



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.

The Congregation of the Sisters of St. Joseph

Le Puy ~ Lyons ~ St. Louis ~ Toronto

By
Sister Mary Agnes, CSJ

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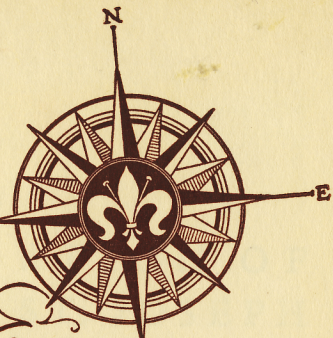
FRANCE

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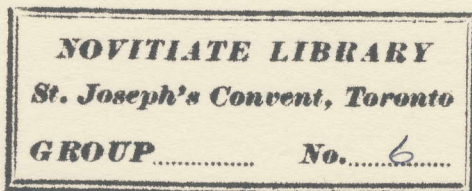


Legend

- 1 Le Havre ~ 2 Lisieux ~
- 3 Evreux ~ 4 Paris ~
- 5 Tours ~ 6 Ussé ~
- 7 Orléans ~ 8 Dijon ~
- 9 Bourq ~ 10 Lyons ~
- 11 Aix-les-Bains ~ 12 Annecy ~
- 13 St. Etienne ~ 14 Vienne ~
- 15 Chambéry ~ 16 Bordeaux ~
- 17 Billom ~ 18 Bas-en-Basset ~
- 19 Monistrol ~ 20 Grenoble ~
- 21 Le Puy ~ 22 St. Didier ~
- 23 Dax ~ 24 Lourdes ~
- 25 Carcassonne ~ 26 Avignon ~
- ~ 27 Marseille ~



THE CONGREGATION OF
THE SISTERS OF ST. JOSEPH



“Yet shall their choicest works win favour, and in his work,
he, the workman, shall live.”

Ecclesiasticus XIV: 21

THE CONGREGATION
OF THE
SISTERS OF
ST. JOSEPH

LE PUY • LYONS • ST. LOUIS • TORONTO



BY SISTER MARY AGNES, C.S.J.

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A.J. BIRKENMAYER

IMPRIMATUR

† JAMES C. CARDINAL MCGUIGAN
ARCHBISHOP OF TORONTO

TORONTO, DECEMBER 18, 1950

DEDICATION

In memory of Reverend Mother Delphine Fontbonne who established the Congregation of the Sisters of St. Joseph in Toronto, and who by her zeal for souls and fervent practice of the religious life, laid the firm foundation of a spiritual edifice "A House Built Upon a Rock"



The hundredth anniversary of
the coming to the archdiocese of
Toronto of the Sisters of St. Joseph
is an occasion which evokes sentiments of
deepest gratitude and of warmest admiration.
The work of the Sisters of St. Joseph in the
field of education and the healing of
the sick, their mothering of homeless
children and their care of the aged,
form one of the most glorious
chapters in the history of the Archdiocese.
From Toronto many other branches have
been established. Yet, the mother community
of Toronto itself still carries on the
same work in key centres of Canada
from Montreal to Prince Rupert and
Courtenay on the Western Coast. I pray that
God's richest blessings will abide with
you throughout the future years.

Dec. 8th. + James Cardinal McGeeney
1950 Archbishop of Toronto

PREFACE

AN institution that has survived for centuries the shocks of fortune and the corrosion of time has in its constitution an essential element of immortal life. History amply demonstrates that all man-made edifices inevitably pass into oblivion, their purposes and usefulness having ceased to exist.

[They] drop like the tower sublime
Of yesterday, which royally did wear
Its crown of weeds, but could not even sustain
. . . the touch of time.

Such, however, is not the fate of the handiwork of God, the most conspicuous example being the Church of Christ, which has existed for many centuries and will continue, even in outward form, to the consummation of the world, because its divine purpose remains forever.

The salvation of souls being its general aim, the Church directs its labours into every sphere of human life that has any influence on the ultimate destiny of men. In consequence, her activities are varied and numerous and she must devise ways and means of making them effective. For this purpose religious organizations have been founded under the general patronage of the Church. Because they are in aim identified with the Church, they partake of her im-

mortal life. They preach the gospel everywhere and are first to bring the good tidings into the most remote districts on earth; they establish schools and train the youth of every land intellectually and morally for the service of God and country; they build refuges for the orphan and the aged, hospitals for the infirm, and sacrifice themselves without stint in every form of Christian charity.

In the diocese of Toronto there has been a remarkable growth of Catholic life and Catholic institutions during the past hundred years in spite of many disabilities under which the Church labours, especially in the field of education. Many organizations have had a part in building up the great external structure of the faith as it stands today in this diocese, and it must be admitted by all who are familiar with the history of the Church in our country that no religious congregation of women has contributed more to this than the Sisters of St. Joseph. It is one hundred years since they came to Toronto, for them a hundred years of struggle, toil, and sacrifice, which the pen of the historian can never adequately portray; the Recording Angel alone will indite this story of heroic toil and sacrifice truly and adequately in the Book of Judgment.

This volume is a contribution to the centennial anniversary of the coming of the Sisters of St. Joseph to Toronto. The writer has devoted a long period of intensive study to the task, having in view not a panegyric of her congregation but a clear statement of facts and figures, which in this instance is the

highest form of eulogy, because its aim, the establishment of truth, represents what Belloc maintains is the primary purpose of history. Indeed, it would be difficult to find truth, especially the truths of our faith, set out in finer garb than that through which it shines forth in the multitude of services successfully conducted by the Sisters of St. Joseph in this diocese during the past hundred years.

In reading this record of accomplishment one is especially impressed with the great variety of services to the faith performed by this congregation, and by the further fact that this diffusion of effort over many fields has not lessened its efficiency in any single field. We can recall the days when an important annual event in Catholic circles in Toronto was the House of Providence picnic in aid of the work that the Sisters were doing for the orphans and the aged. We remember also seeing the Sisters travelling through the rural districts in sub-zero weather collecting supplies for their beloved poor. One received the impression that the poor were their sole care, and yet it was only one of their many works.

As a matter of fact the majority of the Sisters at this time were engaged in educational work. Beginning with the grade schools, they soon took on more advanced work and opened high schools in Toronto and other places in the diocese. The time came when an increasing number of Catholic girls desired to obtain university degrees under Catholic auspices. The Sisters realized that they were obligated to supply this service, and although the work

of preparation for this work seemed fraught with almost insurmountable difficulties, nevertheless under the inspiration and leadership of Mother Irene, Sisters were prepared for the instruction of various courses in the Arts Department of the University. By the affiliation with the University of Toronto which this new college department secured through St. Michael's College, they were able to supply this new demand and for many years this work in higher education has been carried on with the most gratifying results.

Next came the era of hospital work. The astonishing strides made in this great charitable undertaking in the City of Toronto by the Sisters of St. Joseph is a source of amazement to everyone who has any acquaintance with its difficulties. With very little public assistance, although the work is a great public utility, the Sisters have built, equipped, and staffed three great hospitals, which are caring for the sick regardless of race, religion, and station in life.

From the original foundation in Toronto have gone forth separate foundations in the dioceses of Hamilton, London, Peterborough, North Bay, and Pembroke. All these foundations have developed rapidly and are conducting schools and hospitals with the most gratifying results. Moreover, the Toronto Sisters have opened houses in Quebec, Manitoba, Saskatchewan, and British Columbia, which are directed and staffed by them.

It is most fitting then, on the occasion of the centenary of the coming of the Sisters of St. Joseph to the diocese of Toronto, that a record be written of

their accomplishments during the past hundred years. To this work of love the author has devoted a great amount of laborious research and has succeeded admirably in presenting the reader with a clear, faithful, and interesting history. Of particular interest are the chapters dealing with the foundation of the Community three hundred years ago by Bishop de Maupas and Father Médaille, S.J., those portraying the heroism culminating in the martyrdom of several of its members during the French Revolution, and the first foundation made in America at the invitation of Bishop Rosati of St. Louis; and finally the establishment of the Congregation in Toronto by the Sisters from St. Louis under the patronage of Bishop de Charbonnel.

During most of the past century the Fathers of St. Basil have been closely associated with the work of the Sisters of St. Joseph, and it is the source of much gratification to them that this association has existed.

WILLIAM J. ROACH, C.S.B.

St. Basil's Seminary
21 St. Mary Street, Toronto
Feast of the Circumcision, 1951

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PART I · FRANCE

“Car chaque peuple est né pour lui-même, mais la France est née pour tout l’univers afin qu’elle lui porte la joie.”

—PAUL CLAUDEL
La Nuit de Noël de 1914



A.D. 1648

THE FOUNDERS

THE story of a religious ceremony performed in the chapel of the municipal orphanage of the obscure mediaeval town of Le Puy is of interest to some thirty thousand Sisters of St. Joseph, belonging to sixty Mother Houses, many of them far distant from the original scene.

The occasion was the clothing with the holy habit, on October 15, 1648, of six aspirants to the religious life who were to form the nucleus of the Congregation of St. Joseph. The celebrant was the eminent prelate, Messire Henry de Maupas du Tour, First Almoner of Her Majesty Queen Anne of Austria, Bishop and Lord of Le Puy, Count of Velay, Suffragan of the Holy See.

This imposing array of titles reflects the lofty position of this ecclesiastic, great in the eyes of the world, but great also by the nobility of his character. This function in which he initiated chosen souls into the apostolate of charity to the neighbour was typical of his devotion to the lowly, the poor, and the humble.

Henry de Maupas du Tour was born in 1606, in the Castle of Cosson in Champagne, two leagues from Reims. His sponsor at the baptismal font was the King, Henry IV, who gave him his own name. He received from his father, Charles de Maupas, and

from his mother, Anne de Gondi, the principles of a Christian education. True to the traditions of his race, he was ever faithful to God and his King. The prestige of his family obtained for him at the age of ten the Commendatory¹ title of Abbot of Saint-Denys of Reims. Unlike most of the youthful holders of these positions, he showed himself more interested in its duties than in its emoluments. Later on, when he had the necessary authority, he was one of the first to reform the bestowal of these benefices on boys of tender age.

His classical training, in the Jesuit College of Reims, was followed by a university course and seven years of philosophy and theology, crowned by the doctorate.

At an early age, in his associations with his cousins, the de Gondi, Henri de Maupas came under the influence of St. Vincent de Paul (1581-1660), who, with the aid of Mme Emmanuel de Gondi, was organizing his first rural missions, and also his *Dames de la Charité*. In Paris Henri de Maupas was a faithful frequenter of the "Tuesday Conferences," the meetings at Saint Lazare at which a great number of prelates and doctors including men like Bossuet, de Bérulle, and Olier assembled to listen to, and be animated with zeal for souls by the burning words of Vincent, former guardian of his father's sheep on the *landes* of Gascony, now become the shepherd of sacerdotal souls.

¹The tenure of an ecclesiastical position by a clerk or layman in which he held a certain jurisdiction, and might enjoy the revenues, but did not exercise authority over internal discipline.

Ordained priest in 1629, the Abbé de Maupas began immediately his apostolate of preaching, which he continued until his death. He had the privilege of pronouncing a panegyric of St. Francis de Sales and the funeral oration of St. Vincent de Paul, tasks for which he was well qualified. In addition to his intercourse with St. Vincent, he had been attracted by and had come under the influence of the circle in Paris which kept alive the memory of St. Francis de Sales. By conversing with the disciples of the latter, by studying all available documents, and by frequent visits to the convents of the Visitation, he acquired an intimate knowledge of this saint and his spiritual system.

In tracing the development of an Institute devoted to the corporal works of mercy, it is interesting to note that in the first plans of his Order of the Visitation, St. Francis intended that his daughters should practise the exterior works of charity, such as visiting and aiding the poor and the sick in their homes, hence the title of the "Visitation." The saint was, however, in advance of his age.

Inaugurated under the superiorship of St. Jane Frances de Chantal in 1610, the Congregation progressed well at first. After 1612, the foundress and her Visitandines went forth from the Gallery House¹ in Annecy on their errands of mercy, in the intervals between the hours of prayer. However, difficulties

¹The Gallery House is at the present day in the possession of the Sisters of St. Joseph. A new Visitation Monastery has been erected on a hill overlooking the town, in the chapel of which are enshrined the remains of St. Francis de Sales and St. Jane Frances.

arose when a new foundation was made in 1615 in Lyons. The Cardinal Archbishop of that city, as well as other prelates, considered the cloister necessary for women consecrated to God in the religious life, and the gentle Bishop of Geneva finally yielded, and in 1618 his congregation was erected into an Order with perpetual enclosure. The original idea of St. Francis, inspired as it was by God, was destined not to be lost; and among those who brought about the realization of the first plans of St. Francis was Henry de Maupas.

Abbé de Maupas published a life of St. Jane Frances de Chantal in 1644, and in 1657 the first biography of St. Francis de Sales. He was chosen first by Rome and later by the King and the Assembly of the Clergy of France to sustain the process of the beatification and canonization of St. Francis de Sales.

In 1644 he was consecrated Bishop of Le Puy, an appointment which, besides making him an ecclesiastical Superior, conferred on him the temporal rights of overlord and count of Velay, titles which overlapped with the civil functions of the municipal rulers of Le Puy, as well as with the powers of the King's representatives, with whom he became later involved in conflicts.

Among the devotions of this fervent pastor of souls two appear to have been fundamental, his love for the Blessed Eucharist, and his filial piety towards the Immaculate Heart of Mary. To this latter he united veneration for St. Joseph, and it is significant, in view of the approaching date of the foundation of

the Sisters of St. Joseph, that on May 4, 1648, he wrote the following lines to his sister, a Benedictine nun at Saint-Pierre de Reims: "This great saint who is my particular patron this year has special claims upon my gratitude for many reasons"; and several years later he writes again, "I ask pardon of God for not having mentioned our great St. Joseph in my last letter; I imagine that you know the obligations which I am under to this Saint. Help me to thank him. One has only to read what St. Teresa has written of him, to learn to be devout to him, and to hope for many spiritual favours from his intercession."

In 1662 he was transferred to the See of Evreux, where after a fruitful episcopate of eighteen years, crowned with apostolic labours, he died on August 12, 1680. He was buried in the Cathedral of his see, and in the Latin inscription on his tomb, his most glorious title is "Father of the Poor."

Associated with Bishop de Maupas as co-founder of the Congregation of the Sisters of St. Joseph, was the Rev. Jean-Pierre Médaille of the Society of Jesus.

Father Médaille was born at Carcassonne on October 6, 1610. His parents, among other evidences of zeal for the Catholic religion, collaborated in the foundation of the Jesuit College, established in 1623 in that city to counteract the influence of Protestantism in the south-east of France. After studying there for three years until he was sixteen, Jean-Pierre entered the Society of Jesus. When he finished his novitiate he consecrated several years to letters and

philosophy, after which he went to Toulouse to study theology. During this time he had the privilege of associating with two students raised later to the altars of the church: St. John Francis Regis, S.J., and St. Noël Chabanel, S.J., one of the Canadian Martyrs.

Ordained in 1638 and ready for the active life of the ministry, Jean-Pierre Médaille was sent to the College of Aurillac where his chief occupation was preaching. He spent the years from 1643 to 1649 at the College of Saint-Flour, where he was in turn minister (assistant to the Superior), procurator, and spiritual father. Recent researches have established these dates which prove that it was not, as formerly believed, during his missionary life, but during the journeys to the towns and villages of Languedoc and Auvergne necessitated by the duties of his office, during which his zeal prompted him to aid the *Curés* of the different parishes on his way, that he met souls who aspired to serve God in the religious life. This was difficult of accomplishment in seventeenth-century France, when the cloistered life of religious women entailed a certain fortune and in many cases even quarterings of nobility.

Father Médaille, a skilful prudent director, kept in touch with his penitents and exhorted them to patience, until in this concern for them, God provided a means of satisfying their desires.

Although he was never permanently attached to the Jesuit College of Le Puy, it is certain that Father Médaille visited that city and that he confided to Bishop de Maupas his desire to gather together the

chosen souls who were under his spiritual direction. Long before this, Providence arranged that the Bishop should be imbued with the same ideals as the Jesuit Father concerning the advancement of religious women to the Apostolate of the corporal works of mercy, so that, assured of the Bishop's co-operation, gradually the great event of the Foundation was prepared and realized.

From 1650 to 1654 Father Médaille occupied the same positions in the College of Aurillac. Finally, from 1654 to 1669, with headquarters first at Montferrand, later at Clermont, he formed one of the band of missionaries who worked to safeguard the faith of Catholics exposed to the influence of the Calvinists. He had been preceded in this activity by M. Olier in Auvergne and St. John Francis Regis in Velay, the Vivarais, and the Cevennes.

During these years the holy founder did not forget his Sisters at Le Puy. He elaborated with care the constitutions which he had given them, as times and circumstances suggested.

His inner spirit is revealed in his *Maxims of Perfection for Souls who Aspire to Great Virtue*. The *Maxims* are expressed in a language which is in accordance with the classical standards of his age, clear, appealing to the reason rather than to the emotions, rich in reflections on the interior life, but at the same time reserved and objective. They harmonize the Ignatian spirit of this founder with that of the French mystical writers of the seventeenth century, St. Francis de Sales, Cardinal de Bérulle, and M. Olier.

A first edition appeared in 1657. This was followed in 1672 by a second edition. Very soon the *Maxims* became incorporated in the book of the Constitutions of the Sisters of St. Joseph.

A further legacy to his Religious Daughters is an admirable letter¹ in which the holy founder reveals the spirit which is to animate them.

Finally in 1669, worn out by his missionary labours, Father Médaille retired to the Jesuit College of Billom, where he died on December 30 of the same year. The place of his interment is unknown; but his memory survives in the grateful hearts of his spiritual children.

¹See Appendix I.

THE CORNERSTONE

THE episcopal city of Bishop de Maupas in which the Congregation of the Sisters of St. Joseph had its origin was Le Puy-en-Velay.

Velay, the most northern section of the province of Languedoc, forms topographically part of the *Massif Central*, the Central Plateau of France. The scenery is marvellously picturesque, the result of violent volcanic disturbances which have produced irregular uplands and valleys, the former covered with dark forests. Le Puy,¹ the capital of Velay, which ranked second to Toulouse in the administration of the province, is a very ancient town built at the base of two volcanic needles of eruptive rock, Mont Corneille and Mont St. Michel. Its wonderful cathedral, romanesque in style, is the joy of archaeologists. Notre Dame de Puy possesses, according to Viollet-le-Duc (1814-79), the oldest example of cathedral cloisters. It is situated on a steep declivity, Mt. Anis (the Anicium of the Romans), which overlooks the town. Legend enhanced the glorious history of this fortress cathedral built into the rock-bound hillside. Constructed of basalt, the product of that volcanic region, mixed with yellow freestone and brick, which

¹Puy, the regular development of the Latin noun *podium* (hill) is, in modern French, reserved for place-names and is used as a common noun only in the mountainous regions of Auvergne and Velay.

forms a unique decoration, it reflects in its architectural designs the different periods during which it was in the process of construction. Gallo-Roman features alternate with those of Byzantine origin. These latter show the influence of the Crusaders imbued with the ideas they brought back from the East. The Saracen invasions also left their imprint here as in the other territories through which they swept. Byzantine art is especially noticeable in the mural paintings of the interior with their characteristic blue backgrounds.

The whole street leading up to the cathedral becomes a vast stairway which continues under the portals and arches until it reaches the high altar. Now the staircase has been turned, and one enters by the south aisle of the nave near the transept. In the early days it was possible to follow Mass from the old square at the foot of the steps. In the thirteenth century, Saint Louis brought back from the East the Black Virgin which was installed above the main altar, replacing a much older one. The stiff cloak of triangular shape is typical of these statues brought from the Orient. Burned during the Great Revolution, it was copied from memory and is still enthroned on the high altar.

