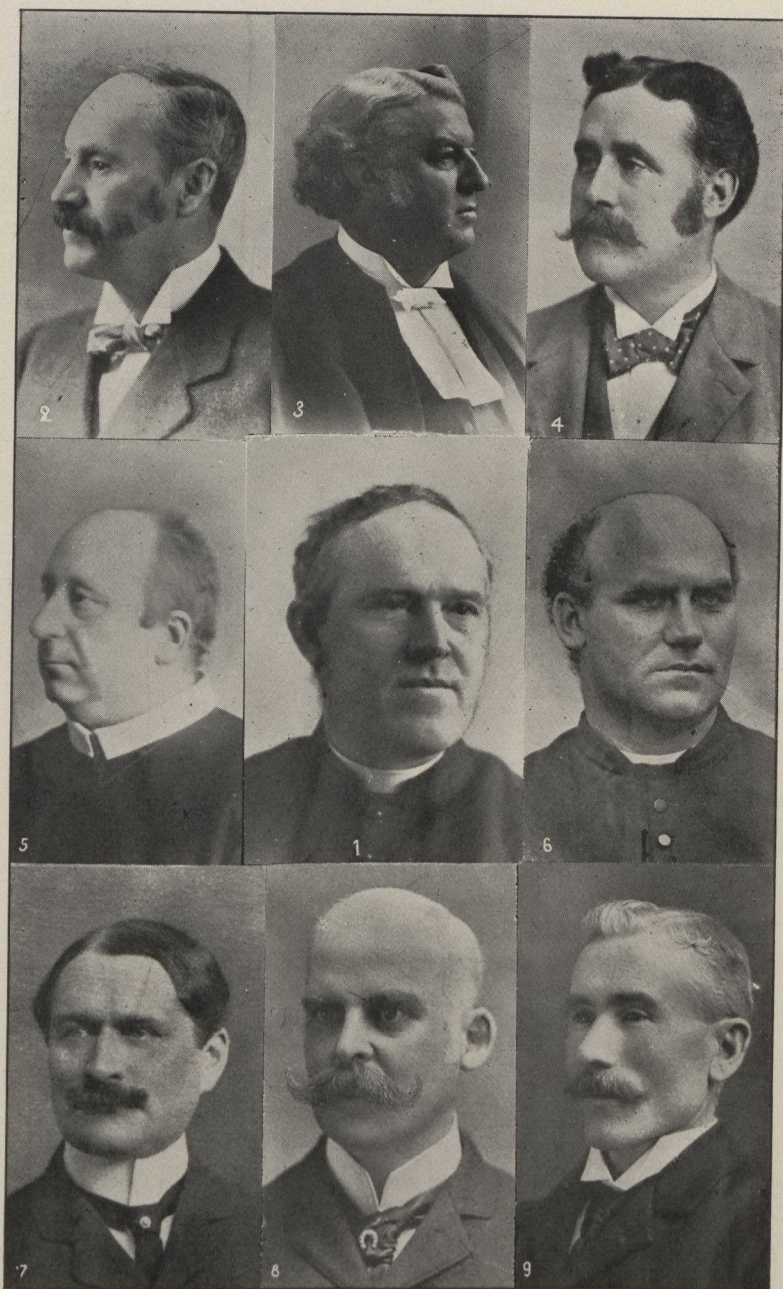
May we cherish the hope that persons of means, out of gratitude for all God has done for them and their brethren in the faith, during the last fifty years will bestow even a fraction of what they so freely spend on homes and comforts for themselves, upon the work of beautifying and completing God's dwelling place amongst us! St. Patrick's could in this way be made one of the most beautiful churches on the continent, it would be a pleasure to ourselves during life, to enter it; it would lift up the souls of our children to God, would form in their minds holy and happy memories which would follow them through life, and would remind generations yet unborn to breathe a perhaps much needed prayer for the benefactors who left them so grand and noble a Church wherein to worship God.

## CATHOLIC HIGH SCHOOL.

BELMONT PARK.

On Sunday the 15th May 1898, at High Mass in St. Patrick's the pastor, Rev. Father Quinlivan, instead of the ordinary instruction, spoke at some length of the proposed





BOARD OF GOVERNORS OF CATHOLIC HIGH SCHOOL.

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|----------------------|-------------------------|-------------------------------|
| 1—REV. J. QUINLIVAN. | 2—MR. CHARLES F. SMITH. | 3—HON. J. J. CURRAN, J. S. C. |
| 4—MR. FRANK HART.    | 5—REV. FATHER STRUBBE.  | 6—REV. WM. O'MEARA.           |
| 7—MR. W. J. McNALLY. | 8—HON. DOCTOR GUERIN.   | 9—MR. MARTIN EAGAN.           |



Catholic High School, and of the advisability of making a start on the building as soon as possible. He said :

In September, 1893, a most desirable piece of land, 228 feet long by 126 feet in width, had been secured for this purpose. This lot is situated in Belmont Park, corner of Palace and St. Genevieve streets, in a most respectable and central locality. Its position is elevated and healthy, being removed from noisy streets to secure the quiet seclusion so desirable for a school, while it would be difficult to choose a spot more convenient and central for pupils coming from the different English-speaking parishes of Montreal. The former proprietor of the land had caused it to be surveyed into house lots, which he was on the point of selling to good advantage, when the entire plot was purchased for the proposed school. Had this opportunity been allowed to pass, no such desirable site could have been obtained.

#### NECESSITY FOR SUCH A SCHOOL.

During the last two months a series of quiet family meetings, composed of the representative men of the parish, had been called to discuss this matter, and to ascertain what was the general feeling in regard to it. Not more than ten persons assisted at each of these meetings, so that the fullest opportunity was afforded each one of stating his views and discussing the subject in all its bearings. Altogether, about a hundred of our leading men attended these meetings, and it would be difficult indeed to choose a subject on which such unanimity of opinion prevailed. There were no two views as to the urgent want of such a school, and the utmost good will was expressed by all in helping to make it a reality. In the Catholic schools and educational institutions of Montreal our children were almost everywhere a minority. French was the language of the



great bulk of the pupils, and it was in the very nature of things that English should hold but a secondary place. In many instances our children were taught their own language by masters whose mother-tongue was French, and who spoke English to say the least but imperfectly. To afford a complete remedy for this evil a double set of French and English-speaking teachers would be necessary—an expense which our Catholic schools were at present quite unable to bear.

Of course several English-speaking teachers were employed in our schools, but in too many cases economy made it necessary to have the same teacher direct French and English classes, although the English of some of these teachers was far from being perfect. The practical result of this for our children was that on leaving the school they were not on an equal footing as regards an English education with the children of our non-Catholic fellow-citizens. Hence quite a number of our people, and not a few French Canadians, who wished to have their children well grounded in English, were sending them to non-Catholic schools. Besides being humiliating to us as a body, this practice was open to serious objections. If we have not schools of our own to give to our children the kind of education they require, and we wish them to have, the fault lies with ourselves. This is a matter which should have been seen to long ago ; our people should have had schools controlled by themselves and until they have them, the English education of their children must be expected to be defective. Perhaps this was less felt in the past, when the disproportion between French and English-speaking Catholic children in our schools was less considerable than at present ; but in our day this evil is becoming so universally felt that a remedy must be sought for it. A strong, well-conducted Catholic High School, where a sound English mathematical and commercial course would be taught by first-class teachers,

and centrally situated, so that boys from all our city parishes might come to it, would in great measure afford this remedy.

#### WHAT THE HIGH SCHOOL IS TO BE.

Now this is precisely what we aim at realizing in our proposed school. The pupils must be thoroughly grounded in the knowledge of English, whilst a strong course of mathematics and of the branches that compose a sound commercial education will be given by thoroughly competent teachers as well as Elementary classics, if required.

As to the school building, we have the well founded hope that the funds placed at our disposal by a generous and appreciative people will enable us to give them a building that will compare favorably with the best of its kind, and of which we may all feel proud. We must have such a building or none at all.

#### IS SUCH SCHOOL TOO MUCH FOR US TO UNDERTAKE?

The cost of a first-class school building, capable of accommodating say five hundred boys, and fully completed, counting price of ground, will be eighty thousand dollars. This does not include a large hall, which can wait, and which may be built later. Besides being useful for the school, such a hall would be invaluable as a gathering place for our societies, as a lecture, concert hall, etc. At present, however, this is left out of the count. The school itself is what we need most. At present two schemes are suggested; one to build and complete only the basement and ground floor, which would give accommodation to at least 150 boys, or to build the entire school, basement and three storeys, completing the interior of only the basement and ground



floor, until a sufficient number of pupils and more ample funds would justify the completing of the entire building.

What has been done within the last three or four years in the renovation of St. Patrick's Church at a cost of \$50,000, now practically paid, gives us a fair idea of what we can do without overburdening ourselves. No very extraordinary effort was necessary to accomplish this work in so comparatively short a time. Of course there was general good will and hearty co-operation on the part of the congregation of St. Patrick's; but whilst each one did his part, not one could complain of being called upon for more than he could reasonably afford. This work is certainly to the credit of the congregation, and gives, moreover, a fair idea of what they can do when all cordially join hands. As the High School, however, is intended not only for St. Patrick's parish, but for English-speaking Catholics all over the city and even throughout the Province of Quebec, which has no institution of this kind, we may hope for practical sympathy from others besides our own parishioners. Amongst our fellow-Catholics across the border, we find in many parishes, where people are fewer and less independent as to means than our own, that they have built and are maintaining parochial schools much larger and more costly than the one we have in view. We have good grounds then for believing that such an undertaking is quite within the power of those whom it is intended to benefit.

#### MEANS — PROSPECTS.

Now, it may be asked, what means, if any, have we to begin this work? What are our prospects of obtaining funds? It is encouraging to know that the Seminary of St. Sulpice, notwithstanding its many burdens, was good enough to vote us a thousand dollars a year for six years to

assist us in realizing a High School. They understood how much a school of this kind is needed, and started our building fund by this generous contribution. The late Senator Murphy bequeathed a thousand dollars to our High School, provided it be ready for occupation by September, 1899; otherwise the sum is forfeited. We have a thousand dollars more from our late bazaar. Some three months ago a working girl counted out to me one thousand dollars, in crisp fifty dollar bills, as her contribution to the High School. A Garden Party is being organized, to be held in the early part of June, and this if well patronized, may net us a neat sum.

