

## INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

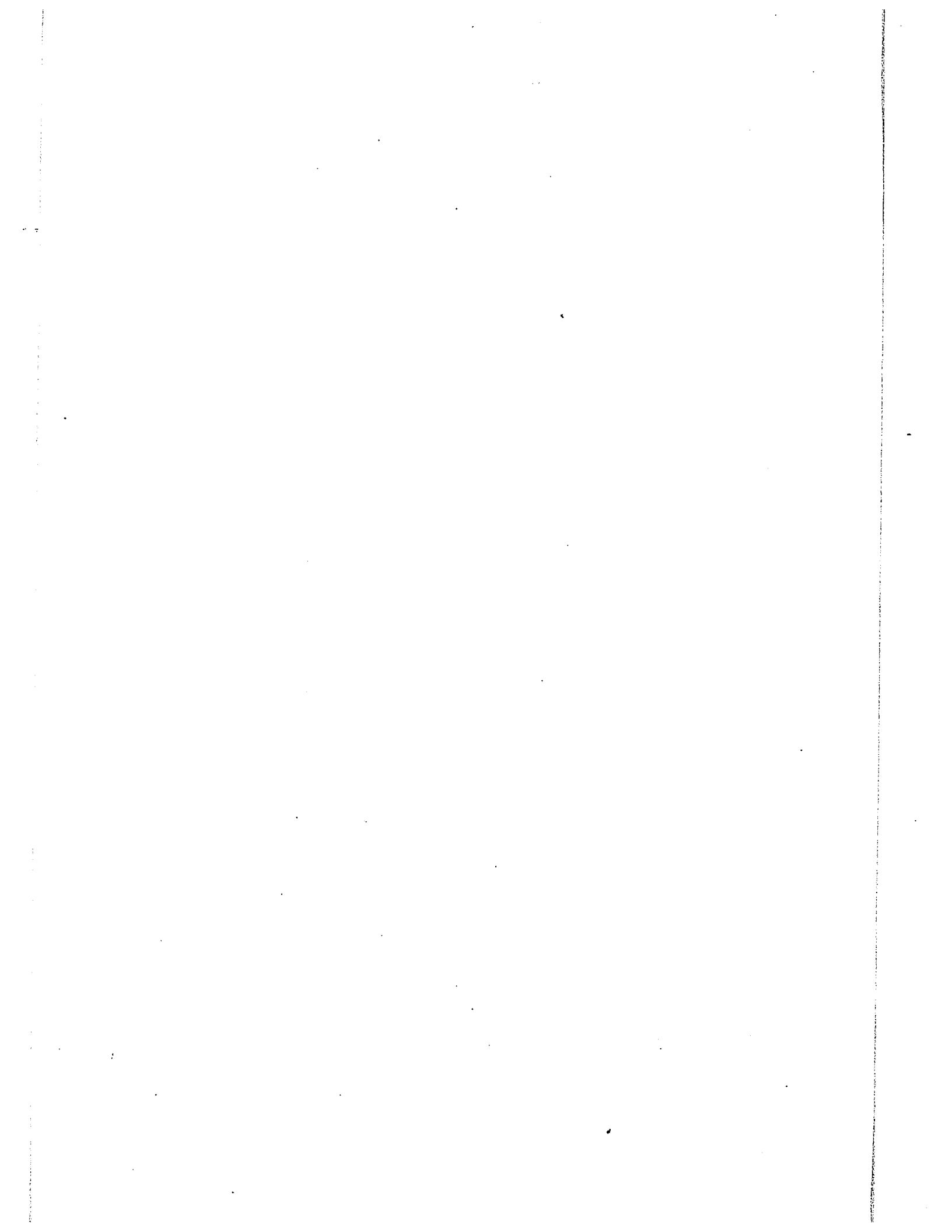
**The quality of this reproduction is dependent upon the quality of the copy submitted.** Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

ProQuest Information and Learning  
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA  
800-521-0600

**UMI**<sup>®</sup>



SAINT - JEAN - DE - DIEU HOSPITAL

by

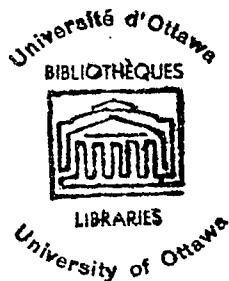
Sister Margaret of Scotland, d.c.s.p. B.A.,  
(Isabel McDonald)

Thesis submitted in partial fulfillment of  
the requirements for the degree of

MASTER OF ARTS

In the Faculty of Arts of the  
University of Ottawa.

May 1946.



UMI Number: EC52397

### INFORMATION TO USERS

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleed-through, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

**UMI<sup>®</sup>**

---

UMI Microform EC52397  
Copyright 2007 by ProQuest LLC  
All rights reserved. This microform edition is protected against  
unauthorized copying under Title 17, United States Code.

---

ProQuest LLC  
789 East Eisenhower Parkway  
P.O. Box 1346  
Ann Arbor, MI 48106-1346

## SAINT-JEAN-DE-DIEU HOSPITAL

1873-1945

### Chapter I

The legal birth-day of the Hospice Saint-Jean-de-Dieu was October 4, 1873 (1). The work really began with "Dodais", the first patient to come under the care of the Sisters of Charity of Providence, but to hear more about him we must go back to the yesteryears. "Dodais" was a poor idiot who lived in Montreal, with his widowed mother, before 1823, the year in which Jean Baptiste Gamelin married Emmelie Tavernier who was destined to become later the foundress of the Community of Sisters of Charity of Providence. Mr. Gamelin, on his way to business, one early morning, was assailed by a bandit, who beat him almost to death, with intent of robbing him. "Dodais" who lived in a house hard by where the attack was made, witnessed this, and was so much aroused, and shouted so frantically that help came to save Mr. Gamelin from death. The rescue once over "Dodais" relapsed into absolute muteness again. When Mr. Gamelin had sufficiently recovered from his bruises, he searched for his defender, and thus learned all about him and about his mother's poverty as well. From that day forward he provided for both, and on his death-bed confided them to his young wife, adding "Take care of them for love of me." Mr. Gamelin's family enjoyed the comforts of wealth, and were remarkably charitable; hence Madam Gamelin accepted this bequest as a gift from God, and treated her two wards as such the rest of their lives. She gave them a little house in the corner of her garden, where she could keep in close touch

(1) Annals of St-Jean-de-Dieu Hospital, Vol. I. p. 1

with their needs, and where it was easy for her to visit them daily. "Dodais" died at the age of thirty, but before his death, he, who had never uttered an intelligible word, said plainly to Madam Gamelin, "I thank you for all your kindness to me. I am going to Heaven, I will pray for you." Then pointing with his finger, "That is my mother." In some manner inexplicable to science, he gave signs of intelligence on those two marked occasions. Mother Gamelin kept this secret, mentioning it but to her confessor, who spoke of it only after her death (2).

After Mr. Gamelin's death his widow was heart-broken, and the only comfort she could find was in visiting the poor and the sick, and in opening a home for homeless old ladies, on whom she lavished her kindness and her wealth. After fifteen years of such charitable works, God called her in 1843, to be foundress of the Sisters of Charity of Providence, in Montreal. In memory of Mother Gamelin's kindness to the feeble-minded, her spiritual daughters took care of a few mild mental cases, seventeen at most and women only, at St. Isidore Convent, Longue Pointe, near Montreal.

In the summer of 1873, Mr. Gedeon Ouimet, Prime Minister of the Province of Quebec, was in search of an asylum for male idiots, as St. Jean de Dorchester was to be closed, and Beauport Asylum was already over-crowded and utterly unable to accept any patients from the District of Montreal. After refusals elsewhere he applied to the Sisters of Charity of Providence to undertake this work. His proposal

---

(2) Life of Mother Gamelin, by a member of the Institute, Montreal, 1900.

was presumably made verbally, as no written trace of it can be found in any of the Archives. This proposition, to take care of mentally afflicted men, implied an entirely new venture for the Sisters of Charity of Providence, and the problem had to be carefully weighed from every angle, before it could be accepted. In the first place there were no buildings ready. The Community had, since 1852, owned a tract of Land at Longue Pointe, about six miles east of Montreal, known as "Ferme St. Isidore" but there were no suitable buildings there for the care of so many cases. Secondly, the Sisters had no experience in the care of male patients. A few old men, it is true, were sheltered in one or more of the houses; but there was always one in the group who could look after the others, while the Sisters provided the food, clothing and medicine needed. This new project called for deep consideration, as it involved the providing of competent help, who could be trusted with the care of the patients. In the third place, there were no Sisters trained for the care of the mentally ill, nor was there any opportunity of such training. The training schools, with years of study both of physical and psychiatric conditions, with the accompanying psychological observations, that exist to-day, were then unknown. Simply, the Sisters must be animated with the spirit of Christ, and do the best they could with what they had. The Superiors felt the full weight of the responsibility involved; hence some members of the Council definitely opposed the acceptance of the work, and all were reluctant. The important question was what did God want of them, and on that point they all agreed. When no conclusion

could be reached they resolved that the wisest thing to do, would be to lay the question before Bishop Bourget; surely God would tell him what was to be done. Bishop Bourget studied the question very carefully; it was momentous and must be pondered in all its aspects. After prayer and reflection, and despite the hesitation of the Sisters, he pronounced a firm and decided verdict: "Accept without fear" (3).

The first Contract between the Government of the Province of Quebec and "Les Soeurs de l'Asile de la Providence" was duly signed on October 4, 1873. The Provincial Government was represented by Gedeon Ouimet, Prime Minister of the Province of Quebec, and the Community by Sister Teresa of Jesus, née Cléophée Tetu, Depositary General. The conditions were as follows:

The Community agrees to accept, lodge, clothe and care for comfortably, idiots of both sexes, and to give them all the care they need in health and in illness, and to give them all medical care needed. The Sisters will be held to accept all the idiots the Government will send them, but not less than three hundred.

2. On the other hand the Government promises to pay One Hundred Dollars (\$100) per annum, for each person confided to the Sisters' care. The stipulated sum of One Hundred Dollars (\$100) will be paid from the Treasury of the Province of Quebec by regular instalments; June 30, September 30, December 31, and March 31, of each year. The patients will be brought to the Hospice at the expense of the Government. However, if after admission to the Hospice any should escape, the expenses of

---

(3) Annals of St-Jean-de-Dieu Hospital, Vol. I p. 5.

bringing them back will be paid by the Sisters. The Sisters should also write to the Provincial Secretary to inform him of the name of the person who escaped, with the date of the evasion, and the date of his return. Also to make report of all deaths and dates of death, and the Sisters will have the right to collect the sum of Three Dollars and twelve cents (\$3.12) to defray burial expenses. If any of the persons interned become furious, the Sisters will have the right to return such cases to the Government, after having notified the Provincial Secretary. The persons thus committed by His Majesty's Government in the Province of Québec will be submitted to the supervision, inspection, and direction of the Inspectors of Prisons, and the Sisters will be obliged to give to the aforesaid physicians and inspectors, all the facilities needed for their visit, and all the information needed to make out their respective reports.

Made in the City of Quebec, at the Prime Minister's residence, the fourth day of October, eighteen hundred and seventy-three. No 774.

(signed) Gedeon Ouimet

Sister Teresa of Jesus, Depositary

J.A. Charlebois, N.P. (4)

When the Sisters accepted the proposal made by the Government, the same Government offered the use of the Barracks, on Commissioner Street, which were then vacant, owing to the fact that the troops had been sent to England, and until such time as the Community could erect a suitable building. The Barracks were located at the end of Berri

---

(4) Archives of St-Jean-de-Dieu Hospital, 1873.

Street, and on Commissioner Street, on part of the ground now occupied by the Viger Square Station, and covered an area of 194675 square feet (5). The Barracks were only a port in a storm, but could give comfortable lodgings to the patients temporarily.

The land on which the future Hospice was to be built was called "Ferme St. Isidore" and had become property of the Sisters of Charity of Providence under peculiar circumstances. In 1841, Mr. Nicholas Desautels dit Lapointe, before his death, bequeathed to the parish of St. Francis of Assisi, Longue Pointe, a farm, twenty French arpents distant from the village of Longue Pointe. The parish priest, Father E. Lavoie, on Bishop Bourget's advice, concluded that the best way to use it, would be to turn it over to the Sisters of Charity of Providence, on condition that they would keep a girls' school, and comply with other conditions of Mr. Desautels' will. St. Isidore mission was opened on May 1, 1846. In 1852, the Community bought a piece of land on the shore of the St. Laurence near Longue Pointe Village. On those grounds there was a stone house 40' by 30' and another wooden house 33' by 24' (both still standing on the property); and ten days later the girls' school was transferred to the stone house. It may be said in passing that it was in one of the school rooms of that same house, that the work of the Deaf Mutes was inaugurated in 1851. The farm was kept and cultivated, and with time, 17 cases of mild forms of mental troubles, women only, were lodged in the wooden house; Bishop Bourget blessed the little asylum and gave it St. John of God as its patron

---

(5) Archives of the City of Montreal.

and protector (6). In 1873, this little asylum was merged with Hospice St-Jean-de-Dieu. On October 25, 1873, the first patients were admitted to the Barracks, two men and three women from the Prison of Montreal, and two days later, October 27, 1873, twenty women and fourteen men were admitted from the Asylum St-Jean-de-Dorchester (7).

