



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.

**Grey Sisters of the
Immaculate Conception
Pembroke, Ontario
Twenty Years After**

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Immaculate Conception, Pembroke

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Sr. M. Gertrude

TWENTY YEARS AFTER



A. J. P. M.

Grey Sisters of the Immaculate Conception
Pembroke, Ontario

Prayer to Mary Immaculate

Most Holy and Immaculate Virgin Mary, we prostrate ourselves at thy feet to offer thee our homage, to manifest our gratitude and to implore thy aid. It is thou, O good Mother, who hast led us into this Congregation which is under thy maternal protection and hast obtained for us the privilege of becoming the spouses of thy Divine Son.

Perfect thy work, O good Mother, that we may possess the virtues of our holy state. May we be pure, humble, obedient and united to God by the bonds of the most perfect love.

We recommend to thy maternal solicitude all the works confided to our care; our Congregation of which thou art the first Superior; our benefactors and all those recommended to our prayers. Cast thine eye of mercy on the sick, the poor, the aged and the orphan that they may be assisted and consoled. May we, by our virtues, be thy glory in this world so that we may form thy crown in heaven. Amen.



Before a statue of the Blessed Virgin, on October 30th, 1738, Madame d'Youville and her first companions took the resolution to consecrate their lives to the destitute members of Jesus-Christ.

TO OUR MOTHER AND FOUNDRRESS
VENERABLE MARGUERITE D'YOUVILLE
THIS BOOK
IS LOVINGLY DEDICATED BY HER YOUNGEST
DAUGHTERS
THE GREY SISTERS OF THE IMMACULATE CONCEPTION
PEMBROKE



Prayer to obtain the beatification of the Venerable Servant of God.

O Eternal Father, Who art the Author of the admirable dispositions engraven in the heart of Venerable Mother d'Youville, crown Thy gifts by placing on the head of Thy faithful Servant the halo of the blessed, so that her virtues may shine more brightly for the greater edification of souls and the greater glory of Thy name. Amen.

50 days indulgence.

O Eternal Father, glorify Thy Servant, Venerable Mother d'Youville; we beseech Thee through the Sacred Heart of Jesus. (3 times)

200 days indulgence.



At the sight of a little child stabbed and lying on the ice, Madame d'Youville took the resolution to adopt and care for abandoned children.

Grey Sisters of the Immaculate Conception

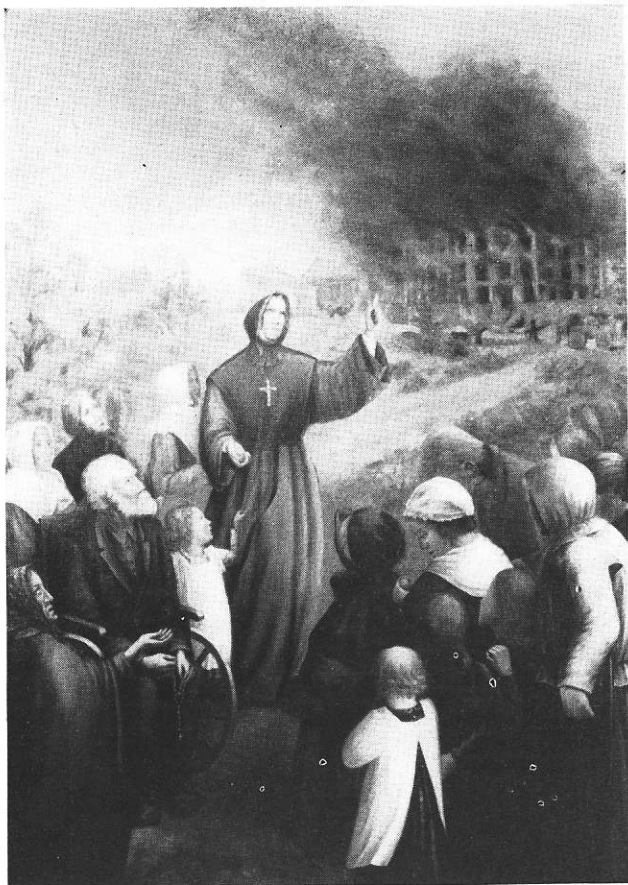
Pembroke, Ontario

The Congregation of the Grey Sisters of the Immaculate Conception is a branch of the Grey Sisters' Institute (the first all-Canadian religious community) founded in Montreal, in 1738, by Venerable Mother d'Youville.

This holy Foundress, born in the year 1701, in the village of Varennes in Quebec, was a valiant woman burning with charity for the poor, and her life of seventy years was a conspicuous example of all virtue.

She was born October 15, 1701, at Varennes, near Montreal, in the seigniorial manor of her grandfather, Rene Gauthier de Varennes, who had died governor of Three Rivers, in 1689. Her mother was his daughter, Marie Renee de Varennes, sister of the famous explorer of the Canadian West, Pierre Gauthier de la Verendrye. Her father was Lieutenant de Lafemmerais, a Breton gentleman, who came to Canada in 1687 to fight the Iroquois, and did it nobly. He married, in January, 1701, the daughter of the late seigneur of Varennes, and their first child, born that same year on the feast of St. Theresa, was Marie Marguerite, the future foundress of the Grey Nuns. At seven years of age, Marguerite lost her father and began to feel the pinch of poverty. At ten years of age she was sent to the Ursuline Monastery at Quebec for her primary education, which had been begun in her mother's home. Marguerite proved a very assiduous student during the two years that she was a convent girl. She returned home in August, 1714, when not yet thirteen years old, to help her mother to bring up the younger brothers and sisters. To her three brothers (two of whom became priests while the third died exploring Lake Winnipeg) and two sisters (both of whom married), Marguerite proved a loving and helpful Big Sister. When she was eighteen, her widowed mother married the scion of an Irish noble family, Timothy O'Sullivan, a physician who had served as a major in the armies of Spain and having been captured at sea by the English and brought prisoner of war to New England, had made his way to Canada. In August, 1722, Marguerite married a rather rich and very good-looking Montrealer, Francois d'Youville. The rest of her life was spent in Montreal. Madame d'Youville suffered first from the crankiness of her mother-in-law and then from the coldness of her husband. Four of her children died in infancy. Her husband dissipated his patrimony and her dowry and after treating her shamefully died in 1730, leaving his widow deeply in debt. Madame d'Youville, who had never reproached her husband for his outrageous conduct, deeply lamented his loss.

The widow Youville, or d'Youville (to give her the official form of her name which, however, she never signed), opened a shop, supported herself and her two young sons, both of whom became priests, paid off her husband's debts, and devoted all the time and money she could spare to the care of the poor and unfortunate. Her charity was so universal that she did not hesitate to go begging through the streets of Montreal to secure funds for the burial of criminals. Meanwhile, under the guidance of her Sulpician directors, especially Rev. Father Louis Normant, she had learned to welcome trials and sufferings, poverty and insults, as means of acquiring a more filial trust in



VENERABLE MOTHER d'YOUVILLE

In the afternoon of May 18th, 1765, fire reduced the Grey Nunnery to ashes. In presence of the ruins, Madame d'Youville exclaimed with a voice filled with love and confidence, to the sisters and poor around her: "My children, let us recite the TE DEUM to thank God for the cross He has just sent us."

the Eternal Father and a more disinterested love of Jesus and His poor. On December 31, 1737, she and three companions, acting upon the advice of Father Normant, resolved to devote their persons and their goods to the service of the poor. This resolution was put into effect on October 30, 1738, when Madame d'Youville and her three companions opened a hospice for the poor on Notre Dame Street, Montreal, and thus began the Grey Nun Community. Their society was as yet only a secular lay organization, and they wore no religious habit. They were greeted by the people of Montreal with insults and stones, and were slanderously styled the "Soeurs Grises." The word "gris" in French means both "giddy" and "grey," and it was in the evil sense that it was first sneeringly applied to Madame d'Youville's companions. When in 1755 Madame d'Youville's society was, by the authority of the Bishop of Quebec raised to the rank of a diocesan community, she and her companions chose grey as the colour of their habit, to perpetuate and glorify the name given them in derision. Since then the name Soeurs Grises, the Grey Nuns, has been a title of honour, a badge of consecration and a sign of service.

On Candlemas, 1745, after their little hospice had been burned, Madame d'Youville and her companions signed a more complete dedication of their lives and their property to the service of the poor. In 1747, Madame d'Youville was given provisional charge of the large General Hospital of Montreal, a hospice for the poor, established in 1692 by the Charon Brothers. The King of France, not approving of the formation of a new community of nuns in Canada, ordered their expulsion from the hospital, which order was drastically promulgated by the Governor General, the Bishop and the Intendant of New France, in October, 1748. Father Normant, however, was able to exercise such influence that Montreal was not deprived of her hospice for the poor, nor the hospice deprived of the services of the Grey Nuns. He succeeded so well that in 1752, Louis XV by Royal Letters Patent confirmed Madame d'Youville in the charge of the General Hospital of Montreal. Two years later Bishop de Pontbriant granted her community canonical erection, and on July 25, 1755, Madame d'Youville and her nine senior companions took the holy habit. The community then consisted of ten professed sisters and two novices.

The war between England and France for the possession of Canada was already under way and soon the Grey Nuns' hospital had harboured within its walls, not merely the aged poor of both sexes, fallen women, insane persons, those suffering from incurable diseases and from the smallpox epidemic, but also wounded English soldiers. The lofty love of Madame d'Youville for her fellow-man is admirably exemplified by the fact that she harboured English soldiers who were scouting in the neighbourhood and sought safety in the hospital. These enemies of France she hid in the vaults of the convent chapel till a convenient moment for escape presented itself. When the British forces captured Montreal on the Feast of the Nativity of the Blessed Virgin Mary, in 1760, they realized that in the Grey Nuns they found not national enemies, but Christian friends.

Madame d'Youville lost no time in lamenting the failure of France to hold Canada. She realized that there was an equal opportunity for practising religion and charity under the British flag, and she set about at once not

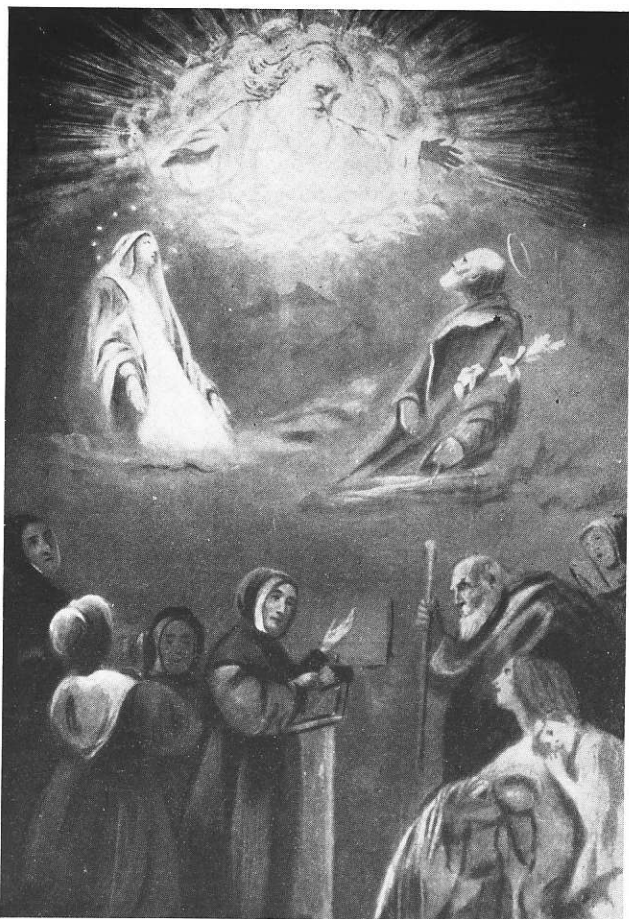


A young English soldier, pursued by an Iroquois, penetrated into the community where Madame d'Youville was making a tent. The charitable Mother was inspired to lift the tent and motion to the soldier to hide underneath it, thus saving him from the wrath of his pursuer.

merely to maintain her care of the poor, but also to develop it. To save foundlings from dying of exposure, she opened in the Grey Nunnery a foundling asylum. When in 1765 the whole hospital was burned to the ground in a conflagration which swept a large part of Montreal, this remarkable woman showed her extraordinary faith and hope in God's Providence by kneeling in the snow and reciting the Te Deum with her sisters, to thank God for this new trial. The General Hospital, or Grey Nunnery as it is now more usually called, was rebuilt in 1766, thanks largely to the fact that it shared proportionately in the funds generously contributed to the fire sufferers of Montreal by the Protestant citizens of London. At the same time, Madame d'Youville showed her trust in the future of her community and of Canada by buying, within a month of the burning of the Grey Nunnery, the seignury of Chateauguay, which later became a great source of revenue. Mother d'Youville inspired her community with her own unhesitating confidence in the Eternal Father and her boundless love of Jesus Christ and the poor. When she died, December 23, 1771, the eighteen surviving sisters were able to carry on her noble work. A century later, Rome, which is so slow to pronounce on the extraordinary sanctity of any mortal, permitted the introduction of the cause of her beatification, gives us in a single paragraph an official biography of the only Canadian-born Venerable:

"The servant of God, Marie Marguerite Dufrost de Lajemmerais, the widow d'Youville, born in the year 1701 in a village called Varennes, in Lower Canada, was certainly a valiant woman burning with zeal for the poor. In the different states of life through which, according to the divine plan, she passed, she gave a conspicuous example of all virtues. She founded an Institute of Sisters, whose aim is to succour assiduously the poor and the abandoned, and to procure for them all the benefits of merciful charity. This Institute, God abiding, has not ceased to produce abundant fruit. The Servant of God, adorned by celestial graces, drew her last breath December 23, 1771, leaving a brilliant reputation for sanctity."

