



The *Great* Canadian  
Catholic Hospital History Project

Documenting the legacy and contribution of the  
Congregations of Religious Women in Canada,  
their mission in health care, and the founding and operation of Catholic hospitals.

---



Projet de la *Grande* Histoire  
des hôpitaux catholiques au Canada

Retracer l'héritage et la contribution des  
congrégations de religieuses au Canada,  
leur mission en matière de soins de santé ainsi que la fondation et l'exploitation des hôpitaux catholiques.

---

**Jubilee Echoes  
1897-1922  
Hotel Dieu Hospital, Cornwall, Ontario**

**Source:** courtesy of the  
Religious Hospitallers of St. Joseph,  
St. Joseph Region Archives

**Copyright:** Public domain

**Date digitized:** May 2008

JUBILEE 1897  
-1922 ECHOES  
HOTEL DIEU  
CORNWALL - ONTARIO





HIS HOLINESS POPE PIUS XI.



**RIGHT REVEREND FELIX COUTURIER**  
Present Bishop of Alexandria, Ont.

**“When Morning Came Jesus Stood  
Upon the Shore.”**

We all can remember a morning  
That has fled upon time's fleet wings,  
A morning that found us titled,  
As brides of the “King of Kings.”  
And He as our Lord and Master  
Accepted our love and vows,  
And gave in return His riches,  
And made each in truth His spouse.  
He bade us then trust Him only,  
With never a doubt or fear;  
He launched us out on the water,  
And gave us His boat to steer.  
He told us to cross the ocean,  
And if wild storms should roar  
To pay no heed to wind or waves,  
But look to Him on the shore.  
That He would await our coming,  
Out there on the other side,  
And watch each effort it cost us  
To struggle against the tide.

We took the oars from our Master—  
His hands left marks of blood,  
And we set to work in earnest  
To cross the surging flood.  
What mattered where we laboured?  
What mattered a storm-tossed sea?  
We neared the shore, and the Master  
Was waiting for you and me.

—(St. John xx, 4.)

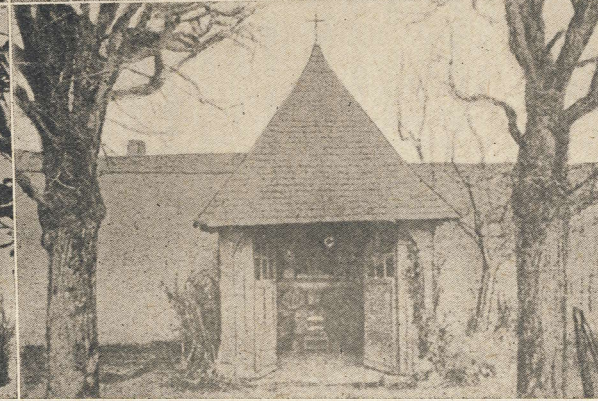
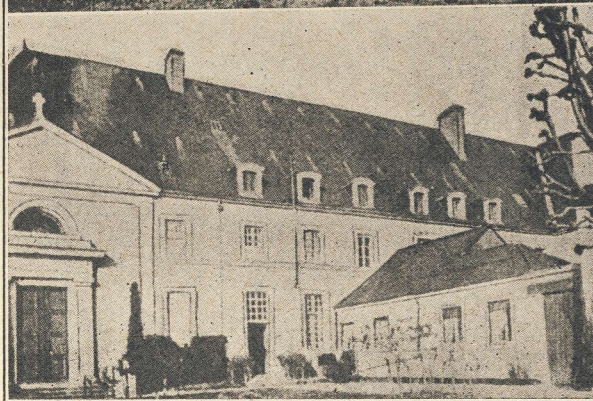
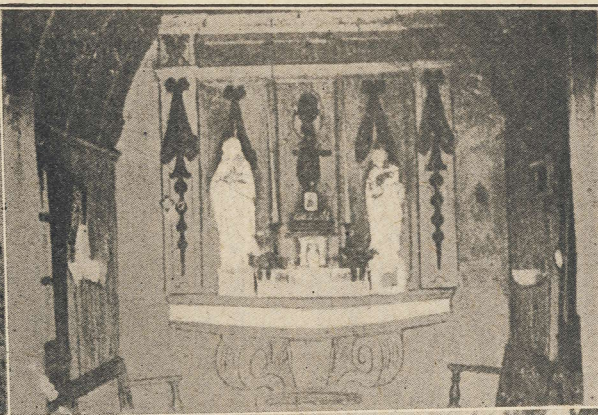
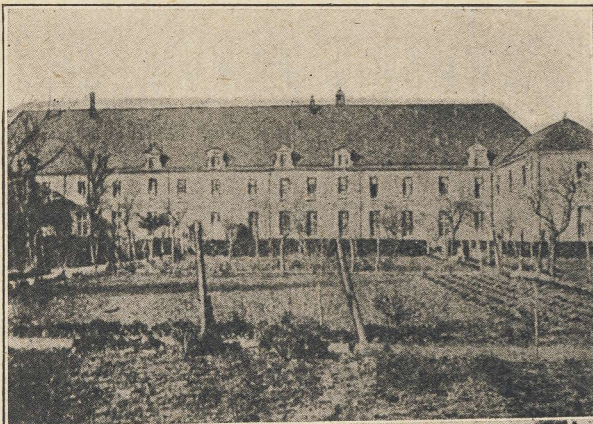
## FOREWORD

Twenty-five years in silent watch on the banks of the broad St. Lawrence—twenty-five years in soothing the sobs of suffering humanity—twenty-five years of laboring in the harvest of our great Model and Master of Charity: This is the triple cord which diffuses the melody of that love which lingers back for centuries, and which lives to-day in ever-increasing vigour to bloom and blossom among the shades, the sorrows, the trials and anxieties of an unknown future.

Too bad it would be to forget that past with its catalogue of prayers, inspirations and toils. It is those tender reminiscences of an unfading tradition which prompts us to string together this little glossary of facts making an humble but sincere review of the labours and sacrifices of a few ardent souls for a quarter of a century.

It is the striking significance of the very words—HOTEL DIEU OF CORNWALL—a loving, tender phrase in every Christian home in the community—that vitalizes, enervates and even sanctifies every fact, thought and idea expressed in the pages of this little pamphlet. Truly it has been a “House of God,” a veritable home of His least brethren, for the past twenty-five years! And what greater example of His providence and His pleasure can be manifested than the efforts and progress of this Institution during such a comparatively short period of time.

May it still thrive and flourish, is our sincere wish and prayer. And that this booklet may be a loving and lasting souvenir of the “Silver Jubilee” of their Institute, finding a special niche in the library of every home great and small, in the vicinity, is the special appeal and desire of the Sisters of the Hotel Dieu of Cornwall.



HOTEL DIEU OF LA FLECHE (FRANCE)  
"Cradle of the Institute"

## THE CALL OF GOD

"In faith and hope the world will disagree,  
But all mankind's concern is charity."—Pope.

It was a stronger incentive than mere humanity and a higher motive than worldly gain, or a longing for fame or popularity, that induced five Sisters of the Religious Hospitallers of St. Joseph, of Kingston, to leave the peace and comparative comfort of their sheltered cloister to establish amid other scenes and surroundings another House of their Order known in the history of to-day as the "Hotel Dieu of Cornwall." That motive was Charity: to care for their sick and afflicted fellowmen for the love of God.

Before entering into detail of the growth and development of this new foundation, we purpose giving a brief account of the Religious Institute whose exalted aims have led devoted women to renounce all that the human heart holds dear, to labour for the sick and suffering poor of Christ.

We are indebted to the Annals of the Institute, to history and more recent writings for the facts in connection with the foundation of the Religious Hospitallers of St. Joseph.

In the dim and distant past, when the great Canada of to-day existed only as the home of the red man, and the enthusiasm over its colonization was widespread in the old land, patriotism and religion seemed to have joined their voices in such complete harmony that the noblest souls were enraptured thereby and the sons and daughters of that sunny country were all more or less inspired with an ardent zeal to advance the interests, both spiritual and temporal, of a new colony.

Then, as now, motives were widely different, but the prevailing spirit was the glory of God and the desire to make Him known and loved by the inhabitants of the thick forest. It was this spirit of religious patriotism that led to the foundation of Montreal and to the establishment on that island of the first nursing Sisters, "The Religious Hospitallers of St. Joseph."



## The Founder

Jerome Le Royer de la Dauversiere, born at La Fleche, a small town of Anjou, France, May 2nd, 1597, was the son of a very ancient Breton family. He received his early education at the college of La Fleche and succeeded to the municipal post which his father had held. He married Jeanne de Bauge; five children—three sons and two daugh-



JEROME LE ROYER DE LA DAUVERSIERE

Founder of the Institute of the R. H.  
of St. Joseph

ters—were born to them. The eldest son succeeded his father in office, the two other sons became secular priests; one daughter joined the Visitation Order and the other became a Hotel Dieu Sister.

To a casual observer the earlier years of La Dauversiere were like those of all the gay youth of France, yet he was singularly pious and devout, and practised charity towards the poor and afflicted in an eminent degree. In his later years he was destined to practise it more heroically. The holiness and perfection of his life and the workings of divine

grace in his soul marked him as a man of no ordinary virtue and one who would accomplish much for God and souls. Divine favours were showered upon him, but his humility made him distrustful of these consolations. Then came a period of darkness, aridity, interior trials, and temptations; but these only served to prepare him for greater illumination of soul.

It is written in the early annals that on the 2nd of February, 1632, after La Dauversiere had received Holy Communion and consecrated himself and family to the Holy Family, God made known to him that he was to establish in France an Order of Religious Hospitallers; this order was to extend to new France (Canada) where the Holy Family was to be particularly honored.

Exceedingly great were the difficulties that presented themselves to this holy man. He was ridiculed, contradicted, laughed at, treated as a visionary; but distrustful of self and full of confidence in the Omnipotent God, he said:—“If God be not with this undertaking, if it be a human invention it will not last, but if it be God’s will who are you to dare to contradict it.”

Fully confident that God would further manifest His Divine will, with the advice and counsel of his spiritual director, he started a small Hospital in his native town where he placed the patients in charge of secular ladies, and this formed the nucleus of the Hotel Dieu of to-day. God was pleased with the humble efforts of His servant to obey the divine command and sent him a worthy co-laborer in the person of Marie de la Ferre, who became the foundress and first Superior of the new Order. The members of the community were to live a cloistered life, sanctifying themselves by the practice of the three religious vows of Poverty, Chastity and Obedience, with an additional vow of caring for the sick poor; this last was to be the distinctive work of the Institute. Thus the first part of this heavenly mission was accomplished.

But the second part was yet to be fulfilled. La Dauversiere was not wealthy, and before the Sisters could be sent to New France a colony must needs be established.

On a visit to Paris he met M. Olier, the founder of St. Sulpice; together they planned the “Company of Montreal,” an association of men and women of wealth and influence, their object being to establish a colony on the Island (which

is now Montreal) and to build there a city called Ville Marie, consecrated to the Blessed Virgin Mary.

La Dauversiere was the heart and soul of the society; by his prayers and sacrifices, his encouragement and unceasing labour he finally ensured the success of the undertaking. In June, 1659, he accompanied three Sisters of the Hotel Dieu to La Rochelle and there placed them under the care of Jeanne Mance for the long, weary voyage to New France. Having accomplished this he could say in the words of Holy Simeon, "Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace." Worn out by illness and austerity he gave up his soul on November, 1659, to the Master whom he had so ardently loved and faithfully served.



APPARITION OF THE HOLY FAMILY

To Jerome Le Royer de la Dauversiere, February 2, 1632, directing him to found the Congregation of the Religious Hospitallers of St. Joseph.



Foundress of the Religious Hospitallers of St. Joseph

## The Foundress

Marie de la Ferre was born at the Manor of La Ferre in Poitou, France, in 1592. When she was three years old her mother died, piously recommending her child to the care and protection of the Queen of Heaven. Marie remained in her father's house where a governess was procured for her who seemed to have a special tact for the guidance of children.

Marie became greatly attached to the governess and would often engage her in conversation as to how to please God. Her delight was to listen to the gospel story of our Divine Lord's life, sufferings and death, and these stories from the lips of her devoted governess, made such a deep impression on her childish mind that her constant prayer was: "to love Jesus and imitate Him more perfectly."

Her First Communion was made with great devotion, but her happiness in this important event was shortly followed by a time of great sorrow. Her father, marrying a second time, placed over his children a calvanistic step-mother. At first Marie was the object of special solicitude on the part of her step-mother, whose wiles, flatteries, caresses and artifices of all kinds were used to draw our little heroine to her step-mother's belief. Finding her inflexible, she determined to adopt a different course and from that moment Marie's life was one of severe trial.