Once the Contract had been signed, the Community named two Sisters, Mother Mary Godefroy, Assistant General, and Sister Marie-du-Crucifix, with two postulants, Sister Proulx and Sister Rondeau, to open the work, with male help to care for the men, and a couple of female attendants to care for the women (8). In religion Sister Rondeau became Sister Marie Jacques, and Sister Proulx, Sister Vincent Ferrier; the latter is still alive in Seattle, Washington. Before beginning the plans of the Hospice to be built, the Community sent two Sisters to visit different hospitals for mental cases in the United States. Mother Mary Godefroy, Assistant General, and Sister Teresa of Jesus, Depositary General, were chosen for this mission, and both were entirely competent. The Community wanted to benefit of the help and suggestions gathered from the experience of others. They concluded that the Mental Hospital of Baltimore, Maryland, was the most suitable for the requirements; consequently, the first Hospice St-Jean-de-Dieu was built on the plan of Mount Hope, Baltimore, Maryland (9).

The first Mass was said in the Barracks, by Father A. Lacombe, O.M.I. the intrepid missionary of the North West, on October 30, 1873. He happened to be in Montreal then, working on a dictionary of the Cris language;

---

(6) Archives of the Community, 1851, 1852.

(7) Annals of St-Jean-de-Dieu Hospital, Vol. I, P. 7.

(8) Ibid

(9) Ibid, p. 8

and he gave the Sisters and the inmates the benefit of having mass while he remained in the city. This favor came down in history as a blessing. (10)

---

(10) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 9.

## Chapter II

1875

On July 30, 1875, a new Contract was signed between the Provincial Government, represented by Honorable Boucher de Boucherville, Prime Minister of the Province of Quebec, and the Community, represented by Sister Emelie Caron, Superior General, and Sister Teresa of Jesus, Depositary General. The Contract was made for twenty years, on the same conditions as the Contract made on October 4, 1873, this new Contract replacing the former and becoming law on the day of its signing (1).

The new Hospice St-Jean-de-Dieu was built on "Ferme St. Isidore"; the main building was 160' long by 60' wide. There were two side wings, each measuring 90' long by 40' wide, joining two other extensions measuring 125' long by 45' wide, each. The wings between the two buildings were five storeys high, plus the attic and the cellar, and the main buildings were six storeys high. The structure was of red brick trimmed with gray stone. In the interior of the building were seven parlors, the office, the pharmacy, the chapel with two lofts, two sacristies, twenty-seven wards, two infirmaries, twenty-three dining-rooms, fifty-one dormitories, one hundred and fifty isolation rooms, a kitchen and five pantries. The furnace rooms, eight in all were located at the end of each wing. The hot water system, which was most modern for the times, covered a surface of thirty thousand square feet. The laundry behind the main building, measured 96' long by 50' wide. On the sides and back part of the house there were twenty-eight piazzas, where the patients

---

(1) Archives of St-Jean-de-Dieu Hospital, 1875.

could have all the advantages of fresh air and enjoy the pleasant surrounding scenery. In front of the Hospice, an avenue lined with lately planted elm trees in double rows, added very much to the outlook, and took away the austere aspect of a large building. On the opposite side there was an extensive garden, and still beyond, lovely green fields extending far and wide. The erection of the building had been confided to Mr. Benjamin Lamontagne, a well known architect of the day (2).

On September 7, 1875, Sister Teresa of Jesus whom we have already met, was named first superior of the Hospice St-Jean-de-Dieu. As she was slated to fill an important role in the history of the Institution and to weather some of its worst storms, it may be interesting to hear a sketch of her life until this date. Cléopée Tetu, in religion Sister Teresa of Jesus, was the eighteenth aspirant to join the nascent Community, and she had the honor of sharing the insults and harshness served those noble veterans, who joined Mother Gamelin, in the earliest days. When they walked the streets of Montreal they were hailed as "Les folles à la Gamelin" but, to characters of Cléopée Tetu's metal, this was only a passing shower. She was born December 3, 1824, at St. Hyacinthe, Quebec, where her father, Jean François Tetu, was a notary. Once her school days were over, she helped in her father's study, where she gathered much of the legal knowledge and familiarized herself with the various technical points of law which served her so well in the many conflicts she had to meet later in defence of the helpless (3). She made her religious Profession on July 21, 1846, at the Asylum of

---

(2) Archives of St-Jean-de-Dieu Hospital, 1875

(3) Archives of the Community, 1846.

Providence, Montreal, and began at once her active life of service to others. At the request of Bishop Louis de Goesbriand, the newly consecrated Bishop of Burlington, she founded St. Joseph's Orphanage, Burlington, Vermont, May 1, 1854. She accomplished this task so well that, fifty years later, old people still recalled her with love (4). After three years in Burlington, a more distant obedience awaited her, and on October 15, 1857, she left for Chile; she and her four companions reached Valparaiso, almost two months later. The Community of Sisters of Charity of Providence had been established in that section of South America a few years previously and those were some of the earliest helpers who had been sent to continue the work. Her first effort on reaching foreign soil was to learn the Spanish language; and those efforts were so well rewarded that, at the end of four months, she could read, write and speak it freely. She spent six years in Chile, between the houses of Santiago and Valparaiso, and during that space of time had to contend with difficulties that called for courage and energy and trained her unknowingly for the tasks awaiting her later (5). In 1863, she returned to her former post in Burlington, where she was received with open arms; and in 1866, she was named Depository General of the Community, In Montreal (6). It was this post she left to become superior of the new Hospice St-Jean-de-Dieu. Now we will let the future speak for itself; time and place will furnish their respective quotas. The transfer of the patients from the Barracks began July 20, 1875, and was completed in four consignments, the last being on

---

(4) Annals of St. Joseph's Orphanage, Burlington, Vermont, 1904.

(5) "Our Sisters in Chile", Mother Mary Antoinette, p. 330.

(6) Archives of the Community, 1866.

August 14. Since the opening, on October 25, 1873, one hundred and ninety-two patients had been cared for in the Barracks (7).

Right Reverend Edouard Charles Fabre, Coadjutor of the Bishop of Montreal, blessed the new Hospice, October 28, 1875, with over thirty priests in attendance at the ceremony; the blessing of the different departments lasted over two hours. At the luncheon served after the ceremony, Honorable Gedeon Ouimet, Prime Minister of the Province, and Doctor Henry Howard, Medical Superintendent, spoke favorably of the work and its outlook (8). Doctor Howard would change his tone before many snows. The first chaplain of the Hospice, Father Charles Collin, was named in the fall of 1875 and filled the post until April, 1876 (9).

On December 24, 1875, Sister Teresa of Jesus obtained a loan from the Provincial Government for the sum of sixty thousand Dollars (\$60,000.) at the rate of 6% to help defray the building expenses (10).

A new period opens on March 8, 1879. Sometimes a slight swell in the ripples gives warning that the wind is rising, and that a storm is on its way; the history of St-Jean-de-Dieu Hospital holds no brief of exemption from the wildest storms. Doctor Henry Howard, who had been medical superintendent since the foundation of the work, met with an accident in March 1879, but with good care and attention shortly made a complete recovery. During his absence, Doctor Elzear Roy was named his substitute pro tem but announced that he was to be assistant medical superintendent after Doctor Howard's recovery; he began his regular visits to the wards on March 11, 1879. On March 28, of the same year,

---

(7) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 16

(8) Ibid.

(9) Ibid, p. 26

(10) Ibid, p. 27

Messrs Smith, Dugas, Pillet and Robidoux made a general inspection of the Hospice, stating that they were officially sent by the Provincial Government. Apparently, they seemed satisfied with their findings but left no clue to the official report they were forwarding to the Government. There were certainly problems that called for frank and open discussion, but all avenues of approach were closed against the Sisters. Silence reigned, yet a painful tension hung over the work; all felt they were held under suspicion, but of what?

As far back as November 1878, it was said that Doctor Howard had received orders from the Provincial Government which had entirely changed his way of dealing with the Administration. For a certain time the newspapers had been calling for reform, for the curtailing of Government expenditure, and openly blaming the current method of dealing with institutions; rather, hinting that all institutions should be put under political control, where only political choice could sway. In other words, to get rid of the Sisters and give the reins over to political appointees (11).

Here was the whole secret dressed up in new names and shades. Orders were also given that Doctor Howard only could admit patients to the Hospice St-Jean-de-Dieu, and he was warned to admit the fewest possible. A new Commission was formed to examine the patients found in the prisons; it insisted that special attention must be paid to send but the minimum number to the Hospice (12). Those already interned in the Hospice were to be re-examined, and as many as possible must be released without

---

(11) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 176

(12) Ibid, p. 177

delay (13). In the Contract between the Government and the Community, it was agreed that the former should furnish not less than three hundred patients; here was a point of conflict at once. If there were fewer admissions, and if too many were discharged, clearly the work would be ruined; and to pile wood on the fire, all sorts of false reports against the Hospice were broadcast to the public; 1. The Hospice was accused of retaining patients who had fully recovered. 2. The Hospice was accused of admitting patients through fraud. Doctor Howard who assumed the role of emptying the Hospice said repeatedly: "The Government receives continual complaints against the Hospice and I am bound to give justice where due." His conception of justice was not taken from the Sermon on the Mount.

Sister Teresa of Jesus, who felt most keenly the storm that was raging on all sides, resolved to write to the Government officials directly and ask them to come out frankly and tell what fault they found with the Administration of the Hospice; she asked for a candid open answer, and promised in return to give any explanation they would ask (14). In a letter dated January 3, 1879, Honorable H.J. Joly, Prime Minister of the Province, answered that they had received no complaints and that they had none to make (15). Then, where was the truth? There was surely conspiracy somewhere. On May 10, 1879, Doctor Howard sent a list of names of fourteen patients, asking for all data concerning their admission, their place of residence and so forth. Sister Teresa of Jesus, concluding that these patients were on the verge of being discharged,

---

(13) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 177

(14) Ibid

(15) Ibid

had a detailed account of the mental condition of each immediately sent to the Provincial Secretary. This report was based on exact details; the condition and cause of the patient's admission to the Hospice, his or her present condition, and the dangers for himself and others of his return to society; this last point was particularly stressed. Notwithstanding all these precautions, on May 14, 1879, an order came from the Provincial Government ordering the immediate discharge of the fourteen aforesaid patients. The majority of those patients were really dangerous, hence a menace to society; five only were of milder form, with some hope of recovery. On May 31, 1879, these patients were given their release from the Hospice, except a few who were kept until their relatives could come for them (16).

All institutions serving the public are open to public censure; this is an accepted fact. At first the Sisters, not wishing to step into the limelight, did not refer to the press for help; but, seeing the battle rage, fully armed on all sides, they were advised by some very worthy journalists to let them take up the fight. They hesitated at first but consulted Bishop Bourget, as to what was best to do. Bishop Bourget answered. "Your enemies use the press to praise the Government for what it is doing to economize, by releasing the patients. You must use the press to tear off the mask of the enemy that is working in the dark. Their aim is to take hold of the work you are doing at price of great sacrifice. The only means left is to sway the Government by force of public opinion; this may make it turn from the path it has taken. It

---

(16) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 177

will be hard for you, but it would be harder still not to be able to do the good Divine Providence has visibly called you to do. Peace that consists in letting wrong triumph is not peace in God's sight" (17).

"Le Nouveau Monde" published an article on June 3, 1879, well weighed and well expressed about the way the Government was treating the insane; it spared no terms in putting the question clearly on the agenda. "La Minerve" of June 5, 1879, commenting on the article of the "Le Nouveau Monde" taxed the Government with downright cruelty in discharging patients who were at once helpless and dangerous; the wording was clear-cut and incisive, and there was no mincing of terms. Doctor Howard did not allow himself to be influenced by newspaper articles, as, the very day this article appeared, he and his assistant, Doctor E. Roy, visited the wards and announced the discharge of forty more patients. In the evening, before leaving, he left a list of names in the Office, and asked that the data should be prepared without delay. The work of destruction was in full swing; the first success had been too well marked (18). During the night, another letter was prepared by Sister Teresa of Jesus, addressed to Honorable Alexander Chauveau, Provincial Secretary, giving full data and all details that could fully warn him and his colleagues of the danger involved by such a disastrous step (19). This letter was mailed June 6, 1879 (20). Despite all these precautions, on June 14, an order came from Quebec saying in summary terms that the forty patients must be turned away immediately. The Doctors who in their economic zeal were beginning to fear the consequences of delays had possibly

---

(17) Archives of St-Jean-de-Dieu Hospital, 1879

(18) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 182

(19) Archives of the Provincial Government, Quebec

(20) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 183

inject some remarks-which forced the officials to add the word "immediately". It also meant to accuse the Sisters of retaining patients after an order was given; it was an unfortunate word that came down in history as a blemish on the Quebec Government of that day.

Sister Teresa of Jesus on receiving this cruel order took pains to wire Honorable Alexandre Chauveau, Provincial Secretary, as follows: "Montreal, June 14, 1879. Does the Government which has ordered me to turn away forty patients immediately expect that they leave without giving time to inform their relatives, or those who placed them here?"

(signed) Sister Teresa of Jesus, Superior.

The answer did not tarry. "Quebec, June 14, 1879. The Government does not exact that, but will not pay for their care after their discharge."

(signed) A. Chauveau, Provincial Secretary (21).

The wording of the message was laconic but decided; it meant simply that from the date of discharge, June 14, the patients remained in charge of the Sisters who were to provide and care for them, until such time that their own could come for them. On June 18, 1879, the following notice was inserted in all the English and French newspapers of Montreal:

"The Directresses of the Hospice for the insane at Longue Pointe, inform the relatives and those interested, that by orders of the Doctors of the Hospice, on June 14, the Government ordered the immediate discharge of forty patients. From the date of said discharge the Directresses have had to assume all expenses of care of said patients; hence they request the parents and those interested, to come for their patients

---

(21) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 185

as soon as possible. On the 23rd instant they will have to release those who will not have been claimed. Will those who will receive this notice kindly answer as soon as possible?" (22).