Velay was not spared the chaotic conditions which prevailed in France at the beginning of the seventeenth century, conditions which were the result of the Wars of Religion and other disruptive forces, and which brought in their train poverty among the lower classes, a marked decline in religious observance,

uprisings against the royal power, and divisions in families. However, the early years of the seventeenth century saw the beginning of the movement which brought about more peaceful conditions, especially in the towns like Le Puy. It is true that the surrounding country districts even in the 1630's and 1640's were still without the definite religious and material help desirable.

A Congregation of non-cloistered Sisters who would devote their energies to the solace of the poor and afflicted could find abundant scope for its activities in this mountainous district. This kind of life was made possible by the foundations of St. Vincent de Paul who had opened to religious women "a field of the Apostolate as vast as human misery in all its forms, with the aim of being in its manifestations the Charity of Christ Himself."¹ Le Puy was the setting chosen by the founders for the establishment of such an Institute.

We do not know when the holy founders met, but records show that when they did so they were in complete accord. The Bishop was glad to provide the material requirements and give ecclesiastical sanction to a religious community which would revive the first idea of his model, St. Francis de Sales, and Father Médaille could supply the personnel and inculcate in them the interior spirit of the new foundation. Providence arranged at this juncture that a very ancient institution of the town of Le Puy, the *Hôpital* of Montferrand,² needed re-organization. At

¹M. Chalendar, *La Promotion de la Femme à L'Apostolat* (Paris, 1950).

²The name of a street in Le Puy.

that time the term *hôpital* had a wider signification than in our day, for this house, which was to become the cradle of the Congregation, was a refuge for orphans and homeless women. Tact, joined to his episcopal authority, enabled the Bishop to transfer its management from the lay staff in charge to these protégées of Father Médaille, who were awaiting the summons to begin their religious life.

On October 15, 1648, these first volunteers were constituted into a religious institute under the name of "The Congregation of the Sisters of St. Joseph." The choice of the feast of St. Teresa was most appropriate, for she who was ever the devout client of St. Joseph now became with St. Francis de Sales a special patron of the Congregation.

Other late discoveries prove that the first profession and the canonical erection of the Institute under its official name took place on March 10, 1651. Later, on December 13, 1651, an Act of Association, drawn up by a notary, gave the necessary legal lay authorization of the Institute.

Recent researches into archives formerly inaccessible have brought to light the names of the first members who placed themselves at the disposal of the founders. They are in the order of their arrival at the orphanage: Françoise Eyraud, Clauda Chastal, Marguerite Burdier, Anna Chaleyser, Anna Vex, and Anna Brun. The first-named of these was Superior of the House of Montferrand in Le Puy until 1680. The municipal records of the town note that she performed the exterior duties of her position most ef-

ficiently and to the entire satisfaction of the lay management.

No written record of eulogy of Françoise Eyraud for her interior government of the Community, has been handed down to us, but what greater testimony could be offered to her impelling example of valour and generosity than the zeal evinced by her daughters in their manifold charitable undertakings, and the swift expansion of the Institute under her direction?

The canonical erection of the Congregation was followed in 1665 by an ordinance in its favour by Bishop Armand de Béthune, successor to Bishop de Maupas in the See of Le Puy. In January 1674, the approbation of King Louis XIV was obtained and the royal decree was registered in Letters Patent by the *Parlement* of Toulouse.

It is interesting to observe, in this last document, the emphasis which is placed on the educational activities of the Congregation. This was in keeping with the nation-wide movement for the stamping out of heresy and the exaltation of the Catholic religion, which reached its culmination in 1685 in the Revocation of the Edict of Nantes.

Thus fortified by episcopal and royal approbation, the Congregation spread rapidly in the dioceses of Puy, Clermont, Embrun, Gap, and other places. But the most glorious foundation was doubtless that in the archiepiscopal city of Vienne, the capital of Dauphiné, and the see of the Primate of the Primate of Gaul.

It was owing to the interest and influence of the Primate, Archbishop Henry de Villars, that the Sisters

of St. Joseph were given charge in 1668 of the most important hospital in that city, and this occupation was followed in the same year by the approbation of the ecclesiastical authority.

A further evidence of the interest of the Archbishop is shown by the fact that he wished that each of his religious daughters should have a copy of the Rule, and with this intention he ordered that a careful revision of the old manuscripts should be made and printed. This first printed edition of the Constitutions appeared in 1693. It remained faithful to the letter and primitive spirit of the Congregation, while all unnecessary details were omitted.

In the course of time, the activities of the little Institute became Vincentian in their scope, embracing as they did many phases of social service, which included the Christian education of youth. We have seen also that the pattern was Salesian; but the inner spirit, that intangible quality which is the individual vivifying principle of a religious foundation, emanated from the Christ-like soul of the Jesuit Father, Jean-Pierre Médaille. The Congregation was to be consecrated to the Most Holy Trinity, under the protection of Jesus, Mary, and Joseph. Its title was to be the "Institute of the Sisters of St. Joseph." The foster-father of our Lord seemed to Father Médaille to be an excellent model for souls who would "devote themselves to the interior life, the education of the young, and the relief of human misery." The spirit of the Institute was to be a spirit of humility and

charity, and the distinctive characteristic of the Sister of St. Joseph was to be simplicity. The ideal of sanctity which Father Médaille proposed for his daughters was the highest and most perfect. Realizing that corporal austerities are incompatible with arduous duties, this true disciple of St. Ignatius stressed rather the necessity of an intense interior life as essential to ultimate union with God. With complete abandonment to the Divine Will in the life of the apostolate, they would, like the great St. Teresa, seek God in themselves, and themselves in God.

Who could have foreseen that the spirit of the "Little Design," as Father Médaille called his Community, so lowly in its origin, would become the animating force of countless souls who would observe the Rule of their holy founder in different fields of labour, among the young, the old, the sick, the unfortunate, under skies far distant from the mountain districts of Velay?

MOTHER ST. JOHN FONTBONNE

DURING the eighteenth century the Christian spirit of France declined. The causes were complex and some of them reached far into the past. The glorious achievements of the French Church in the preceding age had obscured these subversive influences, and it was only the keen mind of a Pascal or a Bossuet that was aware of the tares amidst the wheat. At the very turn of the century daring propaganda of an anti-religious nature appeared, and the outstanding literary men of the so-called Age of Enlightenment reacted against religious beliefs as well as the political, social, and literary theories of monarchical France. These works spread, in spite of various censorship, and apparently no adequate Christian apologetics appeared to stem the tide. It is true that in the monasteries holy souls still consecrated their lives to the praising of God and to intercession for their fellow-men; and among municipal archives there are records of the works of charity which the sons and daughters of St. Vincent de Paul, of St. John Eudes, of St. John Baptist de la Salle, and of other founders, carried on with unabated zeal for God's glory.

The expansion of the Institute of St. Joseph con-

tinued in its diverse aspects during the opening and succeeding years of this century. The districts of Velay, Forez, Lyonnais, and Auvergne became dotted with hospitals, orphanages, and schools in which the Sisters continued in the spirit of their founders the service to the neighbour which the varying needs of the time demanded.

True to the original design as already exemplified in the houses of the Visitation, new foundations became autonomous in their government, especially those in towns. This does not mean that the newly established houses severed relations with Le Puy. At this period the Institute had reached a definite stage of maturity, and a distinctive religious spirit had become clearly apparent. Transmitted by the members who left Le Puy or the later houses to make new foundations, it was a bond of union between the parent trunk and its branches. This spirit was reflected in a certain suavety and graciousness, characteristic of Salesian spirituality, and stressed by Bishop de Maupas. It coalesced perfectly with the more austere features of the Ignatian system as inculcated by the Jesuit co-founder. Its exterior expression appeared in the virtues of humility, charity, and simplicity, mentioned earlier, which ever continued to be the vitalizing force of the Institute.

It happened frequently from the earliest years of the establishment of the Congregation down to the period of the Revolution, that the members of a new foundation took charge of a hospital or orphanage to which was added later the work of teaching, under

the same Superior who directed the various works. This was the case in two relatively unimportant towns which enter into this narrative as the scenes of the birth and labours of a soul chosen by Divine Providence to guide a branch of the Congregation during the troubled years of the religious and social upheaval consequent upon the outbreak of the Revolution.

These two places were Bas-en-Basset and Monistrol. Both were small hill-towns of Velay, situated on promontories which overlooked the upper reaches of the Loire, a short distance north of Le Puy. In the former of these, Bas-en-Basset, on March 31, 1759, was born Jeanne Fontbonne. Her parents were of humble station, and they were model Christians. The surname, "Fontbonne,"¹ suggestive of the Gallo-Roman origins of the family, and its meaning "Good Source," implies those precious qualities of endurance and patience in times of crisis which the ancestors in these old lands handed down to succeeding generations.

Bas had possessed a house of the Sisters of St. Joseph since the end of the seventeenth century, and it was here that M. Michel Fontbonne brought his two daughters, Marie and Jeanne, when they were of school age. The family knew the Sisters well; M. Fontbonne's sister, Sister St. Francis, and later on, his half-sister, Sister Mary of the Visitation, were Sisters of St. Joseph. Members of three generations of the Fontbonne family were to devote their lives to the service of God and their neighbour in the Congregation.

¹The root *fons*, masculine in classical Latin, became feminine in the vulgar tongue.

Tradition tells us that the two young girls finished their education at Le Puy, and that on their return to Bas they kept up their intercourse with the convent. Eventually, when Jeanne was eighteen and her sister twenty-one, the former became the spokesman in announcing to their parents their desire to devote themselves to God in religion. With Christian fortitude the parents accepted the will of God and made the double sacrifice.

The two girls were presented to the Bishop of Le Puy, Monsignor de Galard, at a religious function at the convent of Bas, on March 19, 1778. On this occasion the Bishop told Mother St. Francis that he was founding in Monistrol a school for the children of the townspeople, under the direction of the Sisters of St. Joseph, who already had charge of the hospital there, and that he was appointing her the Superior of both school and hospital. After a conversation with her nieces, in which he learned of their desire to consecrate themselves to God in the religious state, he ordered her to take them with her. On July 14, 1778, Marie and Jeanne left Bas for Monistrol and five months later they were clothed with the religious habit. Marie received the name of Sister Teresa and Jeanne that of Sister St. John.

Monistrol¹ was a Roman town where evidently there had been a monastery established at an early date. In the eighteenth century, however, it owed its prestige to the fact that it was the summer residence of the bishops of Le Puy. Wider horizons and a more

¹Derived from the Latin diminutive *monasteriolum*.

salubrious climate than those of Le Puy had obtained for it this honour; hence the designation *Monistrol l'Evêque*.

It was here that Mother St. John spent the early years of her religious life, learning its spirit and zealously fulfilling her duties as teacher. In the year 1785 Monsignor de Galard finally kept the promise he had made to the Sisters of Bas that he would send Mother St. Francis back to them, and in her place he appointed Mother St. John. The young religious, only twenty-six years of age, was overwhelmed at the thought of the responsibilities of her new position, but later events proved that the Bishop had made an excellent choice. Endowed with superior intelligence, rare energy, and eminent virtue, she accomplished admirably the duties of her office as guide, confidante, and inspiration to her subjects, while occupied in the hospital and the school. Connected with the latter was a department in which young women were instructed in the art of lace-making, a profitable industry, and one which was very popular in the towns and villages of Velay. The Sisters of St. Joseph, from the beginning, adapted themselves readily to the teaching of feminine handicrafts, a movement which is expanding rapidly in the present day.

It seemed that life would be sheltered, passed within convent walls, in an atmosphere far removed from the turmoil of political and religious strife, and sanctified by the love of God, of fellow-religious, and of the "dear neighbour."¹ But there might be heard already

¹Words of Father Médaille.



MOTHER ST. JOHN FONTBONNE

Sylvestre, Lyon

the rumblings of a cataclysmic storm, which would shake Europe to its foundations, and as a result of which, after its appeasement, a new world would emerge. The French Revolution was imminent.

In the first period of the outbreak many Catholics rallied to the principles of the Revolution. Its most important social and political theories were evolved from doctrines sanctioned by Christian thought. These were the doctrines of the equality of men and their right to choose the representatives who would form the governing power in a democratic system of government. The first measures of the leaders were concerned with financial affairs, which at this time had reached a crisis with which no minister could cope. The impulse for readjustment soon swelled to a vast movement controlled by political factions which were inspired by hatred of religion and class distinctions. After the meeting of the Estates-General on May 5, 1789, there followed in swift succession the Tennis Court Oath, the taking of the Bastille, the abolition of the feudal privileges, and the Declaration of the Rights of Man.

Religious issues soon became involved in the political struggles. In an effort to place the Church under the domination of the State, the Civil Constitution of the Clergy was completed by law on July 12, 1790—a measure which left to the Pope only spiritual supremacy. Henceforth bishops and vicars were to be chosen by the body of active citizens and were to be paid by the nation. The Civil Constitution was condemned by the Holy See; Catholics, forbidden

to take the required oath, were obliged to choose between the Revolution and their faith.

In 1791 Bishop de Galard abandoned his episcopal charge and withdrew to Monistrol; later he went into exile in Switzerland. The following year the Sisters were driven from their convent in Monistrol for having refused to assist at the Mass of the schismatic priest, and Mother St. John and Sister Teresa retired to their father's home at Bas. In December 1793, religious women were required to take the oath, and on their refusal Mother St. John and Sister Teresa were obliged, in order to avoid arrest, to take refuge in the caves of the neighbouring woods. They were finally discovered and thrown into the prison of Saint-Didier, now known in the Revolutionary terminology as Montfranc. The weeks and months of the Great Terror succeeded one another and the little group of Sisters, joined later by the older Mother St. Francis, awaited their fate with calmness. Mother St. John became a support to her companions in misfortune. Her courage and religious spirit animated them to prepare in a fitting way for the death to which the judges of Robespierre sentenced them. The Terror, having reached its climax in the summer of 1794, was, however, brought to a sudden end by the assassination of the tyrant on July 28, the day before their martyrdom was to have taken place.

God had other designs for Mother St. John; nearly fifty years of intense active work in His vineyard became the allotted destiny of His servant, thus tried by the fiery ordeal of religious persecution and the harrowing events of her age.

The much-desired palm of martyrdom denied to Mother St. John was obtained by other Sisters of St. Joseph belonging to convents sequestered by the political leaders of the Convention, and the following names are authenticated: executed at Le Puy: Marie-Anne Garnier, Sister St. Julien; Jeanne-Marie Aubert, Sister Alexis; and at Privas: Mother Sainte Croix Vincent, Sister Madeleine Senovert, and Sister Marie Toussaint Dumoulin.

Truly these heroic souls had imbibed and now put into practice the maxim of their holy founder so often meditated upon in more peaceful days: "Choose to suffer all the evils of this lower world rather than risk losing the rewards of eternity."

After his fall, the fierce passions and ruthless cruelty which characterized the régime of Robespierre subsided. The Revolution lost its apocalyptic, symbolic aspect, and in the Thermidorean reaction, as also in the government of the Directory, which followed it, the desire was for the peace and security of ordinary living. France had a foreign war upon her hands which necessitated unity within her own borders; consequently, there appeared a certain amnesty and clemency, which included toleration of Catholic worship. This amnesty, however, did not go so far as to return the expropriated church lands to their lawful owners; and religious women, despoiled of their convents, had to seek shelter with relatives or friends.

Mother St. John Fontbonne became the instrument which God was to use in restoring the branch

of the Congregation of St. Joseph whose fortunes we are following. From 1794 until 1807, she led a life of retirement in her father's house at Bas. She remained faithful to her religious ideals, and used every opportunity which came her way to instruct the souls of the young, who were deprived of the knowledge of their faith by the tragic conditions of their times.

A new order began with the advent of Napoleon Bonaparte, who, in 1799, overturned the Directory and made himself despot of France. His genius for organization made him realize that religion would be helpful in achieving peace, so he revived the Catholic religion, formed a Concordat with the Holy See, and encouraged the foundation and restoration of religious houses. It was the uncle of the Emperor, Joseph Cardinal Fesch, Archbishop of Lyons, who now restored the Institute of St. Joseph in this important city.

In 1807, the attention of the Cardinal was directed to Mother St. John through the intermediary of his Vicar-General, the Very Reverend Claude Cholleton, who, in his turn, had heard of her from Father Hubert, a holy Capuchin friar. During the persecutions the latter managed to evade arrest, and at the risk of his life, brought the consolations of religion to the proscribed Catholics of the mountainous districts of Velay. An eloquent preacher, he was now helping to revive the faith in the archdiocese of Lyons.

At St. Etienne, a prosperous town on the upper Loire, Father Cholleton had under his direction some pious women, among whom were dispersed Sisters of

St. Joseph, not yet reorganized into a religious community, but awaiting God's will in their regard. They were known as the "Black Sisters" on account of their black, inconspicuous dress, and they lived in two different sections of the town, the Rue de la Bourse, and the Rue de Mi-Carême. The ecclesiastical authorities arranged that Mother St. John should leave her retreat and proceed to St. Etienne, to take charge of these aspirants to the religious life. In July 1808, they received the holy habit, and under the direction of this spiritual daughter of Father Médaille, the true mirror of his "Little Design," they were constituted into a Congregation of Sisters of St. Joseph. The house of St. Etienne, therefore, became the nucleus from which spread many branches, an expansion so rapid that in order to preserve unity of spirit, a central government and single novitiate were desirable. Lyons was chosen for this amalgamation, and in 1816 Mother St. John was summoned to accomplish it.

The building chosen for the purpose was the former monastery of the Carthusians, opposite the Hill of Fourvière.¹ The "Charter house" of Lyons, built on an immense scale, included the Church of St. Bruno, of majestic proportions and ornate architecture, and it was, in the eighteenth century, second in importance only to the *Grande Chartreuse* near Grenoble. During the fury of the Revolution the

¹Derived from the Latin *forum vetus*, the old Roman forum which had existed from imperial times on the crest of the hill. The Christian shrine which replaced the old forum was in the ninth century dedicated to Our Mother of Good Counsel, and this representation of the Madonna has always been especially venerated by the Sisters of St. Joseph of Lyons and America.

monastery had fallen into decay and its former occupants had moved elsewhere, but the atmosphere of the cloister still clung to the old walls and stairways. These hallowed precincts thus became the cradle of the Congregation of the Sisters of St. Joseph.

The history of Lyons has been glorious. The Lugdunum¹ of the Gallo-Romans was a centre of intellectual refinement and learning during the imperial régime. It was here that, in the second century of our era, Christianity was introduced into Gaul by St. Pothinus and his companions, who sealed with their blood the faith they had implanted. On the eve of the Renaissance its school of poetry was on a par with the literary manner of Paris and Provence. Its illustrious sons have brought honour to their city in different fields of human endeavour; let it suffice to mention Ampère, Victor de Laprade, Puvis de Chavannes, in modern times. Truly the Congregation of the Sisters of St. Joseph of Lyons took root in precious soil, above all in the examples of religious devotion to the neighbour found there in the various works of mercy for the relief of human misery.

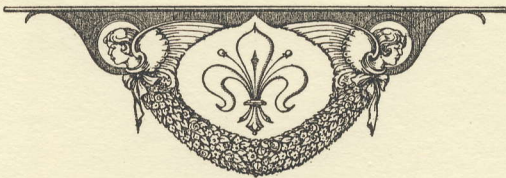
Under the guidance of Mother St. John Fontbonne, the tree which came forth from humble roots spread its branches far and wide. New Mother Houses were established at Chambéry, Annecy, Bourg, and Bordeaux. Under Mother St. John's wise administration, difficulties were overcome, new works undertaken, and all the while she preserved the ideal

¹Of uncertain Celtic origin; perhaps from the god *Lug* and the ending *dunum*, hill; or from the Celtic words *Lougos dunum*, the hill of marshes.

inculcated by the holy founders, that of "an obscure Institute." In 1840 she laid down the burden of government and spent the remaining years of her life in the prayerful retirement for which she had always longed. She died on November 22, 1843, and is buried in the cemetery of Loyasse, on the Hill of Fourvière.