This course was as unsuccessful as the first; but it eventually led to her being sent to reside with Madame de Goubitz, her mother's sister. This aunt was a worldly woman and was pleased to introduce the beautiful Marie into the society of the elite. At first Marie disliked these functions, but as time passed the allurements and flatteries of the world captivated her and she began to enjoy these festivities; yet in the midst of the gayest party a still small voice seemed whispering, "Come, follow Me."

One morning Jesus manifested Himself to her in the heavenly banquet of Holy Communion and she was impelled to be no longer a mere pleasure-seeker—God alone was to be the object of her love. We may readily understand that this decision did not meet with the approval of her friends—but Jesus strengthened her and, regardless of entreaty, tears, remonstrances and all kinds of persuasion she remained steadfast.

As a proof that God's interests were hers she gave herself up to works of charity. The most abandoned were

her special care; no task was to arduous, no condition too repulsive to deter her from her charitable work, and finally she received her special mission, that of co-labourer with La Dauversiere in founding the Religious Community under the patronage of St. Joseph and honouring in a special manner the Holy Family.

She went to the Hospital at La Fleche which La Dauversiere had opened in 1636, and there by her womanly kindness, motherly patience and tenderness, laid the foundation and formed the spirit which was to animate the young women who would become members of the Order. Trials and difficulties were her portion, but knowing that to those who love God all things worked together for good, she persevered in her mission and had the happiness of seeing her Institute stamped with the seal of Canonical sanction in 1643.

Mother de la Ferre saw but three branches of her Institute opened—namely, the Houses at Bauge, Laval and Moulins; she herself established the Hospital in Moulins in 1651. The hospital had scarcely been opened when a violent epidemic broke out in that city and she and her companions cared day and night for the plague-stricken people. When the epidemic had partially subsided she fell a victim to the dread disease and died a martyr of charity on July 28th, 1652.



**JEANNE MANCE**  
**Foundress of Hotel Dieu, Montreal**



## Crossing the Ocean

The Company of Montreal had decided to send out to Canada a body of recruits, who would be able to handle arms and brave enough to face the dreaded Iroquois; but to find a man sufficiently brave and experienced to command them was a problem. A worthy commander was found in the person of Maisonneuve, a gentleman from Champagne, who has been described by "Picturesque Canada" "as a great man, knightly in bearing and devout as a monk"—and in the spring of 1641 we find Maisonneuve with his recruits ready to sail for New France.

On the eve of departure they realized they lacked something which money could not purchase, namely, the services of a good, strong woman, sufficiently virtuous and heroic to accompany them to that wild country where she could look after their provisions and nurse their sick and wounded. It was Jeanne Mance who then came to offer herself for that arduous task.

Jeanne Mance was born in Nogent-la-Roi in Bassigny, in the year 1606. Her father was attorney to the king, a position which three generations of the Mance family held in direct succession. Our heroine was gifted with sound judgment and great nobility of character, and she never allowed her fondness for prayer or meditation to interfere with her home responsibilities or her social duties. She did not desire to enter the cloister; neither did it appeal to her to go to a foreign country to teach the heathens—but one day while listening to a conversation about the zeal and interest that was being manifested by the nobility of France for the colonization of Canada she experienced such a fascination for the work that it dominated her every thought.

We pass over in silence the trials and contradictions which she encountered after declaring her intention to sail for Canada, but her answer was: "I know God wishes that I should go out to Canada; I am ignorant of His designs, but I have abandoned myself entirely to His holy will to do with me as He chooses." Accordingly in the spring 1641 she sailed from La Rochelle for her adopted home.

When Maisonneuve and his recruits, with Jeanne Mance, arrived in Quebec, every effort was made to dissuade them from proceeding to Ville Marie, but as Maisonneuve was acting under orders he felt it his duty to push on towards his destination, and ever true to his motto "Rather

die than live dishonored," on the 8th of May, 1642, all preparations were completed for the journey to Ville Marie.

Early in the morning of the 18th May "The Flotilla" reached the spot destined for the establishment of the colony, and when they landed all fell upon their knees and sang the "Te Deum" to thank God for having brought them safely to their desired destination. Mlle. Mance and Mme. de la Peltrie prepared and adorned the altar for the celebration of Holy Mass, and the Blessed Sacrament was exposed for the day—even the insects were called on to contribute to God's glory, as a "fire-fly lamp" was substituted for the sanctuary lamp.

For seventeen years Jeanne Mance was in very truth the leading spirit, the life and strength of the colony; her energy stimulated the indolent, her undaunted courage shamed the timid, and over and above all, her womanly gentleness and tenderness comforted the sick and wounded. It was sweetly consoling for her, while nursing the sick, to think that God had chosen her as the agent to accomplish the design manifested to M. de la Dauversiere and to prepare the way for the establishment of the Hospitallers of St. Joseph in that country.

In the winter of 1657 Mlle. Mance fell upon the ice breaking her right arm and dislocating her wrist; the local surgeon treated a broken arm but did not perceive that the wrist was dislocated. This unfortunate accident rendered her incapable of continuing her work and she decided to brave the perils of an ocean voyage to secure help.

On the 29th of September, 1658, she, with Margaret Bourgeois as her companion, sailed for France. When she arrived in France she obtained an interview with M. de la Dauversiere and begged him to send the Hospitallers of La Fleche to continue the work. Her request was granted and in 1659 she returned to Canada accompanied by three Sisters Judith de Bresoles, Catherine Macé and Marie Maillet.

When the Sisters arrived in the new colony there were about forty houses and two hundred inhabitants. Their first act was to visit the church which formed part of the Hotel Dieu. The news of their arrival soon spread throughout the settlement and the good colonists hastened to express their deep satisfaction and thankfulness to those heroic women for having left home and country to devote their lives to the care of the sick and wounded in the then

barbarous country; and if their words lacked the grace and polish of the courtier they at least had the ring of sincerity.

For many years their Institute was founded on Providence and sustained by crosses, but being daughters of St. Joseph and destined to honor and imitate the Holy Family, their road was necessarily the "Royal Road of the Cross."

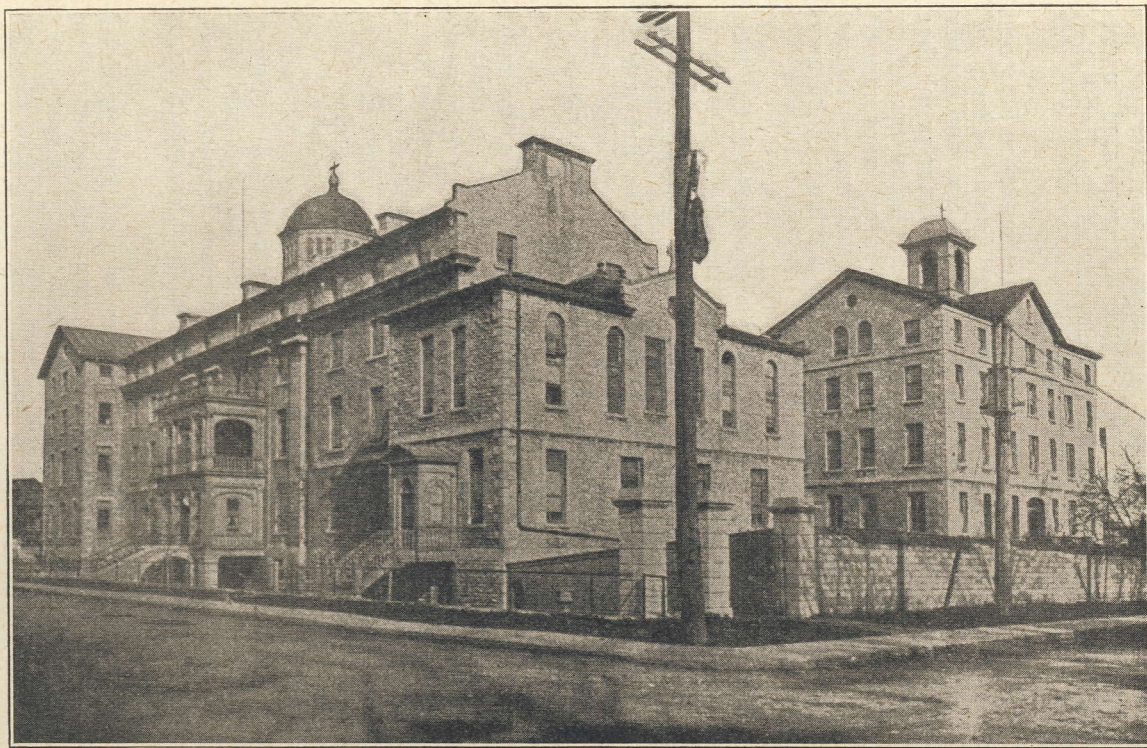
Jeanne Mance continued to watch over the interests of her cherished Hospital until God called her to receive the reward promised to His faithful servants, on June 17th, 1673.

---

### Thoughts

Have we not all, amid life's petty strife,  
Some pure ideal of a noble life  
That once seemed possible? Did we not hear  
The flutter of its wings, and feel it near,  
And just within our reach? It was. And yet  
We lost it in this daily jar and fret,  
And now live idle in a vague regret.  
But still our place is kept, and it will wait,  
Ready for us to fill it, soon or late:  
No star is ever lost we once have seen,  
We always may be what we might have been.  
The hopes that lost in some far distance seem  
May be the truer life, and this the dream.

—Adelaide Proctor.



"OUR MOTHER HOUSE"—HOTEL DIEU HOSPITAL, KINGSTON - *From MONTREAL.*  
*HOTEL DIEU OPENED FROM KINGSTON (BERNWALK)*

## HOTEL DIEU OF ST. JOSEPH—KINGSTON

As the Hotel Dieu in Cornwall was, in its beginning, an offshoot of its Mother-house in Kingston, a history of the former, no matter how brief, would be considered incomplete without a reference to the activities of the Hotel Dieu Sisters in the historic Limestone City.

Springing from the Montreal foundation some fifty odd years earlier than the Cornwall branch, it has left a long and lasting impress of practical charity on the city and county of the Frontenacs, which the local history of the people has not failed to perpetuate. No citizen of Kingston can afford to miss the fact that the Hotel Dieu forms a prominent adjunct in the history and growth of its national, social and economic life. Only its broad outlines can be touched upon here.

Erected on one of the most imposing streets in the city, of huge blocks of grey cut-limestone, for which the city is noted, it breathes an air, at first sight, of a mediaeval monastery or Cathedral cloister. At the rear of the building is an extensive garden where choice vegetables are grown. The Hospital is so situated that it furnishes an ideal practising department for many members of the medical staff of Queen's University.

One of the most interesting details in connection with the early history of the Kingston Hotel Dieu is that its beginning is almost exactly coincident with the grim years of the Irish famine. It is most probable that no other town or city in Canada can manifest two more outstanding landmarks of those awful years than the Hotel Dieu and the green mound upon which stands the monument called "The Angel of the Resurrection." To the Catholic mind, and particularly the Irish Catholic mind, those are the monuments that make Kingston really historic. A religious foundation started side by side with the passing into eternity of twelve hundred victims of the most dreadful disease on record was a foundation that was sure to prosper if trials and even martyrdom were tests of success.

Hence the record of the pioneer days of the first Hotel Dieu Sisters in Kingston should be inscribed fond and deep in every Irish heart. Daily gratitude, daily prayer, daily assistance and daily sacrifice towards members of this historic foundation would form but a small part of the recompense when we read and think over the conditions of those awful days as presented to us by authentic historians.

It may be claimed that, with the eyes of a prophet, Mlle. Josephine Perras saw the trouble approaching when she devoted her whole fortune towards the upbuilding of the Kingston foundation. Other names as Bishop Phelan, Father Angus McDonell Mother Bourbonier, and Sisters Hugnot, Davignon, Latour and Emilie are destined to live in the memories of future generations as heroic members of that faithful band who carried the missionary torch to Kingston in the testing days of pioneer struggles.