For seven decades after the death of Venerable Mother d'Youville, from 1771 to 1820, the Grey Nuns confined their activities to worshipping God, sanctifying their souls and serving the poor and abandoned in the Grey Nunnery of Montreal. Then in 1840 they began to answer the call to work in other parts of Canada. Till 1840 there was not, permanently at any rate, a single convent of nuns anywhere in Canada outside the Province of Quebec. The Maritime Provinces, Upper Canada and the North West were clamouring for religious to staff schools, hospitals and asylums. The Grey Nuns were among the first to answer this call. When Sister McMullen, a Scot from Glengarry, Upper Canada (Elizabeth Forbes, daughter of John Forbes and Ann McDonnell of St. Andrew's, Upper Canada, and grand-aunt of Most Rev. William Forbes, former Archbishop of Ottawa) was their Mother General, they established themselves in 1844 on the Red River in the present province of Manitoba, and in 1845 on the Ottawa River at Bytown. At the same time they were spreading in the Province of Quebec, having opened a house at St. Hyacinth in 1840, and in Quebec City in 1849. St. Hyacinth, Quebec and Ottawa became autonomous Grey Nun communities, descended from, and modelled after, that of Montreal but independent of it. The missions in the



Venerable Mother d'Youville imparts to the indigents her fervent devotion to God the Father and confidence in the Divine Providence.

Canadian prairies continued to be staffed and directed from the Montreal Motherhouse, of which today they form three prosperous provinces.

Meanwhile the great potato famine cast its shadow of death over highly-populated rural Ireland, and as the Irish tenants were not allowed to touch the plentiful grain that they raised for their landlords, they had the choice of either starvation or emigration. Upon the heels of the famine followed pestilence and these terrible typhus germs were carried by the emigrants as they crossed the Atlantic in crowded ships. Montreal faced the problem of caring for a typhus-stricken army of Irish immigrants. In such a crisis the Catholic Church never fails. Her priests and hospital sisters are ever at the service of the sick and dying. The Grey Nuns welcomed this opportunity for heroic self-abnegation, and seven of them died martyrs of charity.

An equal scope for heroism was offered in the difficult missions of the present provinces of Manitoba, Saskatchewan and Alberta. In all three the Grey Nuns from Montreal were the pioneer religious having been at St. Boniface, Manitoba, in 1844, at Ile a la Crosse, Northern Saskatchewan in 1860, and at Lake St. Anne, Lac La Biche and St. Albert in Alberta by 1863. And still farther north did the Grey Nuns accompany the Oblate Fathers in their Indian missions. In August, 1867, they were established in the Vicariate of Athabasca-Mackenzie north of the sixtieth parallel of latitude. Their work at Fort Providence on the Mackenzie River (1867), Fort Chipewyan, on Lake Athabaska (1874), at Fort Resolution, on Great Slave Lake (1902), at Fort Smith, Fort Simpson and McMurray, has found a sympathetic chronicler in Rev. P. Duchaussois, O.M.I. The English version of his "Grey Nuns in the Far North" was published before the sisters went still farther north to the Eskimos at Aklavik, one of the islands in the delta of the Mackenzie River. This most northern convent in the world is situated near the seventieth degree of latitude north, and is some two hundred miles north of the Arctic Circle. Evidently Venerable Mother d'Youville's daughters are not weakening in their zeal.

During the same time that the Grey Nuns were establishing these difficult missions in the West, they spread out widely in the Province of Quebec. St. Hyacinth became the mother of the autonomous community of Nicolet, and today the four Grey Nun Communities having mother houses in the Province of Quebec, Montreal, St. Hyacinth, Quebec and Nicolet, have over three thousand sisters.

In 1845 four Grey Nuns, headed by Mother Bruyere, left Montreal upon the invitation of Bishop Phelan, Auxiliary and Administrator of Kingston Diocese (which then included all Ontario), and settled in Bytown, the future capital of the Dominion of Canada. The Grey Nuns of Bytown, already quasi-independent of Montreal, became a fully autonomous community in 1854. They later took the name of the Grey Nuns of the Cross. The foundation in Bytown nobly upheld the century-old reputation of the Grey Nuns for trust in the Providence of the Eternal Father, and for love of Jesus Christ and His poor. Mother Bruyere, who was quite a remarkable religious, had remained superior-general of the Grey Nuns of the Cross till her death in 1876.

It will be noticed that the Grey Nuns of the Cross, while continuing the traditions established by Venerable Mother d'Youville, differed in three points



DEATH OF MOTHER D'YOUVILLE

from the mother Montreal community. The first was that the Ottawa community undertook from the beginning educational as well as charitable work. The needs of the time required this. Till 1868 the Grey Nuns were the only religious community in the Ottawa Valley. Moreover, imparting Catholic education to the youth is just as necessary a charity as tending the sick and caring for the aged poor. As it was the express desire of the Venerable Foundress that her sisters "as servants of the poor, must be ever ready to undertake any kind of good work offered them by Divine Providence and authorized by their superiors," the Grey Sisters of the Cross added to their other works of charity that of the education of youth. This latter work was for the benefit of both French-speaking and English-speaking Catholics. While the language of the Community was essentially French, it was necessary for the continuance of the work undertaken among the English-speaking Catholics that sufficient subjects should be received who would be capable of handling the work in English schools. Hence it was finally found necessary to establish English-speaking branches of the Community. In 1921 the English-speaking houses that had been established in many places in the United States were formed into a separate English-speaking Community, independent of the Ottawa Motherhouse, and bearing the title of "Grey Nuns of the Sacred Heart," with Motherhouse at Philadelphia. Five years later, in 1926, the English-speaking Sisters working in Canada formed a second English-speaking Motherhouse for the carrying on of their educational work among the English-speaking Canadians. The Grey Sisters of the Immaculate Conception was the title chosen for this latest foundation. The Motherhouse was opened in Pembroke on August 15, 1926, with the approval and blessing of the Holy See which conferred on the new pontifically-erected Community all the privileges of the Congregation from which the new branch had separated, the Grey Nuns of the Cross.



Mother d'Youville's Daughters (The Grey Nuns)

Mother d'Youville's daughters today number more than five thousand, who labour in over three hundred establishments. Among these are orphanages, hospitals, training schools for nurses, homes for incurables, homes for the aged, homes for working girls, Indian and Eskimo missions, institutes for the blind, institutes for epileptics, foundling asylums, primary schools, high schools, Norman Schools and academies. Grey Nuns' foundations may be found in many provinces of Canada and in various states of the United States, as well as in far distant Alaska, the North West Territories, South Africa and China.

The Grey Nuns are one vast family. All regard Mother d'Youville as their Venerable Foundress; all are engaged in the performance of those corporal and spiritual works of mercy, so dear to the Heart of Christ and so eloquently preached by the work and example of their revered Foundress. Separate communities of Grey Nuns have been founded in Montreal, St. Hyacinthe, Nicolet, Quebec, Ottawa, Philadelphia and Pembroke. They in turn have establishments far and wide. Nevertheless the daughters of Mother d'Youville are all united, by virtue of their religious vows, by virtue of the



MOTHERHOUSE



A GROUP OF POSTULANTS

cross they wear and by their generous endeavour to put into practice the lessons of the Cross. They are united in their faithful and constant efforts to fulfill the solemn injunction which is regarded as the last will and testament of their Venerable Foundress: "Above all, live in such a way that the most perfect union may reign among you."



Grey Sisters of the Immaculate Conception Motherhouse

The Motherhouse and Novitiate of the Congregation of the Grey Sisters of the Immaculate Conception is picturesquely situated at the East end of the Town of Pembroke, on an eminence overlooking the Ottawa River, with the historic Allumette Island lying in full view, and the beautiful Laurentian Mountains in the distant background. Cedar hedges along the street, which give privacy as well as beauty, conceal the wide-terraced lawn, artistically laid out with gravel paths, flowers and shrubs, where the Sisters are able to enjoy the benefits of outdoor recreation and walks in the open air.

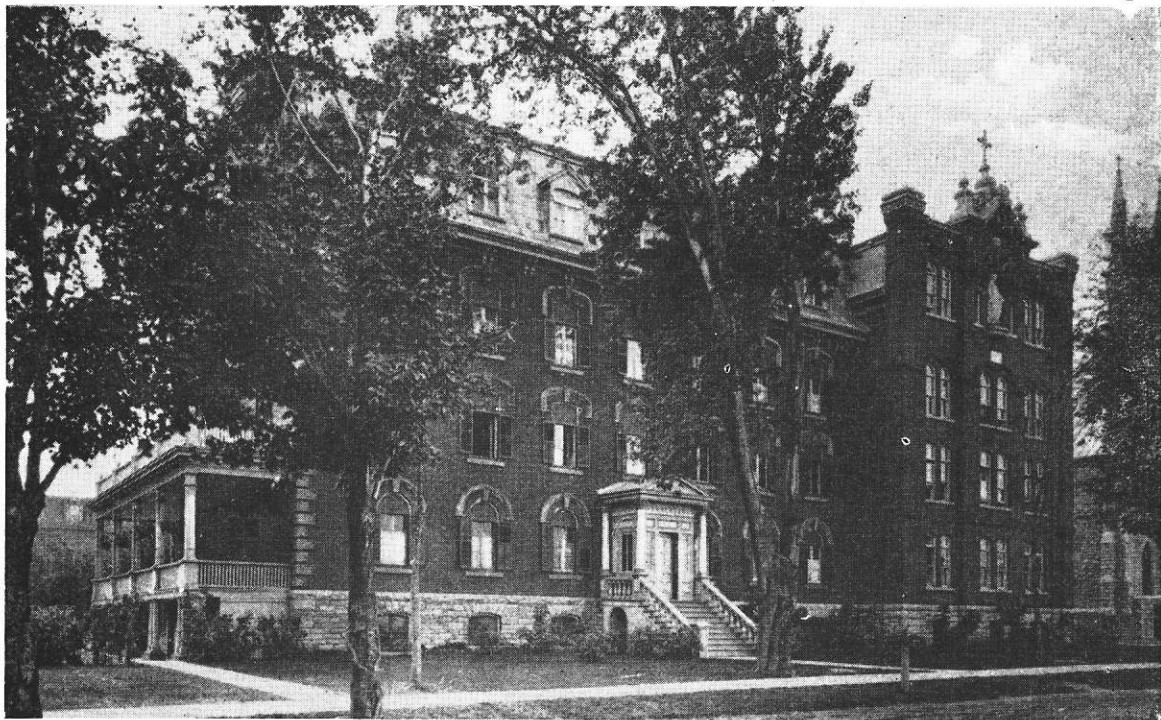
The Congregation is a branch of the Grey Sisters' Institute founded in Montreal in 1738 by Venerable Mother d'Youville. This holy Foundress, born in the year 1701 in the village of Varennes in Quebec, was a valiant woman burning with charity for the poor, and her life of seventy years was a conspicuous example of all virtues.

This was the beginning of the Community of the Grey Sisters, which, after years of struggle, has spread its branches not only over the whole of Canada and many parts of the United States but even to the distant fields of the Foreign Missions. Sisters of the various branches of the Grey Sisters are working among the Indians on the shores of Hudson Bay, in the far North among the Eskimos, across the broad Pacific, in pagan China, as well as among the Negroes in far-away Africa.

It was found necessary to establish in 1926 a separate English-speaking Community bearing the title of Grey Sisters of the Immaculate Conception with Motherhouse at Pembroke, Ontario, for the purpose of carrying on their educational work among the English-speaking Canadians. The Community now numbers over three hundred professed Sisters. With the growth of the Community and the development of its works, many other missions were opened; and the Grey Sisters of the Immaculate Conception are at the present time, 1946, zealously labouring in twenty-three different mission fields where, as servants of the poor and devoted daughters of Mother d'Youville, they have undertaken the various good works offered by Divine Providence.

The Sisters are engaged in Hospital work, teaching in Elementary and High Schools, caring for the aged and orphans, Canadian Chinese Mission Schools and even in the far-flung foreign mission field of Lishui, China.