In 1836, Mother St. John sent a band of Sisters across the seas to the distant shores of America. These heroic souls, whose work and fortunes will form the chief interest of succeeding chapters, were to bring the "joy" of which the poet sings to remote regions far distant from Le Puy, Monistrol, and Lyons.

It will now be our task to follow these courageous women through many vicissitudes, but joyful and serene, active yet prayerful, protected and guided by their holy patron, St. Joseph, who exercised as of old his divinely given mission to direct those whom obedience sends forth to unknown lands.



PART II · NORTH AMERICA

“Welcome, welcome on the mountain heights the messenger
that cries, All is well.”

—ISAIAH LII, 7



A.D. 1836

EARLY HISTORY OF ST. LOUIS

DURING the period of geographical discovery and exploration, intrepid navigators, allured by the vision of routes to the Orient, sailed westward. In their wake followed adventurers with various aims, some in search of the fabulous wealth of newly discovered lands, a number for political domination, and others for an outlet for superfluous energy held in check by the conventional restraints of European civilizations. They were accompanied always by the adventurers of the spirit, who planted the Cross beside the flag of France or Spain, and brought to the natives the knowledge of the true God.

Franciscan friars, Dominicans, and Jesuits were in the foreground from north to south of the new continent, and they assumed an important share in the diffusion of the old cultures of Europe.

It is a far cry from the names of Marie de l'Incarnation, Blessed Marguerite Bourgeois, and Jeanne Mance, the heroines of the Canadian saga, to the little band of Sisters of St. Joseph sent by Mother St. John Fontbonne to America in the year 1836; but the outlook on life of the later missionaries was in many respects the same as those of the seventeenth century. They were alike in religious formation and national traditions, and they were inspired by the

same zeal for souls that led to a readiness to endure all the privations and sufferings incident to new foundations.

The scene of their first missionary labours was that part of the present United States of America situated on the banks of the Mississippi River, in the upper sections of what was known in the first European occupation as Louisiana. This vast territory, extending from the Great Lakes to the Gulf of Mexico, was explored at the behest of the French governor at Quebec by the saintly Jesuit, Father Marquette, his companion, the *voyageur* Joliet, and by the Chevalier de La Salle. Following the great river in its southwards course, La Salle finally reached its mouth in 1682 and took possession of the country in the name of the King of France. It remained under the domination of the French until the collapse of the French colonial power which resulted from the defeat of the Seven Years' War and the Treaty of Paris of 1763. Even before this date, by the secret Treaty of Fontainebleau, the former territory of Louisiana west of the Mississippi was allotted to Spain, that on the east to England.

During his régime Napoleon sought to restore the prestige of France in America, and acquired by a secret treaty that portion of Louisiana formerly ceded to Spain. In 1803, however, fear of an English invasion induced him to sell Louisiana to the new United States of America.

In the following year the country was divided by Congress into two portions; the upper part, Missouri,

was organized as a territory in 1812, and as a state of the Union in 1821. By the Missouri Compromise, slavery was legalized in the beginning, but in the struggle between the North and South, the State eventually rallied to the support of the North. The early records of the missionaries include the names of many negro slaves side by side with those of Indians and whites.

The ecclesiastical jurisdiction of the territory corresponded in a general way to the political government. From 1639 to 1674 it was directed by the Vicariate-Apostolic of Canada. It came subsequently under the direction of the diocese of Quebec, and, during the Spanish domination, under that of Santiago de Cuba, Havana, and later, from 1793 to 1826, under the dioceses of Louisiana and the Floridas.

During this early period the names of French priests predominate, and the bishops of Quebec as well as the Superiors of the Jesuits and the Récollets generously responded to the appeals for more missionaries to provide for the spiritual needs of the newly settled districts.

To the successive generations of French missionaries who, in answer to the call of the Divine Harvester of souls, spent themselves so completely, there could be applied in all truth, in America as well as in the far East, these words of Cardinal Vaughan:

It is not easy to calculate what we owe to the Church of France, to its generosity for the support of the Christian faith. Our obligations towards this country are extraordinarily great; there is no nation in the world which produces so many lives devoted to heroism, so much disinterested courage.

Among the names found in the early records still extant is that of Father Pinet, S.J., who, in 1793, on the Illinois bank of the Mississippi, was evangelizing the Tamoroa Indians in the district opposite Carondelet. Somewhat later Father Gravier, S.J., founded the mission of the Immaculate Conception on the site of the Indian village of Kaskaskia, Illinois. The first centre of civilization in the Mississippi Valley, however, was Cahokia, Illinois, where Father Pinet built in 1700 the first church in honour of the Holy Family for the French families from Canada who had settled there. Other colonies in charge of the Jesuit Fathers existed on the sites of the present Ste Geneviève and Fort Chartres.

One among these villages, St. Louis, was to forge ahead and become a great modern metropolis. Although the French influence has died away, the story of the romantic origins of this city under its French founders is a tale in which the material expansion is, as its very name implies, interwoven with an adventure of the spirit.

The city of St. Louis was first settled by Frenchmen, who with their leader, a French nobleman, Pierre Laclède Liguist, founded there in 1764 a branch of a commercial firm of which Liguist was the director in New Orleans. A fervent Catholic, he named the settlement St. Louis, after the noblest of French rulers, St. Louis IX (1226-1270).

This site was a happy choice, for the natural terrace upon which the city developed, one hundred feet above the river, proved a barrier against the

disastrous floods which occurred when the Mississippi overflowed its banks; whereas at Cahokia on the Illinois side, which was not so protected, the settlers, including the Sisters of St. Joseph, were obliged to abandon their homes.

As an example of the youthful initiative of the early settlers, it is interesting to note that a boy of fourteen, Auguste Chouteau, was delegated by the founder of St. Louis to be his lieutenant in the planning and developing of the new colony.

In 1764, St. Louis became the capital of Upper Louisiana. The inhabitants seem to have been unaware of the political changes, and it was only in 1770, under Don Pedro Pierras, that Spain took possession of this territory which was to remain under Spanish rule until 1803.

With the opening of the new century, a period of development began with the consecration of the Sulpician, Father William Louis Valentine Du Bourg, as Bishop of New Orleans, in 1815. The warring elements in this city prevented the new Bishop from taking up his abode in his episcopal residence and led to his settling in St. Louis, to the great advantage of this newly erected city. In 1826, St. Louis itself was created a bishopric, the first incumbent of the new See being Bishop Joseph Rosati, a name ever dear to the Sisters of St. Joseph in America. In the list of founders and protectors of the Congregation he ranks with Bishop de Maupas, Father Médaille, Archbishop de Villars, Bishop de Galard, and Father Cholleton.

Joseph Rosati was born at Sora in the Kingdom of Naples in 1789. He was remarkable for his piety and entered at an early age St. Vincent de Paul's Congregation of the Mission at Rome, where he was ordained priest in 1812.

The priests of this Congregation, the Lazarists, did not escape the arbitrary interference of Napoleon in the ecclesiastical as well as the political affairs of the countries conquered during his meteoric progress over Europe, and were suppressed. Yet we find Father Rosati fulfilling his priestly functions in Rome when Bishop Du Bourg was consecrated there in 1815. The former was chosen to be one of the band of Lazarists who were going to America in order to take charge of a seminary and to devote themselves to missionary work in his new diocese. By 1820 Father Rosati had become Superior of the new seminary at Barrens, Perry County, Missouri, and Vicar-General of Bishop Du Bourg. His success in organizing the resources of the many works undertaken for the glory of God and the salvation of souls in these far-flung territories was so phenomenal that in 1826 he was created Bishop of the recently erected diocese of St. Louis.

Bishop Rosati's zeal and talents as an administrator increased with his new responsibilities. In 1831 he laid the cornerstone of a cathedral destined, by reason of its admirable architecture and construction, to be the pride of old St. Louis for more than three-quarters of a century. The cathedral was consecrated in 1834, and to-day it still stands on the

site which will form part of a National Park to be erected on the waterfront.

In 1840 Bishop Rosati was appointed by the Holy Father Pius IX to be Apostolic Delegate to the Republic of Haiti, from where, after successfully adjusting its relations with the Holy See, he went to Rome in 1843 to assist in drawing up the Concordat which had been agreed upon. In the midst of the negotiations his health failed, and on the advice of his physicians he returned to the house of his Congregation in Rome where he died on September 25, 1843.

THE CONGREGATION IN AMERICA

AN IMPORTANT contribution to the advance of religion in Bishop Rosati's diocese was his introduction of religious communities of men and women who admirably seconded the zeal and religious influence of the holy Bishop. It was during Bishop Rosati's episcopate in the See of St. Louis, that a combination of circumstances, providentially interwoven, led to the establishment in that city of the Sisters of St. Joseph of Lyons.

At this period the Society of the Propagation of the Faith, now world-wide in its scope and activities, was functioning successfully in Lyons under the impelling direction of Pauline Marie Jaricot, its foundress. This lowly seamstress, inspired by God, became, as is often the case with His instruments, the originator of a society whose end was to aid distant missions and their priests in the evangelizing of the natives still without the knowledge of the true God. The work, well known at this time, had been solemnly approved by Pius VII in 1813.

In the year 1834, Bishop Rosati, embarrassed by lack of money as well as of priests, made an appeal to the Society through the mediation of Reverend Charles Cholleton (nephew of the protector of the

Congregation of the Sisters of St. Joseph). The Society responded generously, and Father Cholleton also interested Monsignor de Pins, Archbishop of Lyons, in his request for priests.

The *Annals of the Propagation of the Faith*, following the usual custom, published an account of the distribution of the alms of the associates, and the report of Bishop Rosati's work in the wilds of America gave such a touching picture of this distant territory that it aroused the intense interest of one of the Society's most important benefactors, the Comtesse de la Rochejaquelin (*née* Duras). Félicité Duras was the daughter of the Duchesse de Duras d'Ussé, whose estates were in Touraine. When very young, she married the Prince de Talmont, a Vendean. Soon left a widow, she inherited his vast possessions and later those of her mother, and thus became immensely wealthy. Her second marriage was with the Comte de la Rochejaquelin, scion of an old aristocratic family of La Vendée which was connected with the older Bourbons. The Countess and her husband, loyal to the deposed rulers, were forced to go into exile into Switzerland. When she became a second time a widow, the Countess devoted the remainder of her life to works of piety and zeal for the glory of God and the salvation of souls.

She had known the Sisters of St. Joseph in Chambéry, and impressed by their devotion to the neighbour in the various works of mercy, she wished to identify herself with them by using her wealth to help them with new foundations. She had already

aided Annecy, had established the Sisters in schools in Touraine and La Vendée, and she was now inspired to become an instrument of God to introduce her beloved Sisters of St. Joseph into North America. Probably this was not the first time that the New World had presented itself to her romantic imagination. She belonged to the generation which had been enchanted by the magic pages of Chateaubriand. She had enjoyed the glowing pictures of the turbulent Mississippi, the marvellous flora of the valleys, and the noble-minded redskins, Chactas and Atala,¹ wandering through the virgin forests. No doubt the reality was very different, but this theory of the "good savage" elicited for the protégés of the missionaries the sympathy of Europeans.

The letter of the Countess with its proposal of her plan was a surprise to Bishop Rosati, who had not thought of introducing a community of nuns into his diocese, since several sisterhoods were already established there. The Society of the Sacred Heart under their saintly Superior Blessed Philippine Duchesne had been evangelizing the natives and pioneer settlers since 1818. There were also at this time the Sisters of Loretto from Kentucky, the Georgetown Visitation nuns, and the Sisters of Charity of Emmitsburg, Maryland, engaged in various works.

When the Bishop delayed in answering the letter of the Countess, she wrote a second one of great length in which she gave a detailed explanation of her

¹Characters in *Atala*, an episode included in the author's work *Les Natchez* and later on incorporated in his monumental work *Le Génie du Christianisme*.

reasons for wishing to establish this additional colony of religious in America. For herself, she had even made a vow to send six Sisters to North America to convert the Indians and instruct their children. Her letter continues with a naive eulogy of her protégées:

My Lord, perhaps you do not know these Sisters. They follow the rule of St. Augustine, they make perpetual vows and they devote themselves zealously to all the works of charity. Their rule imposes on them the virtues of the cloister joined to the exterior virtues demanded by their burning love of their fellow-men.

After summing up the wide range of their activities, she continues:

My Lord, if you had seen as I have, this Congregation of St. Joseph, you would admire their spirit of poverty, and of humility, truly apostolic.

Finally she offers to increase her alms for this purpose, and to provide the funds necessary for the journey to America and the installation of the Sisters there.

Bishop Rosati, much impressed by the Countess's appeal, promised finally to approach Reverend Mother St. John of Lyons, and he even went so far as to suggest that the number of Sisters should be increased to eight, so that two of them might devote themselves to the teaching of the deaf by means of the sign language.

Madame de la Rochejaquelin rejoiced over the Bishop's promise, and continued to interest herself in the American missions. Long after this, in 1867, she had the happiness of receiving in her home at Ussé in Touraine, the Superior-General of Carondelet, Mother Agatha Guthrie. Her last years were spent

here, near the convent of "her dear Sisters," as she always called them. On account of her rank and vast possessions, she had suffered much during the political strife of her age. But she had always taken the side of justice and right, and the cause of religion was her first interest. She died at Ussé, January 7, 1883. Among her last bequests was one to her "dear Sisters in America."

When Mother St. John was first approached about the New World foundation, she hesitated, not certain at first whether God willed that her Sisters should undertake this arduous work. She began, nevertheless, to prepare them for her eventual acceptance of it and gradually instructed them so that they would realize that Sisters destined for the foreign missions should look forward to a life of poverty and entire abnegation, and that they should be prepared to make the sacrifice of the spiritual consolations and advantages of their community life in France, where everything conduced to the pursuit and attainment of holiness.

After consulting with Bishop Rosati, Mother St. John, with her spirit of faith, saw the will of God in his request for Sisters, and wholeheartedly acceded to it. She next asked for volunteers for the undertaking. A large number responded to her appeal, and it was a joy for her to realize that after nearly two hundred years, her daughters should still be living the words of Bishop de Maupas, who, handing them their profession cross in 1651, addressed them thus:

My daughters, wear this cross openly, bear it bravely, carry it down the ways of pain into the homes of fever, into the dwellings of the poor, into *far-off lands*.

Nevertheless the parting was to be a sorrowful one for Mother St. John and her daughters. Among the Sisters chosen for America were her two nieces, daughters of her brother Claude: Sister Fébronie and Sister Delphine Fontbonne, aged thirty and twenty-eight years respectively. The remaining four volunteers to be sent were Sister Marguerite-Félicité Bouté, Sister Fébronie Chapellon, Sister Saint Protais Deboille, and Sister Philomène Vilaine. The two chosen to remain in France until they had perfected themselves in the sign language were Sister Celestine Pommerel and a postulant, afterwards Sister St. John Fournier. Both distinguished themselves later on in important works of the Congregation.

The little band left Lyons on January 4, 1836, by stage. They remained a few days in Paris with the Sisters of Charity before going on to Le Havre to await the sailing of their ship, the *Heidelberg*. They were joined there by a seminarian from Lyons, John Escoffier, who together with Father James Fontbonne, nephew of Mother St. John and brother of Sisters Fébronie and Delphine, had volunteered for the foreign missions.

During their stay in Le Havre the Sisters were hospitably received by Madame Dodard, whose name is ever held in grateful remembrance by the Sisters of St. Joseph in America. She provided most generously for their wants both before and after their sailing.

The *Heidelberg* sailed on January 17. Many interesting details of the voyage are recorded in the diary of Sister St. Protais, which is still preserved in the archives at Carondelet. Sister St. Protais describes

in quaint broken English the distribution of their time on ship-board, their fellow travellers, the storms at sea and the days of calm, and the wonders of the pathless ocean, which were for them a never-ending series of marvellous phenomena.

A furious gale near the Gulf of Mexico threatened to dash the ship against the rocks. Heaven was stormed, however, and the danger was averted. Finally, on March 5 they reached New Orleans after a journey of forty-nine days.

Here the Sisters were received by the Ursuline nuns, and for two weeks their kind hostesses did everything possible to enable them to recover their strength after their long and exhausting voyage. Bishop Rosati, who chanced to be in New Orleans when the news of their arrival came, hastened to meet them and to tell them of his plans for the work which he intended them to take over in his diocese. He had already decided that they should have charge of the schools in the towns of Cahokia and Carondelet.

Following the advice of the Ursulines, the Sisters disguised their religious habit when they left the convent, and put on the cap and veil worn by widows of the time. This was to safeguard themselves from the attacks of an anti-Catholic movement which broke out from time to time in different parts of the United States, and which vented its hatred of religion on members of the religious orders.

Accompanied by Bishop Rosati, Father Fontbonne, and M. Escoffier, the little band set out from New Orleans March 15 on the steamer *George Collier*.

The ascent of the Mississippi was slow and tedious. From the deck of their vessel they saw the vast tracts of country still uncultivated and diversified by its thick pathless forests. At the various landing-places the motley crowd which greeted them gave them their first impressions of the people whom they had come to serve.

On March 25 they reached St. Louis, and were conducted at once by the Bishop to the cathedral, where they thanked God for their safe arrival.

It was exactly seventy days since they had left Lyons. The anxieties incidental to this long journey, some of it accomplished under primitive conditions, had been a most trying ordeal for these gently nurtured Sisters, accustomed as they were to the refinements of European life.

Although it had been Bishop Rosati's intention that the Sisters of St. Joseph should occupy the house from which the Sisters of Charity were transferring their orphans to a larger building in St. Louis, a delay in making this change made it necessary for the French Sisters to be accommodated in a cottage on the grounds of the hospital, also in charge of the Sisters of Charity.

Thus it came about that the first mission of the Sisters of St. Joseph was Cahokia, the original village situated on the Illinois bank of the Mississippi, almost opposite St. Louis, which had been settled by French pioneers from Canada, descendants of whom were the present inhabitants. They were a worthy industrious people, faithful to the religious teaching of the first

Jesuit missionaries who had been succeeded by priests of the seminary of Quebec.

After the taking over of Illinois by the English, in 1762, the ecclesiastical jurisdiction was more or less unsettled; but in 1836 a zealous Lazarist, Father Peter Doutreluingne, had been in charge of the mission for some years, and his parishioners were glad to co-operate with him in welcoming these new religious teachers.

French was still spoken, and although it had deteriorated much from the refined stage of the language which the ancestors of these villagers brought to Canada from the France of Louis XIV, nevertheless it possessed a certain charm for the ears of the exiles.

The Sisters chosen for Cahokia by Bishop Rosati were Sister Fébronie Fontbonne, Superior, Sister Fébronie Chapellon, and Sister St. Protais Deboille. Father Doutreluingne and his people had succeeded in providing a convent and school-building commodious enough to shelter the Sisters and thirty or more day-scholars as well as five boarders.

The Bishop, accompanied by the little band of religious, left St. Louis on April 7, shortly after the close of the ceremonies of Holy Week and Easter. They crossed the river, and were enthusiastically received by a large concourse of the inhabitants, who formed a veritable cortège to guide them through the woods to their new habitation, opposite the village church. The good feeling between people and teachers lasted during the years of the Sisters' sojourn in Cahokia; but the forces of nature were against any

permanent foundation in this locality. The yearly floods caused by the devastating overflow of the Mississippi were not only a menace which threatened the destruction of their buildings each spring, but the swampy ground which resulted after the waters receded was a constant cause of malaria and other distempers. Finally, after the catastrophic flood of 1844, the mission was reluctantly abandoned and the Sisters withdrew to their convents in St. Louis and Carondelet, which were by this time well established.