RIGHT REVEREND ALEXANDER MACDONELL  
1st Bishop of Alexandria

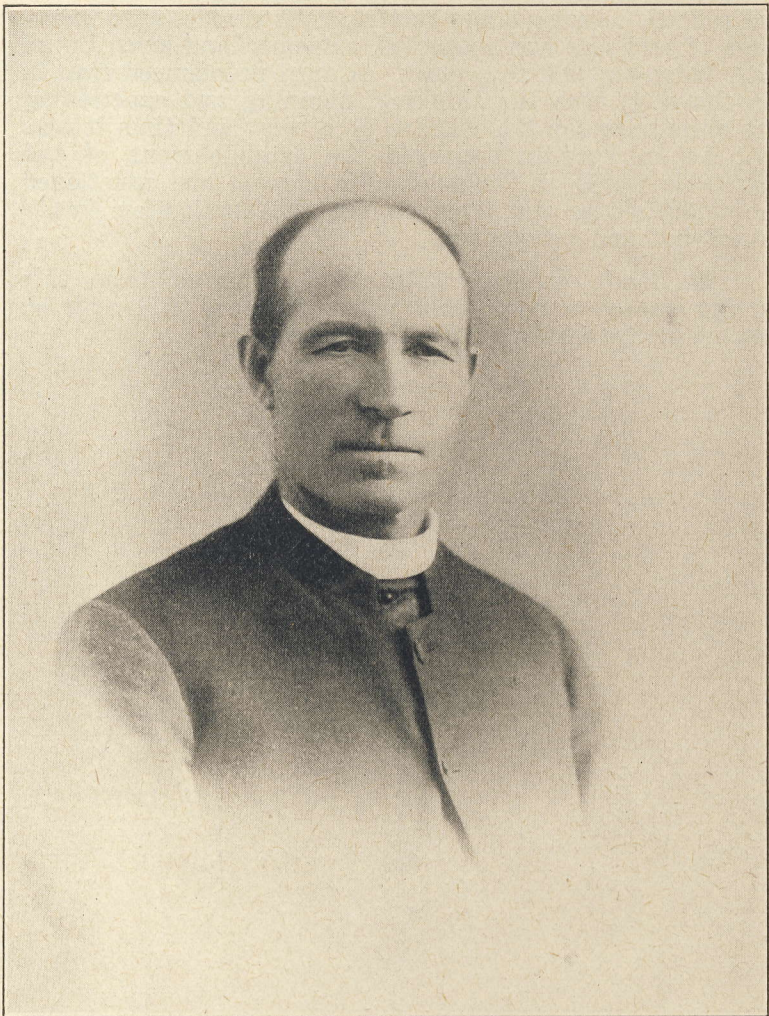
The first Bishop to be appointed to the newly created diocese of Alexandria was the Right Rev. Alexander Macdonell.

His Lordship was a man of keen judgment, scholarly and refined, counteous and tactful, with a wide, wise knowledge of men; he was respected, esteemed and loved by all with whom he came in contact. A most pronounced trait in his character was the thinking, planning and sanctioning any enterprise for the welfare of others, and thus it was that he so heartily approved the establishment of the charitable works in Cornwall. He blessed and sanctioned the undertaking and lived to see the Institution firmly established and prosperous.

His death, on May 29th, 1905, removed from this earthly sphere a noble soul whose memory will long be revered by the Sisters of the Hotel Dieu.





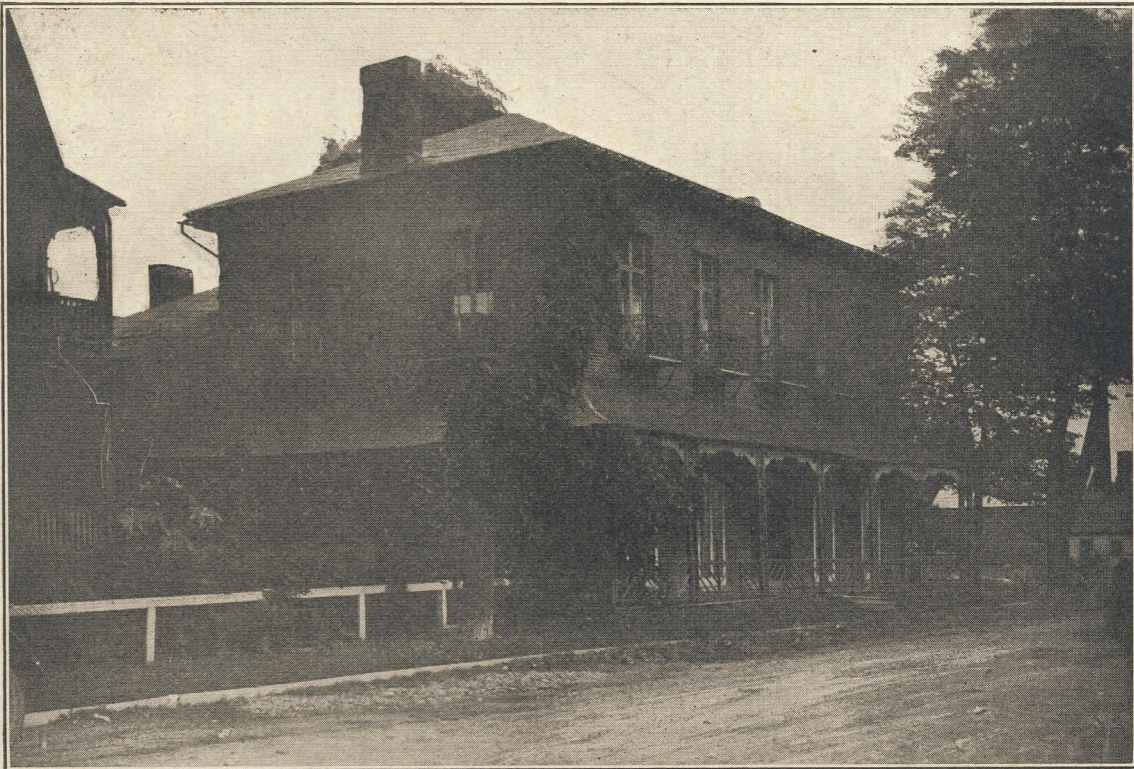


VERY REVEREND GEORGE CORBET, V.G.

The second illustrious name mentioned in connection with the founding of the Hotel Dieu is the Very Rev. George Corbet, V.G. For all practical purposes this one great priest may be considered the real founder, for, while Bishop Macdonell, as prelate of the diocese, gave his sanction and support to the proceedings, Father Corbet from the outset gave much time and thought to the starting, equipping and perfecting of the Institution. To record the activities of the Cornwall Hotel Dieu for the past twenty-five years is to write a part of Father Corbet's biography. It is his spirit that breathes through its workings. It is his wisdom that guides its progress. It is his deep-souled prayers that direct and blesses all its activities. Its whole fabric is but a concrete illustration of his heroic unostentatious and broad-minded sympathy. Remove his name from this historical sketch and as a mere narrative it falls to pieces lifelessly. As the Divine Master's heart was touched by the sight of the tears of the widow on the dusty streets of Naim, resulting in a well-known miracle, so also the sight of diseased, destitute and tottering humanity so touched the heart of our beloved Vicar that the three-fold refuge of HOTEL DIEU, ST. PAUL'S HOME, and NAZARETH ORPHANAGE is the direct result. Aside from his numerous virtues no truer characteristic of his Celtic nature and culture can be traced than that inborn and native sympathy bred in the very bone and sinew of every true Highlander. History has chronicled in its golden deeds by the peasants' fireside and in the lost battlefield. As a possessor of that sympathy, Father Corbet has the extra advantages of his broad and liberal Canadian birth and training, his thorough classical and theological knowledge, his deep regard for ecclesiastical discipline, of which he himself is a most exemplary observer, and what the most casual and indifferent cannot fail to notice and admire, his natural tendency towards that which is heroic and even ascetic in the practice of virtue. The full details of his meritorious life we shall respectfully leave to some worthy biographer, whose pen, we hope, will perpetuate his memory down to generations—a memory that will attract and assist others 'to walk the ways of wisdom' as he has so nobly done. Praise and commendation form but a very trivial reason for the setting down on paper the history of a worthy life, and it is only the superficial mind or the tawdry flatterer that will fail to recognize a higher motive. A short but practical reflection will show that it is the God-given duty of the writer, the biographer or historian in every age to catch, as it were, on the wing, every great fact fresh from the field of action, every noble effort inspired and accomplished by the intellectual, seasoned

and solid Christian mind, and pass it on to weaker mortals as a spiritual tonic in their troubles, their toils and their embarrassments during their earthly sphere of activities. A great and holy life left unrecorded is a valuable gem actually lost in Christian and religious annals. Here there is no need or room for fiction.

Here there is ample scope for the pioneers of Catholic journalism. Entering on the eve of his Golden Jubilee as a priest, economist, educationist and spiritual director, Vicar General Corbet stands alone, not only in the mere local history of the Town of Cornwall and the diocese of Alexandria, but also in modern ecclesiastical history throughout the whole Province of Ontario. Few, if any, towns in the province or perhaps the Dominion having the same Catholic population can boast of similar landmarks of Catholic progress as the Town of Cornwall, all of which have been accomplished during Father Corbet's period of Apostleship. And even though he feels that he belongs to a generation that is passing away, his works will remain with us as fruits by which we shall always know him, encouraging and vitalizing his spiritual children and his devoted flock to follow his footsteps and to perpetuate his sanctity, that they may also share in those outstanding gifts of religious enlightenment, unwavering faith and breadth of sympathy which he has so ably and persistently practised in the vineyard of his Master.



FIRST HOTEL DIEU  
"The Old Sandfield Home"

Ivy Hall.

CORNER OF YORK AND  
WATER STREETS.

## BEGINNINGS OF THE HOTEL DIEU

“The innocent brightness of a new-born day  
Is lovely yet:  
The clouds that gather round the setting sun  
Do take a sober coloring from an eye  
That hath kept watch o'er man's mortality;  
Another race hath been, and other palms are won  
Thanks to the human heart by which we live,  
Thanks to its tenderness, its joys, its fears,  
To me the meanest flower that blows can give  
Thoughts that too often lie too deep for tears.”

—W. Wordsworth.

The innocent brightness that shone o'er the town of Cornwall on that new-born day when the Hotel Dieu Hospital, there, first came into existence, still retains much of its first loveliness. Since then, not only has watch been kept on man's mortality by care and skilful treatment, but his immortal side has been a subject and a study of far deeper significance. Many have come and gone: some have won their palms—palms that are not of this world. Thanks to that human heart that planned and conceived this illustrious foundation! But while the heart was human, the inspiration was certainly divine.

Perhaps the Very Rev. Vicar General Corbet had his joys and his fears, but certain it is that he had the tenderness for the poorest flowers of his flock, and with the poet let us say: “That the thoughts were much deeper and far more practical than the tears.”

Negotiations for opening a new Hospital in Cornwall began in the autumn of 1896. Right Rev. Alexander Macdonell and Very Rev. Vicar General Corbet were the leaders in the movement. The property was purchased from the widow of Henry Sandfield McDonald for the sum of five thousand (\$5,000.00) dollars. Not having any funds with which to purchase the property, the amount was borrowed from the Ontario Bank, on a note given by the Very Rev. George Corbet with Messrs. Duncan Angus Macdonell and Alexander F. Sandfield McDonald as security.

Of this building the following account was given by a local newspaper at that time:—A large two-storey brick building forming the residence of the late Honorable John Sandfield McDonald has been purchased by the Corporation of the diocese of Alexandria and will be used as an hospital. It will be in charge of trained Nuns, His Grace Archbishop Cleary having agreed to supply a staff from the Hotel Dieu in Kingston. These Sisters Hospitallers, whose special mis-

sion it is to care for the sick and dying, are expected to arrive in a short time, when the new Hospital will be fitted up with all modern conveniences and opened. The main building, fronting on Water Street, is 52'x32', the wing is 42'x30', and the kitchen is 24'x40'. The rooms are large and well ventilated. Attached to the buildings are very large grounds and garden, in the centre of which is a fine, large brick stable. On the whole, the building and grounds are admirably adapted and conveniently situated for the purpose.



**SISTER MACDONELL**  
Foundress of the Hotel Dieu of Cornwall, who celebrates her  
"Golden Jubilee," October, 1922

## The First Community of Sisters

On February 9th, 1897, the first Community of Hotel Dieu Sisters, namely, Mother Donnelly, Sisters Hopkins, Macdonell, Powers, and Amable arrived in Cornwall by the four o'clock train from Kingston. They were accompanied by the Right Rev. Bishop Alexander Macdonell.

To show their appreciation, a delegation consisting of Messrs. O'Callaghan, McDougall, Broderick, McEniry, Keating and Macdonald was appointed by the citizens to meet the Sisters at the station. Their first visit was paid to St. Columban's Church where they offered up special prayers for the success of their new foundation. At that particular date the House was not fully equipped, so they were kindly received into the home of Mrs. K. Purcell—a sister of Sister Macdonell—where they remained until May, 1897. Certainly, they had a congenial hostess in this good woman, who though not in possession of great wealth, generously gave much of her time and labour in aiding the small beginnings of this Foundation.

The day after their arrival the Sisters, accompanied by the Bishop and Vicar General, went down to inspect and plan their new home on Water Street. On the first floor there were two small wards and the pharmacy; on the second floor were two wards, three private rooms and a small operating room. The wing, which was built in 1822, was used for a Chapel and Sisters' apartments. For many years the Chapel had been the office of John Sandfield McDonald, and his widow esteemed it her happy privilege to donate the Altar in his memory. To equip the building for Hospital purposes the whole of the interior had to be thoroughly renovated.