All through these different branches of the Institute, in spite of its variety of works and widespread apostolate, the Sisters have endeavoured to retain the primitive spirit inspired by their Venerable Foundress, Mother d'Youville, namely, a boundless love of Jesus Christ and the poor, with an unhesitating confidence in Divine Providence, founded on a childlike devotion to the Eternal Father.



CONVENT OF MARY IMMACULATE, PEMBROKE

The Convent of Mary Immaculate

Pembroke

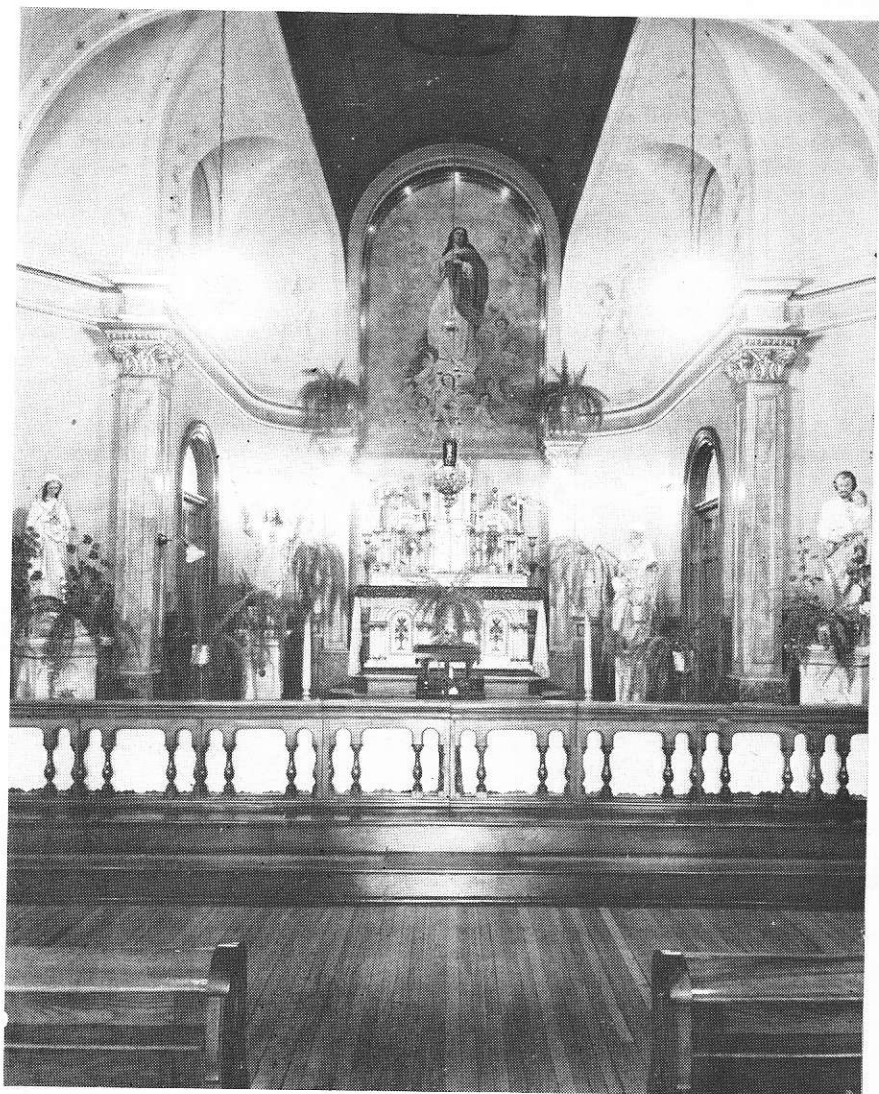
In 1868, the parish priest of Pembroke, Father John Gillie, applied to the Grey Nuns' Motherhouse in Ottawa, for Sisters to establish a convent in his parish. On May 15, 1868, three Grey Nuns, Sister Kirby, Sister Whelan and Sister Louise, came to open the new mission. Sister Kirby, who five years earlier had founded the first Grey Nun establishment in Ogdensburg, N.Y., was the Superior chosen to lay securely the foundation in Pembroke, and this office she held for seventeen years—years which were filled with abundant good works of zeal and charity.

The first house occupied by the Sisters, which later became the first Pembroke Hospital, is now 557 Pembroke Street East. The first Mass in the Lower Town Convent was offered on July 3, 1868, by Father James Lynch of Allumette Island. On September 1, 1868, Sister Whelan began to teach the girls' class of thirty pupils in the Separate School, which was near the church and convent in Lower Town.

As soon as it was realized that the centre of population had definitely shifted from Lower Town to Upper Town, it became necessary to move the Convent, school and Church. The main portion of the present Convent of Mary Immaculate was built in 1871 and 1872, the cornerstone being laid on June 25, 1871. On September 2, 1872, school opened in the new convent with forty pupils present. The first Mass was said in this Convent of Mary Immaculate on the feast of the Nativity of the Blessed Virgin, September 8, 1872. In 1903 a new wing as added, providing a chapel, dormitory, music hall, study hall and class room. In spite of this addition the Convent is still too small and funds are needed for the building of another wing to provide a laboratory, a gymnasium and a larger auditorium. On October 17, 1908, a statue of the Blessed Virgin, donated by the Misses O'Meara, was erected in the new wing over the entrance on Renfrew Street.

This Academy, which is a boarding school and day school, is favourably situated on Renfrew Street, Pembroke, facing the Ottawa River and the Laurentians. Careful attention is given to the physical, spiritual and moral training and welfare of the pupils. The classes include all grades from Primary to Grade XIII, and all the subjects prescribed by the Ontario Department of Education are taught. Graduation exercises are held each year for Grade XII (Junior Matriculation) and Grade XIII (Senior Matriculation). Pupils may obtain full standing for entrance to a training school for nurses or a Normal School for student teachers. Special facilities are offered to French-speaking students who desire to learn the English language. There is a complete Commercial Course which equips pupils to fill successfully various positions in the business world. The Music and Singing Department very efficiently prepares pupils for the examinations of the Dominion College and the Toronto Conservatory of Music.

The Convent annals also record the names of many distinguished Bishops, members of the clergy and lay men and women who have been benefactors of this institution through the years, from its foundation in 1871 to the present day. These revered friends of the Convent receive a daily memento in the prayers of the Sisters, who now are pleased to have an opportunity of paying them this tribute of grateful appreciation.



CHAPEL—CONVENT OF MARY IMMACULATE

The Eganville Separate and Continuation School and Convent

The Eganville Separate School dates back to the early sixties. Classes were first held in a cooper's shop and later in the town hall. Records show that in 1867 the pupils were taught in a log school house built on the church ground, on the village side of the Convent of the Sacred Heart, the corner stone of which was laid August 25, 1872.

On August 24, 1873, three Grey Nuns arrived from Ottawa, and on September 8, 1873, they opened classes in the convent with sixty girls registered, of whom a few were boarders. In 1880, the boys were transferred from the old school to the convent. As early as 1886 pupils were prepared for examinations, set by the Ontario Department of Education. This work has been continued and now includes the Elementary and Secondary Courses leading to Junior and Senior Matriculation prescribed by the Department of Education.

Holy Thursday night, April 23, 1943, the Convent and School were destroyed by fire. Only the walls remained and today they form the walls of the new Sacred Heart Convent, residence for the Sisters. Classes were resumed after Easter in the Parish Hall of St. James' Church.

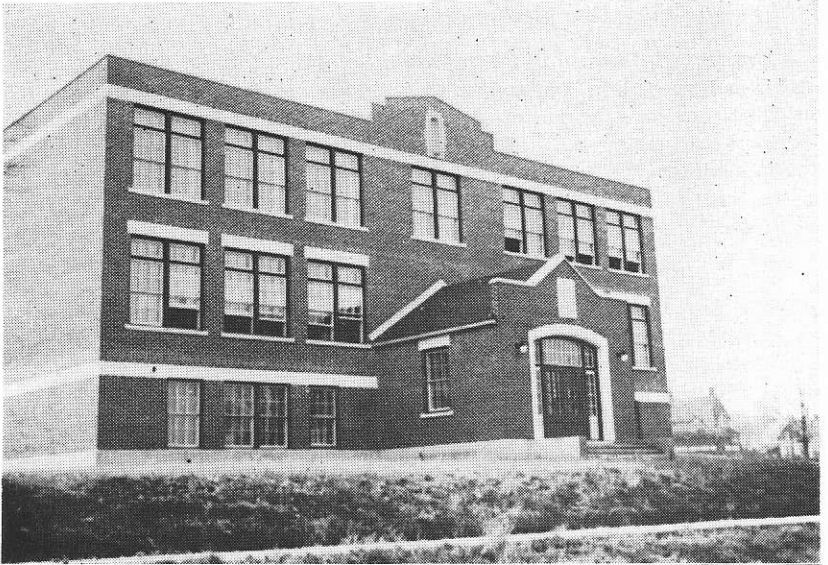
A new fireproof school which replaced the old, historic structure was begun in 1944, and opened in September, 1945. This spacious school is a building of which Eganville, a parish of 300 families may well be proud. It is modern in every detail, comprising three regular Continuation classrooms and four for the Elementary grades, a Household Science room and an Industrial Arts room, both fully equipped. There is also a large Auditorium. Here the devoted Grey Sisters, true daughters of Mother d'Youville, continue to carry on the traditions of "the little school with the big reputation."

In the Departmental examinations for the Province of Ontario, the pupils have consistently attained success, but far more outstanding has been that strong Catholic influence of the Sisters, moulding their boys and girls into the capable, efficient men and women who are filling distinguished positions in every walk of life today.

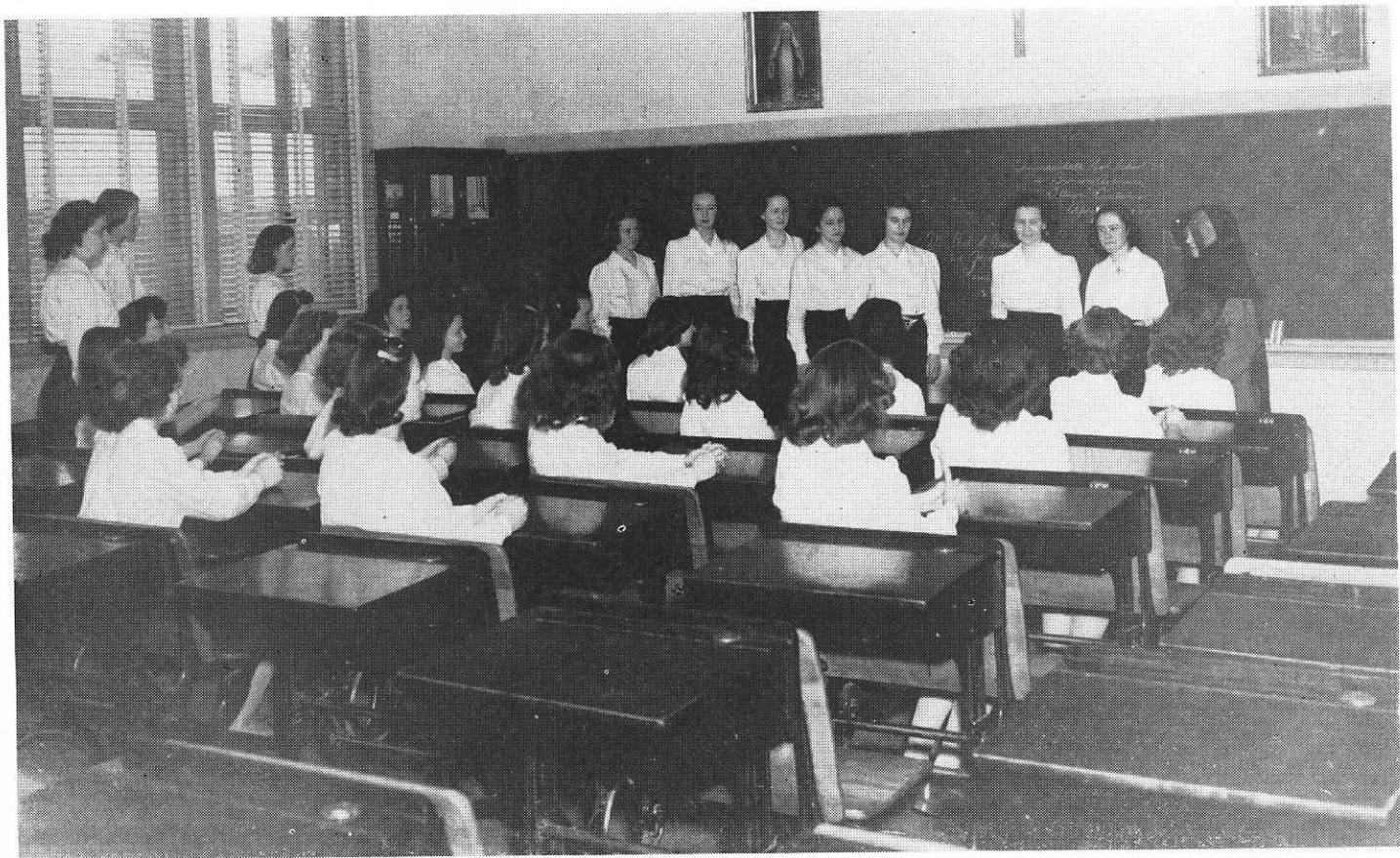
Among the many young men and women who have graduated from this school we count 41 Priests, forty-five Sisters, two Christian Brothers, 4 Seminarians (at present), ten Doctors, four Lawyers, as well as numerous teachers and trained nurses who are proudly carrying on the cultural traditions and high intellectual standards of their beloved Alma Mater.