THE MOTHER HOUSE, CARONDELET

FOR the Sisters of St. Joseph in America, the name Carondelet evokes in a very special way the picture of those heroic souls who, in the words of the late Cardinal Glennon,

left their home, their country, and their friends, and bade adieu to the fertile plains and the vine-clad hills of their native land. Theirs had been a journey of four thousand miles over the waters of a turbulent sea, with no impelling force except the will of God and the winds that fitfully blew.

Eventually, after the delays which we have noted, the weary band of Sisters reached their final destination, Carondelet.

Like St. Louis this settlement was founded by a French nobleman. A desire for new scenes led Clement Delor de Treget to explore the country on the Louisiana side of the Mississippi, north of the Des Pères River. There he picked out a picturesque site about six miles south of St. Louis, and in 1767 obtained from the military governor of Upper Louisiana, St. Ange de Bellerive, permission to settle on it. Other Frenchmen followed de Treget and established homes along this west bank of the river. The village and, later on, the district of St. Louis into which it developed, was called Carondelet in honour of the last

Spanish Governor-General of Louisiana, Baron de Carondelet.

At this period the inhabitants numbered about two hundred. The church, Our Lady of Mount Carmel, was built on high ground, safe from the annual floods, and close by was the log cabin occupied by the Sisters of Charity and their orphan boys. On the departure of these, the Sisters of St. Joseph were to take possession and begin their work as teachers. Of the three Sisters left in St. Louis after the departure for Cahokia, two of them, Sister Delphine and Sister Félicité, spent these months of waiting for their duties to begin in the study of the English language, under their kind instructresses, the Religious of the Sacred Heart. The third, Sister Philomène, went to Cahokia to replace Sister St. Protais, who, a first victim of the unhealthy climate, had been obliged to return to St. Louis for some time.

The Sisters of Charity left Carondelet for St. Louis on July 22, 1836. Sister Delphine as Superior, with Sister Félicité, took possession of the vacated dwelling on September 12. We do not need the blueprints of an architect to visualize the structure. We are told that a passage-way which led from the front door divided the ground space into two rooms, each fifteen by twenty feet. An attic overhead, reached by a ladder from the outside, and two sheds completed the building.

Sisters of St. Joseph, inspired by the thought of their holy patron, are wont to idealize a new foundation and to see in it a replica of the lowly home of

Nazareth, which presents a model of the virtues which they are called upon to practise, when difficulties that arise often from the lack of temporal goods call for a spirit of self-abnegation and self-sacrifice.

The log cabin of Carondelet certainly called for such a spirit, for the privations were numerous: lack of space to house properly the Sisters and their charges, the severities of the winters, for which they were ill-provided, and especially, the infrequency of news from the Old World.

We may imagine the joy of the Sisters, in September 1837, at the anxiously awaited and almost despaired of arrival of Sister Celestine Pommerel and Sister St. John Fournier. The two sisters had completed their course of study of the sign language some months before this date, and had left for America in April; but many things conspired to retard their arrival, without allowing them an opportunity of explaining the delay to the friends who were expecting them.

In January 1838, the first American postulant, Anne Eliza Dillon, received the religious habit with the name of Sister Marie Francis Joseph. She had been educated by the Religious of the Sacred Heart in St. Louis and her attainments in both French and English made her a most valuable addition to the band of French Sisters. Her religious life was destined to be short, but during those few years (she died in 1842), she edified both her companions and her pupils by her spirit of simplicity and humility, which, in so

short a space of time had made her a consummate model of the virtues of her Congregation.

In the spring of the year 1838 increased accommodation in the log cabin was provided by the addition of a second storey, of several rooms on the ground floor, and of wide porches facing the river.

From this time on the growth of the Community was assured. The Sisters were requested by the lay authorities to take charge of the teaching of girls in Carondelet, for which adequate salaries were arranged, and a fund was provided for the maintenance of a school for the deaf.

The struggles and hardships of these first three years had been bravely borne by the Sisters of the mission and Mother Delphine felt the need of being relieved of her heavy responsibilities as Superior. At her request, therefore, she was transferred to Cahokia as assistant teacher. Since the teaching of English was becoming very important she endeavoured to perfect herself in that language by devoting some time to studying it with the Visitation nuns at Kaskaskia.

Mother Delphine was succeeded in her duties as Superior of Carondelet, in August 1839, by Mother Celestine Pommerel, an appointment by Bishop Rosati which was officially recognized in Lyons. It will be remembered that before setting out for the American missions Mother Celestine had been sent to spend some time learning the sign language, and she had acquired great facility in this arduous method of teaching the deaf, which has been superseded to-

day by training in lip reading. Furthermore, the very excellent education which she had received in the Convent of the Sisters of St. Charles at Macon, in the Department of Ain, stood her in good stead in the organization and expansion of the Congregation which now began.

The Mother House at Carondelet was considerably enlarged between 1841 and 1846, and the records of the school there, first known as "Madam Celestine's School," show an increase from year to year in the numbers of pupils. This is the period of the precious *Memoirs of Eliza McKenny Brouillet*, preserved in manuscript in the Carondelet archives. Eliza had spent several years in the boarding-school and never lost her love for her old teachers.

In 1842, Mother Delphine returned to Carondelet where she was appointed to teach French in the Academy, but in 1845, when Mother Celestine agreed, at the request of the Vincentian Fathers, that her Community should assume the teaching of the first parish school in St. Louis, known originally as the Immaculate Conception, and later as St. Vincent's School, Mother Delphine was appointed Superior of the mission, with Sister Mary Francis Nally and Sister Martha Bunning as assistants.

Mother Delphine was now thirty-eight years of age. She had already undertaken and accomplished much in St. Louis. At this time two great sorrows darkened her path. In 1843 she lost her well-beloved aunt, Mother St. John Fontbonne. Although divided by the wide expanse of ocean, the words of affection

and encouragement the latter so faithfully sent her had been a solace in many a difficult hour, and an incentive to remain true to her ideals, and to practise, ever more perfectly, those maxims of perfection inculcated by the words of their holy founder.

A second heavy cross was the departure in 1844 of her dear sister, Sister Fébronie, for France. In that year Cahokia was completely submerged by the annual floods; the furious waters reached the second storey of the convent and Sister Fébronie suffered so much from the effects of this exposure that it was considered better for her health that she return to Lyons. Mother Sacred Heart Tezenas, who had replaced Mother St. John as Superior-General there, decided that, on account of the difficulties of the journey and the fact that the English language was necessary in the United States at that period, the American missions should become autonomous; so Sister Fébronie Chapellon, who had also returned to her native land, remained in France. When Mother Fébronie Fontbonne later recovered her health, she became Superior of the Convent of St. Joseph at Changy, France, where she died in 1881.

In 1847, a further development occurred when Mother Celestine acceded to the request of the Right Reverend Francis Patrick Kenrick, Bishop of Philadelphia and brother of Peter Richard, at this time Bishop of St. Louis,¹ that she should send a Com-

¹Bishop Francis Patrick Kenrick was consecrated Bishop of Baltimore in 1851. Bishop Peter Richard Kenrick was consecrated Bishop of St. Louis in 1847.

munity of her Sisters to take charge of St. John's Orphanage in the former city. The Superior appointed was Mother St. John Fournier. Soon other missions were established and St. Joseph's Hospital, acquired in 1849, became the principal house. The novitiate, which had been at the orphanage, was removed under the direction of Mother St. John. This double burden was too great for her, however, and, in June 1850, Mother Celestine sent Mother Delphine and Sister Martha Bunning to relieve her, the former as Superior of the Orphanage and Mistress of Novices. The novitiate was moved back to the orphanage, while Mother St. John Fournier remained the Superior of the hospital and diocesan head of the Philadelphia houses.

St. John's Orphan Asylum occupied a building on the corner of 13th and Chestnut Streets, known as "the Gothic Mansion." This first house of the Sisters of St. Joseph in Philadelphia was a splendid structure, one of the architectural gems of the city. It had been erected first as a private dwelling, and it became later a seminary for young ladies.

The Sisters in charge no doubt found the atmosphere of this stronghold of the followers of William Penn a great contrast to St. Louis with its French Catholic background, and, in truth, recurrences of the outbursts known as the "Native American" riots broke out at intervals, to their great inconvenience. However, following the advice of the holy Jesuit, Father Barbelin, they went on their way without

noticing the hostile attitude of their enemies, and gradually the prejudice against them died down.

In 1851, with the establishment of the Congregation of St. Joseph in Toronto, Canada, there began a divergence of the ways, and although they were nominally under the jurisdiction of St. Louis until 1860, the ecclesiastical superiors of the Canadian branch did not consider that a continued connection with Carondelet was feasible, hence the Canadian Communities reluctantly severed the exterior bond with their revered Mother House. They have always considered, however, that their birthright of daughters of Le Puy, Lyons, and Carondelet is their most cherished possession.



PART III · CANADA

The love of Christ brings us together as one. Rejoice and be glad in Him. (I JOHN 2. 3. 4.)

(The Roman Missal
Antiphon for Holy Thursday)



TORONTO, CANADA

IN THE middle of the nineteenth century the scene shifts to Toronto, Canada. In 1849 this city was considered of sufficient importance to be chosen by the Governor, Lord Elgin, as one of the seats of the Canadian government. Toronto and the city of Quebec were to be in turn the capitals of Canada for a period of four years.

The origin of the word "Toronto" is doubtful. Scholars consider that it may be derived from the name of a Huron chief, d'Arontal, who was prominent at an early date in the region of Lake Simcoe, but a more popular opinion is that it was an Indian word for "meeting place."

The appellation "Toronto" was used early in the seventeenth century to designate, in general, the land, rivers, and lakes of the north shore of Lake Ontario near its western extremity. The name was gradually reserved for a pebbly shore in this area, which was the site of an Indian encampment and the beginning of a trail which followed the direction of the present Yonge Street as far as Lake Simcoe and Georgian Bay.

This beach was protected by a sand-bar, dignified in common parlance by the title of "peninsula," as it was joined to the mainland at the eastern end by a

narrow isthmus. It extended from east to west for a distance of about six miles, and formed a natural protection for the harbour, known as Toronto Bay. In 1854 the isthmus was submerged and the peninsula became an island. As a result, the entrance to the harbour, known to-day as the "Eastern Gap," allowed vessels to enter Toronto Bay from the east as well as from the west.

In picturesqueness Toronto could not vie with the older settlements of Quebec and Mount Royal. No panorama of such wondrous beauty as these latter presented met the eyes of the early traveller who explored the western part of the "Great Lake," as Lake Ontario was called. However, a dark forest of oak trees formed an attractive background for the rising ground which was to be cleared and developed later.

The name must have pleased the fancy of the poet Moore, who in his travels in America in 1804 gives Toronto a place of honour in his *Lines Addressed to Lady Rawden*, in which occurs the couplet:

Where the blue hills of old Toronto shed
Their evening shadows o'er Ontario's bed,

Although the north shore of Lake Ontario and the early trading-post were well known to explorers during the seventeenth century, yet the official date of the foundation of the town was much later. In 1793, the Governor of Upper Canada, John Graves Simcoe, founded Toronto and a few weeks later renamed it York, in honour of the son of George III. In 1796 the Governor moved the seat of government to York

from Fort Niagara, which he considered to be dangerously near the American border.

In 1834, when York reached the status of a city, it reverted to its earlier name, Toronto. Although the foundation and subsequent development of Toronto as a centre of population was almost two centuries behind that of Quebec and Montreal, it progressed rapidly after the turn of the century under the capable administration of the lieutenant-governors of Upper Canada. In truth, this was often accompanied by a good deal of political chicanery, and the conflicts between the members of the "Family Compact," with their claim to form a privileged class, and the more democratic followers of William Lyon Mackenzie make interesting reading.

Under the patronage of Mrs. Simcoe, wife of the Governor, York early became the scene of much social activity. In her *Diary*, this lady gives us details of the daily routine of herself and her associates. A favourite diversion was walking or riding. The peninsula was a popular resort. Mrs. Simcoe and her companions left the town at the foot of the present Woodbine Avenue and either walked or rode on the "Peninsula" as far as Gibraltar Point, so called because the Governor considered that it might be developed into an impregnable fortress.

Toronto, or Fort Rouillé, as the French traders often called it, did not become prominent during the French occupation of Canada. In 1791, the western territory was separated from Lower Canada, and

what was known first as Upper Canada, and later as the Province of Ontario, emerged.

The Catholic religion, no longer dependent on the Récollet, Jesuit, and Sulpician missionaries, came under the jurisdiction of the Bishop of Quebec. French ceased to be the language of the Catholic body, which was made up of Scottish and Irish emigrants, and although the Church in Canada enjoyed more liberties than in the old lands, still it had many disabilities with which to cope. C. P. Mulvaney tells us, in *Toronto, Past and Present*, that Catholic activities began in York about 1801. The first religious services were conducted by missionaries on their way to Detroit and the River St. Clair. The first Catholic church in Toronto, St. Paul's, was completed in 1826.

Among the zealous priests in whose ministrations to the sparsely settled Catholic settlements of Upper Canada Toronto shared, an outstanding name is that of the Right Reverend Edmund Burke, D.D. He was born at Maryborough, near Hopewell, County Kildare, Ireland, in 1753. In accordance with the practice of the time, he was educated on the Continent. In Paris he obtained the highest distinction in philosophy and mathematics. After his ordination he took charge of the parish in his native town; but the lure of the foreign missions determined him to go to North America, where he arrived in 1786.

A volume would be necessary to record the achievements of this ardent missionary who, with enthusiasm and intensity of purpose, blazed the trail from 1796

on, through the unexplored regions of western Upper Canada. By his appeals to the bishops of Quebec, he laid the foundations of an organized system of Catholic missionaries for this section of the country.

In 1815 the vast diocese of Quebec was divided by Rome. Nova Scotia was created a Vicariate-Apostolic and Father Burke was appointed Vicar. He was also named Titular Bishop of Zion and consecrated, in Quebec, by Bishop Plessis on July 5, 1818.

Although he spent the last years of his life labouring in the Maritimes, the Bishop never lost interest in the west, and it seems worthy of noting that it was he who inspired the Halifax student, Michael Power, later first Bishop of Toronto, to enter the ecclesiastical state. He died in 1820. It is probable that Bishop Burke¹ celebrated the first Mass in Toronto.

That the religious situation in the western regions of Ontario at the close of the first forty years of the century forged ahead and kept pace with the material progress of the pioneering movement of the country, was the result in great part, of the accomplishments of that "great missionary prelate and patriot," the Honourable and Right Reverend Alexander Macdonell.

Bishop Macdonell was born at Inchlaggan, Glengarry, Scotland, on July 17, 1762. His early education was obtained at Strathglass and he afterwards at-

¹His collateral descendants, the late Father Edmund Burke Lawler, a resident of Toronto, and the latter's niece and grand-niece, the late Miss Gertrude Lawler, LL.D., and Miss Miriam Walsh, have been generous benefactors of the Sisters of St. Joseph in this city.

tended the Seminary at Scalán. Because he seemed destined for the priesthood, his parents sent him to be educated on the Continent. He went first to the Scots' College in Paris. The social and political upheaval that was to culminate in the Revolution had already started and it was considered advisable for him to transfer to the Scots' College at Valladolid, Spain, where he was ordained priest on April 16, 1787.

His talents as an organizer brought Father Macdonell into prominence with government authorities in the Old Country, and he had enough influence with them to bring a large number of Catholic Highlanders to Canada in 1804. He settled them on lands granted by the British government, and began his religious ministrations when appointed Vicar-General by the Bishop of Quebec in 1807, and Assistant Bishop in 1819. Although the diocese of Quebec had been divided by Rome in 1815, the British government did not agree to that division until 1826. Thus in this same year on February 14, Upper Canada was erected into a bishopric, and Bishop Macdonell became Bishop of Regiopolis (Kingston).

In 1831, public confidence in his abilities was demonstrated again when Bishop Macdonell was called to the Legislative Council of Ontario (hence his title, "Honourable"). His activity extended to every domain of religious and public welfare, and it is interesting to note that in 1832 he obtained the first grant of public money for a Catholic school in Ontario, that of St. Andrew's, Stormont County. His death occurred on January 14, 1840 in his native land

whither he had gone to interest bishops in Ireland and Scotland in a scheme of emigration. In 1861 his remains were brought to Kingston where he was buried beneath the cathedral.

On December 17, 1841, Pope Gregory XVI divided the diocese of Kingston, the population of which, owing to the large emigration from the mother country, had become too large for one man to cope with adequately. On the same day the Very Reverend Michael Power, who was Vicar-General of the diocese of Montreal, and in charge of the important parish of Laprairie, was named the first Bishop of this new diocese, with the privilege of choosing the place and the title of his bishopric. He accordingly chose Toronto as his Episcopal See, and he was consecrated in the parish church of Laprairie on May 8, 1842.

Bishop Power was born in Halifax, Nova Scotia, on October 17, 1804. His parents, of Irish origin, were devout Catholics, and his childhood and youth were a presage of the saintly qualities which characterized his later life in his various fields of labour as pastor, missionary, and bishop. As has already been mentioned he was sent at the age of twelve, on the suggestion of Bishop Burke, to the Seminary of St. Sulpice in Montreal, in which institution and later on at the Seminary in Quebec, he was a brilliant student.

Bishop Power was thirty-seven years of age at the time of his elevation to the episcopal dignity, and during his short term of five years as Bishop of Toronto, he built up a diocese which in the years to

come was to be honoured by having its head raised to the dignity of the cardinalate.

The new Bishop began immediately to organize his immense territory. A synod of his clergy was summoned at which the diocese was consecrated in a most solemn manner to the Sacred Heart of Jesus. The Bishop issued pastoral letters from time to time that reflected ardent zeal for the advancement of his diocese in genuine Christian living. Like good Bishop Rosati, he was a supporter of the Association of the Propagation of the Faith, which he eulogizes as "one of the most admirable institutions and greatest works of mercy of our times."

A noble monument of Bishop Power's zeal for the glory of God is the Cathedral Church dedicated to St. Michael, which he undertook to build supported only by his unwavering confidence in the Providence of God. With wise foresight he chose a site north and west of the then more populated districts of Toronto. This is now the intersection of Bond and Shuter Streets. The subsequent expansion of the city proved that the choice was an excellent one.

The excavations for St. Michael's Cathedral were begun on April 7, 1845, and the building operations progressed so quickly that the cornerstone was laid on May 8. The architecture is English Gothic of the fourteenth century, and the cathedral was modelled on York Minster. The architect, William Thomas (1800-1860), was noted for the dignity of his designs. In 1866 the beauty of the edifice was enhanced by the

completion of the tower and the addition of a graceful spire surmounted by a gilt cross, the work of the architects Gundy and Langley. The cathedral was consecrated on September 29, 1848, by Bishop Bourget of Montreal. Bishop Phelan of Kingston preached the sermon. As Canon Law forbids the consecration of a church in debt, that of the cathedral (fifty-seven thousand dollars) was assumed by the Honourable John Elmsley and S. G. Lynn, Esq.

In January 1847, the Bishop went to Rome to present the needs of the rapidly growing diocese to the Holy Father, Pius IX. On his return journey he visited Ireland and it was on this occasion that, mindful of the great need of a Congregation of religious women who would devote themselves to the education of young girls, he asked the Superior of the Institute of the Blessed Virgin Mary located at Loretto Abbey, Rathfarnham, Dublin, to send a band of Sisters to his episcopal city. His request was granted and five members arrived in Toronto the following September. However, they were to be soon bereft of the aid and encouragement of their protector for Bishop Power died on October 1, 1847.