A subscription list is to be opened, when all our people of some means will be asked to subscribe according to their ability, and payments will be made by instalments when so desired, to suit each one's convenience. There are some other sources towards which we look with more or less hope to see it endowed, and become capable of doing incalculable good to our people.

We see what our Protestant fellow-citizens have done for McGill University, and whilst our people have not the means of making princely donations such as that institution has received, still what they have already done for St. Patrick's Asylum and St. Bridget's Refuge proves their good will, and what they are able to do.

Granting, then, that the High School is a heavy undertaking, yet it is by no means beyond our power. Under God's blessing we can realize it, and in view of the great need there is for it, we have every confidence that our people will do their duty.

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**The Act of Incorporation for the School was Sanctioned  
by the Lieutenant-Governor on March 10th 1899.**

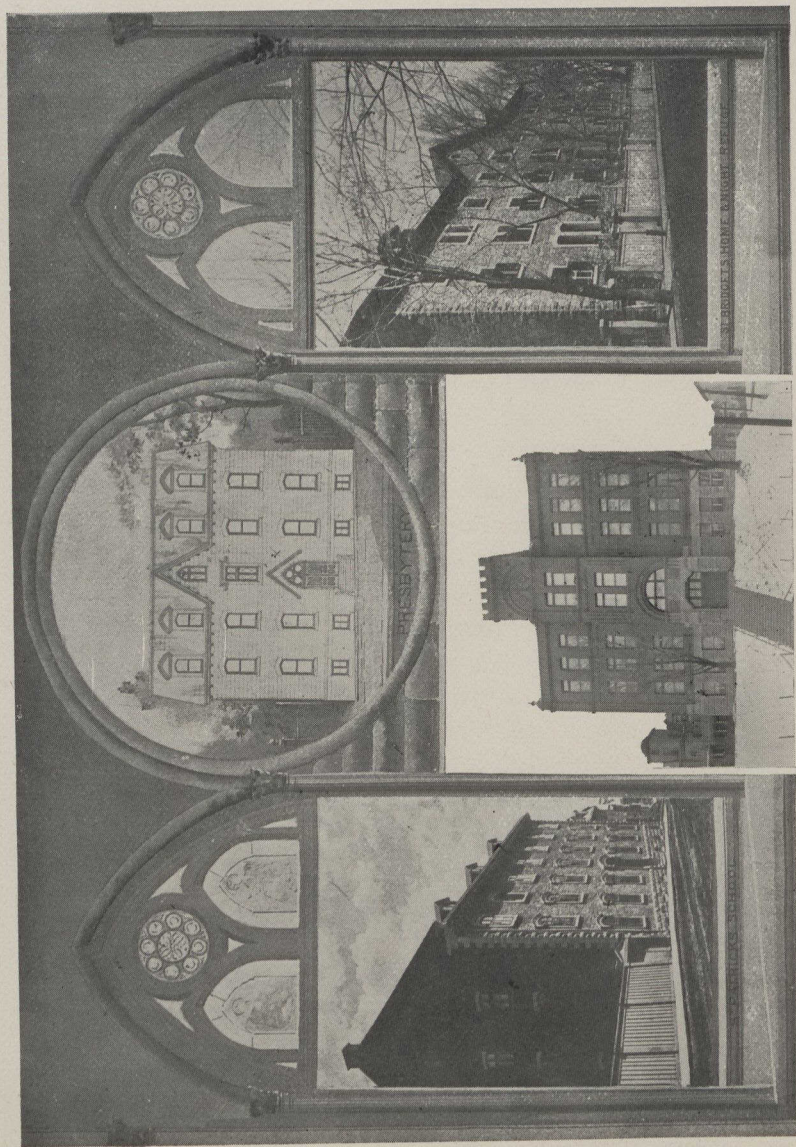
An important meeting of the incorporators was held at St. Patrick's Hall, for the purpose of electing a Board of Governors for the institution.

In accordance with the terms of the charter recently granted by the Quebec Legislature the Board is to consist of nine members; the pastor of St. Patrick's Church to be chairman (*ex-officio*); of two other members of the clergy, to be named by his Grace the Archbishop of the diocese of Montreal, from among the clergy of the English-speaking parishes; and six members to be elected by the charter members.

His Grace Archbishop Bruchesi, shortly after the charter had been granted at Quebec, named Rev. E. Strubbe, C. SS. R., pastor of St. Ann's Parish, and Rev. P. F. O'Donnell, pastor of St. Mary's to represent the clergy; and at the meeting on Wednesday evening the Incorporators elected the six others. They are Hon. Mr. Justice Curran, Hon. Dr. Guerin, M. L. A., Mr. C. F. Smith, Mr. Frank J. Hart, Mr. William McNally and Mr. Martin Eagan.

The new Board held a meeting immediately after the general meeting and decided to proceed without delay with the interior work of the building in order to be ready for pupils at the beginning of the next school year. A sub-committee consisting of Rev. Father Quinlivan, Rev. Father Strubbe, Mr. William McNally and Mr. Martin Eagan, together with Messrs. W. E. Doran, architect, and Felix Casey, as a consulting committee, were appointed to take steps to carry out the decision of the governors in regard to the completion of the building. Other committees were also named, so that the arrangements for the administration of the school are now complete. — "True Witness."





ST. PATRICK'S PRESBYTERY.  
CATHOLIC HIGH SCHOOL.

ST. BRIDGET'S REFUGE.

ST. PATRICK'S GIRL'S SCHOOL.



### Laying the Corner Stone.

The large, imposing, and enthusiastic demonstration of the English-speaking Catholics of Montreal, which took place on Sunday last in Belmont Park, on the occasion of the blessing and laying of the corner stone of the Catholic High School for boys, will be memorable, from more than one point of view, for generations to come.

Since the laying of the corner stone of St. Patrick's Church, a little over half a century ago, no other event of such far-reaching importance to the English-speaking Catholics of this city and district has occurred.

The gathering at Victoria Square of all the English-speaking Catholic national, religious, benevolent and literary societies of the five parishes, and their march thence to the Archiepiscopal Palace, to escort his Grace Archbishop Bruchesi to the scene of the ceremony, aptly symbolized the unity that is working such progress amongst them, irrespective of parochial lines; the unity that is strength; the unity which the great educational influence of the High School will complete and solidify.

The weather, which always has a good deal to do with outdoor demonstrations, was very unpropitious in the forenoon, when the sky was sombre with heavy, dark masses of rain-clouds, and when the rain fell for several hours, it must have disheartened many who had made arrangements to join in the procession. After the noontide hour, however, the rain ceased, the dark clouds moved away to some other airy region, the sky resumed that Italian blue tint to which Canadians have become so familiar, and the sun shone out in all its warm splendor. This interlude of fair weather lasted just long enough to permit of the procession, the speech making and the blessing taking place — the whole programme, in fact, was



successfully gone through. Then the sky again became overcast with murky clouds, until it was soon one dark inky mass. The large crowds dispersed, and in about half an hour afterwards a hail storm of almost unprecedented severity burst over the city, breaking thousands of windows and skylights, uprooting trees, and strewing the sidewalks with the ends of live electric wires, which resulted in one fatality.

The procession was an imposing one, headed by the A. O. H., with a contingent of Hibernian Knights, in their pretty uniforms, in front. The C. M. B. A., it is perhaps of interest to note, included the principal officers of the American and Canadian branches, who for the first time marched together. Each society had its band and banners; and the keen interest in the event was evidenced by the thousands who crowded the streets along the line of march.

Complimentary remarks could be heard on all sides in regard to the Rev. Father Quinlivan, the zealous pastor of St. Patrick's Church, who is the promoter of this great project, for his untiring and successful efforts to bring it to its present stage, and for his wisdom in selecting so admirable a locality for the institution — that portion of Belmont Park which is situated at the corner of Lagauchetiere and St. Genevieve streets. The well known architect, Mr. W. E. Doran, also came in for his due measure of praise for his excellent plans and designs of the structure, which have already been described in the "True Witness."

The speeches of his Grace the Archbishop, the Rev. Father O'Donnell, his Worship Mayor Prefontaine, the Hon. Dr. Guerin, who represented the Provincial Government; Mr. M. J. F. Quinn, Q. C., M. P., who represents St. Ann's division in the House of Commons, which were all of a high order and tone, emphasized the urgent want which this Catholic High School for boys will so admirably supply.



The presence of the large number of the clergy and laity of the five English-speaking parishes testified to the enthusiasm with which the project has been taken up, and was a happy augury that Father Quinlivan will not have long to wait until the institution is cleared of all debt. That his persevering efforts are thoroughly appreciated was made manifest by the loud applause by which he was greeted when he rose to announce the arrangements that had been made for the ceremony.

After the stone had been blessed and laid, a large number of men and women availed themselves of the opportunity afforded them of following the good old custom of "striking" it, thus once more showing the deep and enthusiastic interest taken in this much-needed and all-important institution for the English-speaking boys of this city and district of Montreal.

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First was a procession, accompanied by bands and banners, of the several societies. They gathered on Victoria Square shortly after 2.30, and marched to the Palace, from whence they conducted Archbishop Bruchesi to the scene of the ceremony. It was a most imposing spectacle, the A. O. H. leading with nearly one thousand members. The progress of the procession was watched by not less than 8,000 spectators along the line of march, which was by way of Beaver Hall Hill, along Dorchester Street to Cathedral Street and Lagauchetiere Street. It was estimated that from 8,000 to 10,000 people were assembled in the immediate vicinity of the site of the school when the procession reached it.