"Le Nouveau Monde" on publishing this note, warned the public of the release of several dangerous patients, and added: "Attacking the insane in the name of economy is the last act of folly of the Provincial Government, which is already such a burden to the Province". The newspapers of the Province now ranged in battle royal; it would be naive to think that it was all in sympathy for the Hospice, but political interests made use of this pretext to lash hard and fast.

They classed as follows:

For the Hospice

"Le Nouveau Monde"	Montreal
"La Minerve"	"
"The Gazette"	"
"The Witness"	"
"The Star"	"
"The Evening Post"	"
"Le Canadien"	Quebec
"L'Evenement"	"

Against the Hospice

"The Herald"	Montreal
"La Patrie"	"

All this did not affect the course of events, as on June 19, Sister Teresa of Jesus received an order to classify, for the next day, all the idiots and imbeciles. This order was most surprising, as it belonged to the Doctors exclusively to classify the patients. Already and on several

---

(22) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 186

occasions Doctor Howard had said that the Government wanted to get rid of all the idiots and imbeciles and leave only the dangerous cases in the Hospice. Two days later, Doctor Howard and his assistant, Doctor E. Roy, on arriving at the Hospice, inquired in a tone of imperious insolence if their orders had been complied with; to which Sister Teresa of Jesus calmly replied that the classification was not made, as that belonged to the Doctors only. Indignant on seeing his orders thwarted, Doctor Howard with his assistant, went through the different wards and had the patients lined up and examined; it was evident that another eviction was at hand. Before leaving the Hospice, Doctor Howard told the Sisters that Sister Teresa of Jesus would pay dearly for her disobedience to a public officer. "The Gazette" in the meanwhile had put the public in touch with what was being done, and with no terms of praise. On June 22nd, Doctor Howard answered the article in "The Gazette", and gave two reasons as explanation of his doings. 1. That what he did was for the Sisters. 2. That the Sisters knew nothing about the care of the insane. "Le Nouveau Monde" commenting on the article printed in "The Gazette", protested strongly against the danger incurred by the public by such injustice.

By now we have reached July 1, 1879, and it is time to introduce two very true friends of the Community, Senator F.X.A. Trudel, and Francis A. Quinn, two eminent members of the Canadian Bar; from that day forward they were the tireless friends and defenders of the Hospice in all its troubles. On learning from the Sisters what the press had

not told them, they both concluded that the surest way to put an end to the trouble would be to call on the Government for an investigation. "An investigation will justify you before the public; you will survive it well." This question which was very important was also referred to Bishop Bourget, the ever faithful counsellor in all needs. He advised: "Do not ask for an investigation; expose all your difficulties to the Government; make out an appeal in favor of your work, and attest things as they are, and beg the Government to rely on the truth and sincerity of your words. These are the facts; you have as much right to be believed as your slanderers have; and tell them that if they insist on an investigation, you are ready to submit to it" (23). The Sisters informed Senator Trudel of Bishop Bourget's advice, to which he replied: "It is different from mine, but you must follow it. Bishop Bourget is a saint and he has had more experience than all of us together. Gather up all the reasons of justification you have in order to open the Government officials' eyes, and then add 'After these explanations if you refuse to believe, we are ready to submit to an investigation on the points we have mentioned' (24)." An appeal with complete details of all that had occurred was carefully made and repeatedly revised. When finally ready it was signed by Mother Amable, Superior General, and counter-signed by Sister Teresa of Jesus, the Superior of the Hospice, and dated July 12, 1879.

On July 20, 1879, news reached the Sisters that a new law was to be presented at the current Session concerning the care of the insane;

---

(23) Archives of St-Jean-de-Dieu Hospital for 1879.

(24) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 211.

according to the skeleton of the project, this law would be entirely unfavorable to the Hospice St-Jean-de-Dieu. Father Leclerc, chaplain of the Hospice and fearless defender of the cause, with Senator Trudel and Mr. F.A. Quinn, K.C., left for Quebec at once, to keep check on the progress of the menace; and they in turn called for Sister Teresa of Jesus. Through the intervention of Senator Trudel, the clauses of the project which had been most harmful to the Hospice were changed, and the whole was modified to such an extent that without being completely satisfactory, was at least tolerable. In September, 1879, the Government officials tried to press Sister Teresa of Jesus to ask for an investigation, to whom she politely answered: "I will not ask for an investigation but we are ready to submit to it whenever the Government may order it." The Government finally did decide to hold the investigation, but without fixing any date. The Provincial Secretary, Honorable Alexandre Chauveau, had promised Father Leclerc that there would be no more discharging of patients until after the investigation had taken place (25). The chaplain had barely returned home from Quebec when an order came from the Government for the dismissal of thirty-five more patients. Where were the promises made only a few days previously? Father Leclerc took the first train back to Quebec, and tried hard to obtain an interview with the Provincial Secretary but all the doors were closed; he then insisted on seeing the Prime Minister and told him bluntly of the promises made and not kept. A few days later Father Leclerc was back at his post, with a formal promise from the Prime Minister, Mr. H.J. Joly, that nothing

---

(25) Archives of the Provincial Government, Quebec

more would be done before the completion of the investigation (26).

In October, 1879, certain critical remarks were made by some male attendants against Doctor Elzear Roy's conduct with the patients. These remarks being of a very serious nature, Sister Teresa of Jesus warned the attendants to be very cautious in their words; there was no gain saying the fact that measures must be taken to find out whether the accusations were true or false. A few days later one of the attendants called on Sister Teresa of Jesus to give details that were only too convincing. At sea as what was best to do, she advised him to consult Father Poulin who was acting chaplain in the absence of Father Leclerc; the attendant did so at once. Divine Providence arranges things in the wisest and best way, and uses very ordinary means to reach Its ends.

On October 17, 1879, Senator Trudel called on the Sisters for a friendly visit, and Father Poulin availed himself of this opportunity to lay the case before him. "Should I advise the Sisters to notify the Government? How go about it? As there are complications between the Community and the Doctors, will the Government take this as an underhanded plot to get rid of Doctor Roy? On the other hand, sooner or later, truth will prevail and the Sisters may be blamed for not having spoken sooner? Despite the measures taken for moral reasons, as far as can be under the circumstances, will I not be blamed for not taking action with the Government, in the absence of the regular chaplain?" Senator Trudel weighed the question thoughtfully, and then replied: "I am of the opinion that I should speak; the Sisters trust me as their

---

(26) Archives of the Provincial Government, Quebec

legal adviser and that binds me to help them. I must see the attendant who first laid complaint against Doctor Roy. I am glad the Sisters have only a vague knowledge of the matter, and I will arrange things that they will not hear more. It is already enough for them to know that a public official forgets his dignity; there is no need for them to know how or on what occasion. The attendants laid the complaint; they will have to prove the facts if needs be". He called for the three attendants who had laid the complaint, interviewed them privately, and on leaving, simply said, "I will take care of the case; do not worry". The following day he came back with Mr. Theroux, justice of the peace; he had each attendant fill an affidavit of all he had witnessed, and had it sworn to before the justice of the peace. He then sent the three affidavits to Father Leclerc who was ill at Quebec, with instructions to take up the matter with the Government officials, but not to give up the papers. Father Leclerc who was unable to leave his room, asked Doctor Laberge to take the message, but to return the papers to him. Doctor Laberge went immediately to Honorable Alexandre Chauveau, the Provincial Secretary, and showed him the papers; Mr. Chauveau took the papers and refused to return them, stating that having been informed of such conditions action must be taken. When this reached Senator Trudel's ears he quietly said: "God has acted more quickly than we did; all will be for His greater glory." The Provincial Secretary wired Sister Teresa of Jesus at once that Doctor Roy was suspended from service at the Hospice, and then he sent the affidavits directly to

Doctor Roy himself. Doctor Roy blamed the Sisters outright for this act of conspiracy, and left at once for Quebec to protest of his innocence, and to insist that the inquiry be opened without any farther delay; then full justice would be given him. To the great surprise of all concerned, on October 30, Doctor Roy who had been suspended by the Provincial Secretary, resumed his regular visits to the wards, as if nothing had ever occurred. Sister Teresa of Jesus immediately made inquiries of the Provincial Secretary concerning this strange state of affairs. The Provincial Secretary curtly replied that he had given Doctor Roy orders to resume his work at the Hospice. Now is the time when the storm will rage in all its fury! The blackest of slanders were hurled against the Community, and those of the Hospice in particular; several envoys were sent among the Ladies of Charity and other charitable persons who helped the Sisters in the works of charity; in a word nothing diabolic was spared. The accused became the accuser; he used terms too indecent for quotation; and he found willing helpers and many of them.

Father Leclerc stood firm as rock to defend the superior, Sister Teresa of Jesus, who in spite of her intrepidity needed all the help Divine Providence could give her to pilot her skiff against such a storm (27). At last, on October 8, 1879, a letter from Honorable H.J. Joly, Prime Minister (28) of the Province, announced that the investigation would be held. It opened on October 16, 1879, and was presided over by Mr. Smith and Mr. de Martigny, representing the

---

(27) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 231

(28) Ibid.

Provincial Government, while Senator F.X.A. Trudel and Mr. F.A. Quinn, K.C. represented the Community of Sisters of Charity of Providence, as their legal advisers (29). It was decided that Doctor Elzear Roy's case would be heard first, and as the Sisters were not the direct plaintiffs, they should not be questioned on the matter. The witnesses against Doctor Roy were:

Doctor F. X. Perreault

Zotique Guy, attendant

Jacques Robert, Attendant

Their evidence was crushing both against Doctor Howard's medical mistakes and Doctor Roy's lack of human dignity. On November 5, 1879, the Provincial elections were held and the investigation adjourned until the new Ministers could obtain full knowledge of matters. On December 9, 1879, the investigation was resumed and on December 10, Sister Teresa of Jesus was called to the stand; the taking of her testimony covered three full days. On December 18th, Doctor Howard was called and pleaded strongly in favor of his assistant, Doctor Elzear Roy. Doctor Roy pleaded that the investigation should be continued in order that he might have witnesses from the outside to take his part; but the Government representatives concluded that the investigation was held for the Hospice, and not for the outside, so the proceedings were definitely closed on December 18, 1879 (30). On the next day Sister Teresa of Jesus received the following letter from Bishop Bourget. (31).

---

(29) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 234

(30) Archives of St-Jean-de-Dieu Hospital, for 1879

(31) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 249

Montreal, December 13, 1879.

My dear Sister Teresa:

This new trial will be the cementing of the work in favor of the insane. It will help more for the success of the work than the fine buildings and comfort that sprang up as by enchantment. All was doing too well; the wind of hell had to make itself felt. Keep up courage and have great confidence.

(signed) Ignatius, Bishop of Montreal (32)

The following spring, to be exact, March 6, 1880, the Administration of the Hospice St-Jean-de-Dieu was notified by the Provincial Secretary, Honorable E.T. Paquet, that Doctor E. Roy was removed from his post of assistant medical superintendent, and would be replaced by Doctor E. E. Deschamps.

It was customary in those days to close the fiscal year on June 30. We find in the records that on June 30, 1880, there were 720 patients in Hospice St-Jean-de-Dieu.

All was not yet over as events will prove. On November 6, 1880, an order was received from the Provincial Government at Quebec, to discharge immediately thirteen patients. Doctor Howard had given these instructions without consulting Doctor Perreault, the house Doctor, who was in immediate contact with the patients' condition. Sister Teresa of Jesus wired in reply to the Provincial Secretary, Honorable E. T. Paquet, "I will obey, but I protest with all the respect so serious a matter calls for."

(signed) Sister Teresa of Jesus, Superior.

In the meanwhile the families of the poor patients were notified, and Doctor Perreault prepared a medical report giving clear proof of the imprudence and injustice of such an act. Sister Teresa of Jesus wrote to the Provincial Secretary approving the report Doctor Perreault had sent, and making particular reference to the danger to which the respective families and the public at large were exposed. She suggested that the Government officials should consult the documents already sent concerning Doctor Howard's unjust doings.

We must give credit for an act of generosity on the part of the Provincial Government. On May 6, 1882, the sum of Fifteen hundred and fifteen dollars (\$1515.) still due on the loan of Sixty Thousand Dollars (\$60,000.) made in 1875, was requitted to the Hospice St-Jean-de-Dieu. The request was made by Sister Teresa of Jesus and was duly honored. (33).

The greatest fury of the storm had passed but the skies were not yet cloudless.

---

(33) Annals of St-Jean-de-Dieu Hospital, Vol. I, p. 386.

### CHAPTER III.

1889

Sister Teresa of Jesus, Sister Magdalen of the Sacred Heart, Mr. Gustave Lamothe, Dr. L.J. Bourque, and Dr. E. Barolet, left Montreal on the Sardinia, June 5, 1889, and docked in Liverpool ten days later after a stormy crossing; but this was quickly forgotten once they set foot on English soil (1). On the way over some clergymen, and even some Catholic passengers warned the Sisters that their religious garb would hinder them from visiting Institutions in France, for the simple reason that religious would not be admitted (2). It is true that all religious had quite recently been expelled from France, and anti-religious and anti-Catholic prejudices were rampant. Convents had been looted, the Sisters driven away from the patients they took care of, and atrocities committed that are better forgotten. To the Sisters this was a distressing problem, when they were so near the object of their travels. Sister Teresa of Jesus examined the question calmly, and concluded that they would face the situation, and make a change only when obliged to do so. She and her companion were again warned not to be surprised if they were insulted on the streets or on the trains; others had received like treatment. No time must be lost in beginning their work; days and expenses had to be reckoned with economy.