A dread disease, the typhus, had broken out in Ireland as the result of the famine of 1846. Many of the starving victims tried to reach America, and the mortality on the ships, as well as on the landing-places along the St. Lawrence, even as far as Upper Canada, was appalling. Toronto was heavily stricken and the holy Bishop was ever to the fore administer-

ing the last sacraments to the dying. Finally, in attending a poor deserted woman in the emigrant sheds, he contracted the fatal malady, which claimed him its victim in a few days. A martyr to his priestly duties, the words of the Divine Master are truly applicable to him: "The good shepherd giveth his life for his sheep."

His burial took place on October 5. The new Cathedral was still unfinished; consequently his obsequies were celebrated in St. Paul's Church, and his remains were then transferred to St. Michael's and placed in a vault beneath what would later be the main altar.

Between the death of Bishop Power and the appointment of his successor nearly three years elapsed. The new incumbent of the See of Toronto was Armand François Marie, Comte de Charbonnel. He belonged to an illustrious family, famous in French history in the service of church and king. He was born near Monistrol-sur-Loire, in December 1802, the second son of John Baptist, Comte de Charbonnel, and Marie Claudine de Pradier, daughter of the Marquis d'Agrain. The nobility of his birth was surpassed by his qualities of mind and heart, and his zeal and holiness were an inspiration to others during his long life in the different fields of apostolic labour to which God called him.

Bishop Charbonnel's early years were spent in various towns of the district of Velay already familiar

to us in the annals of the first Sisters of St. Joseph. His classical studies were made in the College of Annonay, directed by the Congregation of St. Basil, and he then proceeded to Paris to the Seminary of St. Sulpice, where he distinguished himself in philosophy. Ordained in 1825, the Abbé de Charbonnel, with his scholastic attainments and the prestige of his name, might have looked forward to rapid promotion in the ecclesiastical state, but he had made his choice long before this, and worldly honours had no appeal for him. He entered the Society of St. Sulpice, and after he completed his novitiate he spent several years as professor in Lyons, Versailles, and Bordeaux.

In 1839, in spite of his success as a teacher, he determined to break with his friends and his country and to devote his life and his talents to the crying needs of the Church beyond the seas.

He went first to Montreal, and then to Baltimore, to perfect himself in English. In Montreal, he contracted the dread typhus in 1846 and was brought to the verge of the grave. His rugged constitution, however, enabled him to survive this danger; but much weakened in health, he returned to France to recuperate. While in Europe he was appointed Bishop of Toronto by Pius IX, in a consistory held at Rome, March 15, 1850. The Holy Father, in spite of the humble protests of the bishop-elect, insisted on his acceptance of this dignity, and showed his esteem of the new prelate by himself consecrating him in the

Sistine Chapel. On September 21, 1850, Bishop de Charbonnel made his solemn entry into his new diocese, where in his arduous labours, in a very humble way, the Sisters of St. Joseph¹ were associated with him.

¹It is interesting to note that in his first diocesan report to Rome the Bishop writes: "I hope to have soon some sisters of charity, called the Sisters of St. Joseph, or the non-cloistered Sisters of the Visitation of St. Francis de Sales."

THE HOUSE ON NELSON STREET

IN THE year 1851, the Bishop of Toronto decided to replace the lay management of the orphanage in his episcopal city by a community of religious Sisters. On a return journey from Baltimore, Bishop de Charbonnel visited his friend the Right Reverend Francis Joseph Kenrick, Bishop of Philadelphia, from whom he learned of the good accomplished in his diocese in the various charitable institutions in charge of the Sisters of St. Joseph. Bishop de Charbonnel was doubly interested when he heard that Mother Delphine Fontbonne was Superior of the orphanage in Philadelphia, for the Fontbonne family in France were well known to his Lordship, whose father was influential in helping Mother St. John to establish her Institute in Lyons when peace was restored after the Revolution. The Bishop, who realized that it would be a great advantage for his projected Community to have for Superior a religious trained at Lyons in the original spirit of the Congregation, asked Bishop Kenrick to arrange for Mother Delphine to be transferred to Toronto. The Superiors in St. Louis agreed to this proposal, and gave permission also for Sister Martha Bunning to accompany her. The Philadelphia Community generously gave two members,

Sister Alphonsus Margerum and Sister Bernard Dinan, to augment the number.

The pioneer band of four arrived in Toronto on October 7, 1851. The journey from Philadelphia was made by boat and stage coach, and since the latter conveyance was often delayed by weather conditions, the transit lasted a week. The Sisters were met at the wharf by Captain the Hon. John Elmsley, Dr. King, Mr. Thomas Flynn,¹ and other representative Catholics. One cannot fail to be impressed by the charity and interest shown by these gentlemen in the project to establish this work of social service on a satisfactory basis.

The care of orphans was at this time a vital problem. Recurrences of the dread plague, ship-fever, as typhus was popularly called, left in their wake many unfortunate children bereft of their natural protectors and thus dependent on public charity for their support. True to its age-long tradition, the Catholic Church in Toronto, in spite of difficulties, was striving to obey the Master's command, "Suffer the little children to come unto me," and some time prior to this date an orphanage under Catholic auspices had been established on Nelson, now Jarvis Street, between Richmond and Lombard, and facing Duchess Street. The edifice was originally two brick houses which belonged to George Kingsmill, High Bailiff of Toronto, who lived in the northern one. In the course of events, the Honourable John Elmsley

¹Mr. Thomas Flynn was an uncle of Sister Imelda Milne, C.S.J., who died in 1936.

became the owner of these houses, and under the guidance of Mrs. John Elmsley, her sister, Mrs. King, and other ladies, the two houses were fitted up as an orphan asylum. Originally it was directed by Mrs. Patrick Lee, whose husband was in charge of one of the first classical academies in Toronto. This lady conducted a school for girls as well, and it may be imagined that she had not much time for the supervision of the orphanage. The coming of religious women was, therefore, a most welcome solution to all concerned. The Sisters arrived full of joy and enthusiasm. The late Mr. Matthew O'Connor, a well-known Toronto contractor, thus describes the scene:

On October 7, 1851 while I was engaged in repairing the southern house, I had the honour of welcoming Rev. Mother Delphine and her three companions, Sisters Mary Bernard, Mary Martha, and Mary Alphonsus, who had come from Philadelphia. What a lively time there was in that little orphan asylum that first afternoon of the Sisters' arrival! Hardly had they placed their bonnets and shawls in the front room, when the Superior was inspecting, arranging, ordering, from dormitory to cellar. It was not long before a complete transformation was effected, and one of the front rooms on the ground floor turned into a most inviting chapel.

The members of this little band of religious Sisters differed in nationality and formative influences. At the call of obedience, however, united in mind and heart, they now became strangers in a strange land to teach its children loyalty to God, to sovereign, and to country.

The Superior of the new work was French. Mother Delphine, Jeanne Marie Fontbonne, was born on

August 8, 1807, in Bas-en-Basset, Haute-Loire. Her father, Claude Fontbonne, was a younger brother of Mother St. John, and her mother, Marie Pleynet, belonged to an influential family of Bas. She was educated by the Sisters of St. Joseph, and in 1825, following the example of her elder sister Antoinette, who as Sister Fébronie was destined to lead the Sisters of St. Joseph to St. Louis in 1836, she entered the Congregation at Lyons, then well established under her aunt's supervision. We have followed her early career in the New World where she rendered valuable service in the establishment of her Institute, and overcame many difficulties in St. Louis and, later on, in Philadelphia. Toronto was to be the last scene of her labours, and in the few years of life which remained to her, she laid the foundations of the various works of mercy which would expand and develop later. Gifted with unusual administrative ability, she was successful in adapting her Community to the needs of the modern world. At the same time she preserved the impress of the seal set upon the Institute by the founders, Bishop de Maupas and Father Médaille.

Sister Mary Martha was Mother Delphine's faithful companion from the early days in St. Louis. Marie von Bunning, born in Bohemia in 1824, entered the Congregation of St. Joseph in St. Louis, received the religious habit on October 15, 1845, and was professed on August 12, 1848. Together with Mother



MOTHER DELPHINE FONTBONNE

Delphine she taught in St. Vincent's, the first permanent parish school in St. Louis. In 1850 she went to Philadelphia, spent the year at the orphanage with Mother Delphine, and was then chosen one of the pioneers for the new mission in Toronto.

In 1852, at the earnest request of Very Reverend E. Gordon, Vicar-General, Sister Martha with two companions founded a convent and orphanage in Hamilton. In 1853 the Separate Schools of the city were placed under the charge of the Sisters who conducted later a flourishing boarding-school in connection with the convent. In 1856, Hamilton became a separate diocese and on May 11, 1856, the Most Reverend John Farrell, D.D., was consecrated its first Bishop. In accordance with the custom of the times, St. Joseph's Convent was established as a Mother House and novitiate for this new diocese. Branch houses, including schools, hospitals, and houses of refuge for the old and young, were founded in quick succession in the different towns, under the capable management of Sister Martha. In 1862, her health failed and she returned to St. Louis where she resumed her teaching. In 1866 she went to Erie, Pennsylvania, to aid Mother Agnes Spencer in her arduous task of founding there an orphanage and hospital. She returned to Toronto in 1868 and her holy death occurred on June 13 of the same year. She rests in St. Michael's Cemetery, Toronto, beside Mother Delphine. Sister Martha was remarkable for her great piety, charity, and holy simplicity.

The third member of the band of co-foundresses of the Congregation in Toronto, Sister Mary Alphonsus, a native of the United States, was Sarah Margerum, the daughter of Isaac Margerum and Ann Smith. She was born in the parish of St. Michael's, East Kensington, in the state of Pennsylvania in 1826. Her parents adhered to the sect known as the Society of Friends or Quakers. Philadelphia was the stronghold of these colonists, who had been influential in the settlement of Pennsylvania from the days of William Penn. They had established a very fine school system and early records show that Sister Alphonsus had received an excellent education. Her father, Mr. Margerum, died when she was quite young, and her mother married again, an Irish Catholic named Bussenger. Edified by his deep spirit of piety and impressed by his explanations of the doctrines of the Catholic religion, the young Quakeress daughter sought admission into the true fold of Christ, and was baptized by Father F. J. Barbelin, S.J., the friend and protector of the Sisters of St. Joseph, during the difficult days of their early establishment in Philadelphia. Miss Margerum was at this time seventeen years of age. Her next step was to seek admission into the Congregation of St. Joseph that had just arrived in that city. She entered in 1848, at the age of twenty-two, and received the religious habit on May 19 of that year. In October 1850, she made her profession and a year later left for Canada. The name of this young American Sister occurs again and again in the pages of the first annals.

With Sister Alphonsus, the Sisters of St. Joseph began their long connection with the Separate School system of Ontario.

The dearth of material that records the history of those early days is a hindrance in giving an adequate appreciation of the contribution of Sister Alphonsus to the organization of these first schools which were to expand and develop, with almost incredible rapidity, after her death. In 1855, she was sent to Hamilton to help to place the schools there on a satisfactory basis. Her mission was accomplished, however, for in the autumn of the same year she died, the first victim of the typhus to which the Sisters were exposed while ministering to the unfortunate victims of that dread disease. This devoted religious died in the autumn of 1855 and was buried under St. Mary's Cathedral in Hamilton.

Since the biography of Mother Bernard Dinan, the fourth of the co-foundresses, runs parallel with the history of the Congregation in Toronto during almost fifty years, it will suffice to note here that she was born in Ireland in the parish of McCroom, County Cork, daughter of Thomas Dinan and Ann Sullivan. In the year 1850, at the age of twenty-one, she received the religious habit in the Congregation of St. Joseph in St. John's Orphan Asylum, Philadelphia. She accompanied the band of Sisters to Toronto in 1851 while yet a novice, and a year later, on March 19, 1852, she was professed by the Right Reverend Bishop de Charbonnel, in the Cathedral of St. Michael.

EARLY DAYS

THE Mother House, including the orphanage, was soon taxed to capacity. Aspirants to the religious life sought admission into the Congregation, eager to devote their lives to the new work of zeal thus established in this section of English-speaking Canada. During the year 1852-1853 valuable members presented themselves who later took up the burdens which had been so valiantly assumed by the pioneers.

The old records tell us that Miss Jane McCarthy, who became Sister Mary Francis de Sales, was the first postulant from Toronto. She received the religious habit on March 19, 1852, in the chapel of the orphanage, and since very soon we find her name appended to documents concerning the Community, we surmise that she had been assigned the role of secretary. She founded the mission of St. Catharines in December 1856, and that of Oshawa in November 1858. The onerous duties which these foundations entailed resulted in a complete breakdown in her health. Efforts were made to effect her recovery by having her spend some months in the House of Providence and later on in the new Mother House on Clover Hill. These efforts were in vain, however, and this first Toronto Sister of St. Joseph, who had given

her Sisters in religion a most holy example of the virtues of her state, and had endeared herself to all by her lovable character and her patience under suffering, departed from this world on September 14, 1864, in the tenth year of her religious profession.

It may be truthfully said of the records of these early years that they were "the short and simple annals of the poor." The few notes available tell that hardships were the portion of the Sisters. In spite of his goodwill and unremitting zeal, Bishop de Charbonnel could not guard his beloved religious from difficulties and almost incredible privations. The Cross sealed and sanctified their early days and made strong and sure the foundations of the edifice to be erected by the pioneers and their successors. Poverty was their only treasure, and it was so great that they often knew not where to find the necessary food for themselves and their young charges for the following day. Even light was denied them because it cost so much. Night prayers were said by the glow of the sanctuary lamp, so that the necessity of learning them by heart was imperative. Toil was unceasing in the first years, beginning often as early as two in the morning and continuing until ten or eleven at night. No work which would bring in some financial return to help with the upkeep of the institution was considered too menial to be undertaken by the members of the Community. However, these young Sisters, understanding the doctrine of the Mystical Body of Christ, devoted themselves with unremitting zeal to

the spiritual and temporal welfare of the helpless young charges committed to their care. Mother Delphine, with her love for Christ's poor and her long experience in alleviating their misery, was ever their guide and example.

Less than a year after their arrival, the Sisters were asked to collaborate in the movement to improve the status of the Catholic schools in Toronto. The intricacies of the legislation consequent on the establishment of our Separate Schools place its discussion beyond the scope of this work. It will suffice to say that, as far back as 1830, competent Catholic lay teachers, with or without government aid, succeeded one another until the arrival of the religious communities.

Bishop Power, shortly before his death in 1847, had invited the Ladies of Loretto to his diocese, and in addition to their private school, they took charge of a Separate School. On May 1, 1851, three Christian Brothers opened a school on the north side of Richmond Street, east of York. This was the nucleus of the later St. Michael's School and accommodated two hundred boys. The Sisters of St. Joseph entered upon the scene in the beginning of the school year of 1852 when Sister Alphonsus Margerum was given charge of an old school on Stanley, later Lombard Street. In recognition of her zealous labours there, the school was known to the pupils and their parents as St. Alphonsus' School. In 1853 St. Patrick's School was organized and placed under the charge of the Sisters

of St. Joseph. This school derived its name from the near-by market, St. Patrick's, which, in turn, was situated in St. Patrick's Ward, a large tract of land that reached from Queen Street north to Yorkville, and from Yonge Street west beyond Dundas Street. The market occupied the site on Queen Street east of John and extended north to Stephanie Street, along the northern side of which stretched St. George's Church which fronted on John Street. To the east of the market was a short, narrow street with humble dwellings, which extended from Queen to Stephanie Street. It was and is still dignified by the formal name of St. Patrick's Square. One of these houses was fitted up as a school and placed under the charge of Sister Alphonsus and Miss Sheridan, later Sister Philomena.

Mr. O'Connor in his reminiscences tells us:

I can still see Sister Alphonsus' few little benches and her little table. When the late Bishop de Charbonnel was told that the little table, a second-hand bargain, cost three shillings and nine-pence (about seventy-five cents), he cautioned her not to be extravagant.

Later in the same year began the connection of the Sisters of St. Joseph with St. Paul's Parish, when Sister Teresa Brennan and a second Sister were given charge of the girls' classes in the school situated on Power Street, at the corner of Queen.

In the campaign thus begun in the eighteen-fifties to provide Catholic schools for the children of this section of the country, a campaign that was carried on so ably by the Bishop, clergy, and influential lay-

men, the Sisters of St. Joseph contributed their humble share by fitting themselves to become efficient teachers of the children confided to them.

The accommodation in the orphanage soon became inadequate for the needs of the growing Community and the ever increasing number of orphan children. The building at 100 Jarvis Street, which still presents quite a respectable appearance, had, at that time, to serve the triple purpose of Mother House, novitiate, and orphanage, and it soon became evident that it was necessary to select a suitable location for the first two. Although money was scarce enough and the times were hard, and the Catholics, as always in Toronto, a minority among the citizens, nevertheless the rich and those less so rallied to the support of the members of this institute which appealed to kind hearts, touched by the helplessness of Christ's little ones. It seems to us almost miraculous that, early in 1854, funds were available to purchase a lot and to erect upon it the building affectionately called by the older members the "White House." In this building situated on Power Street on the southwest portion of what is now the House of Providence grounds, Mother Delphine and her Community took up their residence in June of the same year, leaving a sufficiently large staff at the orphanage.

On July 2, the feast of the Visitation of our Lady, the convent was blessed, and the Holy Sacrifice of the Mass offered in it for the first time by the Reverend Edward Gordon, later Vicar-General of the

diocese of Hamilton. In September 1854, the first boarding and day school for girls was opened.

When the seat of government was moved from Quebec to Toronto in the autumn of 1855, the population of the latter city was notably increased by the number of officials and their families who spent here the allotted four years of Toronto's turn as the capital of Canada.

As a result, the private school for girls accommodated in the "White House" was much appreciated and patronized by the Catholic parents of the east end of the city, and this was shown by the number of pupils registered.

The days of trial and anxiety that marked the establishment of the Institute in Toronto seemed to have come to an end and the future looked bright and promising. But the inscrutable designs of Divine Providence decreed that the Community should meet with a heavy trial. At the close of the year 1855 a virulent form of typhus made its appearance in Toronto, and the Sisters from both the orphanage and the convent spent themselves attending to the victims. As a result, several of them, as well as their young charges, contracted the dread disease.

Her endeavours to cope with this cross was, as was fitting, the last phase of Mother Delphine's life of self-sacrifice. She was untiring in her ministrations to the sick and dying, and finally contracted the disease after spending the night with a wretched woman in the poorer quarters of the city. In spite

of her hitherto robust constitution and the untiring attentions of her daughters, she breathed forth her heroic soul shortly after noon on February 7, 1856. A very old lady, who died recently, used to describe the wave of sorrow that reflected the grief of the young pupils in the "White House" when the sad news was told them during the afternoon session.

On the day following her death Solemn Mass for the repose of her soul was celebrated in St. Paul's Church by his Lordship, the Bishop of Toronto, after which her remains were carried to their resting-place (the vault in the rear of the convent on Power Street) by her devoted daughters, who by their bitter tears, rendered a most grateful tribute to her memory. Her month's mind was celebrated solemnly in St. Michael's Cathedral. At the time of Mother Delphine's death the Community numbered forty-eight members.

It would be a labour of love to try to analyze the spiritual life of Mother Delphine, but although her daughters have from the beginning venerated her name and realized her heroism in alleviating the lot of the poor children committed to her maternal care, yet no written records have kept alive her words of inspiration to her first companions. She was evidently for them the mirror of the Rule, and even up to the present day one hears the words, often with a half-humorous suggestion: "Remember, they did that in Mother Delphine's time." The religious formation which she acquired during her novitiate in the Mother House in Lyons, France, was matured by time, and her experience in the organization of the different

charitable institutions committed to her care during the twenty years of her sojourn in America was a valuable contribution to the establishment of the Institute in this country.