The marshal-in-chief was Mr. William Davis, who was mounted on a spirited animal, and the societies, whose

members gathered about 1,800 strong, marched in the following order:—

Marshal-in-Chief.  
 St. Gabriel's Band.  
 Hibernian Knights.  
 Ancient Order of Hibernians.  
     Banner.  
 St. Gabriel's T. A. & B. Society.  
     Band (I. O. O. F.)  
 Catholic Order of Foresters.  
     Banner.  
 St. Ann's Young Men's Society.  
 St. Ann's T. A. & B. Society.  
     Flag.  
 Catholic Mutual Benefit Association.  
 Grand Councils of Canada and Quebec.  
 Young Irishmen L. & B. Association.  
     Father Matthew Banner.  
 St. Patrick's T. A. & B. Society.  
     St. Patrick's Society.  
 Clergy and Invited Guests.

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The next part of the proceedings was the speech-making, which took place from a temporary platform at the north-western corner of the building, adjoining Andrew's Protestant Home, and was listened to by the vast gathering which crushed into the large area surrounding the portions of the building now above ground, many hundreds of which clambered up to the top of the unfinished walls and fences enclosing the premises. The sight was an inspiring one as the Rev. Father Quinlivan, who presided, arose to introduce His Worship the Mayor. The courageous and zealous pastor



received an ovation which must have convinced him that his endeavors to organize a distinctively English-speaking Catholic educational establishment were warmly and enthusiastically appreciated.

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There was a large representation of the clergy present to assist His Grace Archbishop Bruchesi, amongst whom were noticed Very Rev. Father Colin, Superior of St. Sulpice ; Rev. William O'Meara, Pastor of St. Gabriel's ; Rev. E. Strubbe, Pastor of St. Ann's ; Rev. Father Casey, St. Jean Baptiste ; Rev. P. F. O'Donnell, St. Mary's ; Rev. Dr. Luke Callaghan, Archbishop's Palace ; Rev. J. Quinlivan, Pastor of St. Patrick's ; Rev. P. Fallon, St. Patrick's ; Rev. James Callaghan, Chaplain Hotel Dieu ; Rev. Jules Delavigne, S.S. Among the thousands of the laity present were His Worship Mayor Prefontaine ; Hon. Dr. Guerin, member of the Provincial Government ; Hon. Sir William Hingston ; Hon. James O'Brien ; Hon. J. O. Villeneuve ; Mr. Justice Curran ; Mr. M. J. F. Quinn, Q. C. M. P. ; Ald. T. Kinsella ; Ald. D. Gallery ; Mr. ex-Justice Marcus Doherty ; Michael Burke, President TRUE WITNESS Company ; Hon. James McShane ; F. B. McNamee, C. A. McDonnell, E. James ; B. J. Coghlin, W. E. Doran, M. Fitzgibbon, J. H. Semple, P. Wright, P. Reynolds, James Meek, T. J. Finn, P. Flannery, James Keenahan, John Lappin, P. McCrory, Felix Casey, F. J. Curran, advocate ; M. Sharkey ; William Rawley, president County Board A. O. H. ; H. McMorrow, vice president County Board A. O. H. ; And. Dunn, secretary County Board A. O. H. ; John Meagher, S. Cross ; Dr. Kennedy, president St. Patrick's Society ; John Fallon, Robert Warren, Prof. J. A. Fowler, E. Irwin, D. McEntyre, J. J. Milloy, J. H. Feeley, J. J. Costigan, M. Phelan, John O'Leary, Andrew Cullinan, H. T. Kearns, W. Deegan, Martin Eagan, F. C.



Lawlor, D. J. O'Neil, M. Shea, M. P. McGoldrick, P. Carroll, John Walsh, W. P. Doyle, John Killfeather, James Brady, Jas. F. Fosbre, Richard Burke, E. Halley, John Ahearn, P. Ahearn, P. H. Bartley, D. Boud, J. H. P. Brown, J. Burns, T. Butler, M. P. Carroll, T. Christy, Geo. Clarke, Jas. Cochrane, H. J. Codd, B. Connaughton, F. Connaughton, R. J. Cooke, J. Corcoran, C. Coughlin, W. H. Cox, P. J. Coyle, M. Delahanty, P. J. Donovan, M. Feron, J. B. I. Flynn, John Gallery, John Hatchette, Thos. Heffernan, A. Jones, J. J. Pigott, P. Kearney, J. G. Kennedy, John Killoran, James Lonergan, T. A. Lynch, F. Loye, R. J. Lunny, J. E. Manning, Thos. Mulcair, P. Mullins, D. Murphy, P. F. McCaffrey, Dr. J. A. MacDonald, Angus McDonnell, M. D., John McDonough, John McIlhone, W. J. McKenna, J. McLean, J. P. O'Hara, E. Quinn, W. J. Rafferty, J. A. Rafter, E. P. Ronayne, E. Mansfield, D. Furlong, Geo. Clarke, T. Rogers, Frs. Dowd, P. Doyle, B. Hughes, J. J. Ryan, R. Gahan.

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Rev. Father Quinlivan first called upon His Worship the Mayor, who said:—

“It affords me very great pleasure, as Mayor of the city of Montreal, which is so dear to every one of us, to take part in this celebration, which marks the laying of the corner stone of a most important institution, and one which will do credit to the great city of Montreal. The want of an institution of this character has been felt for many years, and the erection of this High School for the English-speaking Catholics of the city of Montreal and the district of Montreal will fill that want, I am sure, and will be gladly welcomed by the whole population (Applause). I congratulate especially Father Quinlivan and the gentlemen who conceived the idea and who have contributed towards this institution; I am sure their names will go down to



posterity and will be remembered a century from now. The creation of this institution means a great deal. It means that a door will be opened to English-speaking Catholics to make themselves perfectly cognizant with all that is necessary to fit them for becoming commercial men and also industrial men.

As regards other schools, there are plenty of elementary schools, but may be they do not fill the bill to the extent the population requires. But that will be corrected in time, when this school is built. I understand that here not only English-speaking pupils will be admitted, but that a certain reserve will be made for those of French origin. I congratulate the promoters on their liberal way of looking at this matter. But I am not here to make a speech, only to offer a few remarks. But let me express one thought, and it is this: On this British North American soil of ours we admit no distinction of race or nationality; there is only one distinction admitted, and that is a distinction between good citizens and between intelligent citizens and otherwise, (applause). As regards the first distinction, I am sure I am addressing only good citizens; I am convinced of that. As regards the other distinction, it is the most important; it is acquired. Without you have had the advantage of education, you may remain in the lower ranks of society, but with intelligence, which will develop itself, you may become one of the first citizens of your country. I hope that this institution will contribute to that, and that the population will be proud of it, whether they belong to the Roman Catholic religion or to other creeds; for anything connected with education should be welcomed by every good citizen (applause).

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Hon. Dr. Guerin, the representative of the English-speaking Catholics in the Provincial Administration, made a capital speech. He said: This, indeed, is a proud day for the Irish Catholic citizens of Montreal. For a long time we have felt that there was something we required; and the establishment of this institution today is going to create a boon amongst us, the want of which has been felt for very many years past. I am proud to see amongst us today the Mayor of the city of Montreal and several of our French Canadian fellow-citizens (applause). It shows that they sympathize with us in our undertaking. But, ladies and gentlemen, we have in the past had many occasions of witnessing the sympathy of the French-Canadian element of this city, and more particularly when there was a question of erecting this magnificent edifice. It seemed almost a hopeless task until the gentlemen of St. Sulpice gave their kind co-operation and came forward and liberally contributed towards this establishment (applause). We owe them a debt of gratitude. They have always been solicitous for our welfare, both in matters religious and in our educational institutions.

“ This, it is needless for me to inform you, will be an institution wherein will be taught commercial pursuits in their higher forms. I know that you all appreciate the endeavors of our dear and venerated pastor, Father Quinlivan. He has in the past proved to the people of St. Patrick's parish and the Irish people in general that no obstacle could prevent him from going ahead in anything he undertook. The embellishment of St. Patrick's Church would have been sufficient in itself to crown the efforts of a lifetime. But no; he felt there was a work to be done and although it required the greatest effort on his part, nevertheless he nobly undertook it, and, with your co-operation, will bring it to a successful issue. (Applause). I wish to tell you that, as far as I am aware, the Irish Catholic people



of Montreal have the sympathy of the citizens of this province in general; for I have had occasion to speak to my colleagues in the provincial cabinet, and they have assured me in most positive terms of their sympathy. It will not be a mere sentimental sympathy, although I am not prepared to say at the moment just to what extent they are prepared to go; but I am sure their co-operation will be a most substantial one. (Applause). It would be out of place for me to detain you any longer; all I have to say is let the light of education illumine the darkness, and our young people will advance irresistibly to the foremost rank in every path of life, and there implant the banner of honor, of patriotism, and of loyalty to their Church and their country. (Applause).

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Mr. M. J. F. Quinn Q.C., M.P., then addressed the gathering. He congratulated the public spirited gentlemen who had so generously seconded the labours of Father Quinlivan in his efforts to accomplish the noble work of establishing a High School for the English-speaking Catholics of Montreal. He had often wondered why it was that our people who are renowned throughout the world for their love of education; who had established unaided throughout the United States and the other Provinces of this Dominion magnificent elementary and high schools; who had supported these schools by voluntary contributions, should be satisfied in Montreal with only one elementary school in which the English language alone is taught. Yet such, up to the present time, has been our condition in this city, where we have a larger English-speaking Catholic population than that of any other two cities in the Dominion.

Contrast our position in Montreal with that of our separated brethren who speak our language and who are numerically fewer than we are. The city is dotted with



Protestant elementary schools in which English is taught and there is at least one high school which stands as a monument to the intelligence and foresight of our English-speaking Protestant friends.

As a consequence of this I really believe we have lost ground steadily in this great metropolis. Although numerically stronger than our Protestant fellow-citizens we are far behind in the commerce of the city and in the learned professions; in the banking and insurance, in the railway interests of the city, we are almost unknown. Our people seem to have been sleeping for the last forty years. While the different other peoples have been progressing in the various walks of life, the English-speaking Catholics alone have retrograded. In a great measure the splendid position occupied by the Protestants today is due to the fact that they have always maintained at a high grade their elementary and high schools, while our deplorable position is, in an equal measure, due to the fact that we have had no such schools at all.