They first turned to the English institutions and began by Rainhill, an asylum a short distance from Liverpool (3). An inscript-

---

(1) Archives of St-Jean-de-Dieu Hospital, "Voyage en Europe" p. 7

(2) Ibid, p. 14

(3) Ibid, p. 15.

ion over the gate-way carried the figures 1884; the date of foundation. It was a square edifice built of brick with high towers that broke the monotony; a high wall and a moat surrounded the grounds. The landscape trim was beautiful. The whole party was made welcome with real English courtesy, and all the information sought, either from the medical or legal administrators was graciously given. The next place visited was Prestwich Asylum (4) in a small town fifteen miles from Manchester. The gate-keeper was nonplussed on seeing two religious, but on learning the purpose of their quest, opened wide the gates to receive them. The Superintendent was delighted to welcome Canadian visitors, and was flattered to know they had crossed the Atlantic to see what their English neighbors were doing, and how they went about it. Prestwich was for poor patients only, but as far as good taste and good provision in the set-up, it might be considered the most important asylum in England. Special attention was given to the cultural and aesthetic tastes of the patients; statues, fine paintings, fine wood-work, flowers and birds in profusion. Doctor Ley, the superintendent, spoke in favor of light, trees, flowers and birds as a very helpful part of psychiatric treatment. Several medical men whom they met in different institutions advised them to visit Scotland without fail, as there they would find what was best (5).

The next stop was at Crichton Royal Institute, Dumfries, Scotland (6). Now the question came up abruptly; would the Sisters in religious garb be admitted to Protestant Scottish institutions? The

---

(4) Archives of St-Jean-de-Dieu Hospital, "Voyage en Europe", p. 20

(5) Ibid, p. 26

(6) Ibid, p. 27

only way to know was to knock at the door. The welcome was genuine and most gracious; the Doctors and other members of the staff vied with each other to be of interest to their American visitors; and nothing was left undone. Crichton Institute was the richest set-up met so far, with architecture and paintings of the finest taste, and entirely independent of Government control; yet a large number of poor patients from that section of Scotland were sheltered there. Hard by was the Castle once owned by the Marquis of Queensbury but now used as a home for patients in need of quiet and rest; the surroundings were beautiful and the house exquisitely furnished. The Superintendent gave letters of introduction to the Superintendent of Woodilee Asylum, near Glasgow, and Morningside, in the vicinity of Edinburg (7). These letters prepared the way for a gracious reception, and were of great help. Woodilee Barony, parochial Asylum (8) was for the poor only, and possibly not as richly furnished as elsewhere, but remarkable for its cleanliness and home-like atmosphere. Then Morningside (9) near Edinburg where the reception was very cordial and all the information given in the most friendly terms. The Protestant Doctors and officials seemed flattered to be able to lend some of their wealth of experience to seekers coming from so far. Something unique was met at Morningside: a monthly paper edited and printed exclusively by the patients; it was a tentative effort but the results were very satisfactory. (10) Here they met Doctor Clousen, a renowned psychiatrist and author of several books on mental diseases (11).

No one visiting Edinburg for the first time can leave without

- 
- (7) Archives of St-Jean-de-Dieu Hospital, "Voyage en Europe", p. 31  
(8) Ibid, p. 31  
(9) Ibid, p. 32  
(10) Ibid, p. 39  
(11) Ibid, p. 37

paying a visit to Holyrood Castle, the home of the Scottish kings. Our party was not in quest of psychiatric information this time, but wished to ramble between historic walls. First they visited the apartments of Mary Stuart, the idol of Scottish Catholics; her bed-room, her bed, her chair, her table and chairs; the room where Rizzio, her secretary was murdered. History had been enacted there; memory looks over the place with a sigh. From Holyrood they went to the citadel where more precious relics of the Stuarts are preserved (12).

The fear of being turned away in Protestant Scotland was now dispelled; none but memories of gracious kindness, fine helpful suggestions and extreme courtesy were carried away. Back in England they visited the Asylum of Bethlehem (known as Bedlam) on the Thames (13). This was an old institution where patients had been treated for the last three hundred years; it was once a convent. Then followed Cane Hill (14) in the vicinity of London, possibly one of the most modern asylums in England at that time. Trees, shrubs and foliage lent beauty to the place; here too the Superintendent and staff were most willing to give all the information sought. Cane Hill had the best case-history records found anywhere, ranging from the photograph taken at the patient's admission, until the last diagnosis had been successful or failed in death. There was a library and a daily reading-room in each ward, instead of the general library met with elsewhere (15). On June 26, 1889, the party left London where they met so many anxieties at the outset, carrying away only most agreeable

---

(12) Archives of St-Jean-de-Dieu Hospital, "Voyage en Europe", p. 40

(13) Ibid, p. 51

(14) Ibid, p. 54

(15) Ibid, p. 61

impressions and a wealth of useful information noted down. Divine Providence had rolled the big stones away.

Now on the Continent and at Gand, Belgium, on June 27, 1889, where they visited the Hospice de Guislain first; it had been founded in 1779 (16) and the Brothers of Charity had been in charge since 1815. A few more institutions were visited in Belgium but without yielding much information; mental hygiene was yet in its primitive form in that part of the world. From Belgium to Paris, and Asile Ste. Anne, where they met the celebrated psychiatrist, Doctor Magnan (17). The organization of the institution offered nothing very useful to note. La Salpatrière with its seven hundred patients did not offer much appeal (18). The Sisters were shocked by the way the female patients were clad; their attire was barely decent. Charenton (19) had once been under the care of the Brothers of St. John of God who were expelled by the French Revolution. The institution, beautifully situated on the banks of the Seine, admitted only private boarders, and the fees were extremely high.

After visiting the shelters of poor suffering humanity, they turned towards Lourdes which they reached on July 15. On the blessed ground where the Immaculate Queen of Heaven had appeared to the shepherdess Bernadette, they knelt in prayer of thanks and supplication; so many to remember and to pray for, so much to be grateful for, and so many needs of suffering humanity to plead for. This visit was a memory to carry away for a life-time and until the vision of Heaven would be given to all. On June 23rd, they reached Rome, Italy, and visited the Asylum

---

(16) Archives of St-Jean-de-Dieu Hospital, "Voyage en Europe", p. 62

(17) Ibid, p. 91

(18) Ibid, p. 93

(19) Ibid, p. 98

of Manicomio (20) but found nothing worthy of note. By now Doctor Bourque and Doctor Barolet had gone on to Paris to follow the clinics given there, checked as part of their program, since the start. On July 25, 1889, first the two Sisters and then their faithful guide, Mr. Gustave Lamothe, were granted a private audience with His Holiness Pope Leo XIII (21). Many many years later Sister Magdalen of the Sacred Heart would recall that hour with deepest emotion. His Holiness inquired of the Sisters where they were from, the object of their visit to Europe, and many other details of their work. He gave them a special blessing for themselves, their families, their work, and all their intentions, and blessed all the religious articles they had with them. Then, Mr. Lamothe was presented and blessed in turn, and His Holiness made special mention of his family and his work; he also inquired about the situation in Canada but deplored its divisions. The troubles alluded to by His Holiness were varied.

"The depression of 1884-1885 led to economic unrest which  
 "brought about the execution of Louis Riel (metis), leader of "  
 "the North West Rebellion, on November 16, 1885. "  
 "The Ontario re-action to the passing of the Jesuits' Estate Act"  
 of Quebec in 1888. The Jesuit Order had been suppressed by Pope"  
 "Clement XIV, in 1773, and its properties confiscated by the "  
 "British Government, after the occupation of Canada. These "  
 "estates were held in trust by the Government, the funds and "  
 "revenues to be used for educational purposes. The Society of "  
 "Jesus was restored in 1813, and the Jesuits returned to Canada "  
 "in 1842, and at the time of the Confederation in 1867, the "  
 "control of the estates passed from Canada to the Province of "  
 "Quebec. Disputes arose even among Catholics, who should "  
 "receive the estates, the Jesuit Order or the Hierarchy, then "  
 "it became a political issue. Finally in 1888, Prime Minister "  
 Honore Mercier, of Quebec, had a Bill passed, known as the "  
 "Jesuits' Estate Act. A sum of \$400,000 was voted as compensa- "

---

(20) Archives of St-Jean-de-Dieu Hospital, "Voyage en Europe", p. 141

(21) Ibid, p. 221

"tion, the money to be divided among the Church, Laval " "University, and the Jesuits. The Protestant minority " "in Quebec supported this largely because a similar " "favor had had been granted for their schools.

"The opposition to the Bill came from the Orange" "lodges of Ontario. The Act had provided that the ratio" "of division should be fixed by the Pope; this aroused " "a charge of 'papal Aggression'. The terms of the " "British North American Act gave the Federal Government" "power to disallow Provincial legislation; Ontario " "clamored for the disallowance of the Act, but the move" "was defeated."

"The Dominion Parliament forbid the use of French" "in the legislature and the judicial procedure of the " "North West. This was contrary to the specific guarantee " "given in 1875, and was defeated in the House of Commons" (22)

From Rome the party moved on to Milan and la Manicomio de Montebello (23) but found nothing more than in the other asylums of the Continent. As a general survey of all the places visited, it was clearly evident that all aimed at having their institutions very clean, as "Cleanliness is next to godliness". All tried too to treat the poor with kindness. Formalities for admission to Asylums were almost identical everywhere, but less severe than in the Province of Quebec. Asylums in Europe are generally built outside of large cities, yet with easy access. The best asylums were found in Scotland; they aimed at giving to the poor what the rich already had. English asylums clung to decorations in the interior, while the exterior, most often of brick, was less imposing. Natural beauty was a dominant note with them: birds, flowers, shrubs, trees in abundance everywhere. The asylums on the Continent left room for improvement in many ways, but nowhere was there found a law governing an asylum resembling Bill No 6 of 1885. (24)

The most delightful hour of a trip is the hour of home-

(22) Archives of Loyola College, Montreal, 1889

(23) Archives of St-Jean-de-Dieu Hospital, "Voyage en Europe", p. 141

(24) Ibid, p. 235.

coming. The party left Havre, France, August 10, 1889, and docked in New York on August 19, with much to be grateful for, to men for their kindness, and to God for all. (25)

---

(25) Archives of St-Jean-de-Dieu Hospital, "Voyage en Europe", p. 239.

## CHAPTER IV

1890-1897

May 5, 1890, was a dull cold day; the ground was moist and there were still remnants, around the fences, of the winter's snow. (1)

It was during the Community dinner-time, about ten minutes of twelve, that the alarm of "Fire! Fire!" was given by loud knocking on the refectory door. The Sisters found that the chapel and the two adjoining wards were in flames. A telephone call was made at once to the Fire Department in Montreal, but it took the brigade three quarters of an hour to reach the scene and by that time the fire had gained great headway. The wind was not so strong but the fire raged intensely, as if driven by some unseen force; when the women's section was completely ablaze, the fire deliberately, it seemed, turned to the men's section. The rescuing brigade, made up of Sisters, doctors, attendants, help, neighbors, and willing hands, was installed in the shortest time, and all worked unsparingly to save the patients, and particularly those who could not help themselves (2) The Brothers of Charity of the nearby St. Benoit Retreat came and worked like heroes until night-fall, and all was over. When the alarm was first given, all the patients able to realize, immediately left the building, and many of them even gave efficient help in rescue work; but there was a large number of others who had to be removed, and once out of danger had to be watched closely, lest they plunge into the flames again. There was no loss of life in the men's section, but the women's section paid a terrible toll: five Sisters and

---

(1) Annals of St-Jean-de-Dieu Hospital, Vol. II, p. 272

(2) Ibid, p. 273

eighty-one female patients (3).

The only available place to receive the poor sick and infirm patients, until shelter could be found for them, was the fields around the Hospice. Mattresses saved from the fire were spread on the cold, damp ground, and the patients were laid on them, with the sky for shelter. In the space of four hours this large family of the most afflicted of all the afflicted had become homeless, bedless, without food or shelter, and with only the clothes they had worn that forenoon to cover them. Providence witnessed their misery and prepared kind hearts to help them (4). The Prime Minister of the Province of Quebec, Mr. Honoré Marcier, had ordered by telephone several ambulances and other vehicles to carry the patients where they might be sent for shelter (5). The most infirm patients were sent to the Sisters' Infirmary at St. Isidore Convent, three hundred women, to the Mother House of the Sisters of Charity of Providence, eighty to the Asylum of Providence, and one hundred, to the Institution for the Deaf Mutes, where the Sisters gave up their beds to shelter the needy. Five hundred men were lodged in the barns of the Hospice, one hundred others with the Brothers of Charity of St. Benoit's Retreat, and sixty more in the local school-house at Longue Pointe (6). Many patients were taken home by their relatives, but of those quite a number had to be returned within a short time. All the women who were able to help were lodged in the laundry building which had not been destroyed. The Jesuit Fathers offered their summer house on the banks of the St. Lawrence, and their offer was gladly accepted for sixty little idiot

---

(3) Annals of St-Jean-de-Dieu Hospital, Vol. II, p. 275

(4) Ibid, p. 275

(5) Ibid

(6) Ibid, p. 276

girls (7). That night, if quite late, all the poor homeless patients were sheltered for the first night at least. The great question now was where to find food for so many; however the Sisters in charge of the kitchen which the fire had spared affirmed that Providence provided ample supplies, yet which would not have been enough the day before. Thanks to this kindness of Divine Providence no one went supperless to bed (8). Later in the evening supplies sent by the Provincial Government provided amply for the needs of the morrow. Sunrise the next morning brought the whole tragedy into daylight; the Hospice in ashes, furniture, clothing, pantry supplies all gone. In the men's section, some bedsteads and two pianos were all that had been saved. The chapel was completely destroyed, and a clerical patient had barely time to save the Blessed Sacrament; he had left the sanctuary only a couple of minutes when the loft fell with a crash (9). A poor little patient who had great devotion to our Blessed Lord, knelt down and offered her life to obtain that the Blessed Sacrament would not perish (10).