The first patient was admitted to the Hospital on June 14th, 1897, by Dr. C. J. Hamilton. A few days later, on June 17th, the formal opening and blessing took place. This blessing was given by the Right Rev. Alexander Macdonell, first Bishop of Alexandria. The following clergy were present in the sanctuary: His Grace Archbishop Cleary of Kingston, Very Rev. G. Corbet, V.G., and Rev. P. Desauhac, Cornwall, Rev. W. A. Macdonell, Rev. Dean Twomey, Rev. Dean O'Connor, Rev. D. C. McRae, Rev. D. R. Macdonell, Rev. D. A. Campbell, and Rev. F. O'Gorman. A very appropriate sermon was preached in St. Columban's Church by the Rev. Denis Twomey that evening.

The first postulant—Sr. St. Alexander, née Margaret Charlebois, of Alexandria—entered on September 8th, 1897. With the increase of patients and growth of activities it was soon found necessary to make application for assistance to the Houses of Montreal and Kingston. Our Mother



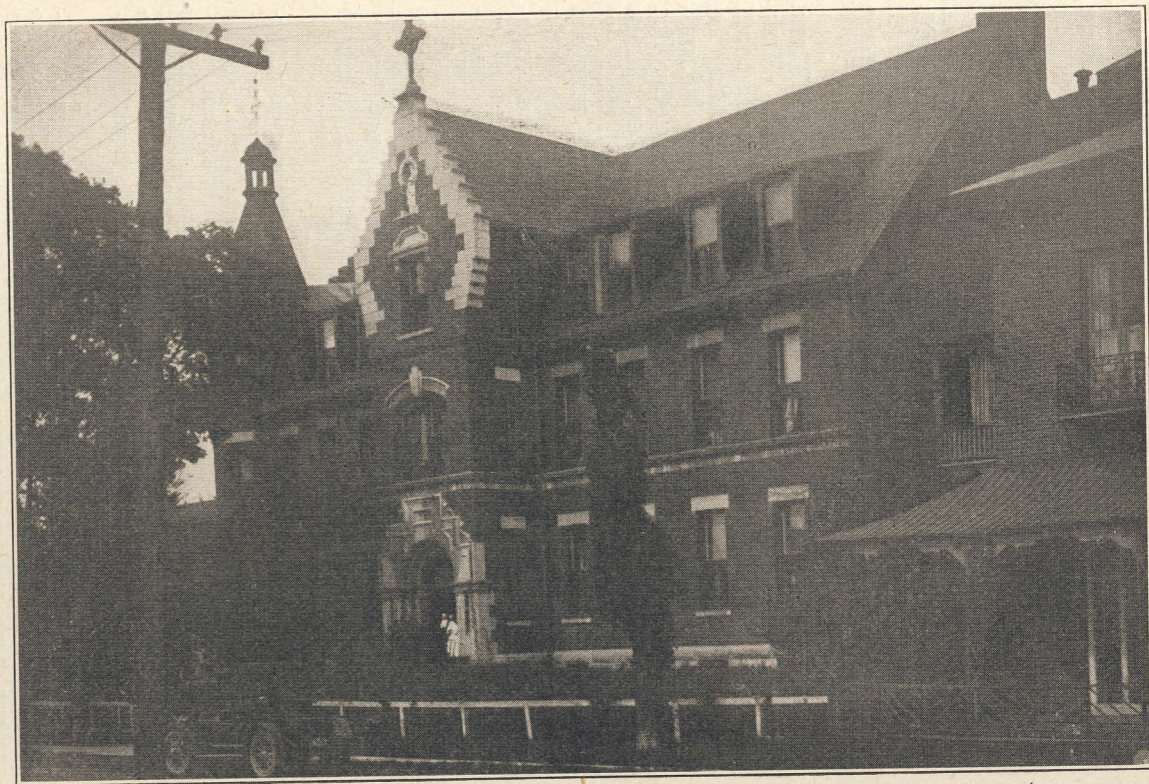
House responded generously to the appeal, and about the month of February, 1898, Montreal sent Sisters Zoe and Odelia, who laboured zealously for the success of the mission. They are certainly deserving of much merited gratitude from the Cornwall people, as well as the unceasing prayers of the Sisters and the good wishes of the many sufferers to whom they gave tender care and sympathy.

The Hospital accommodation being limited for the increasing number of sick seeking admission, the pressing need of enlarging said quarters became evident. A circumstance happening just at that time proved the necessity of the undertaking: The International Bridge across the St. Lawrence, just west of Cornwall, was in course of construction, in fact it was almost completed, when a horrible shock was given the citizens. Without warning and when all seemed secure, the bridge collapsed. An extract from the Cornwall Standard of that year says:—

“The catastrophe took place about three minutes before the noon hour, when, without a moment’s warning, pier No. 2, on which rested the ends of two of the three spans, gave way and both spans disappeared under the waters of the St. Lawrence. Fortunately the gang of men at work was not as large as usual, the bridge being practically completed, or the loss of life would have been much greater. As it was, the number of killed and drowned was fourteen, and the wounded seventeen. The bridge was just about finished. The riveters were still at work and some of the bridgemen were taking down the big traveller and preparing to remove the false work; in fact all that was in the way of running trains across the bridge was the donkey engines on the short span from the shore abutment to the dump. About thirty-five or forty men were on the south span, and of these a few nearest the shore escaped by running. Most of them either jumped when they saw the bridge going or were carried down with it. The men on the shore at once put out in boats and some even swam out to rescue those who were unhurt or wounded, as they came to the surface of the water. The rescued men were taken to Cornwall on a tug, and the wounded conveyed to the Hotel Dieu, where their wounds were dressed. Every doctor in town was present, and willing hands did all that could be done to alleviate their sufferings. Although the exact number was not known for some time, fourteen poor fellows never came to the surface.

#### At the Hotel Dieu.

“The scene at the Hotel Dieu will never be forgotten by the eye-witnesses. The wounded were being landed when the Sisters were informed of the magnitude of the disaster. Immediately every patient in the public ward was removed upstairs and some out on the balcony. The beds were also wheeled out of the room and the operating tables put in their places. The wounded were carried in on stretchers, and as fast as their injuries were attended to by the doctors a bed was wheeled in and they were placed in it, consequently when the wounds were all dressed the ward was once more in perfect order. Some of those who were only slightly hurt went to their homes, but twelve are still at the Hotel Dieu, where they are receiving the best of care, and are loud in their praise of the good Nuns, who are doing their utmost to relieve the sufferers. On the day of the accident all the doctors of the town volunteered their services, which act of kindness had been much appreciated.”



THE PRESENT HOSPITAL 1901-June 24<sup>th</sup>.

## The New Hospital

The boon that the Hotel Dieu, with its limited accommodation, proved to be to the injured victims on that occasion, spurred on the Sisters and their friends to provide, as soon as possible, a larger and better equipped building. With no funds to proceed, yet trusting in Providence to help them, the Sisters, with the aid of their faithful reverend friend and adviser, commenced negotiations for the erection of a new Hospital. One of the first worthy benefactresses in this connection was Mrs. Isabella Purcell, widow of Patrick Purcell, of Fairfield, Glengarry. Her initiative gift was the sum of ten thousand (\$10,000.00) dollars. Nor did she limit her charity to this alone. Throughout her life she continued an eminent and devoted benefactress.

The present Hospital was commenced in May, 1899, and the corner-stone was laid on July 16th of that year. Many Cornwallites who were among the twenty-five hundred people that attended the ceremony, will remember that the event was scheduled for the Sunday previous, but owing to the heavy downfall of rain, it had to be postponed. The sermon for the occasion was preached by the Rev. James O'Callaghan, of St. Patrick's Church, Montreal, and for breadth of treatment, elegance of dictation and religious force it stands as a unique embellishment in the early history of the Hotel Dieu. It is a model of pure and touching eloquence, and while it does not in any way savour of what is dull or prosaic, yet it flows towards its goal without ornate pretentiousness, and for that reason we give it in full.

The Rev. Father took for his text, "Let the charity of the Brotherhood abide in you and hospitality do not forget, for by this some, not being aware of it, have entertained angels."—Heb. xiii, 1-2.

"Christianity is the noblest and the sublimest form of philanthropy. It has outdone in loftiness of thought, and in purity of sentiment, the beau-ideal of Grecian and Roman art in the age of Pericles or Augustus, and imparted to poetry and literature, music and painting, sculpture and architecture, a supernatural coloring quite unknown to pagan civilization and refinement. It has improved whatever it touched, and conceived and executed what gentility never achieved nor even surmised. In ministering to the sick it has displayed marvelously its superior creative genius.

"In the dark period of idolatry and superstition, the term "Hospital" was not recorded in any dictionary or vocabulary. The goddess Venus, with all her amorous fascinations, turned a deaf ear to the wailings of woe and the moanings of pain, and the arm of pagan civil law dispatched and exterminated piteously the infirm and the deformed, the aged and the orphans.

“The Mosaic legislation, too, ostracised leprosy, and decreed the victim's immediate removal from the encampment in the desert or from the city.

“Christianity appears, and lo! Every species of human infirmity, from the least offensive to the most loathsome, is nursed by its tender hand, and a home, at times palatial, opened to welcome the “Hospes” or guest.

“Evangelism or the gospelship of Christ is the inventor and expounder of the “Hospital” and the parable of the “Good Samaritan” a forecast of the Institution.

“Jesus, replying to a lawyer, who asked Him “Who is my neighbour,” said: “A certain man went down from Jerusalem to Jericho and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead. And it chanced that a certain priest went down the same way; and seeing him, passed by. In like manner also, a Levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him; and, seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine, and setting him upon his own beast brought him to an inn and took care of him. And the next day he took out two pence and gave to the host and said: “Take care of him, and whatsoever thou shalt spend over and above, I at my return shall repay thee.” Which of these three, in thy opinion, was neighbor to him that fell among the robbers?” But he said, “He that showed mercy to him.” And Jesus said to him: “Go, and do thou in like manner.” St. Luke, x, 29-37.

“The Hospital nurse is that “Good Samaritan.” She does not heedlessly go by the injured man on his way from Jerusalem to Jericho, that is, by his pilgrimage through life to “that undiscovered country from whose bourn no traveller returns”; she stops on the road, lifts him up in her arms, drops into the wounded part the oil of sympathy, and the wine of joy, shelters him, lays him down on a soft and easy couch, inquires not whether he be Jew or Samaritan, Scythian or Barbarian, friend or foe; discriminates not betwixt color or nationality, serves him without hope of remuneration; in a word, exercises in his behalf an apostleship of ministry that even the priest or Levite may be unable or unwilling to discharge.

“The up-to-date nurse being aware that if Christ's own Church as He fashioned it, is perfect in every detail from its very origin, medical science is perfectible, only, and as such, susceptible of great and constant improvement, and being desirous of coping with the modern requirements of the profession, cheerfully submits to a regular course of training under the cleverest practitioners available.

Accordingly she peruses her manual or text-book, memorises her lessons, notes down her teacher's explanations, studies the principles of hygiene, the use of disinfectants, the sterilizing process, the art of sick cookery, and glories at the end of her scholasticate in carrying off the honors and distinctions of her class. The progress of medicine and surgery within the last half of the nineteenth century calls for special formation.

“The theory and practice of the X-rays, the application of chloroform, ether and other anesthetics, the discovery of the “bacilli,” that hitherto hidden world of “microbic germs” of disease, the application of the electric battery in the treatment of countless bodily ailments,

have revolutionized the tactics of the old school, and won for the contemporary doctor a prestige and an ascendancy unequalled since the days of the fabled Aesculapius.

### The Woman is Nurse by Nature.

"When pain and anguish wring the brow,  
A ministering angel thou."—Walter Scott.

"Her gentle, winning ways, her polished manners, her invincible patience, her keen perception and observation, her thoughtfulness, her decisive and prompt action, fit her admirably for that office. Virtue enhances her nature. "It is virtue that doth make woman most admired."—Shakespeare, *Henry VI*, act first, scene 4. She resembles the rose, "Whose fair flower being once displayed doth fall that very hour."—*Twelfth Night*, act 4, scene 4.

"'Seek to be good,' writes Lord Lyttleton, to a lady friend, but 'aim not to be great.' A woman's noblest station is retreat. Her fairest virtues fly from public sight.

Divine grace perfects her virtue:  
"Earth's noblest thing, a woman perfected."—Jas. Russell Lowell.