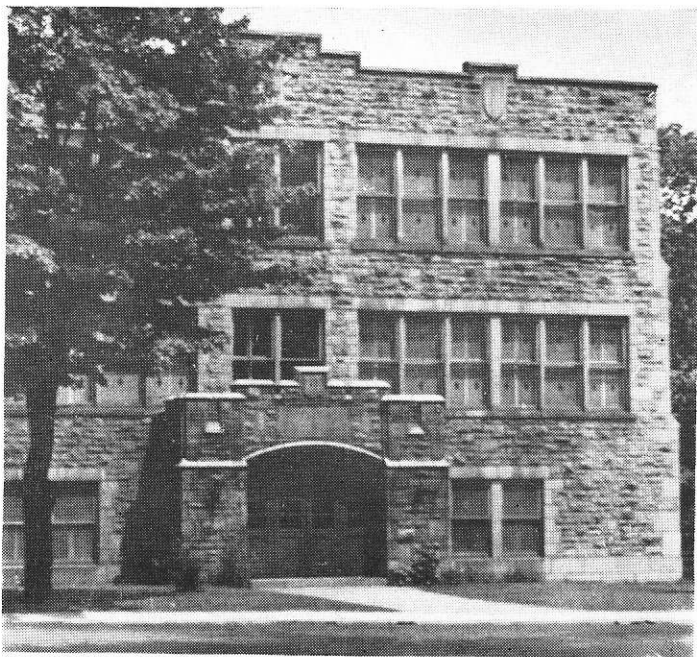
SACRED HEART CONVENT — EGANVILLE



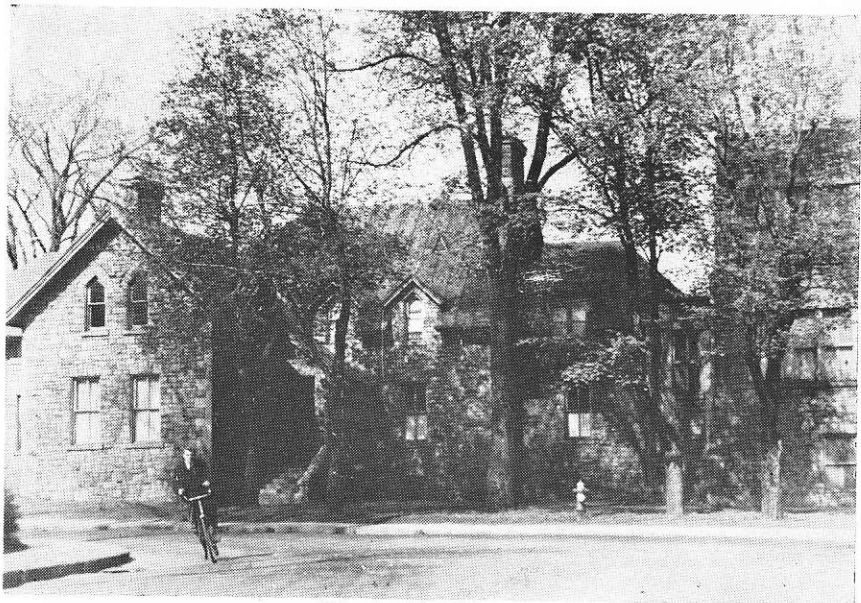
SEPARATE SCHOOL — EGANVILLE



EDUCATION OF YOUTH



IMMACULATA HIGH SCHOOL — OTTAWA



RESIDENCE OF SISTERS—BRONSON AVENUE, OTTAWA

Immaculata High School

Bronson Avenue, Ottawa

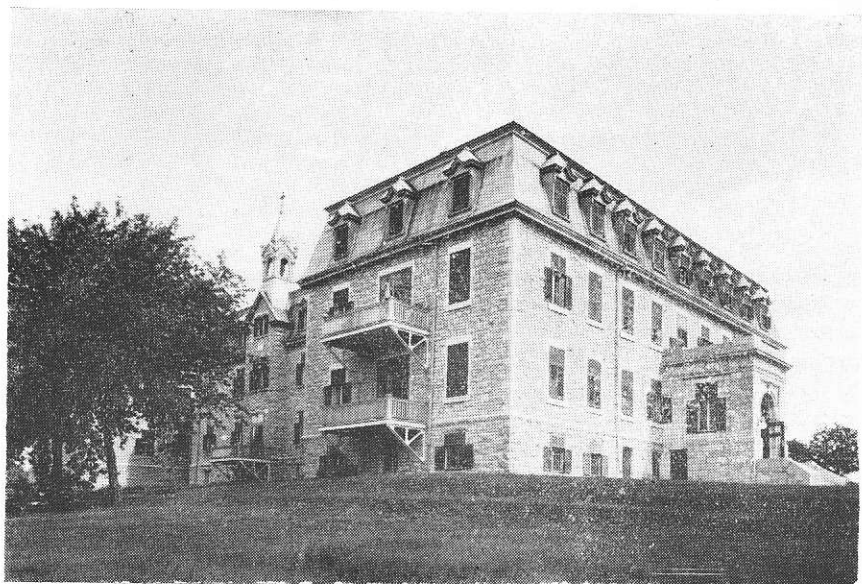
An event, unique in the educational circles of Ottawa and district, occurred on October 4, 1928, when the Grey Sisters of the Immaculate Conception purchased the Christie estate on 211 Bronson Avenue, with its spacious grounds, a site for the proposed new High School for girls. The property over an acre in extent extends from Nepean to Lisgar Street on Bronson Avenue. Previously there had been a registration of 85 pupils embracing only Lower School work, which had been located at St. Patrick's Home temporarily.

The corner stone of the new edifice was laid on July 28, 1929, and blessed by the Most Reverend William Forbes, Archbishop of Ottawa, who had evinced his interest and approval of the work from the beginning. The school was formally opened on November 15, 1929, and was an object of universal admiration. It is a modern, substantial, fireproof stone structure containing ten classrooms, a Science Laboratory, Home Economics room, combined auditorium and gymnasium, cafeteria, library, music room and office. The official name of the new institute is the Immaculata High School.

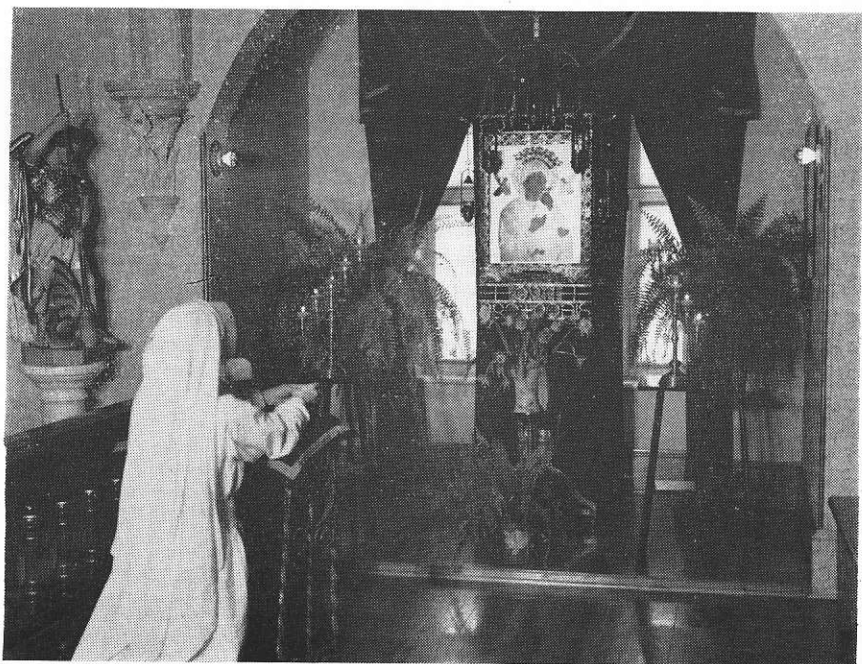
Soon the building was taxed to capacity. At the present time, registration is about 375 with classes ranging from Grade IX to Grade XIII. The course followed is that prescribed by the Department of Education and the High School Inspectors have consistently commended the high standard of teaching and the splendid school spirit maintained by the staff and pupils. Results of Intermediate, Middle School and Upper School examinations are excellent and graduates of the school are engaged in positions of honour and trust in business and social work. Each year, also, sees a few chosen graduates entering the religious life in various communities. The Commercial Department also gives a splendid course and prepares the girls for business and secretarial positions and there is a yearly demand for our Commercial graduates from many sources. In order to maintain its high standards, Commencement Exercises are held each September and awards are presented only at the publication of the results by the Department of Education of Ontario.

School activities are many and varied—Senior and Junior Sodalties, Camera Club, Badminton Club, Skiing and Bowling Clubs complete the extra curricular programme.

Great praise is due to the efforts of the English-speaking Parish Priests of Ottawa, the Women's Auxiliary, and the Immaculata Alumnae, for their interest and encouraging co-operation in aiding the Sisters in their work of Catholic education.



GENERAL HOSPITAL — PEMBROKE



THE SHRINE—CHAPEL, GENERAL HOSPITAL

Pembroke General Hospital

One of the long-felt needs in the course of medical progress has been a keener public appreciation of the hospital and its mission in the community.

Some seventy years ago, when Pembroke was the business centre of a very large tributary district in which lumbering operations were carried on, the many sick and injured coming from the camps created an urgent demand for hospitalization.

In 1878 in a modest building at 557 Pembroke Street East, the first patients were admitted and cared for by the Grey Sisters who have continued during the intervening years in nursing the diseases of suffering humanity, with an efficiency exceeded only by devotion. The constant increase of patients necessitated more accommodation, and in 1892 the present imposing three-storey Hospital on MacKay Street was opened providing fifty beds and an operating room. Other additions, including sun parlours, were constructed in 1909 and 1918.

At the present time, through the generous contributions of its benefactors and the efforts of its supporters, the Pembroke General Hospital offers its maternity and children's departments, modern operating rooms, X-ray and accommodation to 150 patients in public, semi-private and private ward beds, physiotherapy, its well-equipped laboratory and blood bank, and department for dietetics, together with its ideal location, provide, for the large district which it serves, an institution fully capable of ministering to the sick and injured. In its progress it has surpassed even the most optimistic dreams of its founders.

The School for Nurses organized in 1916 is directed by fully qualified registered nurses as teachers and supervisors. Its aim is to offer young ladies a course in the science and art of nursing; to care for the individual patient with skill, intelligence and sympathy to meet the nursing needs of the hospital and community.

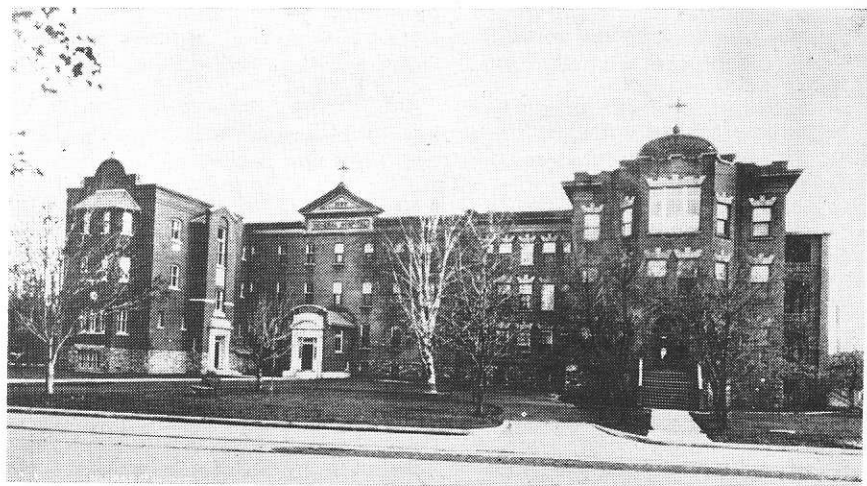


General Hospital

Sault Ste. Marie, Ontario

The necessity of a hospital was impressed upon the people of Sault Ste. Marie by a serious epidemic of typhoid fever which swept the town in the years 1895 and 1896. Old buildings were turned into temporary quarters for hospital purposes and the charity of the public was largely called upon.