The Civic authorities of the City of Montreal offered the buildings of the Exposition Grounds, at Mile End, Montreal, to house five hundred men; their offer was accepted at once. They were sheltered from sun and rain and wind there, but there were no cooking facilities. The cooking had to be done at the kitchen of the Hospice and sent out daily; this was a complicated procedure but had to be accepted under the conditions. Washing was another problem, as all the clothes had to be brought back to the laundry, and all fresh supplies sent from there;

- 
- (7) Annals of St-Jean-de-Dieu Hospital, Vol. II, p. 276  
(8) Ibid, p. 272  
(9) Ibid, p. 277  
(10) Ibid.

this state of affairs lasted for four months and ten days.

One of the most important and one of the hardest things to be done without delay, was to take the census of the patients who were now scattered on all sides; so many of them could not remember their own names, much less give their home addresses! Happily, the indices, cards and important papers had been saved from disaster, so with hard work, and very careful scrutiny on the part of the Sisters and the attendants in charge of the different departments, they succeeded in identifying all. In the meanwhile enquiries were pouring in from all sides, anxious parents and relatives, all eager to know if their dear ones had perished. It took several busy painful days before all was again somewhat in shape to cope with the situation (11). On May 12, a funeral service was held at St. Francis of Assisi church, Montreal, for the victims of the fire. The attendance was so large that the church was filled to capacity, and the streets around were jammed. On May 18, 1890, a funeral service was held at the Provincial House of the Sisters of Charity of Providence, Vancouver, Washington, for all those who had lost their lives in the fire; this was a tribute of sisterly charity, most touching in its kindness. On May 19, 1890, a funeral service was held at the Mother House of Providence for all who had perished, and, on May 20, for the five Sisters who had lost their lives (12).

In keeping with the codes of Civil Law, an inquest was held which covered several days, to determine the cause of the fire (13). The verdict rendered on May 28, 1890, was as follows: "That the jury

---

(11) Annals of St-Jean-de-Dieu Hospital, Vol. II, p. 277

(12) Ibid, p. 280

(13) Ibid, p. 278

unanimously agrees that the bones of the persons found in the ruins of the Hospice St. Jean-de-Dieu, were those of victims who perished in the conflagration of May 5, instant, but it is impossible to ascertain how, or in what part of the building, the fire originated. It is probable, however, than an infirm patient of St. Cecilia's ward, on the third floor, started the fire, or that the fire was caused by spontaneous combustion of saw-dust which had been used between the layers of the floor" (14). Despite their grief, the relatives of the victims of the fire were resigned and acted in a really Christian way. They deplored the tragedy, but they well understood that the members of the Community deplored it still more. Sister Teresa of Jesus although in frail health for some time, was not crushed; she saw all that she had worked for and fought for in ashes, but with the energy of her strong will she simply said: "The Hospice is in ashes, but the work of St-Jean-de-Dieu must keep on".

The Administration of the Community immediately decided to build fourteen pavilions, each 200' by 36', two storeys high, with a space of 200' by 35' between. These pavilions, seven on each side were built along the avenue that led to the former Hospice, with an outer corridor linking them. At the end of each corridor was an extra pavilion, on each side, measuring one 65' by 20', and the other 85' by 20'; these to serve as pantry, kitchen, furnace room, general pantry, and pharmacy cellar. A closed hand-car three layers high, running on rails, was used to carry the food to the different pavilions. Work began on the

---

(14) Annals of St-Jean-de-Dieu Hospital, Vol. II. p. 277

pavilions May 23, 1890 (15). On August 13, 1890, the female patients lodged at the Institution for Deaf Mutes were recalled to be the first to occupy space in the new pavilions. On August 14, those from the Mother House returned to take up their quarters too. On August 29, the patients who were in the infirmary at St. Isidore Convent were brought to Pavilion No 3, the new infirmary. On September 9, five hundred patients who had been cared for at the Exposition Grounds since May 7, returned to their new abode. On September 10, 1890, holy Mass was offered for the first time in the new pavilions (16).

On September 10, 1890, the Inspectors of Prisons and Asylums made their regular visit and left the following report: "The Bureau of Inspectors to-day visited the buildings recently erected, and those parts now under way of construction. They have a cheerful aspect, easy to ventilate, well lighted, and as far as we can see will be comfortable. The service of the patients will be easily carried on in these pavilions, and the Sisters will be less tired as there are fewer stairs to climb. The fourteen pavilions 200' long by 36' wide cover an immense area and may probably be the largest asylum now in existence. It will take another couple of months to put all in shape and to classify the patients properly. The wards and the dormitories are very clean. The isolation rooms are of right size, and are comfortable. There is one for each restless or excited patient."

(signed) L.L.L. Desaulniers

A.L. de Martigny, Inspectors (17)

- 
- (15) Annals of St-Jean-de-Dieu Hospital, Vol. II, p. 281  
 (16) Ibid, p. 296  
 (17) Ibid, P. 296

On October 30, 1890, the first Mass was said in the men's section. The chapel in the women's section was blessed by Father F. X. Leclerc, chaplain, (18) on December 23, 1890, and the chapel of the men's section on January 14, 1891, by Father Marechal, V.G. (19). The Master had come home again to live with His most afflicted children! These pavilions were to serve for the next ten years, until a new hospital would replace them. Rome was not built in a day! The fiscal year ending June 30, 1891, shows that the number of Government patients was 1262.(20)

The appalling news that Mother Teresa of Jesus had passed away in her sleep, was announced early in the morning of November 23, 1891 (21). No ado, no last message, just like all her busy life; this life was over, her sails were trimmed, and she was off into the ocean of eternity. It is true that she had been in frail health for some time past, but there was no indication of so sudden a summons. She had told some members of the Community some time before, "When the Hospice was burnt, I asked God as a favor to let me live long enough to see the poor patients all comfortably housed. My work is done now; God may call me when He wills" (22) Her prayer had been fully granted and He now called her Home; she was sixty-eight years old and had been a religious for forty-five years (23). Messages of sympathy and letters came from all ranks; the Hierarchy and the clergy, religious Communities, Government of-

---

(18) Annals of St-Jean-de-Dieu Hospital, Vol. II, p. 296

(19) Ibid, p. 309

(20) Ibid, p. 322

(21) Ibid, p. 334

(22) Ibid, p. 331

(23) Archives of the Community, 1891

officials, and the press of the whole Province spoke of her as a great friend of the poor and afflicted, and a woman of outstanding ability in handling difficult problems (24). Even those who had treated her harshly, to say the least, and who had during her struggles with political officials, lacked the courtesy expected of any gentleman in all circumstances, now that she had gone, extolled her sterling qualities. Consoling comments came from the poor, from the illiterate and uncouth patients for whom she had made a home; they had hearts to remember what she had done for them, and for them particularly. Their "Mère Therese est morte" said more than volumes.

When time came for her burial, James O'Rourke, whom she had hired as a message boy years ago, but who by dint of hard work, had become chief engineer of the Hospice, approached Mother Mary Godefroy, the Superior General, with a very pertinent request, that had to be settled then and there. He had heard by some wild rumor, that certain medical men were eager to get hold of Mother Teresa's head, to examine her brain closely. It must be remarked that while her head was unusually small, she was gifted to a lofty degree; hence the doctors wanted to examine her brain-structure scientifically. Whether this rumor was true or false this was his request: would the Mother General permit him, James O'Rourke, to buy a solid brass casket to enclose her remains? After her death her body like those of all members of her Community has been placed in a plain coffin, just four boards painted black. There might have been some truth in the threat, and there was

---

(24) Annals of St-Jean-de-Dieu Hospital, Vol. II, p. 337

(25) Ibid, p. 336

Archives of the Community, 1891.

a world of love and gratitude in the petition. Mother Godefroy pondered over both, and after reflection she answered: "Mother Teresa of Jesus was always a faithful member of the Community and its regulations, so she would want to be in death what she was in life; hence we must have her funeral service in a plain black coffin. You may buy the brass casket, lay it beside her grave, and when the body reaches there, place her black coffin inside the casket ". Said and done. The mortal remains of Mother Teresa of Jesus née Cleopée Tetu, were lowered to rest in the brass casket, at the foot of the large crucifix that stands in the Community Cemetery, hard by St. Isidore Convent, on the shores of the St. Lawrence, Longue Pointe, Montréal, on November 25, 1891 (25)

James O'Rourke was not yet entirely reassured so he organized two units of his men to become night-watches and to share the night between them, to keep vigil in the Cemetery. This watch was kept up continuously for the space of three weeks, and that in the cold nights of early December, lest there might be prowlers in the dark. At the end of this space of time some of the Doctors told him that the danger was now over.

The Community of Sisters of Charity of Providence had lost one of its worthy members, and the Sisters who had lived with her, a real mother. However, as she herself would have said "Mother Teresa is dead but the work must go on". Another superior had to be chosen to fill the vacant post, and to continue the work. The choice fell on Sister Magdalen of the Sacred Heart, and on November 28, 1891, she was named the second superior of Hospice St-Jean-de-Dieu (26). This appointment was acclaimed

---

(25) Annals of St-Jean-de-Dieu Hospital, Vol. II, p. 336  
Archives of the Community 1891

(26) Annals of St-Jean-de-Dieu Hospital, Vol. II, p. 338

by all; Sister Magdalen of the Sacred Heart had been Mother Teresa of Jesus' right arm since the early days of the Hospice. She had lived through its storms, and knew all the ins-and-outs of the thorny questions that had filled those busy years. They had made the trip to Europe together, and the companion too had gathered a rich harvest of helpful ideas, hither and yon. Above all else, she loved the poor patients and was ready to undertake anything to better their condition or bring some sunshine into their lonely lives. On December 31, 1891, as a memorial to the lamented Mother Teresa of Jesus, a group of Our Lady of the Rosary, St. Dominic and St. Catherine of Sienna was installed, with the following inscription on the pedestal. "Her memory will not fade away. In memory of our regretted Mother Teresa of Jesus, foundress of the Hospice St-Jean-de-Dieu. The grateful attendants."

As years roll by they carry death and changes in their train. On December 19, 1894, death claimed Doctor E.E. Duquet, the medical superintendent whose passing was sincerely mourned (27). His reign had been peaceful and helpful in many ways. On December 21, 1894, Doctor George Villeneuve, the assistant medical superintendent, received a telephone from the Provincial Secretary telling him to fill the functions of Superintendent. This happy appointment was to last for almost twenty-five peaceful years; a blessing to the Hospice (28). Doctor Villeneuve announced a piece of most welcome news on January 15, 1894: the Medical Bureau was abolished by the Legislature. There would only be a Superintendent and an assistant named by the Government. Providence takes care of its own (29). Death came again to claim one of the best and

---

(27) Annals of St-Jean-de-Dieu Hospital, Vol. II, p. 532

(28) Ibid, p. 532

(29) Ibid, p. 537

truest friends the Hospice and its inmates had ever known, in the person of Father F.X. Leclerc who had been chaplain of the Hospice for seventeen years. He was one of the staunch friends who stood under fire in the troubled days of 1885 and never flinched; his charity for the afflicted was boundless. He died April 12, 1895 (30) .

In October, 1896, Prime Minister M. J. Flynn, with his colleagues W.J. Hackett, M. Beaudoin, and Thomas Chapais, paid an official visit to the Hospice, where the renewal of the Contract was spoken of, and the condition of the wooden pavilions examined; those wooden buildings had been comfortable but could not last much longer. A tentative plan of the projected Hospital was also shown. It is true that an attempt had been made in 1892 to broach the question to Prime Minister de Boucherville and the Provincial Secretary, L. P. Pelletier, but to no avail (31). On October 30, 1896, an official letter from the Provincial Secretary, Honorable W.J. Hackett, said that the Government would not increase the fee paid for the patients but that they might help otherwise; on November 5, 1896, the Community answered, suggesting help in the form of the Government paying the interest (32). The plans for the new hospital were approved of by the Government Inspector on February 5, 1897.

Quebec, February 5, 1897.

Honorable W.J. Hackett

Provincial Secretary

Honorable Sir:

At your request I examined the proposed plans for the

---

(30) Annals of St-Jean-de-Dieu Hospital, Vol.III. p. 72

(31) Ibid

(32) Ibid, p. 91

Asile St-Jean-de-Dieu, Longue Pointe, Montreal. I approve the plan, and think the building will be an honor to the Province, and to the Sisters who will undertake the work.

(signed) Elzear Charest, Inspector (33)

The grounds for the new Building were blessed by Canon J. A. Archambault, Ecclesiastical Superior of the Community, assisted by Father Robillard, chaplain of the Hospice, on March 9, 1897 (34).

At the Session of the Provincial Legislature held in Quebec in March, 1897, it was decided that the contract with the Sisters of Charity of Providence re: Hospice St-Jean-de-Dieu would be renewed for twenty-five years, and furthermore the Provincial Government would guarantee a loan of five hundred thousand Dollars (\$500,000). The fee for each patient would be increased, and the Community was to hold medical control. The Lieutenant Governor sanctioned this Bill on March 9, 1897 (35). The Contract was passed on March 13, 1897 (36). The conditions of the Contract were as follows:

1. The Government agrees to pay One Hundred Dollars per annum for each patient, by monthly instalments, on the last day of each month.
2. The Government also agrees to pay fourteen Dollars more a year for each patient, during eight years beginning July 1, 1898.
3. A sum of twelve Dollars per year more for each patient during the eight years that will follow the eight years above mentioned.
4. A sum of ten Dollars per year for each patient for the unexpired term of the contract.

---

(33) Annals of St-Jean-de-Dieu Hospital, Vol. III, p. 86

(34) Ibid, p. 88

(35) Archives of St-Jean-de-Dieu Hospital and Archives of the Community for 1897.