In a letter written by Bishop de Charbonnel to the director of the Grand Seminary, Lyons, France, the sad news was conveyed to Mother Delphine's brother, Reverend James Fontbonne, who had returned to his native land. In reporting her sudden and saintly death His Lordship pays the deceased Superior a glowing tribute.

God did not forsake the young Community in Toronto, thus bereft of their guide and foundress after four years and a half. The Sisters of St. Louis came to their aid and sent Mother Teresa Struckhoff to fill the position of Superior. She was born in Holdhof, Germany, on October 13, 1822; her parents Himmerich Struckhoff and Mary Dickhaus, later migrated to America where their daughter entered the Congregation of St. Joseph in St. Louis. She received the religious habit October 15, 1844, and her profession took place on November 16, 1846. Her two years in Toronto were but a short interlude in her busy religious life of sixty-one years spent in St. Louis, Peoria, and other cities, in a wide experience of religious life which proved a precious advantage to the young Sisters in Toronto. The common life had always been her delight, and her fidelity to the Rule and customs could not fail to edify them.

After devoting herself to all the details of her

charge during the two years of her tenure of office, she returned to St. Louis in 1858, and after many years of service she died September 2, 1905. Her Sisters in Toronto have ever held her name in grateful remembrance.

In the summer of 1858, Mother Teresa Brennan was appointed Superior of the Congregation in Toronto by Bishop de Charbonnel. She was a native of Kingston, Upper Canada. In the early nineteenth century her family, originally of the north of Ireland, migrated to Canada where its members could have greater advantages in religious and educational fields. She was born in 1831, daughter of Michael Brennan and Mary Begly. When she was still quite young her parents moved to Hamilton where the young girl met and learned to love and admire the first Sisters of St. Joseph in charge of the orphanage there. Mother Teresa was a child of predilection. An exquisite miniature, painted on ivory, represents her as an angelic child of whom her family liked especially to recall that on the occasion of her first Holy Communion she was inspired to promise her Divine Guest that she would become a nun. She entered the Congregation of St. Joseph and received the habit in the orphanage on Nelson Street on October 15, 1854.

In 1856 Sister Teresa pronounced her vows and she was placed in charge of the orphanage on Nelson Street (now Jarvis). After two years' management of this institution, she was chosen Superior-General and for five years she discharged the responsible and

onerous duties of this position with faithful exactness. Her humility and love of retirement, however, induced her to seek an opportunity to resign her important office. In August 1863, her resignation was accepted and she became mistress of novices.

Some years later she was named Superior of the mission house in St. Catharines, and in 1868 she was appointed the first Superior in London. In 1872, she was nominated Mother Assistant, which office she held until her death. A true Sister of St. Joseph, she had imbibed the spirit of the Institute from Mother Delphine, becoming, in very truth, a "mirror of charity, humility and simplicity."

During the thirty-five years of her religious life Mother Teresa had the happiness of seeing her Congregation increase from nine members at the time of her entrance in 1852 to over two hundred members in the diocese of Toronto alone, at the time of her death.

When her health began to fail in the spring of 1887 it was decided she should have a change of air and Port Arthur was chosen as a suitable place for her to recuperate. Here, however, far away from her beloved Mother House, she breathed her last on August 23, 1887. Her remains were brought to Toronto for burial, and she lies in St. Michael's Cemetery beside her beloved Mother Delphine.

THE HOUSE OF
PROVIDENCE

AMONG many other onerous duties which devolved on Mother Teresa was the completion of the House of Providence on Power Street begun by Mother Delphine and continued by Mother Teresa Struckhoff. This institution was founded by the Right Reverend Bishop de Charbonnel in 1856. The building, designed by William Hay (1818-1888), an architect of repute, was erected to meet the need that had long been felt by the Bishop—that of an institution for the relief of the poor and destitute of all classes and creeds. It was eminently characteristic of this saintly Bishop that he measured his love for God by his love for his neighbour.

When the Sisters took possession in 1857 the building was still in the course of erection and void of furniture. Many difficulties had to be surmounted. Resources were limited and among other efforts to obtain what was necessary for the support of the sick poor, the Sisters solicited alms from door to door. God blessed these efforts and as the number of inmates increased, so did the donations. The late Hugh J. Mackintosh, a keen student of the early Catholic history of Toronto, judged “that when all is said and

done, the House of Providence is Armand de Charbonnel's most enduring monument."

Many special interpositions of Providence seemed to favour the success of the undertaking. Interesting stories are told of help marvellously bestowed when resources were exhausted. Several times, after fervent prayer had been offered, an unknown man whom the Sisters believed to be their beloved patron St. Joseph called at the door and left packets containing pecuniary aid. It is told that on another occasion a non-Catholic farmer, driving to the market one morning a heavily laden wagon of produce, found on passing the gateway of the House of Providence that his horses would not advance a step farther; and he was finally obliged to deliver his load of provisions to the institution. Imagine the surprise of the farmer when he heard that had it not been for his donation, the children would have been that morning, for the first time, without their usual breakfast, as there was nothing in the house to eat and no money to purchase anything.

Mother Agnes Geary, Superior, and her assistants, Sister M. Joseph King and Sister Elizabeth Blaney, were the first Sisters to whom was entrusted the charge of this institution.

In 1859, the orphanage on Nelson Street was closed and the children removed to the House of Providence where they were provided for until the Sacred Heart Orphanage at Sunnyside was opened in 1876.

The growth of the House of Providence has kept

pace fairly well with that of the city. Although the building has been enlarged to more than four times the original size, it is always filled to capacity. In 1874 a new wing was completed, at a cost of thirty-five thousand dollars. In those days of struggle this was an overwhelming debt to assume, but the charity of citizens of all creeds was truly remarkable whenever it was a question of aiding the House of Providence, and God's almighty hand could always be relied upon for timely support.

The material development of the House of Providence, the extension of building accommodation, the increase of the number of inmates, and the miraculous manner in which difficulties were overcome, was owing in great part, after God's help, to the efficient personnel. The Sisters were all women of strong unflinching faith in Providence, on which they depended absolutely. In every emergency their confidence was invariably rewarded. Their hearts were filled with an all-embracing charity, animated by the love of God and the neighbour.

The Catholic Church has always wisely placed her benevolent establishments under the direction and management of these good women who have left the world and its allurements to live and labour for their fellow-men. These heroines are called "sisters of charity" and their name is legion. They are saints unknown to the world, the ministering angels who are to be found in hospitals and orphanages and when fatal epidemics occur. When necessary they pass from door to door or they stand in the market square to solicit alms to feed the poor and helpless whom the cold charity of the world has cast upon their hands and whom they look upon as fellow creatures to be loved and succoured with tender care.¹

¹J. C. McKeown, *Life of Archbishop Lynch*, pp. 191-2.



THE HOUSE OF PROVIDENCE

“As everlasting foundations upon a solid rock so are the commandments of God in the heart of a holy woman. (Ecc. XXVI—24).” These scriptural words might well be applied to Mother de Chantal McKay, a young widow, born in Tipperary, Ireland, in 1827. She entered St. Joseph’s Novitiate October 17, 1855, the year in which the building of the central portion of the House of Providence was begun. In those days the plans drawn up for enlarged accommodation seemed colossal and faint hearts feared the undertaking. Funds were lacking and no hope of future endowment was entertained. Mother de Chantal, although a novice in religious observance, had the courage to meet the occasion. There was recognized in her the strength of soul, the steadfast faith, the tenacity of purpose, which enabled her to cope with any emergency.

She was Superior of the House of Providence from 1858 to 1868, when she was appointed Superior of the London mission.

In 1878 she took charge again of the House of Providence, and during her superiorship the present chapel was erected. She was later Superior of Notre Dame Convent, Sunnyside Orphanage, St. Michael’s Hospital, the Mother House, and finally St. Mary’s Convent, Bathurst St. From this convent she came to the Mother House for the annual retreat in 1903. On August 10, the fourth day of the retreat, she was seized with a heart attack to which she succumbed towards evening, on the same day, in the seventy-seventh year of her age and the forty-eighth of her religious life.

The memory of Mother de Chantal still survives. Her unflinching characteristic of sharing the anxieties of others in a way that merited their lasting gratitude is exemplified in the following incident:

Many years after Mother de Chantal's death, the compiler of the present work and her companion visited a New York convent where the Superior welcomed them as "Mother de Chantal's Sisters" with an exuberance, seemingly out of all proportion, until she explained that as a young Sister she and her companion, who were travelling to the death-bed of a relative, had been stranded in Toronto. There they were hospitably received by Mother de Chantal, who settled all their difficulties with a kindness that impressed them deeply, and which was reflected in their own attitude to visitors.

A momentous change occurred in the diocese of Toronto in 1859. Bishop de Charbonnel, who had appealed to Rome several times for a coadjutor, was finally accorded this favour by the reigning Pontiff, Pius IX. The choice was Very Rev. John Joseph Lynch, C.M., President of the College of the Holy Angels, Niagara Falls. The consecration of the new coadjutor took place on November 20, 1859.

When he consecrated the high altar in St. Michael's Cathedral on the feast of the Purification, February 2, 1860, Bishop de Charbonnel performed his last episcopal function. On April 26, 1860, he resigned his See and was given the title of Bishop of Sozopolis. Later in the same year he took his departure from

America and entered the novitiate of the Capuchin Monastery of Auguste in the Roman Province. At the close of his novitiate he returned to France to his monastery in Lyons. He devoted himself with great zeal to the work of the Propagation of the Faith for which he always had a love of predilection. Now that he was comparatively free from the exacting demands of his episcopal position, he spent his time preaching and conducting retreats. In his monastic life he was a model of religious observance, especially of poverty and humility. It is related of him that, to a friend who expostulated with him for travelling third class, he said simply that he was travelling thus because there was no fourth class. The following anecdote is told of his humility. Bishop Lynch, on his way to the Vatican Council in 1870, called at the Capuchin monastery in Lyons to visit his revered predecessor. The community meal was in progress when Bishop Lynch arrived, and he was conducted to the refectory where the religious, according to their custom, were eating in silence. There the Bishop found the saintly Bishop de Charbonnel in penance, sitting on the floor eating his meal from a bowl and using a wooden spoon. The meeting was most affecting. They wept as they embraced each other, and the Superior was so impressed that he allowed the monks to speak. During the visit Bishop de Charbonnel did not weary asking questions about his former diocese. Not an item of interest seemed to escape his memory. He even asked if the little old pump still stood outside the House of Providence.

In 1880, the Pope conferred on the zealous Capuchin the title and dignity of Archbishop of Sozopolis, but he did not change his work nor manner of life.

A few years later he retired to a small monastery at Crest to prepare for death. Increasing feebleness prevented his working, but he still continued to hear confessions until the day before he died on Easter Sunday, March 29, 1891.

His works of zeal during the thirty years of his Franciscan life reflected in full measure his own words: "We shall rest in heaven; here below we must work for the good Master."

CLOVER HILL

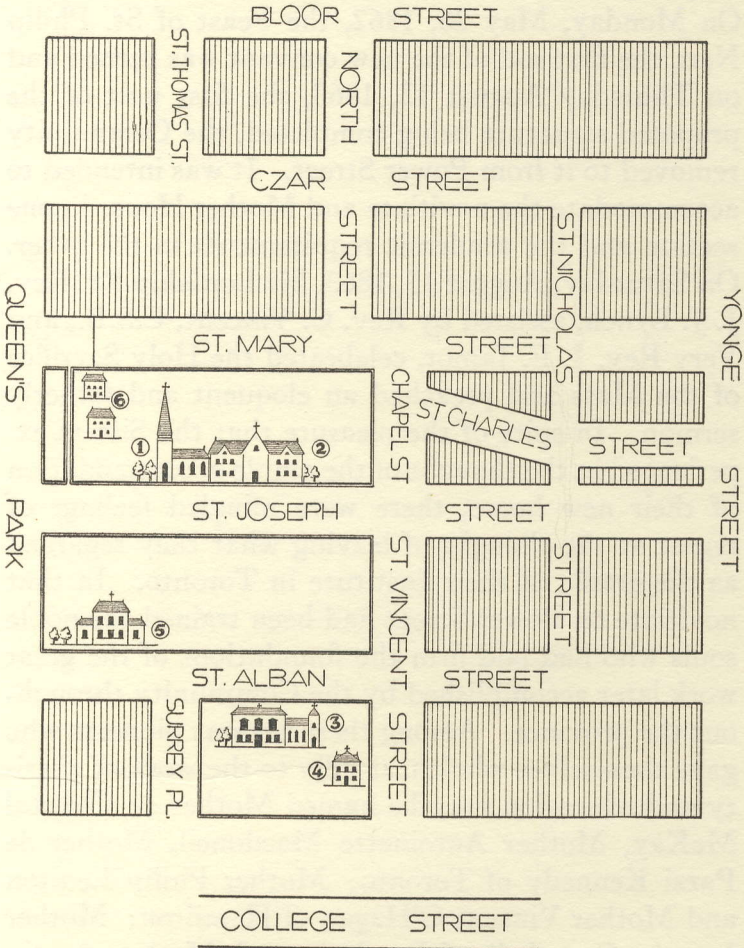
AT THE end of the first decade the Community was steadily advancing. Of the personnel of fifty Sisters eight had died, not too large a toll when we consider the hardships to which these young religious had been subjected. The inmates of the House of Providence, both old people and orphans, were increasing in numbers as were also the children in the schools. The "White House" had become too small to serve its purpose of Mother House, novitiate, and school, and a larger building became imperative. Being without means, the Sisters had to rely on Divine Providence for a solution of their difficulties. The only land at their disposal, not a very suitable site, was that which adjoined the grounds of the House of Providence. As there seemed no alternative, the stones for the foundation were drawn there in 1862. Before the beginning of the necessary excavations a novena of adoration of the Blessed Sacrament was begun that God might direct the undertaking. As a reward of this faith, the Hon. John Elmsley, who heard through the Basilian Fathers of the embarrassment of the Sisters, gave two acres of his Clover Hill estate for a convent and school. This was one more example of the many acts of charity of this fervent Catholic who had now for thirty years devoted his means and time to the uplift of his fellow-religionists.

Mr. Elmsley's conversion to the Catholic faith from the Church of England in 1833 had caused a considerable stir, and a war of pamphlets had ensued between him and his erstwhile friend Archdeacon Strachan, in charge of St. James Anglican Church. The first of these pamphlets was especially interesting. In it the Hon. John Elmsley incorporated extracts from the works of Abbé Trevern (afterwards Bishop of Strasbourg) on the Blessed Eucharist, to which he ascribed his conversion. With the aid of a brilliant Catholic theologian, the Very Reverend W. P. Macdonald, editor of *The Catholic*, published in Kingston, the first Catholic newspaper in Upper Canada, the Hon. John Elmsley was acknowledged the victor in the controversy.

These pamphlets are now preserved in the Library of University College, Toronto, and occasionally they are on view in the show-case placed in the entrance to the Library.

Clover Hill was the popular name given to a tract of land between Bloor and College Streets and west of Yonge. This land was cleared much later than the southern part of the town. The Hon. John Elmsley became the owner of a great part of it and gave to the new streets the names of his favourite saints. These names are being gradually changed to suit the development of modern Toronto. Thus St. Vincent has become Bay Street, and St. Alban, Wellesley Street West. St. Michael's College, built in 1856, was situated on the sandy crest of the slight elevation and

CLOVER HILL



LEGEND

1. St. Basil's Church
2. St. Michael's College
3. St. Joseph's Convent

4. St. Basil's School
5. St. Joseph's College
6. Elmsley Estate

St. Joseph's Convent a block farther south at the foot. On Monday, May 26, 1862, the Feast of St. Philip Neri, the first sod of the new convent was turned and on Thursday August 13, 1863, the first unit of the proposed structure being completed, the Community removed to it from Power Street. It was intended to accommodate the novitiate and Mother House in one section and the academic requirements in the other. On Saturday, August 15, 1863, his Lordship Rt. Rev. J. J. Lynch, assisted by Rev. C. Vincent, C.S.B., and Very Rev. J. F. Jamot, celebrated the Holy Sacrifice of the Mass and preached an eloquent and fatherly sermon. In spite of the pleasure that the Sisters experienced in the thought of the ample accommodation of their new home, there were mingled feelings of regret at the thought of leaving what they regarded as the cradle of their Institute in Toronto. In that novitiate on Power Street had been trained the noble souls who had laid firm the foundations of the great work later accomplished by the Community throughout the province. Among these zealous pioneers who gave themselves wholeheartedly to the work of charity and education may be named Mother de Chantal McKay, Mother Antoinette Macdonell, Mother de Pazzi Kennedy of Toronto; Mother Philip Leniton and Mother Vincent O'Hagan of Hamilton; Mother Ignatia Campbell of London; and Mother Austin Doran of Peterboro.

On August 25, 1863, Mother Teresa Brennan, who desired to lead a more retired life, resigned the office

of Mother-General, and Mother Antoinette Macdonell was elected to replace her on August 28. His Lordship Bishop Lynch then appointed Mother Teresa Mistress of Novices.

The first reception was held in the Convent Chapel, Clover Hill, on November 21, 1863, when Sister Mary Lawrence Keany and Sister Celestine Shinnars received the religious habit.

Mother Antoinette Macdonell had received the holy habit on January 29, 1856, the last to have that privilege from the hands of Mother Delphine. Henrietta Macdonell came of an historic race, the Clan Macdonell, which was at one time the most powerful in the Scottish Highlands. Her father, James Macdonell, was a direct descendant of the renowned "Glengarry Macdonell," and her mother, Madeleine Chisholm of Montreal, was descended from the Chisholms of Aberdeen.

Her charitable and educational work is written large in the history of Toronto. During the half-century of her religious life she held at various times the highest positions in the Congregation. For fifteen years (1863-1869, 1878-1887) she was Superior-General at the Mother House, Toronto, and at intervals was local superior in the House of Providence and at St. Catharines, Ontario. She won all hearts, and as the years passed the love, esteem, and admiration felt for her increased. The convent school-girl, the hapless orphan, the aged infirm, the clergy, and her Sisters in religion found an abiding place in her gentle heart.

In later years a martyr to rheumatism and a prisoner in her little room, she received her friends there with all her old-time courtesy; and the touching words of advice which she proffered lingered in the memories of those privileged to receive them. On January 6, 1906, exactly five months before her death, Mother Antoinette celebrated the Golden Jubilee of her religious life.

It was soon realized that a more desirable site for the building of the new convent could not have been chosen as the educational centre of the Sisters of St. Joseph. The provincial university had finally emerged from the earlier Anglican stage of King's College in 1826 to a non-sectarian organization, which later on allowed a Catholic college to share in the scholastic privileges of such an institution. St. Michael's College had been established in Toronto in 1852 by the Basilian Fathers under the auspices of Bishop de Charbonnel, who had been educated by them at their College of Annonay, Department of Vivarais, France. Their first building on Queen Street opposite the Metropolitan Church was soon vacated for a part of St. Michael's Palace requisitioned for the school, which, however, soon proved too small. At this juncture the Hon. John Elmsley came forward and offered the Basilians a portion of land on the northern part of his estate and generously accompanied his gift by a sum of money to help towards the building of St. Michael's College. In September 1855, the cornerstone was laid and a year later classes were opened in

the new structure. In 1881, following the example of several colleges in the old land, St. Michael's was affiliated with the University of Toronto, with the privilege of teaching the subjects considered desirable, while the students write the University examinations. The ideals of Catholic education are thus conformed to, and at the same time the advantages of a great state university are shared by the students.