The first efforts towards establishing a hospital were exerted in September, 1896, and meetings were called and committees appointed to make the necessary steps. After many discouraging attempts it was suggested that the Sisters of Charity, Grey Nuns, be invited to establish a General Hospital, which was opened in September, 1898. The location was the site of a small cottage which was utilized temporarily during the construction by the Sisters of the present building which, thanks to their foresight and usual energy as well as faith



GENERAL HOSPITAL — SAULT STE. MARIE



HOSPITAL CHAPEL



ST. JOSEPH'S HOSPITAL — LESTOCK, SASK.

in the town's future was large, beautifully situated and as modern in equipment as was possible at that time.

Since then, two wings were added to the hospital and the 112 bed capacity is being strained to the utmost. As soon as circumstances permit it is quite probable that additional space will be required.

Since 1926 the hospital has been brought completely up-to-date. Modern equipment for radiographic, fluoroscopic and therapeutic services has been installed. Its modern operating rooms with up-to-date lighting, completely remodelled dietary department, well equipped laboratory, maternity and children's departments, are a tribute to the generosity of the benefactors of the hospital and the untiring devotion of the Sisters in charge. In addition, a splendid new Hawley fracture table, equipped to handle all types of bone and fracture work, has been installed which brings the hospital to the front ranks of modern medical science.

A Nurses' Training School has been established and each year sees its quota of well-trained, highly skilled young ladies graduate into the world of nursing.

The Grey Sisters are grateful to the distinguished members of the medical profession, the lay organizations and their many friends in Sault Ste. Marie for their sympathetic co-operation in bringing the hospital to its present high state of efficiency.



St. Joseph's Hospital

Lestock, Saskatchewan

Two hundred years after Venerable Mother d'Youville founded her first hospital in Montreal, Divine Providence led the Grey Sisters of the Immaculat Conception, her youngest flock, to found their first Prairie Hospital, deep in the heart of the Great West, 400 miles west of Winnipeg, on a one-time Indian Reserve.

At the request of His Excellency the late Most Rev. P. J. Monahan, Archbishop of Regina, and with the approval of Hon. Dr. Ulrich, Minister of Health for Saskatchewan, these pioneer Grey Sisters filled with the same supernatural motives which actuated their holy foundress, opened St. Joseph's Hospital at Lestock, Saskatchewan, on October 19, 1937.

Only God and these valiant Sisters know the hardships endured at this time from the depression, which was at its peak, the devastating droughts, when water had to be drawn to the Hospital in painful small wagons, when food was so scarce that without the help of the Pembroke Motherhouse, they could not have survived. Electricity was available for only a few hours in the evening and some of the most critical operations were performed by candle light and flash light. The Sisters relied entirely on St. Joseph's intercession in these days of want, discouragement and fatigue, and he never failed them.

Soon, better times dawned and today a rich harvest foretells even greater blessings to follow. Today there is a constant supply of water and electricity,

every convenience necessary in modern hospitals, and hospital space is strained to capacity to accommodate the ever-increasing numbers of patients for miles around.

Sp'iritual recovery goes hand in hand with the physical. In addition to their work for the sick and infirm, these apostolic Sisters give weekly Catechism lessons to Catholic children attending the public schools as well as yearly Vacation Courses in religious instruction to children of outlying districts. Hundreds of children have been contacted and prepared for First Holy Communion. The following figures are self-evident:

Number of patients admitted to hospital	5,097
Number of births	796
Number of baptisms	816
Number of death-bed conversions	10
Number of marriages righted	3
Number instructed in hospital	14*

*Plus those in weekly and yearly Catechism classes.

A large modern fireproof addition to the hospital is now under construction, which will double the present bed capacity and will be ready for occupation in the summer.

Surely God's blessing is on this foundation where generous, self-sacrificing Grey Sisters act as ministering angels to broken bodies and straying souls. Truly—Catholic charity at its noblest!



General Hospital Penetanguishene, Ontario

At the request of Rev. Father Castex, P.P., Dr. Limoges and the other members of the Management Committee of the General Hospital, Penetanguishene, the Grey Sisters of the Immaculate Conception took charge of the hospital on August 13, 1942.

This 25 bed hospital is ideally located on Georgian Bay and the Sisters are privileged in having a convent beside the hospital, where they spend their time when not on duty. This was provided through the kind thoughtfulness of Rt. Rev. Msgr. Castex.

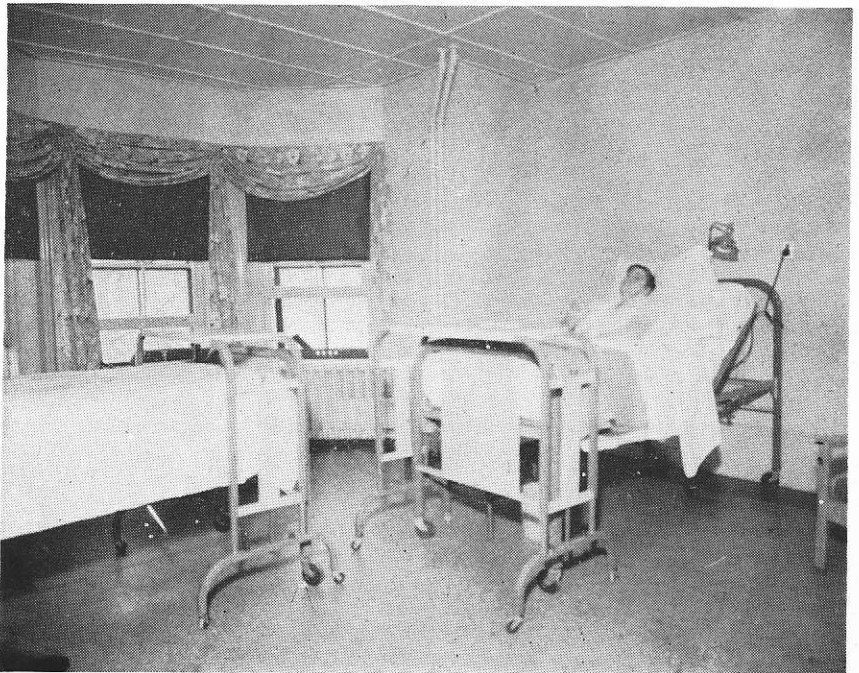
The Penetanguishene local paper of August 17, 1942, had an article telling of the arrival of the Sisters, adding that "they created an air of serenity about the hospital as well as an appearance of competency and skill."

According to Msgr. Castex the good impression which the Sisters gave has continued, and the six Sisters are still caring for the suffering members of Christ with sympathy and intelligence.

The hospital is well equipped with private and semi-private rooms, modern operating rooms, maternity department and nursery.



CHAPEL — PENETANGUISHENE



SEMI-PRIVATE ROOM — GENERAL HOSPITAL PENETANGUISHENE

St. Anthony's Hospital

Esterhazy, Saskatchewan

Hidden away in the prairie lands of Saskatchewan lies the cosy little St. Anthony's Hospital, 125 miles north of Regina. Opened in response to an appeal from His Excellency, Most Rev. P. J. Monahan, it ministers to the relief of the sick and infirm in this part of his large diocese.

Formerly the residents of this district had to travel long distances to reach an institution where they could receive surgical or medical attention. In many cases it meant death before they reached their destination.

Nearly all European nationalities are represented here in the village. The co-operation and friendliness which exists among this mixed population is marvellous. Truly it may be called one of the melting pots of Canada—our promising new Canadians.

Small as it may seem—our 20 bed hospital has cared for over 4,000 patients since its opening on December 1st, 1940. Over 500 healthy, bright-eyed babies first saw the light of day there and after the destruction of the parish church in 1943, its little chapel was the scene of twenty-two marriages. Truly this hospital has been a boon to the people of this district and one more bright jewel set by the Grey Sisters of the Immaculate Conception in the crown of their foundress, Venerable Mother d'Youville.

Very soon, additional space will be required to accommodate the ever-increasing number of patients coming to the hospital and the Sisters are confidently leaving the project in the hands of Divine Providence.



ST. ANTHONY'S HOSPITAL — ESTERHAZY, SASK.



ST. PATRICK'S HOME — OTTAWA



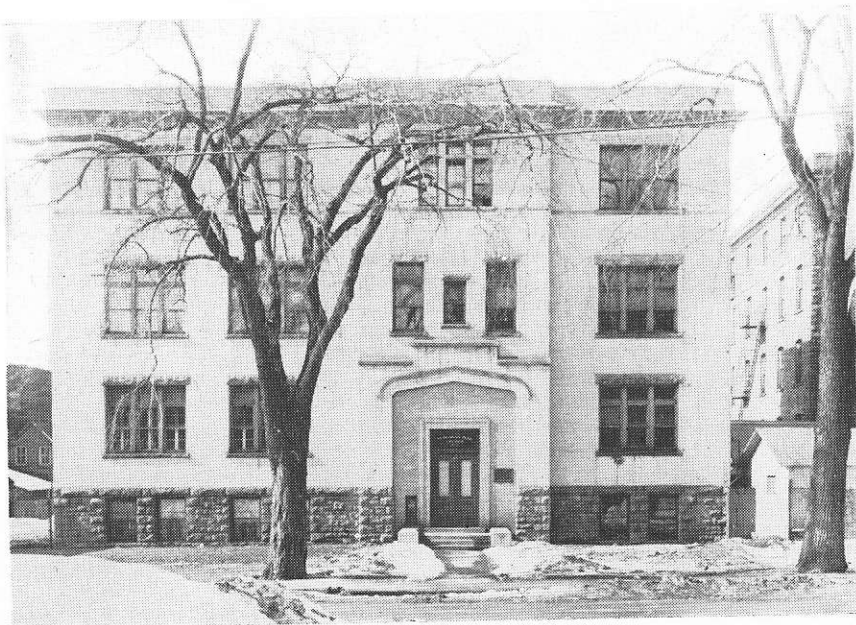
CHAPEL

St. Patrick's Home

Laurier Avenue West

In 1857, Ottawa, formerly Bytown, was chosen as the Capital of Canada. Naturally it drew an influx of people, which, while assuring growth and prosperity, likewise brought in its train an increase of dependents. To meet this burden and to alleviate the sufferings of the homeless and helpless of English tongue and Catholic faith, and in many cases to effect the soul's salvation, became a crying necessity.

At the suggestion therefore, the Most Reverend Bishop Guigues, and Reverend Father McGrath, O.M.I., then Parish Priest of St. Patrick's, prominent citizens representing the Irish Catholics of Ottawa, resolved to act in the matter and to open an institution, the present St. Patrick's Home, to meet the needs of that portion of humanity, known in the beautiful, faith-illuminated tradition of the Irish Celt, as "God's Poor." The generous response with which the call was met, resulted in the formation, in 1865, of an Association comprising the leading Catholic members of each parish of the city. This Association, now a Corporate Body, is very active and controls the finances, audits the accounts, and looks after the general interests of the Institution. The first act of the new Association in 1865 was the renting of a house on Church Street for the combined purposes of an Orphanage and a Home for the Aged. The Grey Nuns were requested to assume complete charge of this important work and today English-speaking Grey Sisters of the Immaculate Conception are zealously ministering to Christ's members in the person of the aged, the orphan and the destitute in the large, modern, imposing stone structure on Laurier avenue, Ottawa.



ST. PATRICK'S HOME (CHILDREN'S DIVISION)

St. Patrick's Home — Children's Residence

Ottawa

In 1905 a spacious Children's Residence was built. Excellent educational advantages are offered to the children and they are instructed by competent teachers in the courses prescribed by the Department of Education, as well as being trained in the arts essential to good home-making. Above all, they are given the advantage of being well grounded in the knowledge of the true Faith. Their conduct is uncasingly looked after by the Sisters in charge in that motherly way that serves to build up character. A resident Chaplain zealously ministers to the spiritual needs of these people.

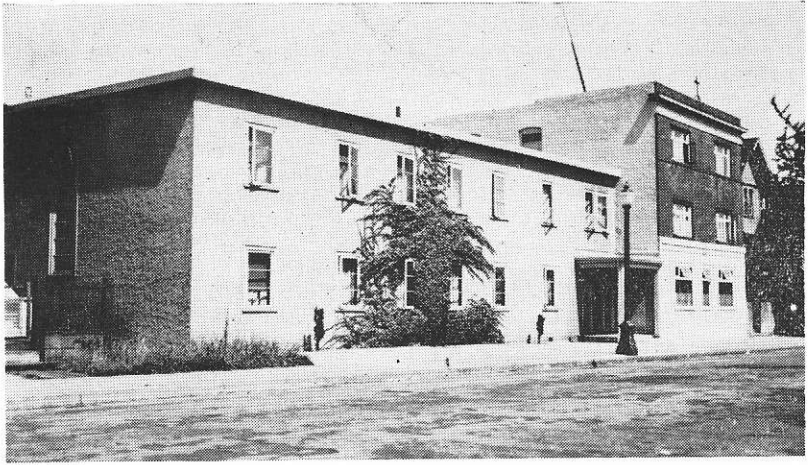
In many cases the results of the excellent training received in the Institution are indicated by the positions of industry and thrift, honour and trust, which have been attained and successfully held by former wards.