(36) Ibid.

The Government doctors will have the sole control of the admissions and of the temporary or definite discharge of the patients. They will have the right also to regulate the visits patients may be allowed to have.

Made and passed at Montreal this thirteenth day of March, eighteen hundred and ninety-seven.

(signed) W.J. Hackett, Provincial Secretary

Sister Mary Godefroy, Superior General

Sister Madeleine, Depositary General

J. Lonergan, N.P.

The first contract with the Provincial Government was made October 4, 1873, for the space of five years. The second, July, 1875, for the space of twenty years, to help build the Hospice, and was signed by:

C. B. de Boucherville, Provincial Secretary

Sister Emelie Caron, Superior General

Sister Teresa of Jesus, Superior

J.B. Dabage, N.P. (37)

In May 1897, Mother Mary Godefroy, Superior General, visited the grounds of the new Hospital, and decided that the new building would be known as St-Jean-de-Dieu Hospital (38) On June 28, 1897, the blessing of the corner stone of the new Hospital was presided over by Very Reverend F. Bourgeault, V.G. of the Diocese of Montreal (39). A sealed bottle containing a medal bearing the effigy of His Holiness, Pope Leo XIII, a medal of

(37) Archives of St-Jean-de-Dieu Hospital, 1897

(38) Annals of St-Jean-de-Dieu Hospital, Vol. III. p. 98

(39) Ibid, p. 447

Our Lady of Lourdes, and some notes the copy of which can be found in the Archives of the Hospital, was placed in the stone (40).

As agreed by the Provincial Government the Community contracted a loan for five hundred thousand Dollars (\$500,000) with the North British and Mercantile Company of Edinburg, Scotland, through their Montreal office, at  $3\frac{3}{4}$  % with right to pay off sooner. The Provincial Government guarantee was security (41). The Flynn Government acted very favorably towards the Hospice St-Jean-de-Dieu: there had been a lapse of two years without a contract, but when final adjustments were made, they were very favorable (42). Much credit must be given to Mr. Gustave Lamothe, the legal adviser of the Community who chose his time tactfully to approach the different Ministers. Doctor George Villeneuve, the calm pilot at the helm was most helpful too.

There was one point yet in abeyance. Of the loan from the Provincial Government made in 1875, there still remained fourteen thousand, one hundred and twenty-five Dollars (\$14,125) that the Administration had not been able to cancel owing to the enormous loss by fire in 1890. The Administration made bold, laid the case simply before the Government officials, and asked them to remit the sum unpaid. Divine Providence rules men and things as clearly seen by the sequel: the following letter will stand as proof.

---

(40) Archives of St-Jean-de-Dieu Hospital, 1897

(41) Ibid

(42) Ibid, and Archives of the St-Jean-de-Dieu Hospital for 1897.

Quebec, April 27, 1897

Mr. Gustave Lamothe

Montreal

Sir:

I have instructions from the Honorable Secretary of the Province, that it has pleased the Honorable Administrator of the Province, by Order-in-Council, No 286 approved the 17th instant, to remit to the Sisters of Providence, the sum of fourteen thousand one hundred and twenty-five Dollars (\$14,125). The Honorable Minister authorizes me by Order-in-Council to sign the receipt for the same. I have the honor to be.

(signed) Joseph Boivin

Assistant Secretary of the Province  
(43)

Laus Deo! On October 1, 1898, the canonical erection of St-Jean-de-Dieu parish was presided over by Canon J. A. Archambault. In January, 1897, by By-law No 60, Vict. 6, a permit was given by the Bishop of Montreal, for the civic erection of said parish (44). The sum of one thousand Dollars (\$1,000) was paid to St. Francis of Assisi church for the separation. On June 30, 1898, St-Jean-de-Dieu counted 1436 patients.

---

(43) Annals of St-Jean-de-Dieu Hospital, and Archives of the Community, 1897

(44) Official Gazette, Ch. XXX, pp. 2124, 2125.

## CHAPTER V

1897-1900

The final decision made and approved of by the Ecclesiastical Superiors, the General Council, and the Medical authorities in charge of the Hospital, the construction of the new St-Jean-de-Dieu Hospital began in the springtime of 1897. On January 1, 1897, Mr. Hippolyte Bergeron had been engaged as architect (1). The contracts for the masonry, plumbing and heating, the electrical appliances and other needs, were made with different companies who promised to do the best work. The ground chosen for the site of the Hospital was about two miles directly north from the St. Lawrence water-front, and about 353 feet above sea level. The space chosen for the building covered nine French arpents by six arpents in depth. All the buildings were to be of stone; those of the group buildings, of stone brought from the St. Lawrence quarries, and the other buildings of stone taken from the quarry hard by. The whole structure was placed on solid rock, which has assured the stability of the construction down all the years since. Although the plans had been well studied and often revised, all could not be completed at once, but in the wisdom of Divine Providence, the most essential was built; it is of those buildings we will give a sketch in this chapter; years will see the completion of the rest.

The kitchen

the power house

the groups of buildings for both men and women

---

(1) Annals of St-Jean-de-Dieu Hospital, Vol. II, January, 1897

the electric car within

the car barn

the electric car for the outside; all will be given in rank.

The kitchen was the first erected in the middle of the space between the two groups of buildings. It covers a space of 6132 square feet (2) and is on the second floor; beneath are the pantry cellars, the refrigerators, and the flour cellars. In the east wing, the pantries, the bakery and the department where hundreds of loaves of bread are sliced daily for the use of patients, particularly for those who cannot be entrusted with knife or fork. Electric rails run through the kitchen, where the food carts are loaded to carry meals three times a day to the most remote wards of the hospital.

Directly opposite, at a distance of about 150 feet, the power house was built and the heating system installed (3). In the early days all the heating was done by coal, but in 1931 an oil system was introduced. For many years the daily average consumption of coal was seventeen tons, but with added buildings the average reached thirty-five tons a day. The divisions of the power-house are as follows: a boiler room for the furnaces, a coal bin with a capacity of 5000 tons, a room for the dynamo as electricity was generated there for the whole plant; in fact there were two dynamos; one for the lighting, with 110 volts for thirteen hundred lights. The second dynamo was for the cars; 110 kilowatts 200 amperes, 550 volts, with six hundred revolutions to the minute (4). In 1918 it was decided to buy electricity from the City of Montreal, as

---

(2) Annals of St-Jean-de-Dieu Hospital, Vol. IV, p. 456

(3) Ibid

(4) Ibid, p. 508

less expensive (5). Next to the power house was a wing for different work-shops, painters' shops, plumbers' shops, and a special department for the disinfection of mattresses. North to the power house stands the car barn, 80' by 34', where the car used for the hauling of material from the wharf on the water-front, was kept (6). This building stands exactly two miles and 1092 feet from the St. Lawrence. The two groups of buildings to house the male and female patients respectively stand eight hundred feet apart (7). Each group is made up of eight pavilions; six three storeys high, and two others two storeys high. Each ward is made up of a living-room 45' by 50', on the outer side of the house, with windows on three sides, a dining-room 60' by 18'; a parlor, pharmacy, bath-room 15' by 20', and across the corridor, facing the inner court of the building, a dormitory 45' by 75', with lavatory 20' by 18'. Along one side of the corridor, bedrooms 9' by 10'. One ward on each floor of the pavilion, while on those of two storeys there are no open dormitories but all bed-rooms 9' by 10', for restless patients. The question of having daylight reach every nook and corner of the building was carefully studied and with success, as there are no dark corners to be found anywhere in St. Jean-de-Dieu Hospital; sunlight is welcome and found everywhere. The superficies of the building covers 777000 square feet. Those groups are linked by a corridor 800' long by 14' wide; the kitchen and power house are midway of this corridor. The roof of the said corridor covered with concrete and shaded by trees, serves well as a roof garden.

For the inner use an electrical line was laid from one end of the

- 
- (5) Annals of St-Jean-de-Dieu Hospital, Vol. IV, p. 456  
(6) Ibid, p. 457  
(7) Ibid, p. 468

pavilions to the other extreme, covering a stretch of 4200 feet. A little traveler known as "Raphael" run by an electric engine, serves to carry passengers from one point to another. The engine serves too, to carry the food-carts from the kitchen to the most remote wards, for each meal.

Mention must also be made of the gate-house off Notre Dame Street, where the Collins scales with a capacity of 60,000 tons were placed as soon as the construction work began (8). The in-coming material was weighed there before going any further. The Hospital bought its own car, and constructed its own car-line extending from the wharf on the water-front, to the new Hospital, or to speak exactly, to the coal bin, a distance of two miles and 1092 feet (9). The Administration met with strong resistance from the "Montreal Belt Line" and the Commissioner of roadways to obtain a permit to have their line cross Notre Dame Street (10). Finally, by petition made to the Provincial Legislature, they obtained a permit to build a private line to connect the wharf with the buildings already standing, and those under erection (11). This was granted April 3, 1898 (12).

One thousand trees were bought, and planted along the avenue from Notre Dame Street to the Hospital, and along the road which runs around the buildings. Those trees were planted off the roadway, to prevent their shade from interfering with the light so much needed for the pavilions. It was clearly evident that the sum of five hundred thousand Dollars (\$500,000) would not cover the expenses involved. On September

---

(8) Annals of St-Jean-de-Dieu Hospital, Vol. IV p. 455

(9) Ibid, p. 458

(10) Ibid, p. 460

(11) Ibid

(12) Archives of the Community for 1898

23, 1899, the Provincial Government gave guarantee for another loan of five hundred thousand Dollars, from the North British and Mercantile Company of Edinburg, Scotland (13). The buildings were completed in early 1900, and blessed on March 29, 1900, by Very Reverend Z. Racicot, Vicar General of the Diocese of Montreal (14). The first Mass in the new St-Jean-de-Dieu Hospital was said on December 9, 1898, by Canon J. A. Archambault (15).

The removal of the patients from the pavilions to the new Hospital was an undertaking that called for care and attention. To avoid confusion and mishaps, it was decided that a ward a day should be transferred; car, carriages, help all were put at the disposal of the ward in movement. On April 8, 1900, the first ward was moved, and the last on May 23, 1900. The last Mass in the pavilions was said on April 18, 1900; these pavilions had served almost nine years. Now new surroundings with new buildings, with plenty of fresh air and sunshine for the most afflicted of humanity's large family! On June 30, 1900, there were 1476 patients in the new St-Jean-de-Dieu Hospital.

---

(13) Annals of St-Jean-de-Dieu Hospital, Vol. IV, p. 484

(14) Ibid, p. 491

(15) Ibid

## CHAPTER VI

1911-1922

History is made of years, and years of their different doings; a wheel of many spokes. Seeing the need of better water provision, St-Jean-de-Dieu Hospital had a filter installed in 1911, made up of two sections of one hundred and twenty-five feet each, and covering a superficies of two hundred and fifty square feet. Its output was 720 gallons a day; the reservoir contained 14,300 gallons of water and could be refilled in thirty minutes. The Milligan Company of New York, through their representative, John McDougall, of Montreal, saw to its construction, which cost \$25,000.00. This outlay was considered an absolute necessity as previous arrangements no longer gave proper satisfaction in a sanitary way (1).

1912 saw a new and very praiseworthy project come into existence, which has since kept pace with the march of progress. A school of Nursing for the Sisters, provided with the regular course of studies approved for all general hospitals, plus the special course in psychology and psychiatry, for the study of mental and nervous diseases. This course which is brimful of interest and close study, covers every hour of the three years and some months allotted to it. When the course has been completed, the students take the University examinations, in order to qualify as registered nurses. The regular subjects are given by the doctors of the Hospital, and the courses in mental studies are the same as those given the medical students of the University of Montreal, the

---

(1) Annals of St-Jean-de-Dieu Hospital, Vol. IV, 1911

professors being the same in both cases. The first graduation was held on July 15, 1915 (2). Young ladies were admitted to the school as students only December 16, 1917 (3).

In 1915, the first step towards a school for feeble-minded children was made. A group of little patients were gathered for lessons in kindergarten work, and every effort was made to awaken their interest and attention. The work was very slow; the poor children had to be taught to think, and then gradually to grasp more complex ideas; yet with some months' patient efforts the results were surprising. Before the end of the year 1917, one hundred and twelve children had been admitted to the classes. The effort was carried on; and with time a regular school for the feeble-minded was organized, which we will meet down the years (4).

The first World War had made itself keenly felt at St-Jean-de-Dieu Hospital; the cost of living soared sharply, and the number of patients owing to war-psychology, increased monthly. Besides the exorbitant cost of living, the threat of conscription, which meant losing the male attendants who were absolutely needed for the care of the male patients, was another serious problem. The question was understood only by the few; others could not realize what it meant, and still others were hostile. Repeated appeals for exemption from military service were made to the Federal authorities, but they were granted only piecemeal, for so many weeks, or for short terms, never as a definite law. It was a plain fact that young and strong men had to

---

(2) Annals of St-Jean-de-Dieu Hospital, Vol. IV, 1915

(3) Ibid, 1917

(4) Ibid, 1915

be kept to care for those who were unable to care for themselves, and who often were a menace to those around them.

Appeals were made again and again to the Provincial Government for an increase in the board rate, as one hundred and twelve dollars per annum could no longer cover the needs. Finally, on February 8, 1919, a Bill was passed in the Quebec Legislature fixing the rate for mental patients at two hundred dollars per annum, for each patient (5).

January 20, 1918, will be remembered as a day of deep mourning at St-Jean-de-Dieu Hospital, as on that date Doctor George Ville-neuve, Medical Superintendent since 1894, passed to his eternal reward. The calm pilot that stood at the helm all those years, and who combined the gifts of justice and mercy so well. Regrets covered his leaving and gratitude will cover his memory for always (6) His successor, Doctor Francis E. Delvin, was named Medical Superintendent, April 21, 1918. He was no stranger; years of experience at St-Jean-de-Dieu Hospital were to his credit (7). On June 30, 1918, 2608 patients found refuge under the roof.