"The woman perfected, or the valiant woman of the Bible, is the one favored by nature and uplifted by grace and thus put in touch with her eternal destiny. The Sister in religion is the type of perfect womanhood. The Hospital Nun is virgin and nurse by vocation. She is the Mary and the Martha of the gospel, and couples the contemplative life with the active. A triple vow consecrates her to God; a fourth unites her to her patients. The constitutions of her Order, God's own time-piece, regulate all her movements, prescribes the quantity and the quality of her daily food, yea, even her hours of sleep. At Hospital work she is an angel on the sweet errand of mercy. Borne upon the wings of charity she flies from ward to ward, from bed to bed, carrying the cooling draught to the parched lip, the dainty dish to the sickly palate, the hopeful remedy to the diseased part, without a murmur and with a smile upon her countenance. Like Mary at the foot of the Cross, she stands till the end and weeps and sighs for the expiring Christian. When all hope of recovery is fled, she obeys the divine injunction promulgated by the Apostle St. James: 'Is any man sick among you, let him bring in the priests of the church and let them pray over him, anointing him with oil in the name of the Lord,' closes his eyes in death and recites on bended knee the "De Profundis" for the repose of his departed soul. In the midnight hours as in the turmoil of noontide, she is ever at her post like a sentinel on guard and fearless of death whether in the chambers of pestilence or on the field of battle, amid the roaring of the cannon or the whizzing of shot and shell, and while the rest of the world is slumbering in sweet repose or carousing upon the highway of vice, she is up noiselessly patrolling the length and breadth of the Hospital and ministering to the wants and caprices of her charge.

"The glory of Christ and the salvation of souls are her only true concern. As sickness is the occasion of serious reflection and the golden hour of repentance and conversion, she, like the Divine Miracle Worker who wrought countless wonders in the body to convert the spirit, utilizes all the magnetism of her power to lead back the lost sheep to the fold.

"She toils, too, for a far more liberal reward than this world can give. Jesus, for whose sake alone she gave up once for all the glitter of fortune, the pomp of position, the ties of nature, yea, even her own

personal liberty, is her only recompense, and the sacrifice of life itself, if required, to please Him, would not cost her a single tear. She sees in the patient the image of her crucified Redeemer, who identifies Himself with him. Her guest is not an angel, but Christ, as we read in St. Matthew. Then shall the King say to them that shall be on His right hand: 'Come ye blessed of my Father, possess you the Kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat: I was thirsty and you gave me to drink: I was a stranger and you took me in: naked and you clothed me: sick and you visited me: I was in prison and you came to me.' Then shall the just answer Him, saying: 'Lord, when did we see Thee hungry and fed Thee: thirsty and gave Thee drink? And when did we see Thee a stranger and took Thee in: or naked and covered Thee? And when did we see Thee sick or in prison and came to Thee?' And the King, answering, shall say to them: 'Amen I say to you, as long as you did it to one of these my least brethren you did it to me.'—xxv, 34-40.

"Alexandria diocese may well pride itself in the new building that it is about to rear to the God of love and mercy. Cornwall will ever enjoy the double privilege of possessing it and reckoning it among the many important edifices that crowd its thoroughfares. You, people of Cornwall, together with the other devoted laborers in this youthful and thriving portion of Christ's vineyard, you are the architects and builders of this institution. With your wealth the foundations will be sunk deep and broad, and with your offerings, upon them will rise a superb superstructure to bear evidence to your Christian sentiments. Your gold and silver you could not lend out in better securities or on more favorable terms. The investment must yield compound interest, for God is the chief capitalist in every charitable enterprise. He blesses the kind heart and open hand with all manner of prosperity, and scorns the miser who shares not with the needy the abundance of the Divine gifts. Your brothers by nature, who are strangers to the household of the faith, will co-operate with you in furthering a work that does not belong to any one creed but rests upon the broad basis of universal charity.

"You are specially honored, too, in having as servants of the sick a Religious Order whose name is closely associated with the sweetest reminiscences of our country in the primeval days of the colony. The Hotel Dieu of Cornwall is a spiritual daughter of Kingston, and though the date of the child's birth does not extend beyond February 9th, 1897, yet the vigour which she exhibits denotes the vitality of the mother who begot her.

"Kingston, too, an offspring of Montreal, or the ancient "Ville-Marie," gladly hails September 1st, 1845, as her natal feast, and gratefully remembers Reverend Mother Bourbonniere, her foundress and first Superioress.

Cornwall may then trace its line of ancestry to Rev. Mother De Bresoles, foundress and first Superioress of the Ville-Marie Community," 2nd October, 1659, or back to Mlle. Mance, the foundress of the Hotel Dieu or the Hospital proper; or still more remotely to Rev. Mother de la Ferre, foundress and first Superioress of the parent house of La Fleche in Anjou, France, 18th May, 1642, conjointly with Jerome le Royer de la Dauversiere, the inspirer and legislator of the "Institute"; and to the most Rev. Jean Jacques Olier, founder and superior of the Company of St. Sulpice, Paris, the protector of every noteworthy enterprise in the beginning of the colony.

“Rev. Father Corbet, whose whole energy is centred in the spiritual welfare of his loving congregation, has doubtless been instrumental in procuring this priceless boon here. He deserves your warmest congratulations for the immense pile that is to be raised beneath the shadow of the royal “House of Prayer,” the imperishable memorial of his untiring labours for religion.

“His Lordship, Right Rev. Bishop Alexander Macdonell, whose presence lends such solemnity and pomp to this hour, is here to set his signet of authority upon the undertaking, and to bless with the impressive ceremonials of Holy Church the corner-stone, the symbol of strength and stability.

“It will perpetuate and immortalize him, remain a lasting mark to his zeal in the cause of suffering humanity, and add another link to the long chain of his benefactions in every career of usefulness.”

### Laying the Stone

The laying of the corner-stone was then proceeded with. The stone was solemnly blessed by His Lordship Bishop Macdonell of Alexandria, assisted by Vicar General Corbet, Rev. P. Desauhnac, Rev. C. McRae, Rev. D. A. Campbell, and Rev. Father Gillies, of Gaspé, Quebec. The second part of the programme necessitated by the public nature of the Institution and its widespread field of usefulness, consisted of addresses by the members of the Town Council, the local representatives of the medical profession and other prominent speakers. Among those who spoke were the Mayor (Dr. D. O. Alguire), Dr. C. J. Hamilton and Dr. P. J. Maloney, Col. R. R. McLennan, M.P., P. E. Campbell, Reeve of the town, and Michael McEniry. The C.M.B.A. and St. Columban's and the Nativity Courts of the Catholic Order of Foresters attended in a body.

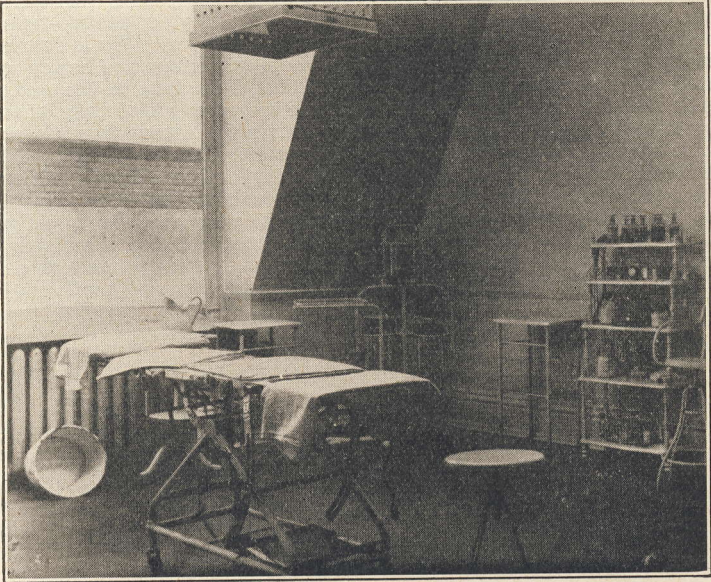
### First Religious Profession.

The first religious profession in the diocese of Alexandria took place on September 21st, 1899,—the novice being Sister St. Alexander. Bishop Alexander Macdonell presided at the ceremony and received the vows of the novice. Rev. D. R. Macdonell, of Crysler, preached an appropriate sermon with his usual eloquence and fine address. His final appeal portrays a mind full of common sense and well organized ideas and a background of ardent and religious vigour. It is as follows:—

“Let your life be in accordance with your high vocation. Let it be in keeping with the great beginning of to-day. Strive through all the years that God may use your service to live for each day as if it stood alone. Think not of the good works of yesterday; they are written in eternal memory; no fear that they shall be forgotten. Look not to the good works of to-morrow, to-morrow may never come; only the present is your own. You have come here not so much for

the advantage of living in a Community as of dying in a Community. You have come here expecting to find a happy home, and with the hope that on the day of your going out—the day of your death—true joy unalloyed and never-ending will begin in Heaven. Walk fearlessly onward in the steps of the holy ones whose traditions are happy memorials in your Community. Be ever faithful to duty to the end, and what will that end be? After years, few or many God only knows—some day the bell will call the Sisters before the Altar—you will not be there—your seat in the choir will be vacant. The holy viaticum will be borne to your bed of death. He whom you have loved and served will come to comfort you in that supreme hour and your heart will receive Him whose lips will soon pronounce your judgment, and passing from this vale of tears to the brightness of the promised land angels will receive you and place you in their happy band of purest virgins who forever follow the Lamb whithersoever He goeth.”





MAIN OPERATING ROOM



ONE OF OUR PRIVATE ROOMS

## The Opening

The laying of the corner-stone was only the initial step in the building of the Hospital. As the work proceeded, the funds became very low, and again our devoted Vicar took unto himself the arduous task of visiting the different parishes in the diocese to solicit aid to continue the work. His appeal met with a liberal response, and on July 24th, 1901, Right Rev. Alexander Macdonell blessed the Hospital, Rev. Dr. J. E. McRae giving an instructive talk on Rome, from which place he had just recently returned.

The evening of the blessing, the Hospital was opened for the inspection of interested people, and as the many needs of the new building were manifest, the Sisters were gladdened by the numerous offerings to aid them in any way. The suggestion was made that to furnish a room would be a very acceptable gift, and the result was as follows:—

Room.	Furnished by the
St. John of God.....	C. M. B. A.
St. Elizabeth.....	Ladies' Auxiliary Aid Society
St. Columban's.....	C. O. F. Society
Immaculate Conception .....	Children of Mary Society
K. of C. Ward.....	K. of C. Society
St. Michael's.....	Mrs. Bridget Macdonald
St. Ann's Ward.....	Mrs. J. McMartin
St. Emily.....	Sir A. B. McDonell
St. Alexander.....	Right Rev. Alexander Macdonell
St. Christine.....	Mrs. J. Sandfield McDonald
St. Francis.....	Rev. T. Fitzpatrick
Guardian Angel .....	Mrs. M. Purcell
St. Augustine.....	Mr. R. A. Pringle, K.C., M.P.
St. Raphael.....	Mr. J. McLaughlin, M.P.

Let not the reader think that the fitting up of those rooms constituted the only gifts received—many and varied they have been, from the operating room on the top floor, down to the kitchen in the basement are to be found suitable and substantial furnishings given by cherished benefactors who understand and appreciate the work the Sisters are endeavoring to do for the relief of suffering humanity.

The Cornwall Standard of that week, after giving a minute description of the new Hospital, concludes thus:—

“The Hotel Dieu Hospital is a credit to the town and the citizens should show their appreciation of the good work that has been done by the benevolent ladies in charge.”

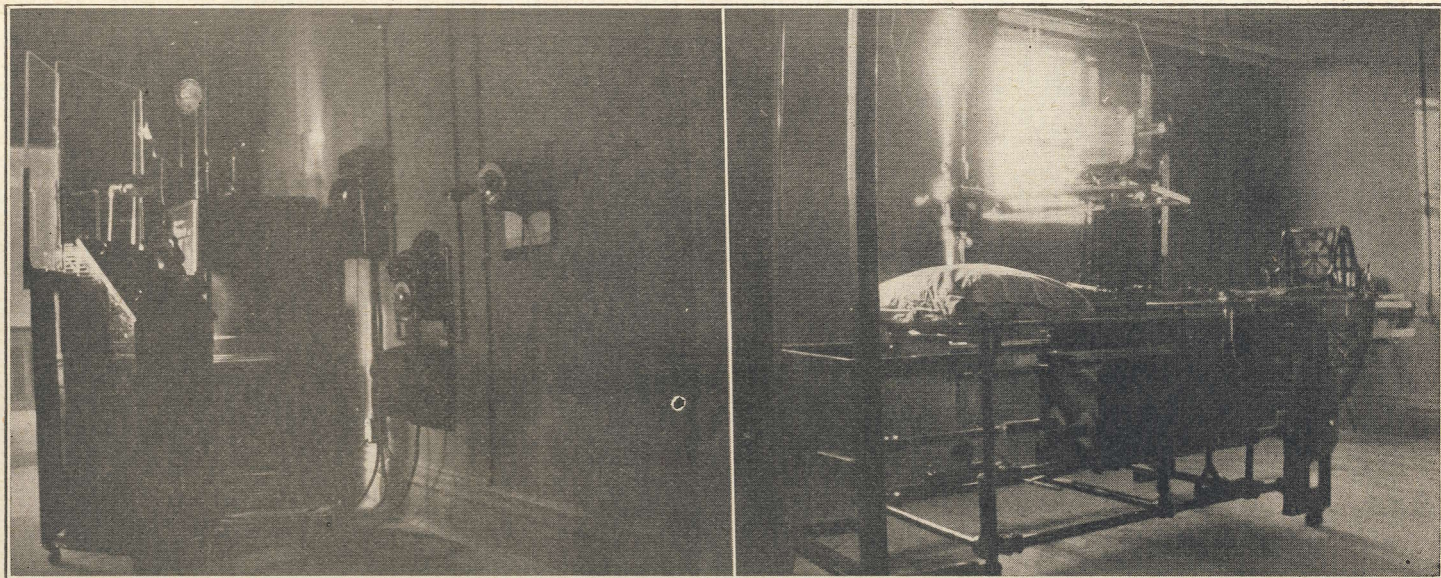
It is worthy of note that the Hospital has continued to progress, and although the building remains as it was

twenty-one years ago, yet the interior has been greatly improved; and every year something new has been added in order to be able to treat the patients with more skill and better results, the latest acquisition being the X-ray plant, which was considered by many a long-felt want and which was an absolute necessity to have the Hospital standardized.