Of the boys, one has been ordained to the Priesthood, three have become Christian Brothers, one is a lawyer, one a doctor, and others are well-established business men in the Capital and elsewhere. Of the girls, five have entered Religious life, others are holding business and secretarial positions and many are married and settled in comfortable homes.

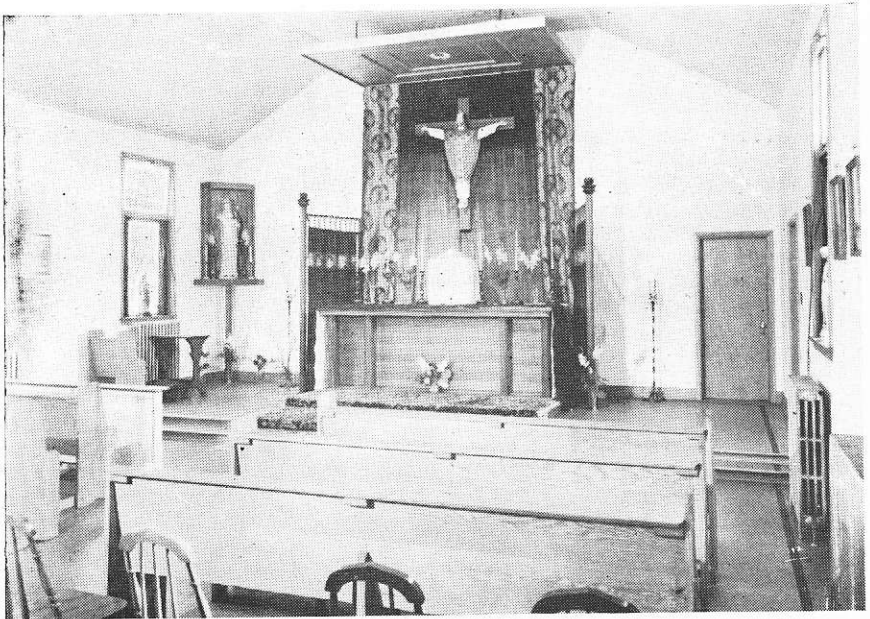
Great praise is due to the splendid and generous co-operation of the Board of Directors and the Ladies' Auxiliary as well as the warm, whole-hearted generosity of the English-speaking Catholics of Ottawa. The Grey Sisters of the Immaculate Conception wish to express their appreciation of the efforts of these devoted men and women who are so ably helping to further the work of the Church in helping her suffering members.



OUR BOYS AND GIRLS—ST. PATRICK'S ORPHANAGE



ST. VINCENT'S HOME AND SHELTER — VANCOUVER



CHAPEL — ST. VINCENT'S HOME



VILLA MADONNA RETREAT HOUSE—OTTAWA

St. Vincent's Home and Shelter Vancouver

Although caring for the aged has long been one of the works of our community, St. Vincent's Home, 853 East Pender Street, Vancouver, British Columbia, is unique in that it not only provides accommodation for permanent residents, but it seeks as well to offer charitable hospitality to transients. In fact, it was primarily for this purpose that the institution was opened by the Grey Sisters at the request of His Excellency, Most Reverend W. M. Duke in 1931. It was only in 1942 that it was enlarged for the care of the aged.

The charity of friends has played its part in this most noble work so that in 1933, a Sewing Committee was organized and the Home became a centre for this charitable work. Meals, lodging, clothes for those in need—what work could be more worthy than this! For lay benefactors it is an opportunity of sharing in the Apostolate of Jesus Christ; for the religious it is a source of sanctification and merit; for the poor and the destitute it is an answer to the problem, temporary perhaps, but urgent always, of the man without money in a material world. For all such, Marjorie Pickthall has made a moving plea:

“For O, my Lord, the house dove knows her nest
Above my window builded from the rain;
In the brown mere the heron finds her rest;
But these shall seek in vain.
Thy dead are sheltered; housed and warm they wait
Under the golden fern, the falling foam;
But these, Thy living, wander desolate
And have not any home.”



Villa Madonna Retreat House

“Choose a suitable and quiet place and betake yourself to it as to a haven.”
—St. Jerome.

The spiritual tree of the retreat movement in the Ottawa diocese was planted in the nineteen twenties and developed into a regular series of closed retreats for zealous lay men and lay women, whose early sacrifices and persevering devotion have gained for these retreats a recognized place in the spiritual life of the laity of Ottawa diocese.

Up to 1946 there was a dearth of accommodation and the zealous directors, Reverend C. Braceland and Reverend J. Murray, decided to combine forces and to form a new Association for the purpose of procuring a retreat house to be used alternately by lay men and lay women. A charter was procured from the Ontario Government under the title of “The Retreat Association of the Roman Catholic Archdiocese of Ottawa.”

After long and prayerful consideration, it was decided to purchase the Hall residence, at McKellar on Carling Avenue, a beautiful Georgian home surrounded by spacious grounds.

It was officially opened in July, 1946, and solemnly blessed by His Excellency, the Most Reverend Alexander Vachon, Archbishop of Ottawa, on Sunday, September 15th, 1946. Among various names submitted, that of "Villa Madonna" was selected by the Archbishop for this "other Bethany."

At the invitation of the zealous directors, the Grey Sisters of the Immaculate Conception were requested to assume the role of the gentle hostesses of Villa Madonna and in order to fit themselves for this important work, some Sisters made a study of the work of the Cenacle Sisters of Boston.

Retreats for crippled children, Legion of Mary, Knights of Columbus, C.Y.O. groups, non-Catholics—soon popularized the new institution where retreatants "go apart into a silent place to rest awhile."

Surrounded by a four-acre estate, this Georgian structure contains a chapel, reception room, wide halls, well furnished dining-room, restful rooms and dormitories, recreation room, snack-bar and an inviting piazza overlooking the grounds. Retreats are held on week-ends and during the week the Sisters conduct a Kindergarten class for tiny tots of the vicinity.

God's blessing is surely on this foundation and each week-end sees thirty or more retreatants wending their way to the homelike retreat of Villa Madonna.



MAGNIFICAT

My soul doth magnify the Lord:
And my spirit hath rejoiced in God my Saviour,
Because he hath regarded the humility of His handmaid;
For behold from henceforth all generations shall call me blessed.
Because He that is mighty hath done great things to me;
And holy is His Name.
And His Mercy is from generation unto generations to them
that fear Him.
He hath showed might in His arm; He hath scattered the proud
in the conceit of their heart
He hath put down the mighty from their seat, and exalted the
humble,
He hath filled the hungry with good things; and the rich He
hath sent empty away,
He hath received Israel His servant, being mindful of His mercy,
As He spoke to our fathers, to Abraham and to his seed for ever.
Glory be to the Father, and to the Son and to the Holy Ghost,
As it was in the beginning, is now, and ever shall be, world
without end. Amen.

Our Lady of the Sacred Heart Convent Timmins, Ontario

The year 1927 was an eventful one in the annals of the Grey Sisters of the Immaculate Conception, for in that year, at the invitation of the devoted pastor of Timmins, Rev. J. R. O'Gorman, four zealous Grey Sisters established our first Northland mission, of the Convent of Our Lady of the Sacred Heart.

A site for the erection of a Separate School had been donated in 1922 by the Timmins Townsite Company. Here was erected a four-room structure, St. Joseph's School. Another addition renamed St. Mary's School, was purchased from the Public School Board, and when the Sisters assumed charge of the school in 1927, a third building was built linking up St. Mary's and St. Joseph's Schools. The entire large structure was renamed Holy Family School. The school now comprises eighteen classes and is staffed by eight Grey Sisters and twelve lay teachers.

The enrolment, steadily increasing from over four hundred in 1927, to the present registration of about eight hundred, gave rise to reorganization and expansion. In 1945-46 an auditorium, two extra classrooms and a music hall were added.

Here the Sisters are inculcating into the minds and hearts of these bright and promising children of the North that love of virtue and those lofty ideals which form the basis of a true Christian character, imparting at the same time a high standard of academic training.

A music department was opened in 1927, and at present five Grey Sisters are busily engaged in giving piano and violin courses to over two hundred music pupils. The Sisters are also in charge of Junior and Senior Church choirs.

Each Sunday the Sisters teach Christian Doctrine to public school pupils, not only in Timmins, but in the neighbouring town of Schumacher.

Each year since 1944 a Summer School in Catechetics is held for over 200 elementary school children for two weeks in Schumacher. The Sisters are also serving as sacristans in the Church of the Nativity, Timmins.



OUR LADY OF THE SACRED HEART CONVENT, TIMMINS, ONT.

Our Lady of Perpetual Help Convent Midland

The Grey Sisters of the Immaculate Conception are the pioneer Sisters in the Separate Schools of Midland. Up to 1929 there were no Separate Schools and, at the request of Rev. J. M. Castex, P.P., who saw the pressing need for Catholic education, the Grey Sisters were invited to staff the first Catholic school.

The Sisters arrived on August 7th, 1929, and on September 6th, they opened Sacred Heart School with a staff comprising four Grey Sisters, two lay teachers and a registration of 241 pupils.

On Sunday, September 9th, the school was blessed by Archbishop McNeil of Toronto, assisted by Rev. Father Castex, in the presence of numerous distinguished members of the clergy as well as prominent lay men—including a provincial Cabinet Minister, the Mayor, the Chairman of the Board of Education and the Chairman of the Separate School Board.

His Grace welcomed the Grey Sisters to Midland and prophesied a rich harvest of souls as a result of this new Catholic educational venture. Throughout the day, the school was opened to visitors and was inspected by hundreds.

The Convent was formally blessed on November 10th, and the first musical recital under the direction of the Sisters was given on June 18th, 1930.

On the occasion of the Inspector's visit, the staff was complimented on the great change in conduct and appearance of the pupils. He remarked the fine Catholic spirit, reflected in the pupils of all grades and that the good influence of our Catholic Sisterhood was very much in evidence.

A second school, St. Mary's, was formally opened on October, 1930, and blessed by His Excellency Bishop McDonald.

In addition to teaching in the schools, the Sisters teach Christian Doctrine to public school pupils as well as to High School girls. Much steady progress has been made and success has crowned the efforts of those who so courageously made the sacrifices entailed in this important undertaking.



THE CONVENT — MIDLAND, ONT.

Immaculate Conception Convent

Windsor, Ontario

In August, 1930, the Grey Sisters of the Immaculate Conception, youngest of Mother d'Youville's daughters, arrived in Windsor, to take up the work begun a century before by the Grey Nuns of Montreal, who later withdrew. Once more, the humble grey habit of the Sisters is a familiar sight in this densely populated centre, where as far back as 1828, Grey Nuns braved hardships and privation in the colourful but arduous trials of the pioneer life of Upper Canada.

At the request of Reverend Father R. H. Dignan, now Bishop of North Bay, and with the gracious approval of His Excellency, Most Reverend M. F. Fallon, Bishop of London, the Grey Sisters opened a Convent on Wyandotte Street, Windsor, and later on, secured a larger home at 663 Marentette Avenue.

The Convent is a commodious, fourteen room red-brick structure, housing the Sisters teaching in Immaculate Conception School, Windsor.

In addition to their duties as teachers, the Sisters are also sacristans at Immaculate Conception Church as well as directresses of choir work. They also prepare piano classes for Toronto Conservatory of Music examinations with marked success.

A unique feature of the Convent Chapel, is the original tabernacle used in 1828 in the Convent Chapel of the Grey Nuns of Upper Canada—which now forms one of the most prized possessions of these devoted daughters of the Venerable Mother d'Youville.



IMMACULATE CONCEPTION CONVENT
WINDSOR

Youville Convent Cartier Street

In the heart of St. Theresa's Parish and directly opposite the Church, stands the picturesque, old Rinfret home, now Youville Convent, a residence for the Grey Sisters of the Immaculate Conception teaching in the English Separate Schools in Ottawa.

The present convent was bought by the Grey Sisters on July 13, 1942, but previous to that the Sisters were housed at Immaculata College, one of the beautiful landmarks of Sandy Hill. With the gracious approval of Archbishop Forbes, and the kind encouragement of the Apostolic Delegate, Most Reverend Andrea Cassulo, the Grey Sisters had taken up residence at the College on September 3, 1930, and had opened a class for 41 High School Girls to accommodate pupils from St. Joseph's and St. Brigid's Parishes. On September 6, a second form was added to form an annex to Immaculata High School which was filled to capacity. In 1931, a kindergarten and private school were opened for elementary pupils. In addition to the Sisters teaching the Separate Schools, the Sisters attending Normal School were also housed here. In 1942, because of the exigencies of war, Immaculata College was sold to the Government, and Youville Convent was purchased.