But at last a step in advance has been made. We are here to-day to lay the corner stone of our first high school. And we have come here, as it is fitting we should come, supported by a French Canadian Mayor of the city, who wishes us God speed in our good work, and sustained and encouraged by the blessing of our beloved Archbishop whose heart like his position, is large enough and good enough to embrace all nationalities (cheers).

Henceforth our youth will have no cause to complain. In this school will be taught the highest form of English education. Experienced teachers will be secured for the various branches and strong courses of English, mathematics, book-keeping and arithmetic will be given so that a young man in completing his studies here will be qualified either to enter at once upon a commercial career or to begin his classical course should he desire to enter either of the learned professions.



Later on it is the intention to give a course of manual training, and if possible classes for practical electricity and mining, assaying and engineering, will be opened.

All that is required now is that the good work so nobly and zealously begun by our beloved pastor, and a few of our leading citizens should be heartily encouraged by all our people. This is not a work in which St. Patrick's parish alone is interested, but one which every English-speaking Catholic of the city and even of the province should feel it his duty to support. The presence here to-day of the pastors and societies of the different English-speaking parishes of the city augurs well for the future of the undertaking.

But let not our efforts relax until a sum sufficient to build, equip and establish the school upon a solid financial basis has been secured, and future generations of our people will bless the memory of those who so well began the good work of this 18th of September 1898. (Applause).

Rev. Father O'Donnell was then introduced and delivered an eloquent and impressive address ; he said : — Having listened to so many eloquent discourses this afternoon, you cannot expect that I shall have much to say. However it may be in place for the Church to have a word to say, because to-day the Church is represented, and it always takes a wonderful interest in education. From the day the Church received her charge from on high to 'teach all nations,' she has always considered the cause of education as one of her most sacred charges, and to it she has devoted her energies, and for it made the greatest sacrifices throughout all ages and all lands. It is not necessary on this occasion to explain the necessity of religious education. We all know, if education is necessary, one of its most essential parts is that which trained the moral part of man. This is what the Church received as her primary trust, and towards it she has always exerted all her energies. But she has not neglected the sacraments and has taken interest in the progress of the



human race and anything tending to uplift it. The Church was always there to assist, encourage and bless. Let those who say that the Church is an obstacle to progress look back and see where is the line of progress in which she has not taken the lead. To-day are we not a tangible proof of this? Is not our Archbishop here to pronounce, in the name of the Church, a blessing even on the material stones of the establishment that is to be built up? This is how the Church estimates the cause of education and takes an interest in it.

We are here in a great city where we have education on all lines. We are proud of that. We have education for the young men for the liberal professions, and for our young girls destined for a religious life. We, the Irish Catholics of Montreal, are in a minority, and, the schools being adopted on the system of dual language, it was difficult for us to get the education we wanted; and this is casting no reflection upon those of another language and nationality. Father Quinlivan wished to be neither unjust nor ungenerous, but only to look after our interest in the cause of education (applause) and after all our other interests. I wish to be brief; other speakers are to come; the Archbishop is to address you, and consequently it would be out of place for me to detain you longer. Therefore, let us thank the Archbishop for being here to bless the institution and to show his interest in the work he has at heart; and let us hope that this institution, erected by the worthy pastor of St. Patrick's, will go on doing a good work, and that it will grow and prosper and bear golden fruit for many generations yet unborn. (Applause).

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His Grace the Archbishop, who was received with great enthusiasm, then addressed the vast gathering. His Grace



spoke of the great wish he had to second the efforts of those who were anxious to establish a first class Commercial School in our midst. Referring to the different sections of his flock he said: "I have said it more than once, as a Bishop, that I do not make any distinction in a city like this between one nationality and another; I am the father and the friend of all those who live under my jurisdiction. (Applause). But if I do not make any distinction between French, English and Irish, I will not do anything to destroy a nationality. On the contrary, I will do all that is in my power to sympathize with all nationalities and to strengthen them, because I know that if we French Canadians are proud of our language and attached to our dear traditions, the English and the Irish are also proud of their language and are also attached to the traditions of their ancestors. (Applause).

"Let the Irish be Irish, let the English be English, and let the French Canadians be French Canadians, but we must not forget that both languages—French and English—are official in our province and in our city. We must live together as brethren and as members of the same family. Let the French Canadians learn English, and let the English learn the language of their friends and brothers, the French Canadians. (Applause). That is the reason why I hope in this institution English and Irish pupils will have the great advantage of being educated in their mother tongue, but they will also be taught the other language, which is official in Montreal — the French language. I am myself thankful to the reverend pastor of St. Patrick's Church and to the other pastors of Montreal and to the devoted citizens who have encouraged the idea of a Catholic High School. I thank them in the name of God, in the name of the Church, and in the name of all the children of Montreal, for what they have done to this day and for what they will do in the future. A few days ago I was in Quebec



attending a meeting of the Council of Public Instruction, and there, before all the Bishops and other members, I spoke of this Catholic High School. I may say that the idea was approved by all the Bishops of the province and by all the lay members of the Council, and it was resolved that the Council of Public Instruction would do for this High School anything that it will be in its power to do in the future. (Applause). Let this house, this college, be blessed to-day for the glory of God and for the good of the Catholic children of Montreal." (Loud applause).

His Grace then made a few congratulatory remarks in French, after which, attended by Rev. W. O'Meara, P. P., St. Gabriel's, and Rev. Father Casey, St. Jean Baptiste, he proceeded to the south-western corner of the building to bless and lay the stone, Rev. Father Fallon officiating as master of ceremonies. Here a male choir of fifty voices, under the directorship of Professor Fowler, organist of St. Patrick's Church, and under the leadership of Mr. George A. Carpenter, was stationed, and as the procession moved slowly forward, the choir gave a very fine rendering of "Veni Creator." His Grace first blessed the stone, and then, with a silver trowel, which was presented to him, and with which act of delicate attention he was much pleased, he spread mortar on the lower stone, in a cavity in which had been placed a parchment scroll, rolled and tied with a green silk ribbon, and a copy of the True Witness. The upper stone was then lowered into position by Contractor Louis Hughes, of the firm of Messrs. Hughes & Brisson, and with the Archbishop declaring it truly laid, the ceremony was at an end.

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Inscribed on the parchment scroll deposited in the lower stone was the following :

On Sunday, September 18th, 1898, this corner stone of



the Catholic High School for English speaking boys ; being the first of its kind in this Province of Quebec, was blessed and laid by His Grace Paul Bruchesi, Archbishop of Montreal, in the presence of an immense gathering of enthusiastic citizens assembled, not only from St. Patrick's parish, but also from St. Ann's, St. Mary's, St. Gabriel's and St. Anthony's parishes, as well as many representatives from amongst our French Canadians and non-Catholic friends, and a considerable number of other well-wishers from other parts of the city and suburbs.

His Holiness Leo XIII, being Sovereign Pontiff ; Her Majesty Queen Victoria, Sovereign of the British Empire ; His Excellency, the Right Honourable Sir John Campbell Hamilton Gordon, Earl of Aberdeen, being Governor General of Canada ; Right Honourable Sir Wilfrid Laurier, Premier of the Dominion ; His Honour, the Honourable Louis A. Jetté, Lieutenant Governor of the Province of Quebec ; the Honorable F. G. Marchand, Premier of the Province of Quebec ; His Worship, Raymond Préfontaine, Mayor of Montreal.

Very Reverend Louis Colin, Superior of the Seminary of St. Sulpice ; Rev. John Quinlivan, SS., pastor of St. Patrick's ; Rev. E. Strubbe, pastor of St. Ann's ; Rev. P. F. O'Donnell, pastor of St. Mary's ; Rev. William O'Meara, pastor of St. Gabriel's ; Rev. J. E. Donnelly, pastor of St. Anthony's ; Rev. M. G. Casey, in charge of the English-speaking section of St. Jean Baptiste parish.

William E. Doran, architect of the building.

Provisional High School Committee : Patrick McCrory, Frank J. Hart, Felix Casey, John Meagher, John Killoran, Thomas Heffernan, Patrick O'Brien.

Representatives in Parliament : Sir William Hingston, Hon. James O'Brien, Senators ; Hon. James J. Guerin, M. D., member of the Cabinet, Province of Quebec ; M. J. F. Quinn, Advocate, member of the House of Commons, Ottawa.



Judges :—Hon. Marcus Doherty, retired ; Hon. Charles J. Doherty, Superior Court ; Hon. John J. Curran, Superior Court ; Hon. John D. Purcell, Circuit Court.

The following Societies came in solemn procession to the ceremony ; St. Patrick's National Society, St. Patrick's Total Abstinence and Benefit Society, Irish Catholic Benefit Society, Young Irishmen's Literary and Benefit Society, St. Ann's Total Abstinence and Benefit Society, St. Ann's Young Men's Society, St. Gabriel's Total Abstinence and Benefit Society, St. Mary's Young Men's Society, St. Anthony's Young Men's Society, Catholic Mutual Benefit Society, Grand Council of Canada ; Catholic Mutual Benefit Association, Grand Council of Quebec ; Catholic Order of Foresters, Ancient Order of Hibernians, Catholic Benevolent Legion, Knights of the Order of Columbus.

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Mr. Doran, the architect, brings to this part of the work, a long experience, practising his profession since 1873 ; he has during that time designed and superintended the construction of many public and private buildings here and elsewhere, and always with marked success. Amongst his works are included the Town Hall and Dissentient School at St. Henry, the West End Abattoir, and the re-construction of that at the East End, just completed on the newest principles.

Mr. Doran was also the architect of St. Joseph's Church, Ottawa, justly considered one of the finest in the capital. This and his success in the renovation of our own St. Patrick's, have established his reputation as an ecclesiastical architect.

As to the exterior beauty of the new school, our cut reproduced from the drawings will speak for itself. We have only to add that the solid character of the work can



be judged of by the foundations, which reflect great credit on the contractors, Messrs. Hughes & Brisson. The other contracts let are as follows: Brick work, D. J. Riordan; carpenter work, Lambert & Son; roofing, Montreal Roofing Co.; steel beams, F. A. Walberg. The contracts for interior finishing, plumbing and heating not being let as yet.