The X-ray apparatus is the latest "Victor" type of machine and ranks A1 with any in the province. Here we must again thank the benevolence of the people and the untiring efforts of those who made the installation possible.

As a proof that the Hospital has progressed we give the following statistics:—

Year.		Number of Patients
		Treated
From June, 1897, to	October, 1898,.....	357
" Oct. 1898, "	" " 1904,.....	2,861
" " 1904, "	" " 1910,.....	3,232
" " 1910, "	" " 1920,.....	8,396
" " 1920, "	" " 1921,.....	1,120
Total number of patients treated from June, 1897, to October 1st, 1921,.....		15,966



Control Stand and Cabinet

X-RAY APPARATUS

X-Ray Table

## The Physicians of the Hotel Dieu

When the Hotel Dieu was opened the following were the doctors who practised at that time in the Town of Cornwall:—

Dr. Harrison	Dr. C. J. Hamilton	Dr. Gravely
Dr. D. C. Alguire	Dr. Wagner	Dr. Wheeler

It is worthy of note that one of the principle items of success which attended the Hotel Dieu since its beginning was the care, kindness and assistance with which the doctors have acquitted themselves. During the course of practical and academic training which each Nursing Sister of the Hotel Dieu has to undertake, the attending and lecturing physicians have spared no pains to make the Sisters acquainted with all the necessary branches of learning concerning the nursing profession. And, as the tree is known by its fruit, so the result of this training, combined with the distinctly religious atmosphere and purity of intention characteristic of the Hotel Dieu Sister, is an outstanding proof of their efficiency, when the fact presents itself that, during their experience of twenty-five years of nursing in Cornwall, the slightest instance has never been brought up which would give cause for complaint, criticism or investigation.

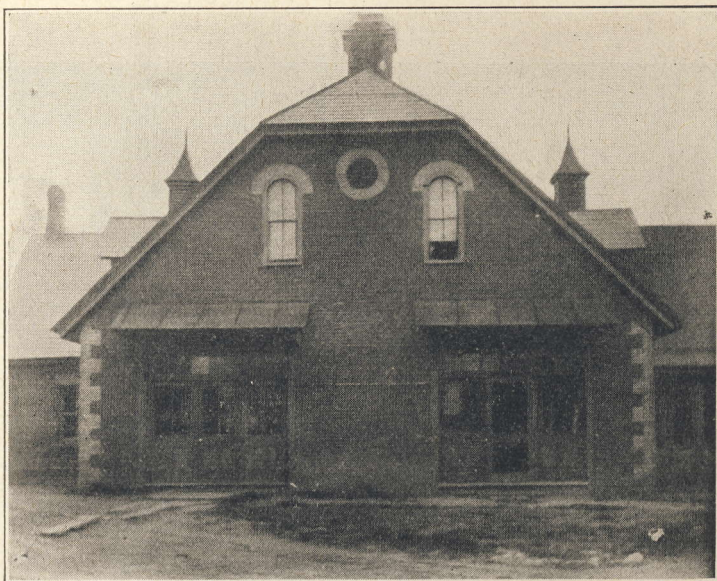
Of the first staff, Doctors D. C. Alguire and C. J. Hamilton are the only two to witness this Silver Jubilee year. These men have devoted themselves day and night to the interests of the Sisters and their charges—called at most inconvenient hours, when the Sisters felt they needed their few hours well-earned rest after, perhaps, a long trip to the country; yet they quickly responded, no doubt feeling “it were better to wear out than to rust out.” We feel that the grateful and loving esteem in which they are held by the suffering poor and the Sisters is the greatest encomium that can be given to them. May our Divine Lord spare them many more years to continue their charitable endeavours, is the earnest wish and prayer of the Sisters of the Hotel Dieu.

Our present staff of doctors, who also share in the gratitude of the Sisters, are:—

Dr. D. O. Alguire	Dr. R. McG. Nichol	Dr. J. A. Tallon
Dr. C. J. Hamilton	Dr. A. R. Alguire	Dr. H. Mack
Dr. Munroe	Dr. A. J. Lalonde	Dr. M. Hamilton

The note of success which attended the Hotel Dieu at its beginning still continues and increases from day to day, owing to the devotedness of the doctors.

Dr. P. J. Maloney, who for many years was a zealous member of the staff, is now Provincial Health Inspector and resides in Ottawa.



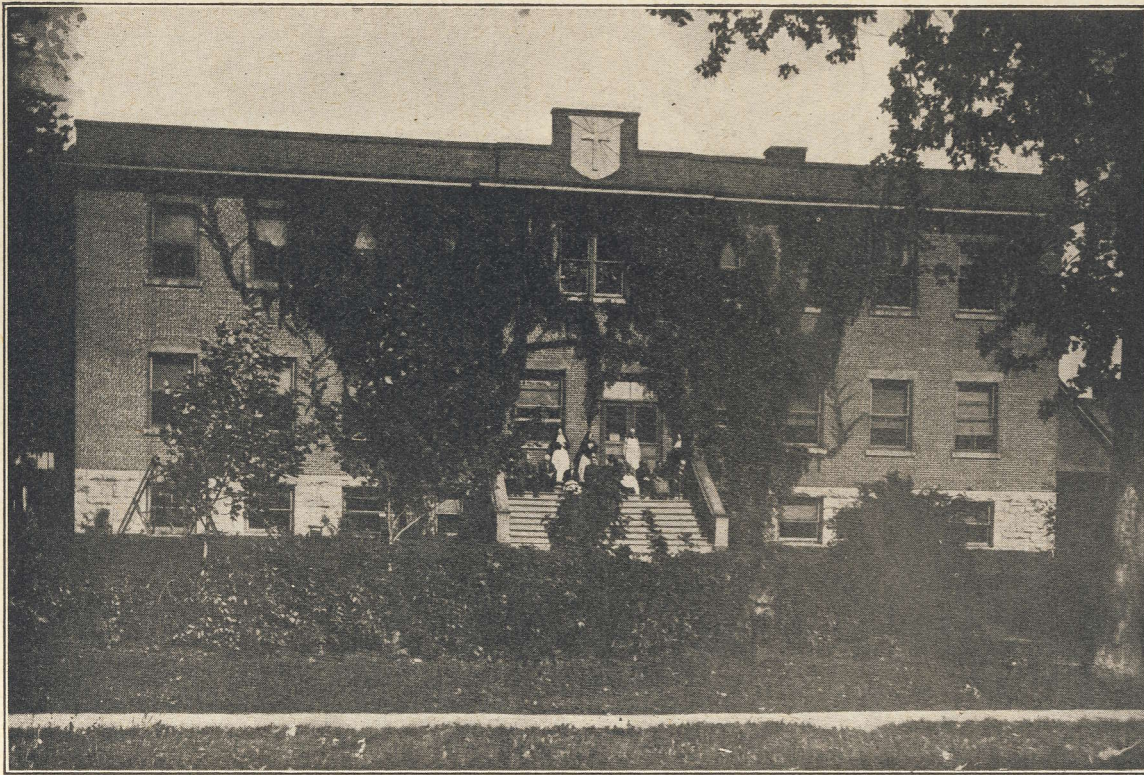
FIRST ST. PAUL'S HOME  
Now Steam Laundry, Central Heating Plant, and Bake Shop

### ST. PAUL'S HOME

*Demolished - 1947 -  
Replaced by new laundry & steam  
heating plant.*

Very soon after the opening of the Hospital, as the number of patients increased, among those seeking admission some were old, helpless and homeless; they were very much in need of care and attention, but as the Hospital was intended for the sick only, and not for the homeless, some kind of shelter must be procured for them. The Sisters' primary object in coming to Cornwall was Hospital work—and we may here note that the House of Cornwall is the only House of the Order having a Home for the aged and infirm—but when the need was brought to their notice, ever true to their vocation of caring for the sick poor, they courageously undertook the work.

Funds again were wanting; but trusting in Him who "feeds the birds of the air," our revered founder solved the difficulty. We have already referred to the brick stable that was on the Hospital property; this stable was renovated and fitted up for a home. On February 9th, 1898, Rev. Paul Desaunhac blessed the Home, giving it the name of St. Paul's Home. He did not name it after himself without giving a substantial gift, and he always interested himself in the welfare of its inmates.



45

ST. PAUL'S HOME AS IT NOW STANDS 1906 - 1964.

ST. JOSEPH'S VILLA OPENED 1969.

Soon, lack of accommodation, owing to increase in numbers, had to be met with, and again Rev. Vicar General Corbet came forward to help. The beloved Bishop of the diocese having died, the Vicar General as administrator thereof consulted with the priests of the diocese, at a general meeting held in Alexandria, and the decision arrived at was that all parishes put forth strong efforts to raise the funds necessary to forward the undertaking, and on June 13th, 1905, the building of a new Home was undertaken. With good business methods and efficient workmanship this building was ready for occupancy on January 15th, 1906, when the old people were removed from the old Home to more habitable quarters. The old Home had been heated by coal stoves, and it was an amusing sight to see the old people feeling the radiators in the new Home and exclaiming: "They are hot, but where is the fire?"

The first report upon the new Home, by Dr. R. W. Bruce Smith, Inspector of Hospitals and Public Charities, on July 8th of that year, is very favorable and reads as follows:—

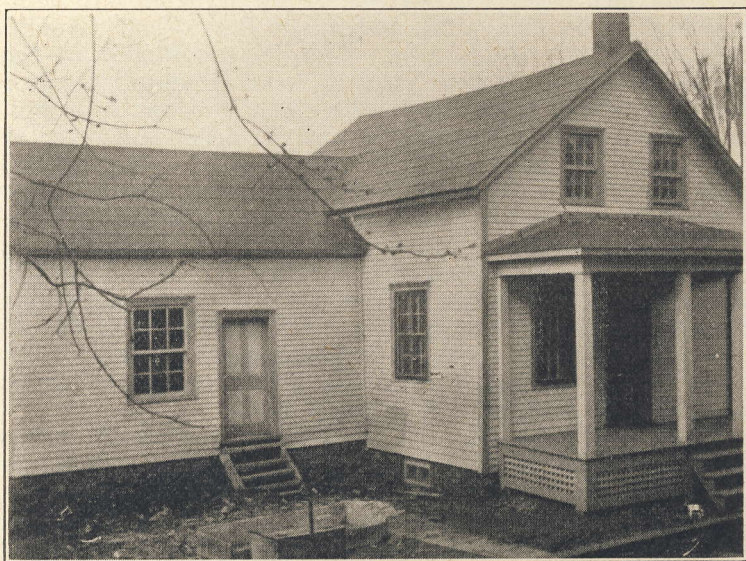
"Since my last inspection, a fine new brick building of two stories with commodious basement, has been erected. The new building which will have a capacity for over one hundred (100) inmates, has been erected at a cost of twenty-eight thousand (\$28,000.00) dollars. The plan and design of the building are excellent in every respect. On the occasion of my visit, I found thirty-three males and twenty-seven females, a total of sixty inmates, in residence. On the inspection I found the beds and bedding, halls, dormitories, closets, drainage, ventilation and water supply all in excellent order. The dietary is good and the quality of the food supplied excellent. Three Sisters are in residence, and every attention is apparently given to make the inmates comfortable and contented. Those in charge are to be congratulated on having such an excellent Home completed in such a satisfactory manner."

"On examining the books I found the records neatly and correctly kept. Only three of the inmates pay their own maintenance at the Home. I was somewhat surprised to find that many of the poor are sent from different townships of the United Counties of Stormont, Dundas and Glengarry to this Home, but, for some reason, their maintenance was not paid for as it should be by the municipalities from whence the inmates come. My visit of inspection impressed me most favorably in regard to the discipline and management of this Institution."