In the early part of 1919, Doctor Henry Desloges was appointed General Superintendent of the mental hospitals of the Province of Quebec. He was well intentioned, we must believe; but the studying of statistics and reports is not enough when such intricate questions as those of this vast and complicated work are concerned; he lacked experience. On February 12, 1919, a Bill presented in the Quebec Legislature stated "Article 14, amending article 4093, 1909. It will be

---

(5) Annals of St-Jean-de-Dieu Hospital, Vol. IV, 1918

(6) Ibid, 1919

(7) Ibid

right for the General Superintendent of mental hospitals to employ certain patients, but the sale of such work is to be returned to the Provincial Treasury, for the insane" (8). Banquo of 1885! On February 15, 1919, Sister Amarine, Superior, received letters from both Doctor Deloges and Doctor Devlin, each asking for statistics of the garden produce and the work done in the shops (9). She wrote in reply to each, "The value of the garden produce is computed each year, but not the shop work, as it consists chiefly of repairs (10). Then follows a letter to the Provincial Secretary:

Montreal, February 17, 1919.

Mr. Jeremie Decarie, Provincial Secretary

Quebec

Honorable Sir:

I herewith give the objections to the Bill recently passed:

1. We are the proprietors; the farm and workshops are ours.
2. The produce is not sold; it is used in the Hospital.
3. The patients's work is an article of our Contract (occupational therapy) and adds to the expense of the Hospital, as more supervisory help is needed, more evasions; and those who work must be rewarded.
4. In our report there is a clause about occupation, which is considered as a distraction for the patient, and not a financial asset.
5. Some patients break and tear everything, and are dangerous; those who help compensate in some degree.

---

(8) Annals of St-Jean-de-Dieu Hospital, Vol. IV, 1919  
 (9) Ibid  
 (10) Ibid

All this goes to show the small benefit gathered from the patients' work should rightly belong to the proprietors of the Hospital. Another objection is that the superintendent, being neither proprietor nor representative of the proprietors, should not interfere with the management of the Hospital, in organizing work for the patients with much inconvenience to said Hospital. Where there are two heads for the same enterprise, conflicts are bound to occur, and the resulting expense will be very high. I have the honor to be,

Yours respectfully,

(signed) Sister Amarine, Superior (11)

On July 22, 1919, Doctor Devlin requested that all telephone calls relative to the patients be made to the doctors directly, and that all requests and answers be made in writing henceforth (12). This first request lasted only a few days, as the calls were so numerous that the doctors claimed it was a complete waste of their time. On July 25, 1919, Doctor Desloges wrote again about the benefit of having the patients work; he had not yet taken account of the amount of work the patients were already doing on the grounds (13). On September 19, 1919, Mr. Athanase David, Provincial Secretary, paid a visit to the Hospital; and Doctor Desloges, without any foreword, proposed to have the Government name a pathologist for the patients. The Administration refused the proposal, standing on the premises of the Contract which clearly stipulated that all attending doctors should be engaged by the Community. On October 8, 1919, Sister Amarine wrote to Honorable A. David, the

---

(11) Annals of St-Jean-de-Dieu Hospital, Vol. IV, 1919

(12) Ibid

(13) Ibid

Provincial Secretary, stating that the Community would hire a pathologist and pay for his services, but would not accept the services of one named by the Government; such appointees could not treat the patients (14).

Shades of the Medical Bureau! On October 29, 1919, Doctor Devlin proposed that the Government Doctors visit the patients with the house doctors. Sister Amarine reminded him firmly that the house doctors were for the treatment of the patients; the Government doctors only to fill the part allotted to them (15) She reminded him again that the Medical Bureau would not be allowed (16). The reminder changed nothing in the plans that were on the loom .

A few days later an order was given by Doctor Devlin, that all money belonging to the poor patients should be returned to the Medical Superintendent (17). Since the foundation of the Hospital, all money, jewelry, or papers of importance that the patient brought with him had been carefully labelled and indexed, and kept in a special department of the vault. At his departure all those things were returned to the patient or his relatives, and in case of death, to the parents or guardians. The new order was considered inhuman; consequently, Sister Amarine took up the question with Honorable Athanase David, the Provincial Secretary, who adjusted the matter very charitably. An accurate account of all the money belonging to the patients was to be kept, and a report made annually to the Medical Superintendent. The Sisters were to take care of the deposits as before and return them to the patients on leaving (18).

In April, 1920, two more Government appointments were announced

---

(14) Annals of St-Jean-de-Dieu Hospital, Vol. IV, 1919

(15) Ibid

(16) Ibid

(17) Ibid

(18) Ibid

that clearly proved that the Medical Bureau was to be enforced, if such could be the case. Despite the efforts made by the Community to hire a pathologist, on April 14, Doctor A. Bertrand was appointed pathologist, and Doctor Devlin announced that the pathologist was named to do all the work of the Hospital. Sister Amarine politely informed him that there was no room for him, and recalled again that they must not expect the acceptance of the Medical Bureau. A few days later Doctor Devlin again applied for space for the two Doctors and received the same reply. On April 28, 1920, Sister Amarine wrote to the Honorable Athanase David expressing surprise and regret at the shape things were taking. In the following months things kept apace and it was clearly evident that plans were being made for future days.

1922 and the Contract signed in 1897 would shortly expire! It was high time to take precautions for the renewal of the guarantees given by the Government in 1897 and 1898, for the loan of one million dollars. The position of the proprietors seemed hopeless. The guarantee would not be forthcoming, the Company would refuse the continuance of the loan, and then the Community would be forced to accept the conditions offered them; there was no alternative. So thought the politicians but they had not consulted Divine Providence. The North British and Mercantile Company refused indeed to continue the loan unless the guarantees from the Provincial Government were produced. The Government napped with open eyes, in the meanwhile, and by so doing lost its grasp on the Community, as by special kindness of Divine Providence money was found

---

elsewhere to clear what remained unpaid of the loan. On February 27, 1922, a receipt in full was obtained from the North British and Mercantile Company of Edinburg, Scotland (19). The next day a letter was written to Honorable Athanase David, asking him to send a deed of acquittance for the two mortgages, for the guarantees of the two loans, of five hundred thousand dollars each (\$500,000) made in 1897 and 1898 respectively (20). Quebec was taken by storm! Yet other council fires were to burn there.

---

(19) Archives of St-Jean-de-Dieu Hospital, 1922

(20) Annals of St-Jean-de-Dieu Hospital, Vol. IV, 1922

## CHAPTER VII

1922-1938

Events are like rain; come slowly by times and again they fall in torrents. On July 22, 1922, the Provincial Secretary, Honorable Athanase David, finally decided to send the deeds of acquittal for the two mortgages; and with that the chapter was closed for aye (1). The Community now had to find a permanent fund to cover the loans that had been made to settle the question with the Government authorities, hence on October 15, 1922, the Sun Life Insurance Company loaned four hundred thousand dollars to St-Jean-de-Dieu Hospital at 6%, for fifteen years, with mortgage on property. (2)

This cleaned the slate and put things in shape to meet the future. The Community of Sisters of Charity of Providence and St-Jean-de-Dieu Hospital in particular, met with one of its greatest human losses, on October 24, 1922, by the sudden death of Judge Gustave Lamothe, their loyal friend and defender since the faraway days of the early '80s. Judge Lamothe had been trained by Senator Trudel who had been legal adviser to the Community for years; his initiation had been slow but complete, and when time came to be called upon, the clever young lawyer had a mind filled with ripe experience. Deep and lasting regrets cover his memory (3).

With the dawning of 1923, the Community engaged the services of Doctor Alexandre Dufresne, as dentist. This was a first step; others would follow (4). The Golden Jubilee of St-Jean-de-Dieu Hospital was

---

(1) Annals of St-Jean-de-Dieu Hospital, Vol. IV, 1922  
(2) Ibid  
(3) Ibid,  
(4) Ibid, 1923

celebrated in September, 1923. Fifty years with a rich harvest of good works. The outer storms and the human conflicts in no way harmed the quiet and constant good work done within the walls. Man knows a little; God knows all!

1924 and no signs of the contract! Things in the Hospital were moving in an automatic way. The Community upon the advice of higher authorities and after much reflection, concluded that some measure must be taken to change this wrangling state of affairs. The Medical Bureau would never be accepted; that was a unanimous decision, but if the University of Montreal would propose doctors, and have the proposal sanctioned by the Community, and the Government promise a bonus to help defray the medical expenses, such would be agreeable. Doctor Desloges and the Community met the University Faculty, and this proposal was accepted on April 1, 1924, and a contract between the University of Montreal (5) and St-Jean-de-Dieu was duly signed on the following conditions:

1. The University of Montreal through its Faculty of Medicine, will present the doctors qualified to do medical service at St-Jean-de-Dieu Hospital, under the authority of the Superintendent, in keeping with Article 4089 and the following, Quebec, 1909, and in keeping with the contract to be made between the Provincial Government and the Community of Sisters of Charity of Providence.
2. The Superintendent and his Assistant will be named by the Lieutenant Governor-in-Council, but chosen by the University of Montreal, and ac-

---

(5) Archives of the Community for 1924

cepted by the Community.

3. The University will present two chiefs of service, and six assistants, two interns and two externs of service, a pathologist, an assistant pathologist, and a full-time dentist, all competent to fill their respective functions. The Community will also agree that the chief of service for private patients will be presented by the University.

4. The University will present a surgeon, an eye-and-ear specialist, a dermatologist, a radiologist, and a neurologist, in order to comply with the different services.

5. It is understood that none of those presented in clauses 3 and 4 will be named without being accepted by the Community.

6. It is understood that the University will give preference to the Doctors actually attached to St-Jean-de-Dieu Hospital.

7. It is likewise understood that if one or other of the Doctors presented by the University, and accepted by the Community, does not give satisfaction, the Community after an understanding with the University, will have right to discharge him from the service.

8. The salaries, except the Superintendent and the Assistant, will be paid by the Community. They are stipulated as follows:

Pathologist	\$5000
Each chief of service	\$5000
Each assistant and the dentist	\$3500 to \$4500
Each intern and extern of service	\$600
To indemnify surgeon, eye-and-ear specialist	\$2000

Dermatologist, neurologist, and radiologist \$1500.

9. The number of doctors and salaries are maximum rate, and only as far as the Government will furnish funds needed for this purpose, and for all that concerns medical treatment, secretaries' salaries and office furnishings.

10. As it calls for competent Doctors, it will be well for those Doctors who will grow old in the service of the Hospital, that the Government will establish a pension fund, according to the services rendered.

11. The University of Montreal will continue as heretofore to use the clinical advantages of St-Jean-de-Dieu Hospital, for the benefit of the students.

The present Contract will come into force, for the space of ten years, from the day fixed by the Government for the contract between the Provincial Government and the Community. It will be null if there is not an understanding between the parties stated.

At St-Jean-de-Dieu Hospital, near Montreal, April 1, 1924.

(signed) Monsignor A.V.J. Piette, Rector

L. de L. Harwood, Dean

Sister Amarine, Superior General

Sister Anaclet, Depositary General

J. R. Crepeau, Notary.

Things went at a snail's pace; almost two years would creep away before any notice would be taken by the Government of this document.

The University of Montreal favored St-Jean-de-Dieu Hospital on July 9, 1924, by affiliating the School of Nursing; this had been a long, slow process. The University authorities wanted to be assured that the regular course given was the same as in other hospitals; hence only after many visits and enquiries, did they finally set their seal of approval. In the meanwhile, the number of patients was constantly increasing and the capacity of the hospital was becoming taxed beyond all limits; there were now 3036 patients. Finally, things came to a crisis, and after serious reflection notice was given the Medical Superintendent, Doctor F. E. Devlin, that after November 21, 1925, the Hospital would not accept any more patients (6). This warning fanned the smouldering embers, and on October 6, 1925, Doctor H. Desloges gave formal warning, in stentorian tones, saying that he was acting in the name of Prime Minister Taschereau, that the Community must have a contract passed with the Medical Bureau. He forgot that the Contract was already three years and more over-due, and that the University of Montreal was waiting for well-nigh two years (7). On October 14, 1925, Prime Minister Taschereau granted an interview, in Quebec, and politely assured the Sisters representing St-Jean-de-Dieu Hospital that the question would be studied shortly; but when the question of the Contract with the University of Montreal came up, he seemed surprised, saying that he had heard nothing about it. The Sisters told him again that there was no more room for the patients (8). This ultimatum took effect, and things began to shape themselves; on December 21, 1925, the Contract

---

(6) Annals of St-Jean-de-Dieu Hospital, Vol. IV, 1925

(7) Ibid

(8) Ibid

was signed. The following were the conditions:

1. The Government agrees to furnish a minimum of two thousand patients, and a maximum of three thousand.
2. The Contract will be for a period of ten years.
3. Besides the sum of two hundred dollars per annum for each patient, the Government promises to pay the sum of fifty-two thousand five hundred dollars per annum, this sum to cover the Doctors' salaries, the two secretaries' salaries, the expenses of pharmacy, surgery, laboratory, office furnishing, the salaries of the interns, and the doctors' meals.
4. The University of Montreal, through its Faculty of Medicine promises to furnish the doctors who will do medical service at St-Jean-de-Dieu Hospital. The Superintendent and his assistant will be named by the Lieutenant Governor, but chosen among the doctors presented by the University.