The plan, however, includes the most improved methods of sanitation and ventilation, every attention having been given to the minutest details regarding the health and comfort of those who will attend the same.

The building will be three stories in pressed brick and terra cotta above the stone basement. All the interior walls will be of brick. The staircases will be of iron and steel and are situated in a fire-proof corner. The toilet rooms will also be entirely separated from the main building. The heating will be by steam on the direct indirect system. By this a constant stream of fresh air will pass through the radiators in each department, and being heated will diffuse through the rooms displacing the vitiated air, which will descend through brick flues to the basement and thence by ducts to the main shaft—the air in which being expanded by the heat from the boiler flue will cause an upward draft. In the summer months, this flue will have a special heater, thus drawing on ten flues in the different rooms, causing a thorough ventilation on the vacuum system, as fresh air will be constantly coming in to supply the place of that drawn away.

There will be twelve class rooms affording accomodation to six hundred pupils. (1) It is the expectation later on to add a large assembly hall on the ground floor at rear, with additional class rooms above—the basement is intended for classes in manual training. In the meantime a portion of it must serve the purpose of an assembly hall.

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(1) The Catholic High School is now in full operation, with an excellent staff of teachers.



His Grace Archbishop Bruchesi was the guest of Mr. and Mrs. E. Irwin, of Belmont Park, during the progress of the ceremony, where he robed preparatory to delivering his address and performing the ceremony of blessing and laying the corner stone. Mr. and Mrs. Irwin are devoted and zealous members of St. Patrick's Church.

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The elements were evidently in full sympathy with the occasion, for though most unruly the early part of the day and being largely responsible for the thin attendance at church in the morning, they cleared up about noon and were on their best behavior till the ceremony was over and the crowd had dispersed ; then feeling themselves at liberty to run riot, they came down with a vengeance and Sunday the 18th September will go on record as not only witnessing the great event of the laying of the corner stone of the Catholic High School but as the stormiest Sunday of 1898.

### A MONUMENT TO CAP DES ROSIERS VICTIMS.

The rocky coast of the lower St. Lawrence has been the scene of many disasters. One of the most harrowing was the total wreck of the ship "Carrick of Whitehaven," which occurred on the 23rd of May, 1847. In the middle of the night, during a blinding snow storm the vessel ran on the rock at Cap des Rosiers, near Gaspe, and was dashed to pieces. Those on board were unfortunate Irish immigrants from County Sligo, who had been forced to flee from their famine stricken country, and who were seeking homes in Canada. Out of 187 of these poor people scarcely half a





MONUMENT AT CAP ROSIER (LOWER ST. LAWRENCE) 19th AUGUST 1890.

Erected by Rev. FATHER QUINNIVAN and a few of his parishioners in memory of 187 Irish Emigrants shipwrecked there on vessel Carrick 28th May 1847.



dozen were saved from the wreck. Eighty-seven of the bodies were washed ashore and were buried on the beach by the settlers there. Some time ago, Messrs. J. A. Whelan, Postmaster at the Cape, Henry Bond, Pierre Guevremont and Eugene Costin, gave a painful account of the sad occurrence to the Reverend Father Quinlivan, P.P., of St. Patrick's Church here. They narrated how the survivors had been cared for, and one incident is worthy of special mention. A good priest on the mission, Rev. Father Doolan, of Douglastown, arrived at the place on the morning of the calamity. One of the victims he found in a most pitiable condition. His feet were lacerated and bleeding from cuts by the rocks. The good priest taking the shoes from his own feet put them on the poor man, and walking barefooted himself he led him to a place of refuge. A Mrs. Fingleton, now in Montreal, is one of the survivors of that awful night. She remembers the incidents well. When the vessel struck, her cousin was carried by a wave to the shore half dead. Her father and mother were in the ship with her and the other children, her brothers and sisters. They managed to crawl into a sailor's hammock which was hanging from a part of the wreck. In the morning one of the children seeing some boards thought they would bear her up, and she placed her foot upon them when she immediately disappeared beneath the waves with a younger child she held in her arms. The father plunged after them, but only to meet a like fate. The mother and the other children remained in the hammock until late in the day when some sailors who sought the wreck to see what could be saved, found them and brought them ashore. The sad fate of these poor Irish immigrants appealed to the kind heart of Father Quinlivan, and he resolved that the last resting place of these victims should not longer remain without a memorial. Cap des Rosiers is the lowest point on the St. Lawrence where any of the victims of 1847-48



are known to lie. He appealed to some of his parishioners with the result that a beautiful red granite monument has been prepared by Mr. William H. Cunningham, of Bleury street, bearing suitable inscriptions commemorating the sad event. The monument is artistic, and owing to the generosity of Mr. Cunningham has cost not one cent beyond the price of materials and workmanship. It is now complete, and will be taken in charge by Hon. Mr. Justice Curran, who will proceed to the Lower St. Lawrence on the S.S. Atlantic on Tuesday next. The Judge will see to the proper erection of the monument, and that means be taken for its preservation. It is gratifying to find that the victims of more than half a century ago are not forgotten. Irish patriotism is not dead.—“True Witness” Saturday, August 11th, 1900.

#### Unveiling of Monument to Cap des Rosiers Victims of 1847.

*To the Editor of the “True Witness.”*

Cap des Rosiers is a small village on the bleak coast of Gaspé. The surroundings are solemn and impressive. In one of your recent issues, an account was given of the terrible disaster which occurred there to the unfortunate 187 Irish immigrants from Sligo, who lost their lives in the wreck of the “Carrick” of Whitehaven, on the fatal morning of May 23rd, 1847. The monument then mentioned is now an accomplished fact, and I am sure the readers of the “True Witness” will be pleased to get an account of the proceedings. On Saturday morning, the 18th instant, at 4 o'clock, the steamer Atlantic sounded her whistle, announcing her arrival. Two stout boats, manned by eight hardy fishermen, put out to meet the Atlantic, which could not



approach nearer than about a mile from the shore. These, with the aid of the ship's crew, removed the monument, which was in six pieces, to the small boats, and by six o'clock, the precious stones had been landed upon a temporary wharf erected for the occasion. Mr. Justice Curran, who at the request of Rev. Father Quinlivan, had taken charge of the erection of the little memento, lost no time in getting things in motion. Some of the oldest inhabitants shook their heads, and said that it would require three days, at least, to sink foundation and put up necessary supports, but the judge said: "This must be done to-day, without fail, so that we carry out our programme for inauguration to-morrow, Sunday, afternoon." Boats were dispatched two miles down the coast to procure suitable building stone. In the meantime, the excavation was being slowly made in the pebbly beach, which seemed to fill in as fast as it was taken out. At length, a sufficient depth was reached, and a foundation of cedar, cement and concrete secured. Back came the boats, with the building stone, fire bricks were also secured, and by prodigious efforts, owing to the assistance of Mr. Costin, the lighthouse keeper, and the unceasing labors of Messrs. Bond and Fortin, at seven o'clock p.m. the base was finished. For lack of proper implements, the placing of the monument was a matter of great difficulty, but all this was overcome, and by eleven o'clock at night, the whole was completed, and those who had sent despatches to the neighboring parishes, informing the people that the unveiling would take place at 4 o'clock on Sunday, felt that no one was now to be counted with but the clerk of the weather. Sunday morning beamed forth in a glorious sunshine, and all promised well. The officers of the Marine Department loaned their flags, and High Mass being over, the workers went at it again, and in three hours a solid platform had been erected and decorated with the green harp of old Ireland, and the flags of all nations. Trees were



cut from the adjoining mountains; flowers were gathered from the neighborhood, garlands were strung together by deft fingers, and the monument, draped in artistic fashion, was covered with things of beauty. Not the city of Quebec, nor any other in the Dominion, could get up anything better, in the same space of time, and it is only justice to mention the name of Captain O'Farrell, inspector of light houses, for the Dominion Government, as the moving spirit in this great achievement. Meanwhile, Mr. Justice Curran had telegraphed to Hon. Mr. Bernier, minister of Inland Revenue, and acting Minister of Marine, requesting that the Government steamer "Aberdeen," lying at Gaspé Basin, should be permitted to bring those who desired to assist to the inauguration. At eight o'clock, on Saturday night, the Honorable Judge received the following telegram:

"Marine Department has telegraphed Captain Belanger to convey people, free of charge, from Gaspé Basin to Cap Rosier and return to-morrow to witness dedication of monument, in memory of shipwrecked Irish immigrants."

M. E. BERNIER.

Needless to say that blessings were showered upon the Hon. M. E. Bernier. May they do him good, for his kind and courteous act will long be remembered.