The Home continues to carry on the good work, as embodied in the above report. The following figures will give an idea of the work that has been done since the opening of the first Home:—

Dates of Opening and Transfer	with	Number Admitted
February 9th, 1898,.....		9
January 15th, 1906,.....		35
Total number of aged and infirm cared for since February 9th, 1898,.....		986
Number of inmates in Home at present date.....		72





THE ORPHANS' CRADLE

17 WHITEHEAD AVE.  
STILL STANDING 1989



THE YORK STREET ORPHANAGE Nov 1987 - MAR - 1919

GREENWOOD PROPERTY - NORTH of Convent

used also as School of Nursing  
1929 - 1939. demolished to  
make way for Progress



*Girls from Orphanage*



OUR LITTLE ONES

## NAZARETH ORPHANAGE

Some few years after the opening of St. Paul's Home, another charitable enterprise was forced on the attention of our devoted Vicar. A Society called "Children's Aid" had been formed for some time whose duty it was to attend to the housing of destitute children, until they were placed in permanent homes. It became extremely difficult to find shelter for these children, and, it was then that the Orphanage came into existence.

Two small frame houses were purchased and placed together; this formed the first Orphanage, which was quite adjacent to the Home and Hospital, and was opened January 16th, 1909. The number of orphans increased so rapidly that another building on York Street was purchased and fitted up. Here the children remained until November 28th, 1919, when they were removed to the palatial residence called "The Highland Manor," which is situated on the corner of Second and Sydney Streets, being the residence of Mrs. John McMartin.

Nothing had been spared to make this the most beautiful home in this part of the province—the spacious grounds include a generous area of green lawns and the taste of the gracious chatelaine is seen in the exquisite beauty which is so evident.

As a memorial to her late husband, Mrs. McMartin deeded the property to the Sisters of the Hotel Dieu, for the Orphans' Home. His Lordship Right Rev. W. A. Macdonell blessed the Home and the Oratory, after which he celebrated Holy Mass. At the conclusion of the Mass His Lordship thanked Mrs. McMartin for her magnificent gift. He said: "Her charitable generosity was in keeping with the traditions of the early Christians, who gave all for the support of the infant Church of Jesus Christ; that there were some who perhaps thought that the gift was out of proportion to the humble purpose of a home for little children, but similar complaints were heard in our Lord's time, until He reprov'd them, saying: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." He also mentioned the incident in the "Acts of the Apostles where the woman, Dorcas, who was full of good works and alms deeds, was raised from the dead on account of her charitable deeds," and again thanked Mrs. McMartin in the name of the Sisters and of the diocese for bestowing, so graciously, such a spacious home for the destitute little ones.



OUR LITTLE ONES

This magnificent gift of Mrs. McMartin's represents between \$80,000.00 and \$100,000.00.

Children entering the Orphanage are received from the diocese of Alexandria from the age of twelve years down, and as soon as they are of school age they are sent to the Convent school or the school of the Presentation Brothers, where they are on a par, as far as education goes, with other children, and are given an opportunity to work out their own existence. When ready for the change, homes are found for them with suitable families, the Sisters being assisted in this work by Mr. T. W. Ault, Agent of the "Children's Aid Society," to whose sympathy and very efficient aid the Sisters bear ample testimony.

The diocese of Alexandria, and particularly the town of Cornwall, has been fortunate in having had so many generous benefactors who have helped to build up and maintain splendid Catholic Institutions for the sick, the homeless, and for education—Institutions that are second to none in the province. The people of Cornwall are no less indebted to the Sisters of the Hotel Dieu for their care of the sick, the aged, and the children, than to the Sisters of Notre Dame and the Presentation Brothers who have given their lives for the noble cause of Catholic education.

To give an idea of how the work has increased, we give below statistics:—

Dates of Opening and Transfers	Number Admitted
January 16, 1909,.....	3
October 28, 1909,.....	24
November 28, 1919,.....	46
The total number of children cared for since the opening, January 16th, 1919,.....	446

After the opening of the Orphanage the Sisters found it a very difficult problem to meet the expenses of clothing, food, etc. The Government paid only 2c. per day for each child, and, as some means had to be devised, the ladies of the town called a meeting and organized what is known as "The Nazareth Orphanage Society." Although those ladies had worked faithfully previous to this, yet they felt the necessity of renewed activities, and the result is that they are devoting much valuable time and energy to the upkeep of this worthy cause, and we feel confident that were it not for their endeavours it would be impossible for the Sisters to give the children the care and attention received. We take this opportunity of thanking those noble ladies for their unceasing efforts in this charitable work and can

assure them that prayers are being daily offered up in their behalf by the Sisters and their charges.

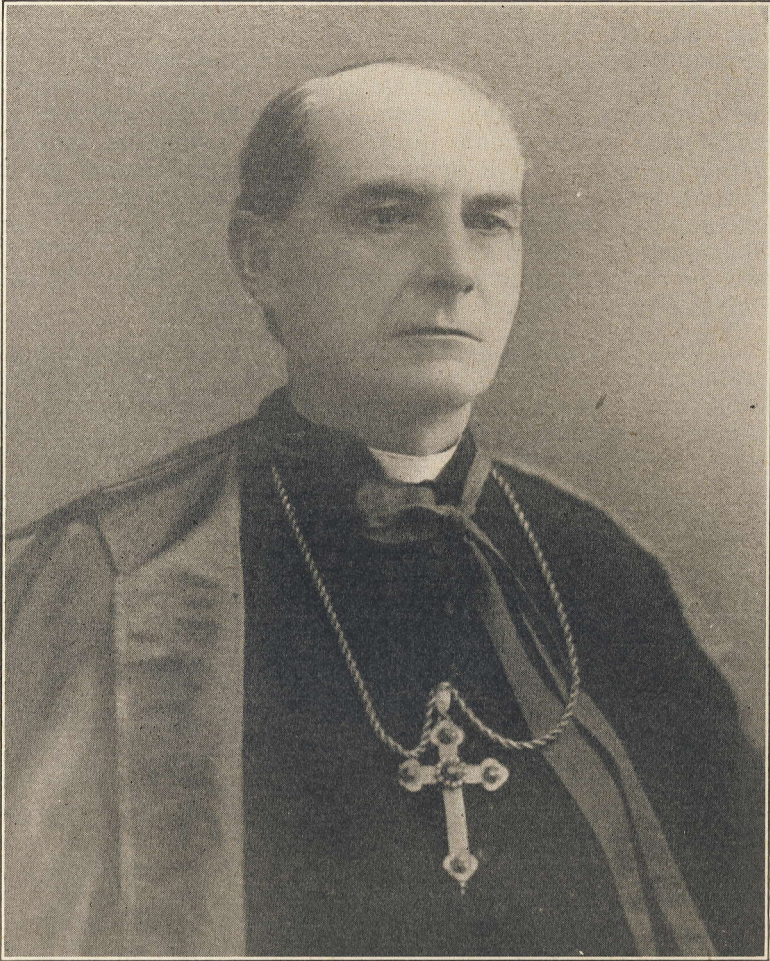
Hanging in the main corridor of the Hospital is a list of some of the benefactors. We would wish to reproduce the completed list in this booklet, but it is impossible, as so very many have given—some of their abundance and others of their little. However, our fervent and unceasing prayer is that their names will be written in the "Book of Life."

### Collection of Funds

As the Government support of the Home and the Orphanage, under the management of the Sisters, is of a very limited amount, Sisters of the Community are obliged to collect necessary funds every year for the maintenance of these two institutions. This entails no small amount of hardship and humiliation; but the zeal and charity of those Sisters is of such a nature that they seem to forget all their troubles when sent on those missions. They generally go through the whole of the diocese of Alexandria, and there is one great consolation, that the kindness manifested by the clergy and the people throughout the different parishes has always remained in full concord with what the poet calls "Highland Hospitality." The Sisters feel that they are never disappointed in their appeals, and desire to thank specially, through the medium of these pages, not only the people of the outlying parishes, but also their numerous friends throughout the town of Cornwall.



PRESENT ORPHANAGE



RIGHT REVEREND W. A. MACDONELL  
2nd Bishop of Alexandria



## THE NEW MONASTERY

What was familiarly known in Cornwall phraseology as the "Old Sandfield Home" had been utilized as a monastery for the Sisters from the very beginning. Now that a new Hospital, a new Home, and a new Orphanage had been secured, our Divine Lord was not wanting, and inspired zealous young women to consecrate themselves to His service in this portion of His vineyard. The increase in number of Sisters demanded a new monastery. For years they had borne with much inconvenience, owing to limited housing conditions. A bequest bequeathed to Vicar General Corbet, by Sir A. B. Macdonell, was the initiative financial aid in starting the building, and on July 2nd, 1914, Sister Macdonell had the honour and pleasure of turning the first sod for the erection of her future home, the architect of the building being Colonel Meredith, of Ottawa.

Viewed from the outside, the Monastery presents a plain, almost severe appearance; the deep red color of the brick work strongly contrasting with the monastic tone of the windows, the white finishings of the chapel, and the solid limestone masonry of the basement. Consisting of three stories, on the first the main entrance leads out onto York Street; the second story contains the Novitiate, Infirmary and Chapel gallery; and the third and upper story is divided into cells. Running parallel to York Street and at right angles with the Hospital, the two buildings present a massive, well organized appearance when viewed from any direction; but of the two, the Hospital leans more to architectural ornamentation. The high pitch of the roof on the front, relieved by its well proportioned dormer windows; the strong grey and white edgings on the facade, with statue, cross, and substantial stone archway and pillars, are touches of evident beauty, giving in the distance that necessary aerial picturesqueness and uplift; and at closer range, a striking relief from what would otherwise be a ponderous mass of monotonous brick-work. Again, the exterior of the new chapel, which abuts the monastery, having its end view facing York Street, is relieved by its white Celtic cross, plain white edgings and finishings with window shapes that might lawfully belong to a part of the quadrangle of Hampton Court Palace, thus displaying through the spaces of severe brick rectangles a tinge of their Renaissance or modern impressiveness. Inside there is a narrow spaciousness affected by the plain walls, plain ceilings and apparent scarcity of windows. The ante-choir, over which is the organ loft, is separated from the interior of the chapel by an

elaborate glass partition with lead framework. The floor is of terrazzo; its imitation-mosaic color, together with the slightly tinged walls and plain woodwork renders an effect of monastic calm, simplicity of design, and devotional expression. During the month of May, 1915, the friends, benefactors and supporters of the Sisters crowded to see their new home, and to take one parting glance at that cloister of sanctity which in a few days would be sealed to the eyes of the world. During the evenings throngs of admirers came pouring in, each and everyone displaying their satisfaction by generous contributions.

On June 15th His Lordship Bishop Macdonell blessed the monastery and sang pontifical High Mass. A choir of boys, trained by the Presentation Brothers, sang the Mass of the Angels, Mr. C. J. Fleck kindly giving his services as organist.

1914-1915.



FRONT VIEW OF MONASTERY



REAR VIEW OF MONASTERY

## JOTTINGS

Our late Bishop, the Right Rev. W. A. Macdonell, was a patient in our Hospital from August 28th to November 11th, 1920. His Lordship's period of sickness reflected much of the interior peace of soul and sanctity of life which so well fitted him for the sacred office of his ministry. True to the glorious characteristic of his race, his Canadian breadth of view, his childlike simplicity, his fatherly attachment and devotion to his own clergy and his flock, he carefully shunned all worldly pomp and display, no matter from where or from whom it was offered. As a scholar, his intellectual tastes were select and dignified and completely harmonized with his retiring disposition and holiness of life.

During his long and severe illness his patience and resignation were a striking lesson in virtue, even to the Sisters, to whom it was an honour and a privilege to render him assistance and sympathy during his last hours on earth.

May his soul rest in peace, and may his supplications in the other life continue to guide and assist his flock.

---

A year has not yet elapsed since our present Spiritual Father, Right Rev. Felix Couturier, was appointed to be the head of the diocese, but already he has shown his interest in our work and our spiritual welfare. Having been a member of the Dominican Order up to the time of his elevation to the Bishopric, he understands the routine of Community life, and thus we already feel his strong support and comfort.

---

*Leahy 1898-1904*

A word of thanks to Mother St. Joseph, who was Superior of the Cornwall Community for six years, and laboured earnestly to further the good of the House. She is now Superior of the House in Polson, Montana.

---

Sister Hazelton's is a well known name in every home in Cornwall. She is revered and loved by the people of the town who witnessed her devotedness to others. She spent twelve years here, and is at present Bursar of the Hotel Dieu, Kingston.

---

In September, 1913, an accident occurred, caused by the explosion of the furnace, in which some of the Sisters had a narrow escape. Fortunately little harm was done.