The University of Montreal will furnish the number of physicians needed for the proper functioning of the Hospital. The University will present a pathologist, a dentist, a surgeon, an eye-and-ear specialist, a dermatologist, a radiologist, a neurologist needed for the different services. These doctors will be named only after acceptance by the Community. It is understood that the University will choose in preference the Doctors already attached to the Hospital. It is also understood that if any of the doctors presented by the University and accepted by the Community do not give satisfaction, the Community after

an understanding with the University, may discharge them from the service. The University will have the same right and privilege after an understanding with the Community. The salaries of the doctors, except the Superintendent and the Assistant, will be paid by the Community as follows:

Pathologist	\$5000
Each chief of service	\$5000
Each assistant and the dentist	\$3500 to 4500
Interns and externs each	\$600
Surgeon, eye-and-ear specialist	\$2000
Dermatologist, radiologist, and neurologist	\$1500

(signed) Athanase David, Provincial Secretary

Sister Amarine, Superior General

Sister Anaclet, Depositary General

E. Massicotte, N.P. (9).

In the early days of 1926, decision was taken to build another large pavilion to make room for the patients, and it was to be called Bourget Pavilion. The dimensions were to be as follows: 250' long by 60' wide, with two wings, 45' by 50', five storeys high and fire proof. This building was to be linked with the main building by a corridor 125' long; the architects were Viau and Venne, and the Contractors Boileau Brothers. This building was to house the Administration with the different offices, the Doctors' offices, meeting-room and dining-room, with the offices of the secretaries attached to the Superintendent's office. The surgery, dentistry and X Ray department, and the laboratory

---

(9) Archives of St-Jean-de-Dieu Hospital, 1925

were to be lodged there too, plus four wards for patients. The lower floor had a section prepared for autopsies, when prescribed.

To find funds to cover the expense of such a construction, another loan of one million dollars had to be made, on Bonds at  $5\frac{1}{2}\%$ , with mortgage on property; the house of Beaubien Limited floated it on May 26, 1926(10).

The corner stone of the new building was blessed on December 21, 1926, and on October 15, 1928, the blessing and inauguration of the new building was held (11). In the meanwhile, June 30, 1927, the patients has reached the number of 3422; the maximum was already covered in the first year. We saw as far back as 1912, that special attention was paid to teaching the feeble-minded children, and this work had not been neglected down the years. On September 8, 1930, a school for the feeble-minded was formally opened, to be known as Emmelie Tavernier School (12). The Sisters had been sent to several schools in the United States, and to Boston particularly, to see their methods and gather their suggestions, Once organized, the work progressed happily and became a regular school with professors specially prepared for the work.

August 5, 1931, Doctor Francis E. Devlin handed in his resignation to the Provincial Government, after forty-three years' service at St-Jean-de-Dieu Hospital. He must be given credit for having meant well, even if his means of doing were not always satisfactory. He was succeeded in office by Doctor Omer Noel who had been attached to the Hospital since 1909 (13). On June 30, 1932, the Hospital registered 3883 patients (14).

Owing in part to the troubled conditions of the financial world and

- 
- (10) Archives of St-Jean-de-Dieu Hospital, 1926
  - (11) Annals of St-Jean-de-Dieu Hospital, Vol. IV, 1928
  - (12) Ibid, 1930
  - (13) Ibid, 1931
  - (14) Ibid, Vol. V, 1932

its prevailing depression, the increase in the number of the mentally afflicted was striking. St-Jean-de-Dieu Hospital was overcrowded, and repeated appeals had been made to the Provincial Government warning them that the maximum had long since been reached. Those appeals met with silence until came a time when some move had to be made, or the doors must be closed for sheer safety's sake (15).

Another contract was signed on May 1, 1934, cancelling the one already existing of December 21, 1926. This new contract was passed for a period of twenty-six years (16). The fee for each patient per annum was two hundred and sixteen dollars, until four thousand five hundred patients would be admitted; then two hundred dollars per annum for the surplus number over four thousand five hundred. The minimum number of patients to be four thousand, and the maximum five thousand. The Government promised to pay an additional sum of fifty-two thousand five hundred dollars for the doctors' salaries (except the Superintendent and the assistant), an investigator, two stenographers, the pharmacy, surgery, laboratory and office furnishings, the interns' salaries and the doctors' meals.

The Sisters promised to begin within sixty days of the present signing, and to finish within a reasonable time, the work needed to enlarge the actual Hospital or to build an additional building, so as to be able to receive and care for at least four thousand patients. If, for this building the Sisters are obliged to make a loan the Treasury of the Province will retain the interest to be paid for the sum of two hundred

---

(15) Annals of St-Jean-de-Dieu Hospital, Vol. VI, 1934

(16) Archives of St-Jean-de-Dieu Hospital, 1934

and sixteen dollars paid as board fee.

(signed) Athanase David, Provincial Secretary

Sister Amarine, Superior General

Sister Anaclet, Depositary General

E. Massicotte, N.P.

On May 31, 1934, work began on the new Pavilion of Our Lady of Sorrows. The building was to be five storeys high, and fire proof, and made to house the Sisters and to have wards for the patients; the Contractors were J.J. Perreault and C. Godin. On February 17, 1935, the new pavilion was blessed and inaugurated. It was soon evident however that this new building could not fully cope with the demands, as the number of admissions were increasing to an alarming degree.

On March 5, 1935, the following modifications were made to the Contract of May 1, 1934 (17).

1. The Minimum number of patients to be five thousand, and the maximum number five thousand five hundred.

2. Another pavilion, to be called "Our Lady of the Rosary" to be built within a reasonable time, to enable the Hospital to accept five thousand five hundred patients.

3. The amount for medical purposes stipulated in the previous contract to be raised to sixty-two thousand five hundred dollars, and under the same conditions.

(signed) Athanase David, Provincial Secretary

Sister Praxedes of Providence, Superior General

Sister Amarine, Assistant General

E. Massicotte, N.P.

On January 12, 1935, a loan of one million four hundred thousand dollars (\$1,400,000) was made of the General Trust Company of Canada, on Bonds, with the Government guarantee (18). On September 3, 1935, the ground for the new Pavilion of "Our Lady of the Rosary" was broken, and the corner-stone laid on January 4, 1936 (19). On May 11, 1938, another loan of one million, one hundred thousand dollars (\$1,100,000) on Bonds, was made of the Sun Trust Company of Canada, with the Provincial Government guarantee, according to the conditions laid down in the Contract of May 1, 1935 (20).

Since the opening of the "Ecole Emmelie Tavernier" for the feeble-minded, in 1930, it had become imperative to have teachers, (religious) specially prepared for the teaching of those classes. The course consisted of teaching object lessons, notions of politeness, good behaviour discipline, some reading, writing, and arithmetic, mingled with suitable amusements and easy hand craft. The poor children were very responsive in as far as their crippled mental condition would allow. It goes without saying that the teacher's role is hard and tiresome, and calls for a great amount of patience and self-control, with a cheerful outlook. The methods in use are expensive: the teaching staff must be specialized and must have an ample supply of material on hand, with special furniture and appliances, to obtain any worth-while results. The course given in the Emmelie Tavernier School is as follows:

A preparatory pre-school year destined to form the muscular system

A course in sensorial exercises covering two or three years

---

(18) Annals of St-Jean-de-Dieu Hospital, Vol. VI, 1935

(19) Ibid, 1936

(20) Ibid, 1938

An elementary course extending possibly to fourth year work

A course in home economics adapted to the pupil's capacity

Work shops for boys and girls

School gardens.

The need of a Normal School to form these teachers was felt, and the matter proposed to the Council of Public Instruction at Quebec. A program was prepared and submitted, and on October 1, 1938, a telegram from Mr. B.O. Filteau, secretary of the Council of Public Instruction, announced that the program was accepted and approved of, and the school to be called "Institut Medico Pedagogique". A regular two-year course is prescribed, with studies in philosophy, applied psychology, and the other regular subjects for teachers, both religious and secular, who wish to follow the Normal School training. Reverend Father J. Lussier was appointed principal, and Sister Rose de Viterbe, Superintendent (21). The formal opening of the School took place on November 21, 1938, by Mass in honor of the Holy Ghost sung by Father J. Lussier, and the sermon given by Monsignor Ph. Perrier, Vicar General of the Archdiocese of Montreal.

Life must not all be sunshine, lest we tire of it, therefore clouds cross the skies to change the scene; St-Jean-de-Dieu Hospital knew much sunshine and some clouds. The troubles of 1939 and those years, were chiefly in the slowness of the Government officials to pay the patients' fees. Loans had to be made to meet current and pressing expenses, although the Government owed sometimes as much as two hundred

---

(21) Annals of St-Jean-de-Dieu Hospital, Vol. VI, 1938

thousand dollars. The Government had decided to make payments only twice a year, instead of the former instalment system, and this complicated the situation very often (22).

September 2, 1939, the whole world was shocked by the declaration of war between Germany and the Allied nations; history will tell the consequences of this world-wide outbreak. On December 3, 1941, Doctor Henry Desloges, General Superintendent of Hospitals for the insane, for the Province of Quebec, passed to his eternal reward. In the last years of his service he was more understanding and helpful than in the earlier part. If experience were a transferable gift what mistakes it would save beginners! (23) War-time and its heavy pressure of anxious forebodings served to increase the number of the afflicted, and on December 31, 1942, St-Jean-de-Dieu Hospital sheltered 6814 patients.

---

(22) Annals of St-Jean-de-Dieu Hospital, Vol. VI, 1938

(23) Ibid, 1941

## CHAPTER VIII

1943-1945

Necessity is the mother of invention and of many other good things too. Progress in medical science and its appliances has been so marked in the last few years, that the pace has been rapid and the needs multiplied. Laboratory work extending its influences from day to day, the Community of the Sisters of Charity of Providence felt the need of a school, where technicians would be well prepared for the work awaiting. The question of opening a School of Medical Technology was approved of by His Excellency Archbishop Joseph A. Charbonneau, of Montreal, and the school was opened at St-Jean-de-Dieu Hospital, on September 23, 1943. The regular program of studies was prepared according to the rules of the Association of Canadian Technicians, and the American Society of Clinical Pathologists. It was incorporated by the laws of the Province of Quebec in June, 1943, and has power to grant Diplomas and Degrees, and right of affiliation with the colleges and universities.

The program of studies is divided into four years; three years general study and the fourth to be spent in practical laboratory work. It is as follows:

French Literature

English

Religion, two courses per semester, during six semesters

Philosophy, moral, with choice of four series

Psychology, general

Mental hygiene

Drawing

Political economy

Mathematics, algebra

Arts, choice of three series

Physics, general

Sociology

Chemistry, general, quantitative analysis, qualitative, physiological analysis, organic.

Biology

Zoology, anatomy, and physiology, histology, parasitology

Bacteriology

X Ray

Three years of study and one year in approved laboratories, prepare for a Degree of Bachelor of Science in Medical Technology. Another year is added for X Ray work for those who select this branch.

The School of Technology is affiliated with the Great Falls College of Education, Great Falls, Montana, also directed by the Sisters of Charity of Providence. The College of Education of Great Falls, incorporated by the laws of the State of Montana with the rights and privileges of a University. It is accredited by the North West Association of Colleges, and recognized by all colleges and universities of the United States. The curriculum of the School of Medical Technology having

right to grant the Degree of Bachelor of Science in Medical Technology is approved of by the Medical Society of Clinical Pathologists, and the American Medical Association. St-Jean-de-Dieu Hospital is affiliated with the University of Montreal, and is approved by the American College of Surgeons of Canada and the United States. This much needed school will henceforth supply technicians for the hospitals of the Community, and will train others who attend, to meet the requirements of laboratory and X Ray department. (1)

The Hospital grounds are laid out with tennis courts, base ball grounds, skating rinks and special amusements for the children. The interior of the Hospital is well equipped with different amusements and games for the patients. There is a large auditorium capable of seating fifteen hundred, where concerts and moving pictures are often given by both out-siders and local talent, as all talents, and some very brilliant are found among the patients. The men have a full choir under the direction of a choir-master, and they furnish their share of singing for religious services in the chapel, as well as other musical entertainments. There is a library containing several thousand volumes, both French and English, where the patients exchange their books regularly. This library is well patronized and the patients in general, are careful of the books, and return them in good order; the losses are the exception.

A regular Post Office known as "Gamelin" is located in the Administration building; three Sisters, sworn in His Majesty's service,

---

(1) Archives of St-Jean-de-Dieu Hospital, 1943

are in charge. This is a very busy corner where bags and bags of mail come in twice a day. The daily newspapers and many others are in wide circulation, as the patients are always eager for current news. Letters leave "Gamelin" for every corner of the known world, as there are patients of all nationalities, and letters come there that have been long weeks in transit.

We are now nearing our journey's end, and before closing, a word must be said about the patients. Complete silence has covered any name of a patient ever admitted to St-Jean-de-Dieu Hospital, and such must be. The Sisters who are engaged in caring for the mentally ill are bound to absolute discretion concerning any one admitted to their care. Affliction is no disgrace but it calls for pity and kindness both for the one afflicted and his more afflicted family; they need the assurance that his or her name will be always shielded. It may be said without any danger of exaggeration that the whole social scale finds shelter under that roof; from those on the steps of a throne to the very humblest outcast; no profession, no brilliant career, no gift of oratory, nor most coveted Degree has escaped. The brightest minds, the most cultured talents, the best musicians, the most brilliant lawyers and the most skilful doctors have all paid their heavy toll. Possibly the only class that comes nearest to immunity is the athletic class; seldom, very seldom does an athlete become a mental patient; their strong physical exertion is a shield.

The initial plan of 1897 is wholly completed, and the

Hospital has long been a parish in itself. On December 31, 1944, there were 5 chaplains, 365 Sisters, 25 Doctors, 560 employes, 208 nurses, 7040 patients, plus 1366 patients out on parole, attached to St-Jean-de-Dieu Hospital.

---