At half-past four on Sunday afternoon all was in readiness. The "Aberdeen" had brought her hundreds from Gaspé Basin, the people from the neighboring parishes had poured in driven by their hard pushed horses. The Cure, Rev. W. Landry, accompanied by Revds. Trois-maisons and Morris, had marched from the church down the hill, headed by the cross and accompanied by thirty choir boys, all dressed in immaculately white surplices, to the platform. Twenty marines from the "Aberdeen" were ranged immediately along side of the choir boys. On the platform the Mayor,



Mr. Anthony Foley, occupied the chair. On his right was Hon. Mr. Justice Curran, and about twenty seats were occupied by ladies and gentlemen. Now the scene was complete, but its impressiveness was heightened when the gathering, comprising not less than 800 persons, suddenly became silent as Father Landry pronounced the benediction upon the monumental pile. Judge Curran pulled the string, and the flag surrounding the pillar fell amidst the plaintive chant of the "De profundis," and the "Miserere." Then the religious ceremony being over, the Mayor, Mr. Foley, said a few words, and introduced Father Landry, who made an eloquent address, and then introduced Mr. Justice Curran. All are agreed that the Judge's speech was worthy of the occasion. He spoke of the Irish race, of its glorious as well as of its tragic history. Having sketched the memorable periods, in language vivid and touching, he spoke of the events of the 19th century—Catholic emancipation, the work of the great liberator O'Connell, the labors of Father Mathew and other events, calculated to inspire hope for Ireland's future, when the famine of 1847, "black 47," as it has been appropriately called, with all its attendant horrors, stalked through the land. Many wept as the speaker dwelt upon the harrowing scenes of which the wreck of the "Carrick" was but a minor detail. Then addressing himself to the proceedings of the day and to the noble inspiration of the Rev. Father Quinlivan, he closed with a peroration, that will long be remembered. The learned judge was followed by Mr. Pierre Guevremont, a worthy French-Canadian, who first brought the circumstances under the notice of Father Quinlivan, and the next speaker was Captain George D. O'Farrell, whose remarks were well received. He said, other monuments, more pretentious, had been spoken of, but this one was an accomplished fact. He hoped it would act as a spur. To Father Quinlivan too much thanks could not be given, as well as to Mr. Guevremont, whilst the people would



not forget the honor done them by the delegation of so distinguished a representation, to speak on behalf of St. Patrick's parish of Montreal. After Captain O'Farrell's speech, Miss Costin came to the platform, bearing an exquisite bouquet of flowers, which she presented to Mr. Justice Curran, after having read an address of welcome. In his reply, the judge took occasion to express the warm thanks of all concerned to the Hon. Mr. Bernier, Minister of Inland Revenue, and then read a beautiful letter from Mr. Rodolphe Lemieux, M.P., for Gaspé County, containing words of sympathy, and a handsome subscription towards defraying expenses. Mr. Lemieux's letter was loudly applauded. Thus ended the ceremonies of the erection of the monument, to the Cap des Rosiers victims, fifty-three years after the sad disaster. It is another evidence of the enduring patriotism of the Irish people. Father Quinlivan's name is cut in the granite of the monument, but it is not less permanently imprinted upon the hearts of a grateful people.

“AN OLD SUBSCRIBER.”

Gaspe Basin, 20th August 1900.

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### PRESENTATION TO FATHER QUINLIVAN.

On Monday night 23rd Dec. 1901 a most pleasing, gratifying and memorable event took place in the hall connected with St. Patrick's Church. It was the presentation to Rev. Father Quinlivan, the kindly, zealous and beloved pastor of the parish, of an address of congratulation and of Christmas good wishes, congratulations on his recovery from the long-



gathering illness that menaced, for a time, his permanent health, and expressions of hope that he be long spared to continue and to complete his many good works in our midst. The address was accompanied by a purse, lined with eight hundred dollars. When it is considered that this amount was collected simply by means of a circular letter, and only from men, an idea may be formed of the devotion and respect, love and confidence that the worthy recipient has successfully inspired in the breasts of all his parishioners. The meeting was large and very representative. The chair was occupied by His Honor Justice Doherty, who was also chairman of the committee appointed to carry into execution the timely and grateful project. The treasurer was Mr. Michael Burke, and the honorary secretary, Mr. J. A. Rowan. Their work was well and effectively done, and all who contributed, and especially the gentlemen who took such an active part in the realization of this pleasant surprise, are deserving of the highest praise. The address, which contains a very complete summary of the principal works that Father Quinlivan has to his credit in the parish, was as follows:—

## THE ADDRESS.

*To Rev. Father Quinlivan, P. P., St. Patrick's.*

Reverend and Dear Father,—

The near approach of the Christmas festival coupled with your recent return after a prolonged absence, made many of your parishioners deem the occasion propitious to express their sentiments of affection and gratitude to so dearly beloved a pastor.



On the death of the lamented Father Dowd you were given charge of this important parish, not only the representative Irish Catholic congregation of our city, but the centre of the interests of our people in the Dominion of Canada.

By your ability, your zeal and your patriotism, you have proved yourself the worthy successor of a great priest.

Your labors have been herculean, and the success that has crowned your enterprises proves how much can be accomplished under good guidance with God's blessing.

Our Church was encumbered by a large debt when you took charge. That has nearly all disappeared. The sacred edifice had magnificent proportions and great solidity, but it was without ornamentation. To-day it stands one of the most beautiful structures in the country, admired by all as a model of Christian art, with its new organ to lend charm and solemnity to the offices of our holy religion.

Our institutions connected with the Church, the Orphan Asylum and St. Bridget's Home, have continued to prosper under your management.

Burdensome as your duties of pastor have been, you have found time to devote to the cause of education. Hardly a meeting of the Catholic School Commissioners has been held, that you were not there to labor, not only in the interests of those you represent, but for the greater efficiency of the system. St. Patrick's Parochial School for young girls still maintains its reputation as one of the best in the province. How much it owes to your solicitous supervision is admitted on all sides. The long-felt want of an intermediate school, between the elementary and the classical, you have nobly supplied. The Catholic High School will stand as a monument to your memory, and be productive of great good amongst the rising generation.

It would take more than the restricted limits of an address such as this, to even mention your manifold works in our



midst. Yet you have not allowed the poor Irish immigrants to be forgotten; and at Cape Rosier, the bones of our unfortunate fellow-countrymen, wrecked there in 1847, have a suitable monument above them to-day, owing to your generous heart and patriotic spirit.

All these things you have carried out whilst suffering as a martyr under great bodily affliction. This you succeeded in concealing for a quarter of a century from the knowledge of all. God grant that you may soon be restored to perfect health and strength.

You have one more ambition and the Ladies of Charity of St. Patrick's have undertaken to gratify it. The erection of a new sacristy with its chapel below, and a St. Patrick's Hall above. The good ladies who have never failed in anything they have so far undertaken, will undoubtedly complete our parish requirements under your guidance.

In conclusion, thanking you for all your generous and incessant labors, wishing you a Christmas after your own heart, and a Happy New Year with many happy returns, we pray your acceptance of the trifling token that accompanies these words and are, dear Father Quinlivan,

Your devoted parishioners and friends,

(Signed)

CHS. J. DOHERTY,

*Chairman.*

MICHAEL BURKE,

*Treasurer.*

J. A. ROWAN,

*Hon. Secretary.*



### Father Quinlivan's Reply.

On rising to reply to this beautiful address and to accept the offering which betokened the sentiments of all present, Father Quinlivan was exceedingly happy in his language. Always humble, and self-effacing, he sought to qualify the words of praise that had been read by the chairman. He doubted if he had ever done as much good as was expressed to his credit by the address, for he had always simply striven to perform the duties that his office of pastor imposed upon him, and to show his goodwill on every occasion and under all circumstances. Referring to those duties of the parish priest he compared his position to that of the father of a family, the head and leader of the home, the responsible guardian of his children's interests. He declared, in regard to his health, that while he felt much improved and quite stronger than before his rest, he knew that there was still something more to be done in that direction; but, whatever the ultimate result might be he was glad to leave the matter in the hands of Providence, to submit to God's will, and if desirable to the Almighty to continue, as heretofore, in the same performance of the same duties—to the utmost of his ability and strength.

The reply of the beloved pastor indicated clearly the man, the fine feelings and large heart, the ever devoted and zealous priest, and as such was it fully appreciated by all who were present on that occasion. After the others, we of the "True Witness," who owe so much to the encouragement received at his hands, come with our word of congratulation, and we pray that he may be long spared to enjoy, in the active service of his holy ministry, the love and veneration of St. Patrick's congregation, as well as of all the citizens of Montreal.



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## DEATH

OF

## Father Quinlivan, P. P.

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FATHER Quinlivan is dead! This was the message flashed across the Atlantic from Paris, France, on the 13th of March 1902. To say that his parishoners and friends were shocked, would but, inadequately, express the grief by which they were overwhelmed. He was beloved by his people, they admired, trusted and cherished him. His loss they deplore beyond the power of words to express, and it remains for them to pray with all the fervor of their souls, that he may be granted the eternal reward of a life of labor, suffering and self-sacrifice, such as few men have devoted to God's honor and the welfare of the people. In the foregoing pages a part of the life-work of our great departed priest has been given, it remains to chronicle what preceded his unexpected death, and to give a few of the many expressions of sympathy, that have found voice concerning him. As a key to the character of the priest



and pastor — it may be well here to preserve the first sermon preached by him on the assumption of his onerous office as parish priest of St. Patrick's.

He said : —

You are aware brethren that the Superior of the Seminary has appointed a successor to the deeply lamented father whom God has called to his well-earned repose. It has pleased His Grace the Archbishop of Montreal to confirm this appointment, so that now, such as he is you have a pastor duly appointed and commissioned by lawful authority. It is not for me to appreciate the wisdom or unwisdom of this choice. Neither my advice nor my consent was asked for in the matter. All I had to do with it was to bow to the will of my superiors, to incline my shoulders and receive the heavy burden they have placed upon me. I can say with truth, and as I hope without any show of false humility, that I feel myself altogether unequal to such a task. Men in every way my superiors could sincerely say as much.

You all knew Father Dowd too well and valued him too highly not to feel that our generation at least need never hope to see his like again. Father Dowd was a man who was cast in a rare mould. He was one of those few whom God sends at rare intervals to fulfil some special mission ; for those who are familiar with the details of his long and remarkable career cannot doubt that he fulfilled a providential mission in this city of Montreal, in this parish of St. Patrick's. You all know with what fidelity he clung to this mission, and that neither the highest ecclesiastical honors, nor the great and numberless difficulties that beset his path could either turn him or frighten him from the course God had marked out for him. Through good report and evil report he was faithful to the end to his beloved people of St. Patrick's. Father Dowd combined in himself two qualities which are rarely associated in the same person,



at least to the same remarkable degree in which they were found in him. These were his simplicity and docility on the one hand, and his indomitable courage on the other. In the face of plain duty, of the known will of those who had a right to command him, Father Dowd was a child. His obedience was unfaltering, unquestioning. But in battling for what his great mind clearly saw to be his rights, and especially the rights of his beloved people, Father Dowd knew no fear. A whole parish, a city, or even a province, might lose heart and quail before difficulty or danger, but Father Dowd never. Men who knew him well and long, have said he was capable of governing a nation, and I humbly believe it was not saying too much. But besides this greatness of mind and heart there dwelt a simplicity that was most edifying to all those who had the privilege of sharing his domestic life. His great soul was absolutely beyond such petty things as luxury, selfishness, ostentation, or even the innocent forms of mere worldly pleasure. It would have been a touching sermon to have visited his room and wardrobe after his death, to have seen the fewness, the primitiveness of the wants of this man, who, if he had chosen a worldly career, might have surrounded himself with everything that the world could afford. With the exception of an arm-chair, which a gentleman of the parish gave him when he was ill of the rheumatism, some years ago, I don't think the effects of his room if sold at auction would realize ten dollars. We have just reason to believe that this want of care of personal comfort was the occasion of his death; in fact, since he came to Montreal, he was never known to give to his health the attention that others would deem strictly necessary.