It was not only the proximity of the educational institutions and somewhat later those of the provincial Parliament Buildings, which were transferred from the earlier site on the south-west corner of King and Simcoe Streets in 1892 to Queen's Park, that proved advantageous to old Clover Hill; the locality was strictly residential, and the beautiful park to the west added to the ideal situation of the new Mother House. In due time the Sisters acquired adjoining lots of land and their property comprised finally the whole block bounded by St. Alban Street (Wellesley West) on the north, Surrey Place on the west, Breadalbane Street on the south, and St. Vincent Street (Bay) on the east.

The new Mother House, which included the private school, soon became a busy centre of activity, and the first prospectus was published in 1866. The programme of studies was decidedly ambitious, and reflected the system of education in vogue for girls in those days. The course of instruction included among other branches, English, French, and Italian, the three R's, as well as History, Natural Philosophy,

Logical Analysis, Astronomy, and the Use of the Globes (this latter a very popular subject). The artistic branches, vocal and instrumental music, drawing, painting, plain and ornamental needlework, and especially the making of wax fruit and flowers, were not neglected.

The uniforms adopted were a light blue delaine dress, a black silk mantle or cape, and a white straw bonnet for summer, for winter these were replaced by a dark blue dress, black cloak, and black bonnet.

We learn from the records that the Sisters were greatly encouraged by Very Reverend Bishop Lynch, who, despite the manifold demands on his time and attention, displayed an interest in these younger members of his flock—an interest which did not cease with his elevation on March 15, 1870, to the Archbishopal dignity. In proof of this we note among less important items that he established the Sodality of the Blessed Virgin Mary at St. Joseph's Convent on December 8, 1866.

Although the Sisters assisted at the farewell exercises for the Bishop, about to depart for the Vatican Council on October 20, 1869, he did not fail to visit them at the convent before leaving for Rome.

On September 7, 1870, His Grace, the Archbishop, returned to Toronto after an absence of nearly a year, and on September 11 the Sisters and students attended the Cathedral for the occasion of the induction of the new Archbishop, an event which was followed on September 13 by the visit of His Grace to St. Joseph's Convent.

The Vatican Council was adjourned owing to the outbreak of the Franco-Prussian War and the subsequent collapse of the French armies. However, the Decree of Papal Infallibility was promulgated before the close of the sessions, and the friends of Archbishop Lynch felt honoured that he had the responsibility of speaking on the question on behalf of the Canadian Bishops. On his return to Toronto he delivered an admirable lecture on the work of the Council.¹

On August 16, 1869, his Lordship had presided at the General Chapter which elected Mother Bernard Dinan, Superior-General in the place of Mother Antoinette whose second term had expired.

Archbishop Lynch died on May 12, 1888. During the twenty-eight years of his occupancy of the See of Toronto he had ever been the faithful friend and adviser in all the important decisions concerning the development of the various activities of the Institute. Other benefactors had also come to the aid of the Sisters in their plans for improvements in the different charitable institutions and in the expansion of their schools. The annals mention frequently Mr. and Mrs. Patrick Hughes, Mr. and Mrs. Bernard Hughes, Mr. Joseph Kidd of Carronbrook, and Mr. Anthony Messner of Formosa.

A brief from Rome, dated August 17, 1889, appointed the Right Reverend John J. Walsh, Bishop of London, to be Archbishop of Toronto. St. Joseph's

¹H. C. McKeown, *Life of the Archbishop*, p. 131.

joined in the many expressions of welcome tendered to the new Archbishop by the different parishes and schools of the city, and received His Grace on December 2, when a concert was given in his honour by the pupils of the convent classes.

THE LITTLE TOWNS

IN ADDITION to the more extensive institutions organized during the pioneer days, such as the Orphanage, the House of Providence, and the Mother House which included the novitiate and school, the Sisters were requested very soon to take charge of houses in the towns adjacent to Toronto.

HAMILTON

The first foundation was made in 1852, in Hamilton where, under the superiorship of Mother Martha Von Bunning and the direction and encouragement of the Vicar-General, the Very Reverend Edward Gordon, an orphanage and schools were established. Worthy of special mention is the heroism of the Sisters who devoted themselves to the task of nursing the victims of the dread plagues of cholera and typhus which occurred in this locality in 1854 and 1855. Since Mother Martha first planted the Community in Hamilton, it has continued to grow and spread, and has undertaken many works of charity and mercy on behalf of the poor and afflicted. The Congregation, within forty years, took charge of the Separate Schools, a training school for teachers, an orphanage, a hospital, and two Houses of Providence.

In 1856, the Most Reverend John Farrell, D.D., was consecrated Bishop of Hamilton, and soon after this St. Joseph's Convent was established as a Mother House and novitiate for this diocese.

ST. CATHARINES

St. Catharines, Lincoln County, on the Welland Canal, is the oldest mission of the Toronto Congregation of St. Joseph. The name has a double origin. An early chronicle tells us that Père Hennepin, the Récollet missionary, with his fellow-explorer, La Salle, made a portage near Twelve Mile Creek in this locality and after celebrating Mass on the morning of November 25, 1679, the father blessed the source of the creek and called it St. Catherine's Well in honour of the saint of the day. This settlement was afterwards called Shipman's Corners, but later was given the more pretentious name of St. Catharines in honour of Catharine Robertson Hamilton, wife of a member of the first Executive Council of Upper Canada. The memory of the saint is commemorated in the name of the church—St. Catherine of Alexandria.

Missionaries on their trek to the west frequently made sojourns of different durations in this section of the country and the settlers had the advantage of their religious ministrations.

In 1832, the parish of St. Catharines was established during the pastorate of the Most Reverend Alexander Macdonell, and in 1834 a frame church was built which was replaced by a stone edifice erected in 1843 by the zealous pastor, Reverend W. McDonagh.

Under the initiative of Dean Gratton in 1856, Separate Schools were established in St. Catharines and, in December of that year, the Sisters of St. Joseph were asked to take charge of them. The first staff, which included Sister Francis de Sales McCarthy, Superior, Sister de Chantal McKay, Sister Gabriel McKassey, and Sister Seraphine Mulcahy, began their work in January 1857. They lived in a frame house on Church Street until 1874 when they moved to the present commodious convent on the corner of Church and James Streets. As the Catholic population increased with the years, additional schools were built: St. Mary's, St. Nicholas', St. Catherine's, St. John's, St. Joseph's, and St. Dennis', which in the centenary year (1945) had a total of slightly less than nine hundred pupils.

Soon after the convent building was completed in 1875, a private school was opened in it which, in addition to the curriculum prescribed for the Separate Schools, provided tuition in the high school subjects of the first and second years, and also included instruction in the more ornamental branches of art, fancy-work, music, etc., as well as commercial courses. Although discontinued for a time, high school work which now reaches grade twelve has been resumed and is well patronized by the girls of St. Catharines.

BARRIE

In January 1858, at the request of Father Jamot, later Bishop of Peterborough, the Community was asked to take charge of the Separate School in Barrie,

which had been opened in 1856. This picturesque little town, situated at the head of Kempenfelt Bay, an arm of Lake Simcoe, had been laid out in 1833 and named after Commodore Barrie who made a tour of inspection of the Great Lakes by way of Lake Simcoe in 1828.

In the early days Barrie was served by various missionaries until a church was built in 1849 and Father Jamot appointed parish priest. In 1856 a frame school house was built on the west end of the church lot.

Sisters Mary Lawrence Keeney, Mary Rose O'Malley, Basil Baker, and Camilla Hennegan, the pioneers, were accommodated in a temporary house near by. In 1885, Dean O'Connor, the parish priest, afterwards Bishop of Peterborough, built a fine new convent opposite the church, where the Sisters resided until 1946 when this building was converted into classrooms for high school work and the convent removed to 81 Berczy Street.

OSHAWA

Another foundation of the 1850's was that of Oshawa, situated on Lake Ontario, thirty-two miles east of Toronto. Its history dates from 1795 when Governor Simcoe began a military road between the site of this settlement and Kingston, one hundred and sixty miles distant.

From the early records we learn that the settlers here were visited as early as 1825 by a Catholic priest, and the erection of the church began in 1841.

About 1835 the hamlet was known as Shea's Corners, but in 1842, when a post office was established, the name was changed to the Indian term "Oshawa," meaning "crossing a stream."

In November 1858, Father Proulx asked for Sisters to teach in the Separate Schools which he had succeeded in establishing, and, in answer to his appeal, once again Sister Francis McCarthy was called upon to make the foundation, which she accomplished to the satisfaction of all concerned. After ninety years St. Gregory's School, now in a splendid modern building on Simcoe Street, is still flourishing, as is also the more recent Holy Cross School on the same street, nearer the lake.

THOROLD

A small settlement which later developed into the town of Thorold existed during the later years of the eighteenth century near the site of the adjoining Welland Ship Canal. It was named after Sir John Thorold (1734-1814), a member of the British Parliament who was noted for his opposition to war with the American colonies. The early religious history of Thorold is closely linked with that of St. Catharines, where the Catholics of Thorold assisted at Holy Mass until about 1852 when the first church was built and the first resident pastor, Reverend Michael McLaughlin, was appointed. In 1853, the Very Reverend B. Grattan, Dean of the district of St. Catharines, arranged for the building of the first Catholic school on the same premises as those upon which the church

stood. Some years later, in 1866, the Sisters of St. Joseph made a foundation there under the charge of Mother Presentation, aided by Sisters Celestine and Helena. After a sojourn of two years and a half, on July 23, 1868, the mission was abandoned and the Sisters returned to Toronto.

However, on August 11, 1875, a permanent foundation was made. His Grace, Archbishop Lynch, accompanied by Vicar-General Rooney, Dean Mulligan, the pastor, Reverend T. Sullivan, and many members of the Congregation, proceeded from the church in procession and blessed the new convent. In 1882, the first frame school was replaced by a brick building opposite the convent which was further enlarged and improved until it was replaced by the present modern eight-room school in 1928, during the pastorate of the late Reverend Melville Staley. The school now has a registration of three hundred and twenty pupils.

ORILLIA

In August 1903, the Community opened a house in Orillia on Lake Couchiching, eighty-four miles from Toronto. Orillia, derived from the Spanish word meaning "bank" or "shore," was perhaps named by Sir Peregrine Maitland, Lieutenant-Governor of Upper Canada. The late pastor, the Venerable Archdeacon Campbell, left money for the building of a convent. He stipulated that the Sisters of St. Joseph should be asked to take charge of the Separate School. Although there was considerable opposition

on the part of some Catholics in the town to the Sisters' replacing the lay teachers in the school, the pastor, Reverend M. Moyna, urged by Archbishop O'Connor, had the convent built, and the Superior, Reverend Mother de Pazzi Kennedy, received orders from the Archbishop to send three teachers to Orillia for the opening of school in September.

When the Superior, Mother Borromeo, with her staff of three teachers, a music teacher, and house-keeper, arrived in the town, the convent was not quite completed and they were obliged to accept the hospitality of the pastor, Reverend M. Moyna, in whose house they lodged for about five days. At the end of that time the Sisters joyfully took possession of their new home, and, in the same spirit, endured the hardships and inconveniences of living in a house ill-fitted for occupation, with its entire absence of furniture (a kitchen stove and one chair being all the house contained), and its damp walls and basement, etc.

Since the school has been in the Sisters' charge, work there, which includes a music class, has been blessed with marked success.

COLGAN

One of the more recent foundations is the convent and school in Colgan, on the border line between the townships of Adjala and Tecumseh, in Simcoe county. (The townships bear the names of an Indian chieftain and his wife.) The Colgan family was established there about 1830, but this was indeed a little burg of

“scant renown” until a son, John Colgan, a gifted poet, who wrote under the nom-de-plume of “Fagan,” attracted attention by publishing in book form, a collection of his clever poems, most of which dealt with the history of Adjala and the life of its people.

By this time the hamlet boasted two industries, a tannery, and a cooperage shop, both operated by sons of Fagan. There was not even a post office, the mail being carried by stage coach from Bolton to near-by Keenansville, a more pretentious centre. But the coming of the railroad in 1887 to Tottenham, two miles away, led to the establishment of a post office. A blacksmith shop, butcher shop, store and undertaker’s parlours were added, but only the store and post office survived the years.

The spiritual needs of the pioneers were taken care of by itinerant missionaries, one of the earliest being Rev. Edward Gordon, who came through the bush on horseback from Newmarket, and said Mass in a house in the western part of the parish. Adjala’s noted artist, Mr. Joseph Kidd, has immortalized this hallowed spot in paintings treasured by the present generation.

The first church, St. James, a large log building, was erected in 1832 by Father Gordon, who in 1830 had been named Rector of Toronto Township and Adjala, an immense area, and that fact may explain why this whole community is proudly referred to as Adjala, though it comprises very much more than the municipal division which bears that name.

A mission church was built in 1874 by Dean Harris to accommodate the western section of the parish, and was named St. Mary's. Another mission church was erected in Tottenham on the eastern part of the parish by the pious wonder-worker, Rev. Francis McSpirritt, who gave to the new house of God the name of his patron saint, St. Francis.

In 1888, the frame church of St. James was replaced by the present magnificent brick edifice under the capable supervision of the pastor, Father Cassidy.

The first school came into being in Father Paurrett's time in 1856, with Alexander Lacoste as teacher; instruction had been carried on in the upper story of the log church up to this time, but it was not until 1885 that a Separate School section was formed and the present brick school built. Lay teachers were entrusted with the children's education, the first teacher being Mr. Carmichael.

Early in the twentieth century a group of fathers of families presented a request to the pastor that a convent be built and the Sisters given charge of education, but arrangements could not be made at that time. Several years later a pious old lady offered her home to house the Sisters if they could be established in the parish, but again it was not a feasible proposition. It is interesting to note that though her house was sold more than once after her demise, and finally became church property, part of the parish recreation centre, it was in this house that our first Sisters took up their abode for a few months while they awaited

the completion of their present beautiful convent in 1947.

There two Sisters of St. Joseph, Sister Dosithea in charge, launched out on a sea of undreamed-of limits.

The school built at the same time is a modern structure, fully equipped, and at first had three rooms. To the utter dismay of the ever vigilant pastor, Rev. F. X. O'Reilly, so many parents were anxious that their children should partake of the training provided that it was necessary to enlarge the school at once, and in 1948-49 extra classrooms and an auditorium were added, which with the original school, barely accommodate the present classes.

Two immense busses pick up the children from the surrounding countryside, as two other school sections have joined the first section to form a Separate School area. The attendance now is 160, comprising grades 1 to 12.

With the passing of the years the little towns of Ontario where the Sisters had made foundations expanded, and some of them became the Sees of bishops. The boundaries of these were adjusted and following the custom in vogue before the Congregation became a Pontifical Institute, the Communities of the Sisters of St. Joseph within these new dioceses were separated from the Mother House in Toronto. Hamilton became independent in 1856. This was followed by London where, in 1868, Right Reverend Bishop Walsh, who later became Archbishop of Toronto, had

established an orphanage. Three years later the Sisters in London were separated from Toronto, and constituted a separate diocesan Community. Besides the orphanage, the Sisters took charge of the aged and of the parochial schools. From London branches were opened at Sandwich, St. Thomas, Goderich, and other places.

In 1881, Bishop Jamot obtained his request that a band of Sisters, under the superiorship of Mother de Pazzi Kennedy, should be sent to Port Arthur, situated at the head of Lake Superior in a most picturesque setting. This was, for the Toronto Sisters, their nearest approach to a foreign mission, and, as such, possessed a charm which singled it out from the other houses nearer home. Port Arthur had been evangelized by Jesuit missionaries, and the descendants of their Indian converts were still numerous and shared in the religious instructions given by the Sisters. The Catholics in Port Arthur, who did not possess a superfluity of this world's goods, could not provide adequate support for the religious, who had to resort to extensive begging. Their hazardous expeditions followed, usually, the line of the C.P.R., but the railway workers treated them with the greatest respect, guided them over dangerous stretches of the road, and gladly gave them of their small earnings, asking only for prayers in return.

Two years after the arrival of the Sisters in Port Arthur, an addition was built to the convent, which was used as a temporary hospital until the new St. Joseph's Hospital, under government control, was

built in 1884. In 1890, the Sisters in Port Arthur were separated from the Toronto house and placed in charge of the Bishop of Peterborough.

Bishop Jamot also applied in 1884 for Sisters to direct a school for Indian girls at Fort William. Four Sisters opened a boarding-school and orphanage where the children, besides their ordinary studies, are taught sewing and all kinds of housework, as in an industrial school.

In January 1889, the Sisters of St. Joseph took charge of the Separate School in Merritton, a manufacturing town situated between St. Catharines and Thorold, and also of the Separate School of Port Dalhousie, a short distance from St. Catharines. They have withdrawn from both places.

Penetanguishene (the place of the rolling sand), situated on Georgian Bay, has had a varied history. Although an important naval and military station in charge of British authorities as early as 1818, the first permanent settlers were of French Catholic origin. We cannot doubt that the early missionaries, before their dispersal which followed the Iroquois invasions, often visited this district; but it was only in the early nineteenth century that it was regularly attended by priests from Toronto and Kingston. The first priest to visit Penetanguishene of whom we have record was Bishop Macdonell, who passed through the settlement in 1830. Among zealous parish priests, an out-

standing name is that of Father Théophile François Laboureau, born in Dijon, France, who devoted his energies to the erecting of St. Ann's Memorial Church as a monument to the heroic Jesuit martyrs who perished in this vicinity. In 1918, the Sisters of St. Joseph were asked to take charge of the school in Penetanguishene. As the majority of the pupils were Catholics, the school was a public one using the customary public school textbooks and teaching catechism outside of school hours. Reverend Mother Alberta accompanied the teachers to their new abode. Father Brunelle, the pastor, and the parishioners gave the new teachers a kind reception.

In accordance with the desire of the people and also that of the Community, a new arrangement was made in 1935. The school became a public bilingual school. The Sisters of the Holy Cross from Montreal assumed control of the French section. The Sisters of St. Joseph remained as teachers of the English classes until 1937 when it was decided to withdraw from that Mission.

Among other missions were Lafontaine, founded in 1896, and taken over in 1927 by the Holy Cross Sisters from Montreal; and Lindsay, where a Mother House and novitiate were located from 1881 until they were transferred to Peterborough. Subsequently, they were separated from Toronto and placed under the Bishop of Peterborough.

THY DWELLING-PLACE

THE year 1895 witnessed the culmination of the efforts undertaken by the Congregation during almost half a century of work in the schools and charitable institutions.

As was fitting, their achievements were symbolized by the erection of a new chapel at the Mother House. The first sod was turned on the Feast of the Visitation, July 2, 1894, and the cornerstone of the new building was laid by Archbishop Walsh on August 15 of the same year. On December 19, 1895, at ten o'clock, His Grace the Archbishop dedicated the chapel. The rubical procession which opened the ceremonies was a devotional spectacle. The dedicatory Mass was celebrated by Vicar-General McCann; Father Grogan, C. SS. R. being Deacon and Father Murray, C.S.B., Subdeacon; Father McEntee, Master of Ceremonies; and the Very Rev. V. Marijohn, C.S.B., Assistant Priest at the Throne. The other priests present were Dean Hand, Fathers Teefy, C.S.B., Walsh, C.S.B., Ryan, C.S.B., Larmar, O'Sullivan, Cruise, O'Donohue, C.S.B., Wilson, Carberry, Frachon, C.S.B., Smith, Gallagher, Devine (of Renfrew).

Associations have enhanced for each Sister the appeal of this gem of Gothic architecture whence the



CHAPEL OF ST. JOSEPH'S MOTHER HOUSE

Divine Indweller of the Tabernacle has unfailingly dispensed to her the strength and courage to face her daily duties, and where also linger the memories of the highlights of her life—the reception of the religious habit, the making and renewal of vows.