In June, 1914, the Sisters had the privilege of receiving a visit from the Duke and Duchess of Connaught, accompanied by Princess Patricia. As a souvenir of their visit they presented their pictures to St. Paul's Home.

---

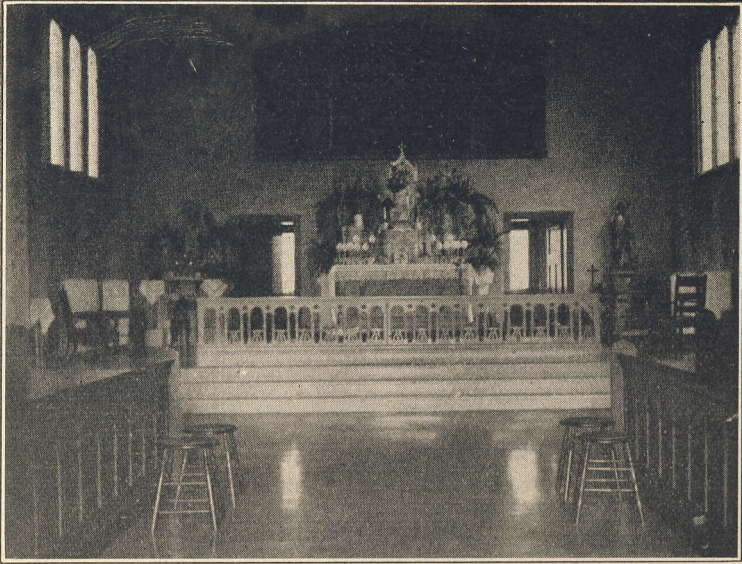
Cornwall has been honoured by the representatives of the King. In June, 1915, the Duke and Duchess of Devonshire paid a formal visit to the Hotel Dieu and St. Paul's Home.

---

A bequest from the estate of Thomas O'Connor proved a veritable blessing, for in February, 1921, we were compelled to have our Hospital re-wired at a cost of six thousand (\$6,000.00) dollars. This we would have not been able to accomplish were it not for this munificent bequest.

---

The central heating plant has been a great saving both in fuel and labour; Installed at a cost of twelve thousand (\$12,000.00) dollars, it has proved a profitable investment.



OUR CHAPEL



THE NOVITIATE

## OUR BELOVED DEAD

### "THE GATE OF LIFE"

Death! shall I fear it, Jesus?  
Tremble Thy face to see?  
Fear Him, whom each golden daybreak  
Bringeth from Heaven to me?  
Nay, I have met Thee, Jesus,  
Often—and loved Thee long,  
Why should I fear to cast me  
Into Thine arms so strong?  
Now in my poor heart's shelter  
Thou tarriest a while my guest,  
Then in Thy heart in Heaven  
I shall find endless rest.  
Death will but chase the shadows  
Veiling Thy Face away,  
Death will but seal eternal  
Our love-tryst of every day.

Death has dealt lightly with our Community—only four of our beloved Sisters being called to their eternal reward. The first to be called by the "Master" was Sister Margaret Mary; after her, Sisters Catherine, Bishop and Mary Joseph were called in turn.

An ardent friend of the Sisters has addressed the following lines to our dear Sister Mary Joseph:—

Thy voice was silent when full summer broke  
O'er hearth and household: all the birds awoke  
To sing their melody in mournful notes  
As through the air the sound of sorrow floats.  
Mem'ries, fond mem'ries of the past were there  
To sweeten sorrow, and to lighten care.  
Ye weird controllers of those buried isles,  
Where wordly craft or cunning ne'er beguiles  
Thy fairylike existence, guide the breeze  
To waft the incense from those distant seas  
In sweet remembrance of a vanished friend  
Whose home and country loved on to the end.  
Let Spring's first leaves in budding bunches keep  
A drooping silent watch in sorrow deep.  
O'er that fresh tomb where thoughts of younger life  
Renew the days of struggle and of strife;  
When April gilds the faces of the rocks  
And stony meadows light with blaze of phlox;  
And pearly dew, so bright and clear and pure,  
Inlaid by heaven on moss and mead and moor.  
For summer loves to linger and to trace  
That flush of loveliness in every place,  
Round winding shore and precipice and ledge  
Where fairy fingers clutched with brush and sedge  
Give forth their odors mixed with moorland moss  
Enamelled with the heather and the floss  
Of feathery bog-weed spurge and myrtle small  
That spread aroma for the season's call.  
The struggling brooklet veiled in evening mist  
Obscured by brambles, and by ferns kist,  
Subdues its chatter for the Orphan's wail  
That steals in undertones across the vale.

Life love's the echoes of its younger years  
When youth's fresh beauty dies and disappears,  
But when a voice that cheers and loves is gone  
Our memories deeper cleave and linger on  
In childlike prayerfulness; then one and all  
Must humbly bow before the Master's call.  
On that green eminence by the Maples lies  
The dust of one whose memory never dies,  
Whose head lies pillowed fast on freedom's soil,  
And hands that loved to soothe and loved to toil  
Have rested with those friends in other lands,  
Whose lives were sinless and whose love demands  
Sweet mem'ry's touch on footsteps they have trod,  
For a child of sacrifice is a child of God.

It would not be fitting to close this little sketch without making mention of the devotedness and zeal manifested by the Sisters who came from Kingston at different periods to aid the mission. They have already received the reward of their deeds, and we trust and pray they are enjoying the full beauty and brightness of the Beatific Vision. Those venerated ones are:—

- MOTHER DONNELLY
- MOTHER HOPKINS
- MOTHER DORAN
- SISTER POWERS
- SISTER McKEOWN
- SISTER O'HARA
- SISTER MARY ANN

May they be for us intercessors before the throne of God.



## OUR HOPES FOR THE FUTURE

Owing to the partial destruction of the "Old Sandfield Home" by fire in August, 1914, the building, for all practical purposes, has been rendered almost useless. The space occupied by the House is evidently invaluable for an extension of the present Hospital. The Sisters already feel that the growth of their activities will necessitate some form of extension in the near future.

Modern medical science and surgery are making vast strides. Hence accommodation must be procured to meet those modern conditions. Besides, there must be no standstill in a great and needy work, such as the undertaking of the Hotel Dieu Sisters. As a religious community, and a necessary active and social unit in the life of the people, one of their chief aims in life is to live up to the teaching of the text often quoted in their extensive religious phraseology: "Not to advance is to go back." Thus their rules and constitutions demand it; the duty which they owe to the public demands it. Progress in their activities is no small corollary to the extensive and efficient reputation they have at all times held in the parish, town and diocese. Therefore, the "Old Sandfield Home"—that historic foundation which sheltered one of the greatest legislators in Canadian history, that home which is one of the landmarks of the McDonald race and tradition that runs back to time immemorial, that humble refuge which may be regarded as part and parcel of the worth, sanctity and greatness from which the present Hotel Dieu has sprung—must not, and should not be allowed to stagnate in its entirety or perish from our memory. As it stands, it is unfit for Hospital equipment of any kind, owing principally to the condition of its interior. If its sacred walls should even be razed to the ground and a new and more suitable building devoted to Hospital extension, the work done in the "Old Sandfield Home" would then be continued indefinitely.

Let us hope and pray that some generous benefactor or benefactress will rise up in our midst and listen to the clarion call of charity and sympathy, which never fails to sing unceasingly to generous hearts: "Learn the luxury of doing good."

## A REFLECTION

Ruskin says: "Every act, every impulse of virtue and vice, affects in every creature, face, voice, nervous power, and vigour and harmony of invention, at once. Perseverance in rightness of human conduct renders, after a certain number of generations, human art possible; every sin clouds it, be it ever so little a one; and persistent vicious living and following of pleasure render, after a certain number of generations, all art impossible."

The philosopher may consider this saying full of worldly wisdom, the literary stylist will feel its music and beauty of expression pulsating from every line, but despite the perverseness of human frailty, the practical Christian will not wait for generations to make, not only human art, but even religious art, possible. The founders of the Hotel Dieu have shown that the art of divine love and the science of sympathy were made possible within the brief term of a quarter of a century. In this short period of time, among those whose nights and days form one unbroken line of silent vigil; among suffering victims whose short and sobbing prayers of gratitude go straight to Him who sobbed and prayed on the Mount of Olives; and among cheerful benefactors who shared their worldly goods in erecting, organizing and perfecting a home and a school of practical, universal charity; perseverance in rightness of human conduct and human kindness has rendered much of what is greater and more noble than mere human art, possible. Human art, human progress or human power, as understood and contemplated by the Hotel Dieu Sister, is not a thing that lives, grows and flourishes in itself, by itself, and for itself. Without the vital and divine spark of prayer, perseverance and sacrifice, it is merely a thing that will wreck itself on the rocks of time. The subtle touches on the picture of human suffering are watched and soothed by the ministering artist of the ward, even when the last dull and dreary hours of the summer night have passed and when the message of the morning is tinted with streaks of purest gold—filling the land abroad with burning life and the heavens with peaceful glory! Is it fair to ask, has the art of Greece given this, with its imperishable and unrivalled school of breathing marble? And when the long period of the summer noon glides away into the calmer, quieter flush of twilight; the same tender hand forgets not to record the shades of trial and the shadows of inward struggle mingled with that oft-repeated prayer of resignation and that loving sigh of sympathy! Has the power and pomp of pagan Rome furnished anything like this? And while that suffering subject breathes away into deeper, duller pain as the western hills and sea and sky present to the heart and soul of man the last brilliant blaze of sunset, with its flanks of vaporous

and melting purple pushing back the sombre incense of the inevitable and approaching night, the inward voice of the soul of that ministering angel responds again to her agonizing Master's cry: "Watch one hour with me." Have the tenets and philosophy of the so-called Reformation or the teaching and inventions of modern science produced a masterpiece such as this? And as the remaining link is forged into the cycle of a common day, a lasting and lingering thought is lovingly drawn from this sanctified spot—a simple message wafted into our memories by those children of a Father whose words are of far higher value than all the world's gold: "Well done, good and faithful servants"—words, graceful and tender, yet with power sufficiently strong to thrill the pulsations of the human heart; stealing us far away beyond the shadows of the early night, away beyond that crimson colored west, away beyond that dying summer noon, beyond the fading visions of that dreamy child, till we find ourselves wandering among the ethereal breath of some galaxy of stars; standing at the entrance of the very gates of love, where a higher and more delicate harmony greets our ears;—standing, away from earth, away from fears, away from the rugged waves of sorrow and of gloom, away from all the miseries flowing through this valley of tears—standing on the golden floor of Heaven.



CRAYON DRAWING OF THE SACRED HEART  
(Which hangs in Front Entrance of Hospital.)

## REVOLUTIONS

Like as the waves make towards the pebble shore,  
So do our minutes hasten to their end;  
Each changing place with that which goes before,  
In sequent toil all forwards do contend.

Nativity, once in the main of light,  
Crawls to maturity, wherewith being crown'd  
Crooked eclipses 'gainst his glory fight,  
And Time that gave doth now his gift confound.

Time doth transfix the flourish set on youth,  
And delves the parallels in beauty's brow,  
Feeds on the rarities of nature's truth,  
And nothing stands but for his scythe to mow.  
And yet, to times in hope my verse shall stand  
Praising Thy worth, despite his cruel hand.  
—W. Shakespeare.

## FROM THE PURGATORIO

Hence if, discriminating, I judge well  
The evil that one loves is of one's neighbor,  
And this is born in three modes in your clay.  
There are, who, by abasement of their neighbor,  
Hope to excel, and therefore only long  
That from his greatness he may be cast down;  
There are, who power, grace, honor and renown  
Fear they may lose because another rises  
Thence are so sad that the reverse they love;  
And there are those whom injury seems to chafe,  
So that it makes them greedy for revenge,  
And such must needs shape out another's harm.  
This three-fold love is wept for down below;  
Now of the other will I have thee hear  
That runneth after good with measure faulty.  
—Dante.

## FROM THE PARADISO

"Look now into the face that unto Christ  
Hath most resemblance; for its brightness only  
Is able to prepare thee to see Christ.  
Unheard did I behold so great a gladness  
Rain down, borne onward in the holy minds  
Created through that altitude to fly.  
That whatsoever I had seen before  
Did not suspend me in such admiration  
Nor show me the similitude of God.  
And the same love that first descended there,  
"Ave Maria, gratia plena" singing,  
In front of her his wings expanded wide.  
Unto the canticle divine responded  
From every part the court beatified  
So that each sight became serener for it.  
O, Holy Father, who for me endurest  
To be below here, leaving the sweet place  
In which Thou sittest by Eternal lot  
Who is the Angel that with so much joy  
Into the eyes is looking of our Queen,  
Enamored so that he seems made of fire?"  
—Dante.

---

Cornwall Standard Print

---