But it would be superfluous to enter into further detail of matters with which many of you are more familiar than I. One thing, however, I would wish to notice, and it is this: that comparatively few, even amongst his own people, seem



to realize how much they owe to Father Dowd. This often struck me since I came to St. Patrick's, and since I came to know something of the history of the parish. Not only the people of St. Patrick's, but the English-speaking Catholics of the entire city, and even elsewhere, owe the quiet enjoyment of their rights to his enlightened zeal. And now that he is gone, would not gratitude towards him seem to require that the memory of these things should not perish? There are few who know all the labor and anxiety which the triumph of these principles cost Father Dowd. The remembrance of them would certainly help to unite us as people, as members of the same parish, of the same spiritual family; and let us admit there is some need of this. The people of St. Patrick's, dispersed as they are, over the territory of three French parishes, require more than an ordinary hand to hold them together. The older members of the congregation, fathers and mothers, should make known these things to the younger ones, so that all might know and appreciate what they owe to Father Dowd. Such things would recall to you, and in the manner most calculated to touch your hearts, the wise counsels he so often gave you from this pulpit. I am sure you will all bear me out when I say that, as often as truth and his duty towards your souls required it, Father Dowd never hesitated to speak plainly, even at the risk of temporarily displeasing you. He was not a man to shirk his duty or to ask a favor. He loved his people with the tenderness of a mother, and it was with this affection of a mother that he viewed even their faults. How often when some adverse criticism was passed upon them has he suddenly crushed all further discussion by warmly declaring that the St. Patrick's congregation was the best, the noblest, the most generous-hearted in the world.

You can easily understand, brethren, that it is not without some trepidation that I find myself suddenly standing in the shoes of such a man and such a pastor. If I consider only



myself, as I already remarked, I certainly could not muster the courage to undertake such a charge, but there are two things especially that I count upon to bear me up. First, the grace and assistance of God obtained for me through your charitable prayers. And it is not lightly or to flatter you, that I say this. I have certainly the greatest confidence in the prayers of the good people of St. Patrick's. And why should I not? No doubt, as in every flock there are a few black sheep, but it still remains true that the parishioners of St. Patrick's are a people of faith, that they truly fear God, and strive to serve Him. I therefore have the fullest confidence in the efficacy of your prayers, and trust they will not fail me in the hour of need. What I count on, in the second place, is your charitable indulgence. You must bear well in mind that you no longer have Father Dowd. But God, who has called him from us to his reward, wishes that we also should save our souls. Now God never wishes the end without wishing also the means. We are only instruments, in his hands. He sometimes chooses instruments that are great and noble, sometimes that are humble and lowly; but in either case it is He who does the work. To Him alone be the honor and glory. I beg of you then, brethren, to bear with my many shortcomings, and to pray our Heavenly Father that they may not be an obstacle to the accomplishment of His work. With His grace and blessing I think you can always count on my good will.

Since I had the honor of coming amongst you I have always considered it my duty to pray for you, and to remember you at the altar. This bond now becomes stronger than ever, and I shall ever deem it my glory, as it is my duty to spend myself for your spiritual good. I trust, moreover, that, in your good will and lively faith, you will allow me the exercise of that liberty which my duty towards you requires—that of speaking the truth to you on all occasions, even when it may be displeasing to your human



nature. I would also ask you now, from the very start, never to expect anything from me which you know would be inconsistent with my duty as a priest, as your pastor. For your own sake, and of those committed to me, I should feel bound to refuse. In such matters a little forethought would save much unnecessary pain both to you and me. Your Catholic instinct tells you very plainly what a priest ought to be and ought not to be—what he may do and may not do. Never, then, I beg of you, knowingly put me under the necessity of refusing you.

I had the honor of laboring under Father Dowd for a good many years, and of becoming familiar with the general lines on which he wished the parish to be conducted. Confidence in his great judgment and respect for your feelings (for I know you would feel hurt to see Father Dowd's wise rules set aside) will make it a sacred duty for me to follow these general lines as closely as I can. I shall always, God aiding, keep in view the same great ends which shaped his conduct, viz., the glory of God, and the spiritual and temporal welfare of the good people of St. Patrick's congregation. May Almighty God then, Father, Son and Holy Ghost, bless you all ; may He enlighten and strengthen both you and me, so that together we may reach the one great end for which we were created in this world. Amen."

Those who have enjoyed the advantage of close intimacy with Father Quinlivan, will see in his portraiture of the late Father Dowd, a veritable photograph of his own simple yet firm and noble character.

During thirty years Father Quinlivan was a martyr to headaches. He battled silently against his terrible affliction, but within the past three years, his malady had taken a most acute form. Frequently he was obliged to seek relief in a few hours of rest snatched from his occupations but, at last, his Superior insisted upon his taking a leave of absence. Two years ago he was operated upon in New



York, for an affection of the frontal sinus, but this gave him no relief. It was found that another operation must take place, and on the orders of his physician he spent several months, in Minnesota, at his father's home, to gather strength before submitting to it. On his return the Very Reverend Abbé Colin, his Superior, wishing him to have the benefit of the best surgical skill, ordered him to Paris to undergo the necessary operation. His departure was fixed for the 11th February. The following incident related by one of the members of his household should not be omitted here.

“ While the sleigh that was to take him to the railway station was in waiting at the door, and the moment of “ adieu ” had come, the lamented pastor of St. Patrick's walked alone into the Church, and there, in twilight gloom—broken only by the rays from sanctuary lamps, knelt before the altars, each in turn, and after his silent prayers, walked for a few minutes through the aisles of the Church he loved so well.

That High Altar might be called his handiwork ; the renovated roof above him was due to his perseverance and energetic devotion ; the magnificent organ—then silent, and whose tones he was destined never again to hear—was the result of his sacrifices and labors ; that stall, in the sanctuary, had never missed his presence, at morning or evening service, on Sunday, feast day, or week-day, save when he was under the clutch of a severe sickness ; that pulpit, whose steps he had ascended times out of mind, and from which he had preached Christ's Gospel and taught his beloved parishioners during all the long years of his ministry ; that confessional, in which he had sat by the hour, while bending under physical oppression and suffering, yet consoling, absolving and saving his unnumbered penitents ; the very boards of the floor, against which he had a million times pressed his feet, as they carried him, on his pathway of duty,



up and down those familiar aisles ; the artistic designs from the grand windows, the Way of the Cross and Litany of the Saints that smiled down upon him in lines of gratitude and love ; that monumental swinging altar lamp, standing sentinel, so to speak, in front of the Tabernacle, the richest and most beautiful in all Canada, the jewel of his own predilection—all these, and all other details must have taken unto themselves tongues of unspeakable eloquence to bid adieu to the one who was gazing on them for the last time in life.

With a tearless eye, but with a heart that trickled tears of blood, he passed quietly out of the Church—his own Church—the temple of his Faith, of his Hopes, of his Love.”

According to letters received at St. Patrick’s presbytery, he took up his residence at the Seminary of St. Sulpice, where he had passed his novitiate, and underwent two difficult and dangerous operations, at the hands of the eminent specialist, Dr. Luc, to whom he had been referred by two leading surgeons—Drs. Beuckroy and Berger.

For a time he rallied, but he could not gain strength and passed away, having received the last Sacraments a few hours before.

At High Mass on Sunday following the receipt of the sad news, REV. MARTIN CALLAGHAN, acting pastor, at St. Patrick’s Church announced the death of the late lamented Rev. Father Quinlivan. He said :—

Father Quinlivan, as you are aware, is dead. I deeply deplore the sad event. I had a good opportunity of knowing him well, for I was long associated with him in the sacred ministry. I have always appreciated him as a priest, as a Sulpician, and as a pastor. As a priest he had all the good qualities that could be found in one. He observed the rules of the Sulpician Order with fidelity. As a pastor he devoted himself unstintedly to the interests of his parishioners. He lived for his flock, and he may be said also to have died for them. He was a man of the noblest and



broadest views, and he heroically carried them into effect. During his whole ministry he was a martyr, a Christian martyr, for he was suffering all the time. But he bore the pain with characteristic fortitude. He was always resigned to the Will of God. What he did for this parish, although he was in bad health, is almost incredible.

A letter was received from him, dated Paris, March the 3rd, in which he spoke of the great kindness shown to him there, and of the eminence of the physicians attending him, and in which he mentioned by name all the priests attached to this Church. I will read for you a few words from the letter: "May the Holy Will of God be done! I am now a little nervous in face of all I must go through, and the possibility of complications. I am in the hands of God and the Blessed Virgin, and am doing my best to become resigned."

Father Quinlivan has now gone to his heavenly home, where he is free from pain and trouble and where he is happy with Almighty God.

Father Martin concluded by reading the sympathetic letter from

HIS GRACE ARCHBISHOP BRUCHESI.

*Archiepiscopal residence, Montreal,*

MARCH 15th, 1902.

DEARLY BELOVED BRETHREN,

The tidings of the rather unexpected death of your devoted pastor, the late Father Quinlivan, have cast a gloom of sadness over dear old St. Patrick's, and filled your hearts with grief and sorrow in which I sincerely share. I condole with you all, both priests and people, and I hasten to offer you my heartfelt sympathy in the loss you have recently sustained.