The Sisters formally took possession of Youville Convent November, 1942, and in addition to providing a teachers' residence, the Convent also houses the Sisters attending Normal School.

At the request of Monsignor T. P. Fay, P.P. of St. Theresa's, the Sisters were invited also to assume the duties of Sacristan in St. Theresa's Church, in February, 1945. The resident teaching Sisters are in charge of the following English speaking Separate Schools of Ottawa: Corpus Christi, Our Lady's, Dante Academy, St. Mary's, St. Margaret Mary's and Assumption School.



D'YOUVILLE CONVENT — CARTIER ST., OTTAWA



ST. MICHAEL'S CONVENT — PICCADILLY AVENUE, OTTAWA

St. Michael's Convent

Piccadilly Avenue, Ottawa

Upon the invitation of Reverend Father Michael O'Neill, P.P., of St. George's Parish, and with the kind approval of His Excellency, Archbishop Vachon, the Grey Sisters of the Immaculate Conception took possession of the present St. Michael's Convent which was formally opened on August 3, 1942, and which was to serve as a residence for the Sisters teaching in the Parish School.

This home-like brick building, formerly a private residence, overlooks, on one side, a pine grove enshrining a quaint grotto of Our Lady of Lourdes, and on the other, a lawn separating it from the school.

By September, 1942, nine Sisters were lodged in the Convent—six teachers, a music teacher, a sacristan, and a housekeeper. The house was blessed on August 8th by Father O'Neill, and on October 3rd the Holy Sacrifice of the Mass was celebrated for the first time in the Chapel.

The Parish School, in which the Sisters teach, is an imposing fifteen-room building, modernly equipped in all details, with Manual Training and Home Economics rooms and an Auditorium. There is a registration of about 500 pupils, and, with the rapid influx of residents into this section of greater Ottawa, it is anticipated that a new addition of the school will soon be necessary to meet the demands of an ever-increasing registration.

A large class of music pupils is prepared yearly for Toronto Conservatory of Music examinations and results are highly creditable to the Sisters, who also train the pupils to participate in Choir singing and Sodality Activities.

Much credit for the well-furnished and well-equipped Convent and School is due to the zealous pastor, Father O'Neill, and to Mr. F. M. Peters, Chairman of the School Board, and his devoted helpers who are ably coping with the rapidly-expanding school system, in this beautiful section of the Capital City.



In addition to the community works of teaching, nursing, caring for the aged and orphan, retreat work, schools of music, there are convents connected with St. Michael's and Assumption Colleges, used as residences for Sisters temporarily engaged as nurses, sacristans and supervisors of the domestic needs of the institutions carried on by a secular staff.



ON DUTY



WOMEN'S DORMITORY

The Story of the Grey Sisters of Pembroke, Ontario, in China

Convents in China

The Immaculate Conception Convent in Lishui is the headquarters of our work in China. Here our Missionary Sisters are initiated into Mission life and are given their first lessons in language study. Nestling close to the Convent are our hospitals, school, workroom and dispensary, a veritable beehive of Catholic Action.

Lungchuan

Holy Cross Convent situated about 80 miles from Lishui was opened in 1939. A trio of experienced Missionaries from the Lishui Convent are the foundresses of this flourishing mission. Dispensary work and the care of the sick in their homes are the main occupations of the Sisters. Recently the Mandarin asked us to take over the pagan orphanage and the old people's home. The invasion of the Japanese cancelled the execution of the proposed works, but with our return to our beloved field we hope to be prepared to undertake the care of Lungchuan's neglected young and old.

Sungyang

Mercy Convent in Sungyang was completed in 1941 and was occupied for several months before the invasion. SungYang is a new field too. We have great hopes and greater plans for St. Agatha's-Tsingtien.

The School

The Immaculate Conception Convent School has been in existence since 1932, a boarding and day school, for the girls of the Prefecture of Lishui.

From three little maidens, anxious for the opportunity of learning the three R's, the school expanded, and three years after its trio registration, 210 names were on the roll call, fifty of which were boarders from the outside missions. The building was really too small for so many but it was impossible to refuse the poor little girls who pleaded for admission.

A Sister, under the direction of a Scarboro Priest is in charge with a staff of seven Chinese teachers. The eight grades are taught. Chinese is the only language permitted in the grade schools. The Course of Studies and all textbooks are issued by the Department of Education. Chinese literature, reading and writing of the complicated characters, the History and Geography of China, Science and Arithmetic are on the daily schedule. Art, needle-work and sports have to be included too.

School begins at 7.00 a.m. with the singing of the National Anthem, flag raising and roll call. In the evening, the flag is lowered at 4.00 and Lishui's Convent girls trip happily home in joyful little groups. They are proud of their role as school girls, proud of their books, brush and ink slab, precious betrayals of their membership in the educational class. In every Chinese

girlish heart there burns the longing for the brush and book that marks her a student. Her lot is a sad one. Very few families of the peasant class, will permit a daughter to be educated. She is needed at home to cook and wash, to carry water and mind the babies, to make the shoes for the family, or work from dawn to dark in the match or cotton factory for a mere pittance. School is a luxury for the Chinese girl and she appreciates fully the privilege of attending.

In the classroom she is studious, attentive and usually quick to grasp. She must learn as much and as quickly as she can, as she knows her years of learning may be cut short. She works hard in school, and hurries each evening to heavy home chores. Every "after four" finds our little scholars bent over the river's edge, washing clothes and vegetables. Besides the family wash, she has her customers, and by the few cents thus earned, she helps to ward off the daily threat of being kept home from school. To the classroom she brings her "soles" and while singing out her lessons, her hands are busy plying the rough needle and the coarse thread through the alternating layers of rags and paper that are the make-up of the soles of Chinese footwear. Not only her own shoes must she create but likewise those of the family. Moreover, every New Year she must present her future father and mother-in-law with a well made pair of shoes. This is the daughter-in-law's tribute and she must not be found lacking.



A CATECHISM LESSON

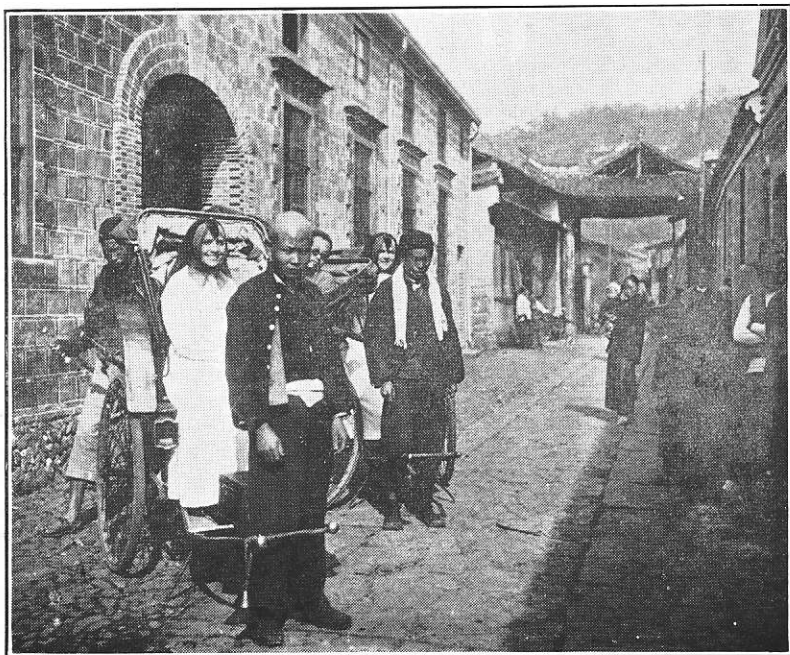
These and many other little diversions find a place in a Lishui school girl's day, and she dare not complain. No, she dare not complain. She dare not as she knows that a murmur will not lessen her duties any, and might only endanger the loss of her heart's desire—her school days.

In Lishui where we have a Separate Girls' School we are able to give special attention to the training of our girls in the home arts. Needle-work is begun in the early grades. The making of shoes in class is not only permitted but encouraged, and helpful teachers are always anxious to teach and help the students with sole and shoe making.

Every Thursday p.m. is wash-day, and the parents co-operate by having a fair share of clothes on hand for their daughters. Teachers accompany the girls to the river where the washing is done. As each piece is washed it is spread on the shore to dry, then neatly folded and carried home.

By taking the responsibility of the school kitchen in groups, the girls learn how to cook their rice and vegetables. Besides the cooking they must purchase the supplies they need and thus begin to prepare for their future roles as housekeepers.

Our friends in Canada would be quite surprised to know that Religion is not permitted even in Mission Schools. No, it is not, but this is one law that the Mission Schools do not abide by and Religion is taught to Christian and pagan alike. Catechism, Bible History and the recitations of prayers



A SICK CALL BY RICKSHAW

form part of the religious course and the children delight in it. Not very many are baptized, as the pagan parents' consent is not easy to obtain, yet to date, not one of our former pupils has died without baptism. In one year, nine of our little ones were stricken, and all received baptism and some received the other sacraments on their death beds. During the air raids one little miss used to keep a bottle of water and as soon as the siren sounded she ran off to the shelter to put it on the little altar. "If the bombs come too close," she said, "this will be our baptismal water."

The children are the hope of China's future and the Mission schools are the hope of the Church's future in China. The long drawn out Sino-Japanese war cramped our plans for a high-school, but with peace, we hope to see our way clear to the accomplishment of this great need . . . a Catholic High School in Lishui.

The Care of the Sick Poor

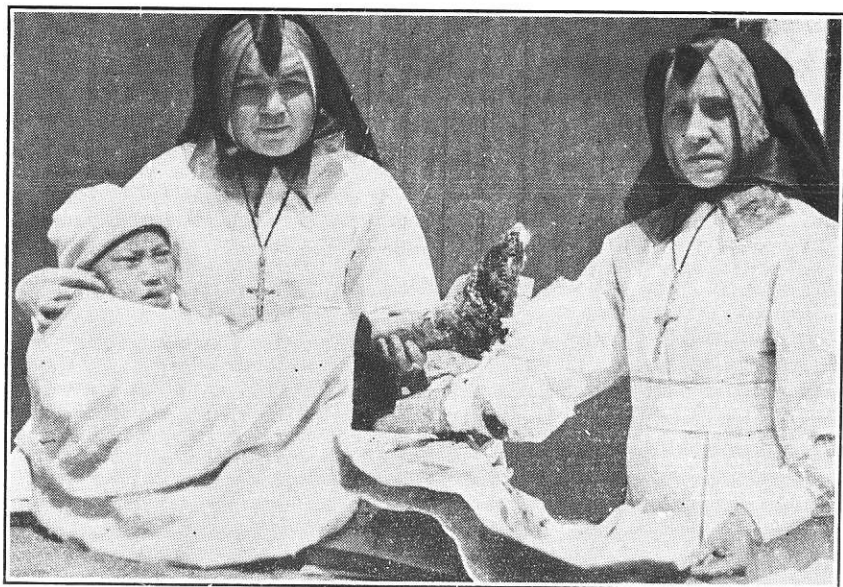
Nursing the sick poor is the precious privilege of all Missionary Sisters, and in Lishui it is our chief occupation.

Early each morning, the Sisters disperse to their different fields, some to the hospital dispensary, where hundreds of patients flock daily; others to make the round of the city homes, where bed-ridden patients anxiously await them; others again are off on an early start to the outlying villages.

Sampan, rickshaws, or chairs are our means of getting to the out-of-town sick. Over cobble-stone roads our rick-shaws rumble; up and down mountain



READY TO START ON AN ERRAND OF CHARITY



ANGELS OF MERCY

paths, our coolies stumble; and down peaceful rivers our sampans glide—all paths lead to homes in distress where God's poor, and China's, await the soothing work and healing hand of the Nursing Missionary Sister—all paths lead to souls, the garnering of which is the Missionaries' glorious privilege and greatest consolation.

Day or night, far or near, no matter when or where it comes, the call to a Chinese sick bed gives wings to the feet of the Nursing Sister. Relieving broken bodies and soothing feverish brows is her profession, and she finds joy in her efficient ministries. But uppermost in her mind, as she wings her way to the stricken ones, is the thought of a soul to be snatched from the darkness and horrors of paganism. It may be an infant convulsed and helpless, a venerable old patriarch, or the little goose girl; it could be the coffin-maker's daughter, it may even be the Mohammedan Priest's son. No matter who it is, Sister is anxious, and she prays, as she hastens on, for the light of grace for the soul of the patient.