About a month ago, dear Father Quinlivan called at the Palace to say "au revoir." He was very ill at the time, but little did I then think that he was bidding farewell, as far as this world is concerned, and that after the lapse of a few short weeks the cable would transmit such dreadful news. The Angel of Death awaited him at the Mother House of the Rev. Sulpician Fathers at Paris. The best medical advice available, the prayers of his numerous friends at home and abroad were ineffectual in staying the Angel's hand, and Almighty God was pleased to summon the good priest to his reward. To-day he is calmly resting after a long life spent in the vineyard of the Master whom he loved and followed at all times. May his soul rest in peace.

Pious, prudent, unassuming was the late Father Quinlivan. During his classical studies and later on as a candidate for the holy priesthood at the Grand Seminary, Father Quinlivan displayed sterling qualities of mind and heart which bore such abundant fruit throughout his ministerial career. His success as a School Commissioner, his efforts to embellish St. Patrick's Church and make it one of the handsomest places of worship in the archdiocese, the herculean task that he undertook to erect the Catholic High School, his love for the orphan and the outcast, and last but not least, his saintly character and life as a priest denote the lofty ideals that prompted him, in spite of untold infirmities, to further the noble causes of religion, education and Christian charity.

Father Quinlivan will no longer preside over your destinies, but his spirit will ever animate his successor.

He is now, I trust, with his God enjoying a well-earned rest. Still it is the duty of each and every one to pray for the repose of his soul. I am confident that your prayers will ascend like sweet incense to the throne of the Most High in his behalf. I took part in the solemn obsequies held yesterday in memory of the distinguished priest, and



I left with the conviction that the late Father Quinlivan occupied a warm corner in your hearts and that the eternal interests of his noble and pure soul were safe in your hands.

For my part I will not fail to unite with you, dear brethren, in soliciting this favor and pray too that his successor may be like him "a priest after God's own heart."

God bless you and support you in your affliction.

Yours faithfully in Christ,

✠ PAUL, Arch. of Montreal.

All the societies national and religious, connected with the Church, passed resolutions of sympathy. The entire press of the city, Catholic and Protestant, published articles highly eulogistic of the life-work of the great priest. Solemn Requiem Services were held at St. Patrick's Church, at the St. Patrick's Orphan Asylum and at Notre Dame. He has gone from amongst us. He shall ever be remembered. May his soul rest in peace! (1)

The following simple little verses should find a place here to close this sad chapter: —

Silent, lonesome seems the sanctuary,  
Where oft-times in the past he prayed;  
Now far from friends, and far from kinsfolk,  
In a distant grave he's laid.

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(1) The Very Rev. Abbé Colin, Superior of the Seminary, speaking to the Editor of this Memoir after Father Quinlivan's death said: "I knew Father Quinlivan as a theological student, as a priest and as a member of St. Sulpice which I advised him to join. He was remarkably able. He possessed the great qualities of Father Dowd with a winning disposition. There was no position in our order that he was not competent to fill. Had he been in good health on the death of Abbé LaRue I would have made him procureur of the Seminary. Had I been dying I would have recommended him as my successor. I have frequently told these things to my colleagues in Council."



Oft he passed those aisles and portals,  
Oft he spoke within those walls ;  
No more his voice, no more his foot-tread  
O'er the inner stillness falls.

Well he filled a place left vacant,  
By a loved one gone before ;  
Now he too has joined the many  
Time nor tears cannot restore.

Even though the tree of future,  
Bears the fruit of brighter days ;  
The Church he loved shall long have crumbled  
When his memory decays.

Now he sleeps beyond the ocean—  
Sleeps beneath a stranger's sod ;  
What matter where the grave is chosen  
When the soul exults with God !

JOHN F. LOYE.

Montreal, March, 1902.



# OUR NEW PASTOR

Rev. Martin Callaghan, P. P.

---

**I**N Palm Sunday the 23rd of March instant, the grief of the congregation at the sad death of our late beloved pastor Father Quinlivan was, as far as possible, assuaged by the announcement that the Rev. Martin Callaghan so long identified with the parish of St. Patrick's, so dearly beloved by all for his many noble qualities had been appointed as our Parish Priest. On ascending the pulpit "Father Martin," as his congregation love to call him, spoke as follows: —

MY DEARLY BELOVED BRETHREN,

"I am now in full charge of St. Patrick's parish. Upon my shoulders has been placed a burden of no little weight. I will do my best to bear it as it ought to be borne. Yesterday I was nominated pastor of St. Patrick's by the Superior of the Seminary, and his nomination was at once approved by His Grace Archbishop Bruchesi. I never thought that I would



be in the position in which I am to-day, and I do not know that I have ever done anything to deserve it. It is, however, the will of God ; and I am delighted to do His will at all times and in all things, to the best of my ability. If there has been any glory in the long years of my ministry, I wish that to go to God and to God alone. If there have been any humiliations in my ministry, I accept them for myself, in expiation. I have always lived in this parish. I am bound to it by the ties of the most sacred character. I was baptized in this parish, and made my early studies in the neighborhood of it. Whatever little learning I have, I owe to the Christian Brothers in this parish, and to the Sulpician Fathers. I have spent all the years that God has granted to me as a priest in this parish also. I know this parish well, I know you all well, and I esteem you most cordially. I fully appreciate all the good works that are being carried on in this parish. I feel that the task which has been assigned to me is by no means a light one. Still, I have undertaken it in confidence. When the illustrious Bishop of Tours, a relative of St. Patrick, was seriously ill, his brethren in the Lord prayed for his recovery. One of his own prayers was this : " O Lord, if my life is necessary for Thy purposes on earth I do not refuse to continue my labors." I humbly repeat the same prayer in my present position ; and I add to that prayer of my patron saint : " If I can do anything that is good to this parish I do not refuse to labor." I may perhaps take a little credit to myself. I have always done my duty to people of all nationalities, but particularly to the children of St. Patrick's. I intend to try to do much better in the future. I will henceforth have opportunities of doing more for the glory of God than I have had in the past. I rely upon God's grace, and, after God's grace, I rely upon the fervent prayers of your generous Irish hearts. This parish has ever been loyal to its priests. It is a good parish and a pure parish, and it has



always been true to its best traditions. I rely upon your prayers, as I have said; and I rely also upon your generous co-operation. We shall both work hand in hand for the good of religion and for the glory of the Most High. For these reasons I say that I am not afraid of undertaking the great task that lies before me."

On all sides the appointment of Father Callaghan was greeted with strong expressions of approval. The "True Witness" the Catholic organ devoted several of its columns to the labors of Father Callaghan in the past. The French press had words of the highest commendation, but not the least important pronouncement was that of the Montreal "Gazette," the leading secular newspaper in Montreal. On Monday the 23rd March instant in a leading article it made the following editorial remarks: —

"On Saturday last the Very Rev. Abbe Colin, superior of the Seminary, nominated, and His Grace Archbishop Bruchesi was pleased to ratify, the appointment of Rev. Martin Callaghan as parish priest of St. Patrick's church. It is safe to predict that the selection made will be gratifying, in no small degree, to those most particularly interested. Since the first pastor Rev. Joseph Connolly, was appointed, the parishioners of St. Patrick's have been singularly fortunate in the clergymen who have been chosen as their spiritual guides. Fathers Dowd and Quinlivan were men of more than ordinary administrative ability, as well as being most exemplary ministers of religion. They were a moral force in the community, and by their sagacity and the enforcement of the highest principles of law and order amongst their flock, created a bond of union between them and their fellow citizens, productive of the best results in our community. The choice of a pastor for St. Patrick's is, to a considerable extent, a matter of interest to those beyond the pale of the Church to which he is attached. There is every reason to believe that the Rev. Martin Callaghan will not only prove himself



an excellent pastor, but that he will be, in every respect, a worthy successor of the eminent clergymen who preceded him in the important position to which he has been called. He is of Irish parentage, born in this city, and is fully imbued with the sentiments that place Irish-Canadians amongst our best citizens. A prominent member of the distinguished Order of Sulpicians, his talents and acquirements have caused his superior to select him for a post of high honor and of equal responsibility. Father Callaghan is of a modest and retiring disposition, but he is possessed of great reserve force. He is an excellent speaker and of genial, winning manners. The many institutions connected with St. Patrick's church will be benefited by his energy and his devotion to duty. He is now in the full vigor of manhood, having been born in November, 1846. His elementary education he received at St. Lawrence School, under the Christian Brothers, and he subsequently followed his classical course at the Montreal College. In the month of December, 1872, he was ordained to the priesthood, after his theological studies in the Grand Seminary. During a year he exercised the ministry in the old St. Bridget's parish, when he was advised by the late Father Dowd to join the Sulpicians. After spending a year in the solitude of the order at Issy, in France, he returned to Canada and has ever since 1875 been connected with the church of which he is now the chief pastor. His life has been an unostentatious, but a busy one. He has had charge of the Young Men's Society, of the Total Abstinence Association, and of the catechism classes of St. Patrick's. He has also filled the arduous duties of almoner of the poor of the parish. Having discharged the duties of so many offices to the satisfaction of his superiors and of the congregation, surrounded as he is by devoted and zealous priests and aided by the counsels of the venerable Father Leclair, who is once more in his old home at St. Patrick's presbytery, it may well be anticipated that he will follow worthily in the footsteps of his distinguished predecessors."



This little volume cannot be closed more appropriately, than by giving the following lines entitled

### ANOTHER PRIEST IN THE PULPIT.

There is another Priest in the pulpit ;  
The old lov'd Incumbent is gone ;  
He is gone and for ever has left it,  
But for ever the work must go on.

“Go forth on the mission I give you ;  
All nations My Gospel to teach ;  
No power need you fear, I am with you ;  
Whilst the Gospel I give you you preach.”

Thus spoke He who gave the commission,  
With the commission He gave the command,  
And on sped the men on their mission,  
With the glad tidings to every land.

True to the work He assigns them ;  
And earn'd the crowns now they wear ;  
When departing left others behind them,  
And to-day their successors are here.

To-day the new Priest fills the pulpit,  
To-teach what was taught us before ;  
We miss him who lately has left it,  
But still have the Priest as of yore.

J. LENIHAN.



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“ ✠ PAUL, Archbishop of Montreal.”

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