SISTERS IN CHINA

Come Follow Me

Are you wondering, worrying perhaps, about what you are going to do with your young life? You want to do the right thing and make the most of the talents with which God has blessed you. You have prayed and are still praying and during those precious moments of talking to God, have you not heard, perhaps a little faintly, yet clearly, His call, "Come, Follow Me?"

You hesitate, you wonder, perchance you are even a bit afraid. You are not so sure whether God really does want you or even that you yourself want to follow Him. It is not easy to make a decision and yet deep down in your young Catholic heart you know that you want to be what, and where God wants you.

Have you ever thought of God needing you as well as wanting you? Yes, He may need even little you, to do something big for Him. His own words are, "The harvest indeed is great but the labourers are few". Those words



IN A CORNER OF THE GARDEN

uttered over nineteen hundred years ago still ring true today and Christ is still waiting, for generous souls to take up the centuries' old challenge; today more than ever, Christ needs, Christ pleads for labourers. Don't you think that He could use you?

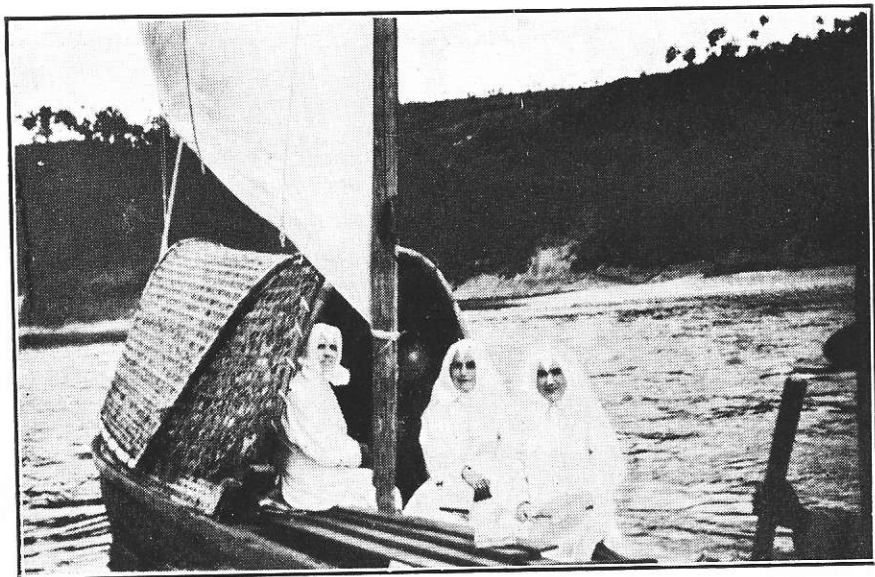
God forces no one—He invites. We cannot choose Him. "You have not chosen Me," He said, but "I have chosen you." What a beautiful and glorious privilege to be chosen by Christ Himself to be His Cherished bride—to be His co-worker in the heavenly art of saving souls. What an enviable vocation! Is it yours?

At the present time there is a great need for vocations. Our own dear country is in want of more Sisters. We need Sisters to mother our orphans, nurse our sick, teach our little ones. We need Sisters, generous souls to care for our dear old people—those treasures of Christ on the threshold of heaven. Yes, Canada needs a vast army of religious to work and pray, to bring and keep Canada close to God.

Yes, Canada needs an army but Canada must also sacrifice an army. From distant shores a cry comes o'er the waters. Listen to its pleadings. It is the call of Christ to Canada. In the fields of the foreign missions, millions of souls are perishing, millions of souls who know not God because there is no one to tell them. Into these far-flung kingdoms Christ is asking generous souls to plunge. The harvest is white, white for garnering but there is no one there to garner for Heaven—the labourers are too few. Should you be there?

Young Catholic Girl, is Christ asking you to enlist in His forces? Has He a commission for you in His home or foreign legion? Think it over, and enlist with your talents and strength of soul and body. Any work worthwhile means sacrifice to those who undertake it. China, with its extensive territory and millions of inhabitants, is for the most part living in the darkness of Paganism. Religious men and women have long been working successfully but slowly among them. War has interfered considerably with the work of missionary priests and Sisters, but with the peace-proclamation, the refugee workers are all reanimated with the hope of a speedy return, to build up the ruins of their churches, convents, hospitals, schools, etc.

Are you anxious to belong to this army of Christ, which sacrifices its dearest interest to save souls? If so, apply to the headquarters of these missionary endeavours—The Grey Sisters' Motherhouse, Pembroke, Ontario, where candidates are prepared for the Field afar. You may ask what requirements are necessary—good health, good will, the spirit of sacrifice and obedience. These qualities with God's blessing combined, tend to make a well-fitted missionary.



A JOURNEY BY SAMPAN

St. Francis Xavier's Catholic Mission Vancouver, B.C.

St. Francis Xavier's Chinese Catholic Mission opened its doors on the Feast of its great missionary patron, December 3rd, 1933, and was solemnly blessed by His Excellency Archbishop Duke of Vancouver. A few days later the Grey Sisters of the Immaculate Conception moved into the Mission and opened up their Kindergarten to begin the work of saving souls. God had come to Chinatown and He had come to stay.

For a time, they had only one pupil, then came a second and a third. At last the number grew too large for the none too-roomy house which had to serve as a chapel, kindergarten and residence for the mission personnel. Soon, however, Divine Providence had secured a small building directly across from the mission house and this made possible a convent for the Sisters, a blessing they deeply appreciate. Sacrifices, worries and crosses were never absent and opposition from various non-sectarian agencies in Vancouver's Chinatown only served to increase the harvest of souls. At present the kindergarten has a constant enrolment of over fifty children who are learning the rudiments of the Catholic Faith from their gentle teachers whose loyal and generous service and co-operation with the Scarboro Foreign Mission Society, which is in charge of the Mission, are helping to plant that grain of mustard seed which bids fair to become shortly a wide spreading tree in Vancouver's Chinatown.

Another highlight in the mission's history was the opening of the only all-Chinese Grade School in Canada. This took place in 1939 and the Grey Sisters assumed charge of the day school, teaching Grades One to Eight.

The initial registration, numbering fifty-five pupils, is constantly increasing. The Sisters who are assisted by Miss Violet Wong, are making possible the dreams of a Chinese Catholic School where Chinese boys and girls are instructed in a truly Catholic atmosphere.

The success of this apostolate depends on these pupils now attending the Chinese Catholic Grade School. They are the future citizens of Vancouver's Chinatown, and only in a Catholic School will they receive that training, that moral outlook on life, that love of God and our Holy Faith, which will make them future citizens of Heaven.

Here, again, Mother Youville's youngest daughters are forging another link in that glorious chain of loyal and generous service for God and souls—true missionaries and co-workers in Christ.



The Interior Life

From the above outline it will be seen that the Grey Sisters of the Immaculate Conception embrace all works of charity; and that those requiring the greatest amount of devotedness and self-abnegation are the most conform-

able to the spirit of the Foundress. The works of the Grey Sisters are of a nature to satisfy souls animated with the most ardent zeal. While holding in great esteem the work of merciful charity which gave rise to its foundation—that of the care of the sick, poor, and more unfortunate of the members of Christ—they have, in imitation of their Mother Community in Ottawa, continued the other works of teaching, nursing, and the care of religious institutions. Thus qualifications and talents of various kinds can be put to profitable use for the glory of God and the salvation of souls. Young girls desirous of devoting their lives to God may find among these many and various works an outlet for their holy ambitions.

It must not be thought, however, that on account of the intense activity of their lives, these Sisters overlook the all-important means of succeeding in their active labors. Work in the service of Christ cannot be carried on alone. There must be an un failing source from which to draw spiritual strength; and in order to carry with them to the souls with whom they come in contact the spirit of Christ, they themselves must be thoroughly imbued with that spirit. Whence are they to derive the graces necessary for their many arduous tasks, if not from the union with Christ in their interior life. Therefore, as a foundation for their active life, the Sisters devote considerable time to prayer and spiritual exercises. They aspire to the perfection of the interior life by the practice of the three vows of poverty, chastity and obedience, which they pronounce on the day of their public profession, and also by the practice of all the other virtues, included in the life and teaching of their model, Christ.



ST. FRANCIS XAVIER'S CATHOLIC MISSION — VANCOUVER

The Spirit of the Community

With regard to the spirit of the Community, its characteristic virtues and the qualities to be expected, or at least developed, by those who seek admission to the Novitiate of the Grey Sisters of the Immaculate Conception, they adhere as far as possible to those instilled into the first members of the Community by Mother d'Youville herself. The distinct traits of the daughters of this holy Foundress are: charity, simplicity, courage in the accomplishment of duty and joy in sacrifice. Human nature undoubtedly chafes under the yoke of the self-abnegation required for their toilsome life but God will not be outdone in generosity as experience at every moment proves. It is Our Lord Jesus Christ Himself Whom the Grey Sister sees in the poor and the unfortunate; it is His wounds that she washes and dresses in the sick and infirm. How could she fail to be happy in proving thus her gratitude to her Divine Redeemer? What wonder then that her death is so peaceful? Those witnessing her last moments desire to be favoured as she is. The principal devotions bequeathed by Mother d'Youville to her Community are: Devotion to the Eternal Father and to Divine Providence; Devotion to the Holy Cross, to the Passion of Our Lord and to His Sacred Heart; Devotion to the Blessed Virgin, to St. Joseph, and to the Holy Angels.



The Novitiate

The period of probation, during which the novice makes a study of the life and decides her future, consists of three parts: (1) ten months of postulancy, (2) one year of Novitiate, and (3) three years of temporary vows renewed annually. At the expiration of this time simple vows are pronounced for life.



Foreign Mission Work

Since many of those who make application for entry into the Novitiate have become acquainted with the Congregation through the China magazine, and have in view to work among the pagans of China, it is necessary to make some observations on this point. The Congregation of the Grey Sisters of the Immaculate Conception is not essentially a missionary Community. It has at present only one Foreign Mission where ten Sisters are working. The remaining two hundred and ninety-five professed Sisters are carrying on their charitable work in the sixteen Canadian missions. Sisters who feel no call to such a vocation would never be asked to go against their will. Only volunteer members are sent to China. On the other hand, those whose sole ambition in applying for entry is to devote their lives to work on the Chinese Mission, must be willing to place their holy desires in the hands of Divine Providence. God's ways are not our ways, and it could easily happen that Divine Providence could have quite other designs than her own for one whose heart is presently set on doing Foreign Missionary work. When a young girl manifests a desire for such work, it is necessary that her desires be actuated by right motives, that she possesses aptitude for the work, good health, solid habits of religious life, etc., before such distant and self-sacrificing labours be confided to her.

Who can better decide whether she has these necessary qualifications than the Superiors to whom she confides herself for training? It is quite clear that as we have only the one Foreign Mission, a very limited number of the Grey Sisters of the Immaculate Conception will be chosen for this work. The Superior General reserves the right to choose among the volunteers those who in her judgment are best suited and therefore cannot promise definitely to any aspirant that she will be of the chosen ones. Without doubt those who enter with the express purpose of preparing in every way possible for Foreign Missionary work, and have the necessary aptitudes, will receive first consideration. But should they not be chosen they must accept this decision as the Will of God for them. If they are animated with a deep spirit of faith, they will know most assuredly that if God has destined them for Foreign Missionary work, He will inspire their Superiors to choose them. It has happened not infrequently that those who have entered with the sole idea of doing Foreign Missionary work, have, before the completion of their Novitiate, freely left the matter in the Superior's hands, and were quite willing to spend their lives in the charitable apostolate carried on in the many Canadian Missions. God makes use of the call of the Missions for the development of many a vocation destined to labour for souls closer to home. The length of time considered necessary that a subject be sufficiently equipped with knowledge and experience to face the trials of missionary life is at least four-and-a-half years. This gives her, besides the time of the Novitiate proper, three years spent on Canadian Missions as a professed novice. After the pronouncing of final vows she may volunteer, trusting in Divine Providence that if He sees fit to accept her, she will be among the chosen ones.



En Route to Lishui

My Vocation in Life

Behold me at thy feet, O Virgin
most kind, seeking to obtain
through thee, the most important
grace of knowing what I ought to
do. I desire nothing but to comply
perfectly with the Will of thy Divine
Son at every moment of my life.
Mother of Good Counsel, let me hear
thy voice. It will dispel every
doubt that troubles my mind.

I trust in thee, being confident that,
since thou art the Mother of my Re-
deemer, thou wilt also be the Mother
of my salvation. If you, O Mary
wilt not send me a ray of the Divine
Sun, what light will enlighten me?
Who will direct me if thou refusest,
who art the Mother of the uncreated
Wisdom?

Listen, then, to my humble prayers.
Let me not be lost in my uncertainty
and instability; lead me along the
straight road that ends in life ever-
lasting, thou who art my only hope,
and whose hands are full of riches
of virtue and of life, and who
dispensest the fruits of honour and
holiness.

300 days Ind. once a day.