The design chosen for the chapel was an adaptation of the thirteenth-century *Sainte Chapelle*, erected in Paris between 1242 and 1248 by St. Louis on his return from the Crusades to house the relics of the Crown of Thorns and portions of the true Cross. These were the gift of the Sultan whose admiration had been elicited for the heroic and saintly French leader.

This chapel adjoins the *Palais de Justice* and even in our day it is customary for lawyers to resort to it once a year at the opening of the courts for the Mass of the Holy Spirit. Beneath the royal chapel proper, in which the relics are kept and which was dedicated under the title of the “Holy Cross and Crown,” is another of a more public character, dedicated at the same time, April 25, 1248, to the Blessed Virgin. Viollet-le-Duc, the famous historian of French architecture, says regarding it, “From earliest times this building was considered a masterpiece and the greatest unity reigns in it from base to summit.”

Mr. J. J. Connolly, R.C.A., was the architect of St. Joseph’s Chapel, dedicated to the Holy Family, and he has incorporated in the details of his design many features of the *Sainte Chapelle* as well as other aspects of French Gothic art, of which he had made a profound study.

Outstanding features are the nave with its ample span, the chancel, arches, pillars, and lofty vaulted ceilings. The traceried windows, especially the great Catherine-wheel of the western gable with its richly variegated hues, provide a beautiful, inspiring effect. Worthy of study are the stone carvings and their symbolic foliage—the grape-vine, the wheat, the passion-flower, the trefoil, the lily, and the *herba benedicta*. Most interesting are the life-like emblems of the four evangelists, in the great corbels of the chancel arch.

In the year 1873, Mr. Patrick Hughes donated the altar to the former chapel of the eastern wing to be dedicated in memory of his wife, daughter of Mr. F. Donohue, editor of the *Boston Pilot*, who had died a short time before. Mr. Connolly remodelled it, and by additions including spires, pinnacles, cross and finials, he succeeded in harmonizing the design to suit the Gothic surroundings of the building. An eloquent panegyric¹ was pronounced during the dedication ceremonies by Very Reverend J. R. Teefy, C.S.B., Superior of St. Michael's College.

This is a fitting place to commemorate the name of the Reverend John Francis Regis Frachon, C.S.B., born in St. Bonnet-le-Froid, Department of Haute-Loire, France, on September 5, 1835. He was educated at the Basilian College at Annonay, entered the novitiate there, and was ordained priest on December 22, 1860. In May 1866, he left his native land and joined the members of his community in Toronto. In the early 1870's he was appointed chaplain to St.

¹A copy of the sermon is incorporated in Appendix II.



EXTERIOR OF ST. JOSEPH'S CHAPEL

Joseph's Convent, Clover Hill. This devoted priest attended to the spiritual needs of the Sisters and pupils confided to his care for more than forty years. In spite of the inclemencies of the weather, in all seasons, even when advancing years made it a real hardship, he set out in the early morning from St. Michael's College and mounted the steps of the altar of St. Joseph's to celebrate the daily community Mass at the appointed time.

His special devotion was to the sick and dying Sisters, many of whom he consoled and assisted in their last hour.

He died in St. Michael's Hospital on April 11, 1916.

Father Frachon was succeeded as chaplain at St. Joseph's by the Reverend Robert McBrady, C.S.B., born in Whitby, Ontario, on January 24, 1848. He received a thorough grounding in the classics in the Basilian College of Annonay, France, where he also became proficient in the French language. A forcible, brilliant preacher, he was the Bossuet of his generation. He replaced Father Frachon at St. Joseph's in 1916, and for thirteen years he devoted himself to this charge. Sisters and convent schoolgirls had the rare privilege of hearing his inspiring words on many occasions. He died on May 4, 1936.

It was Mother de Pazzi Kennedy who, with the wholehearted co-operation of her Sisters, undertook the almost herculean task of the building and financing of the chapel and bringing it to a successful

conclusion. The initiative and courage which she displayed in the foundation of the northern mission of Port Arthur during the years of her superiorship there (1881-1887), and which won for her the love and gratitude of the townspeople, had, after her election as Mother-General in 1887, a broader field which provided scope for these qualities.

Born in the town of Borris O'Leigh, Tipperary, Ireland, in 1837, she had accompanied the members of her family to Canada, and had spent the first years of her sojourn in Lindsay, Ontario, residing with her brother, a prosperous merchant of the town. She entered St. Joseph's Convent in 1862, and after several years of teaching and her work in Port Arthur, she was elected Superior-General in 1887.

During the period of expansion, which occurred during her eighteen years of tenure of this office, her farseeing vision resulted in a new impetus being given to the various activities of the Community, schools, hospitals, and other works.

She laid down her office in 1908, and spent the remaining years of her life in St. Michael's Hospital, occupied with the congenial task of consoling and instructing the patients there.

On January 25, 1915, after a few days' illness she departed from this life, leaving behind her a record of intense spiritual fervour, which would live and be an inspiration to her community.

The remains of Mother de Pazzi were brought from the hospital to the Mother House, where in the chapel which she loved, the solemn obsequies for the repose of her soul were held on January 28.

THE SACRED HEART
ORPHANAGE

THE Orphanage on Jarvis Street was vacated in 1859 and the inmates transferred to the House of Providence. The number of children was increasing year by year, and to provide suitable accommodation for them was a problem. As usual the Sisters had recourse to prayer, and their simple faith, so evidently pleasing to God, resulted in a solution of their difficulties, as was shown in the following incident. An old record states that Mother Bernard, "that true mother of the orphans," took the children for an outing to a spot overlooking the lake, towards the west, in the direction of High Park. Before she returned home, she chose a grassy lawn where her little charges could rest. The site was very attractive, and before leaving, Mother Bernard buried a small statue of St. Joseph beneath a tree. The saint worked slowly but surely, and several years after this, in 1876, a gentleman named H. P. Speid, the owner of this property, who planned to go abroad for five years, arranged to lend his residence to a deserving charitable institution during his absence. The children's department of the House of Providence was chosen, and on August 31, twenty-six infants were removed to Sunnyside, as it was henceforth called. There were

three Sisters in charge, with Sister Elzear Clarke as the first Superior.

On June 10, 1881, Mr. Speid, who had returned from Europe, suggested that the Sisters should purchase the property for the very reasonable sum of ninety-five hundred dollars. Following the advice of Bishop O'Mahony, parish priest of St. Paul's at the time, the Sisters assumed the debt and in 1885 they were able to construct a new wing to which the boys from the House of Providence were moved on October 12. It was decided at this time that the building should be called the Sacred Heart Orphanage. A final wing was built in 1891, and one hundred and twenty orphan girls took up their abode there on September 8. On September 24 of the same year, the new chapel was solemnly dedicated by His Grace, Archbishop Walsh.

A very lucrative sale was made of the property bequeathed to the House of Providence by Mr. Thomas O'Connor. This sufficed to buy another farm on St. Clair Avenue East and to build St. Vincent's Home for infants on Sackville Street. The Sisters of St. Joseph took charge of this work from 1906 until 1914, when the Sisters of Misericordia from Montreal took it over. In 1921 further changes and adaptations were arranged, and on October 19 of that year the Sacred Heart Orphanage became St. Joseph's Hospital. The girls were removed to the former St. Vincent's Home and the boys remained at Sunnyside

until 1924. The girls went to the Fleming House, on the corner of St. Clair Avenue and Bathurst Street in September 1924, and the boys followed them there in December of that year.

In 1922, a survey of Catholic charities sponsored by Archbishop McNeil resulted in changes in both policy and programme which have brought about gradually the spirit and ideals of the Sacred Heart Orphanage as they exist today.

The policy of placing children in foster homes rather than in institutions, a result of the survey, established a new outlook. Fewer children in the orphanage meant greater opportunity for specialized care and a more homelike atmosphere. Within a few years attendance at near-by Holy Rosary School has become a reality and each year the children share more intimately in parish activities and social gatherings.

At the request of the Director of Catholic Charities, in 1947 the girls were placed in the Carmelite Orphanage and little boys of pre-school age were taken in their stead. In 1949, the property at St. Clair and Bathurst was sold to the Basilian Fathers for a high school site, and plans for a new orphanage to be built on St. Clair Avenue East were begun. The new building is planned to care for sixty boys. Three cottages, adapted to the different age groups between three and fourteen years, will help the Sisters to realize the desire of giving their boys the opportunity to enjoy many aspects of home life that are impossible

in large congregate institutions. The Sisters hope to have the new building ready for the children during 1951. It will be a tangible act of reverence and thanksgiving to God for His blessings showered upon them during one hundred years of effort to serve Him in His dependent "little children."

So many evidences of His Providence are associated with these hundred years of loving labour, that to be chosen to work in this blessed portion of His vineyard is regarded by the Sisters of St. Joseph as a special privilege.

Of the Sisters who shared in the direction of the orphanage the one who survived longest was Mother Bernard Dinan, whom we have already mentioned as one of the pioneers who laid its foundations in 1851, and who by her zeal and charity carried the burdens which devolved upon her when the early deaths of the other three co-foundresses deprived her of their collaboration.

Appointed Superior of the Orphanage in August 1887, Mother Bernard became closely identified with its work and until her death in September 1901, she devoted her energies to this congenial task of caring with a mother's love for the little ones of the flock. During these last few years of comparative freedom from her duties of directing the general government of the Community, she could now enjoy well-deserved relaxation in the orphanage. In truth this was but a return to the first period of her religious life when as a novice of twenty-one she was trained by Mother

Delphine and Mother St. John Fournier in the Philadelphia houses so admirably established by them.

The name of the suburb "Sunnyside," where the orphanage was located, was suggestive of the atmosphere of peace and contentment which prevailed among the staff and children (the latter sometimes as many as three hundred) under her maternal care. She had also many visitors—ladies of leisure from the city who went to her for inspiration and advice in their various duties as mothers of growing children. These last years spent in the practice of sympathy, self-sacrifice, and self-effacement were a fitting prelude to the final scene which took place on September 20, 1901. Following her usual custom, immediately after night prayers she paid a visit to Our Lady's altar, recited a Memorare with her arms extended, and then proceeded to make a final tour of inspection of the dormitories where the children were peacefully sleeping, worn out by the activities of the day. A Sister who observed her was especially moved by the gentle smile with which she realized that all was well. One hour later the Community was roused to learn the sad news that Mother Bernard had succumbed suddenly to a heart attack, and that she had already answered the summons of her Bridegroom to receive the reward of her years of heroic devotion to the lessening of human misery in all its forms. Mother Bernard's funeral took place on September 23, from Sunnyside. The Requiem Mass was celebrated by Right Reverend Monsignor McCann with Reverend Lawrence Brennan, C.S.B., of St.

Michael's College as Deacon and Reverend John McGrand (later Monsignor) as Subdeacon. Reverend Dr. Treacy was master of ceremonies and many other priests showed by their presence in the sanctuary the deep respect in which she was held. The funeral tribute and last absolution were pronounced by His Grace Archbishop O'Connor who expressed an eloquent appreciation of the dead Mother's lifework emphasizing how much she had accomplished for her Community, the schools, and charities of the archdiocese.

About a score of the older children were allowed the sad privilege of accompanying the funeral cortège to St. Michael's cemetery where the hallowed remains of their good Mother were placed in the grave next to Mother Delphine.

FURTHER DEVELOPMENTS BEFORE NINETEEN HUNDRED

FOR the Congregation of the Sisters of St. Joseph of Toronto, the closing years of the Victorian era reflected on the whole, the peace, stability, and optimistic outlook with regard to the future which characterized that period.

A splendid new scholastic wing, added to the Mother House built in 1884, provided accommodation for a larger number of pupils. The entrance into the novitiate of several professional teachers and trained nurses proved a welcome addition to the staffs of the schools and hospital.

His Grace Archbishop Walsh continued the kind interest and encouragement in all Community affairs shown by the late Archbishop Lynch.

It is true that many old friends passed away during the 1890's. A keenly felt loss was that of the Very Rev. Charles Vincent, C.S.B., Father Provincial of the Basilians, who died in St. Michael's College on November 1, 1890.

The opening of the new chapel has already been mentioned.

As the years passed the number of inmates in the House of Providence increased so rapidly that within ten years after its erection (1867) the building was crowded and many deserving poor people had to be refused admission. It can be easily understood that with heavy expenses and small income, nothing could be laid aside for building costs. The Sisters were reluctant to ask for help from clergy and laity who had already been most generous in almsgiving, but in 1872 when, by accident, it came to the notice of the public that it was only through absolute necessity that applicants for food and shelter were turned away, a meeting was held and a subscription list was opened to supply building funds. So liberal was the generosity of all classes that in 1875 a new wing was ready for occupation, while at the same time the government and the city authorities showed approval of the work done in the House of Providence by increasing the annual grants.

To maintain the institution, which as early as 1875 provided for over three hundred inmates, the Sisters had to devise new means of revenue. Collections were taken up throughout the diocese, not indeed by representatives but by the Sisters themselves. In both summer and winter they endured fatigue, hardship, and not infrequently contempt in their noble zeal to make needful provision for God's poor, neglected creatures. This practice of collecting was later discontinued and contributions were given once a year in the churches of the city and country parishes. Musical recitals were arranged for the

winter and picnics for the summer, for which latter, private and public grounds were generously thrown open. Public halls were given free of charge for concerts, at which the best artists gave their services gratis. The great annual event, the House of Providence picnic, which was held regularly on May 24, from 1870 until 1919, was discontinued in favour of the Civic Federated Charities Drive, from the proceeds of which a proportionate share was received annually.

In 1894, an additional wing provided more comfortable accommodation for the aged men. In 1897, by the will of the late Mr. Thomas O'Connor, the House of Providence was bequeathed a farm on Queen Street East, encumbered, however, by a mortgage of forty thousand dollars which was paid off only after many years of untiring efforts. This farm supplied the House of Providence for several years with dairy and garden produce, and was later sold to advantage to the Scarboro Beach Park Company for an amusement park. The proceeds of the sale enabled the Sisters to purchase another farm on St. Clair Avenue East, which at present provides considerable and miscellaneous sustenance to the poor inmates of the House, who are glad to see the daily arrival of its truck laden with fresh fruit and vegetables in season.

The Superiors who directed the fortunes of the House of Providence during the first half century were: Mother Agnes Geary, 1857-1858; Mother de Chantal McKay, 1858-1868; Mother Antoinette Macdonell, 1869-1878; and Mother de Chantal who

took charge a second time from 1878-1885. It was during this tenure of office that the present beautiful chapel at the House of Providence was erected. C. P. Mulvany thus describes it:

The beautiful chapel which is as it were a central feature of all Catholic charitable institutions, is entered from an upper hall at the stair landing, from which it is partitioned by stone pillars and arches filled in with an open fret-work screen. It is lighted by a handsome triplet window at the eastern end. The roof is of that open woodwork which is such a marked feature of English ecclesiastical architecture. It is of stained pine wood and consists of principals with arched ribs, resting on stone corbels, braced purloins and rafters. The chapel extends in height through three stories of the main building. At the west end the corridors of each story open into the chapel so that the inmates of the wards can participate in the services without descending the staircase.¹

When Mother de Chantal was appointed to the Sacred Heart Orphanage, she was replaced by Mother Louise Clancy who for twenty-three years directed the ever increasing demands upon the resources of this institution. Many other Sisters whose names are written in the Book of Life collaborated with these Superiors and devoted their lives to the solacing of God's poor. Other members of the Community who have not been called upon to devote themselves to the work of the House of Providence have always looked upon these latter with feelings of reverence and admiration, and in times of community trial have confided in their prayers and those of their charges to bring about a favourable solution of their difficulties.

¹*Toronto, Past and Present.*

ST. NICHOLAS INSTITUTE

Another work of the Community, productive of much good, was the care of homeless and orphaned boys. These waifs and strays of Toronto streets were so dear to the heart of Archbishop Lynch that he founded St. Nicholas Institute wherein they would be protected from evil society and enjoy, at the same time, the comforts of home. From the annals we learn that "St. Nicholas House was blessed by His Lordship Bishop Lynch on June 21, 1869. Mother St. John Mallon and Sister Louise Clancy were present and the latter was appointed Superior." The house was situated on the site of old St. Alphonsus School on Lombard Street. The Sisters did not take up residence, however, until August 25 of that year when Sister Louise, Superior, and Sisters Gabriel McKassey, Bonaventure Farrelly, and Presentation Kearns went to "St. Nicholas" to remain. They had charge of the general management of the Institute, and a trustworthy man was appointed superintendent of the boys, who numbered about fifty. For over forty years the Sisters were engaged in this charitable undertaking, and during this time many of the boys improved greatly their position in life, and realized the anticipation of their illustrious founder, Archbishop Lynch. In December 1910, the Community obtained permission from Archbishop McEvay to discontinue their work in the Institute, and afterwards to dispose of the property. The labours in the

archdiocese were so many and so varied, that it was deemed essential to place the boys of tender years at Sunnyside Orphanage, and dispose of the property to obtain much-needed funds for the new wing erected at the Mother House. It was with the approval and blessing of the Archbishop that these plans were carried out, and on January 21, 1911, the boys left the Institute and on February 2 the Sisters returned to the Mother House.

NOTRE DAME DES ANGES

The Orphanage on Nelson Street (now Jarvis Street) was opened on April 17, 1871, to young Catholic girls who came to the city to attend Normal School or to seek a livelihood in lucrative occupations. Archbishop Lynch knew that there were many such respectable young girls in the city and desired to have them comfortably housed under the control of a religious order. For this purpose the orphanage was fitted up and a large addition built. Mother de Chantal McKay, Superior, and Sisters Euphrasia McKendry and Teresa Augustine McKay were placed in charge. This establishment succeeded so well that in 1885 the Sisters secured a commodious building on Bond Street, which had been used formerly as a Baptist Church. This new institute was well adapted to the needs of the occupants. It was a much more desirable location and was very convenient to the churches, schools, and business section of the city. The Sisters conducted this Institute of Notre Dame

until 1892 when it was converted into St. Michael's Hospital.

A record of interest which is worth preserving tells that on November 27, 1870, His Grace Archbishop Lynch sent for Reverend Mother Bernard, Mother St. John, and Mother de Chantal to meet him at the jail, where he appointed the two latter to instruct the female inmates on Sunday afternoons. This work of charity suggested by and so typical of the zeal of this true son of St. Vincent de Paul, continued during the lifetime of the Archbishop and seems to have been appreciated by these poor unfortunates.

SCHOLASTIC STANDARDS

ALMOST one hundred years ago, Sister Alphonsus Margerum was appointed to teach in a poor dwelling-house on Lombard Street, thus beginning the connection of the Sisters of St. Joseph with the Separate School system of Ontario.

Ours is a world of change, and nowhere is this more apparent than in the realm of education. Standards have differed, and the apostolate of teaching has become one of the most important activities of the Congregation, requiring years of preparation before the prospective teacher is equipped to impart the religious formation, the ideal of her calling, and the secular instruction required by the curriculum. School programmes under the control of the state may be altered, but the aim of the Sister of St. Joseph must be to educate her pupils in the true sense of the word, that is, to prepare them to lead good lives in the service of God and their neighbour.

At the turn of the century the Separate Schools of Toronto were staffed by the Christian Brothers (in charge of the boys in some classes), and with the exception of two schools, by the Sisters of St. Joseph. In our day five other communities and a large number of lay teachers are required to cope with the great increase in the Catholic population.

The Sisters of St. Joseph have yet in their charge in Toronto nineteen schools including 5,455 pupils.

On Clover Hill, the Academy, as this private school was called in the early days, followed its own curriculum and had evolved a very satisfactory system of education, when an incident occurred which changed the plan of studies to that of the syllabus in vogue in the state schools of the Province of Ontario.

In 1882, Miss Gertrude Lawler, later on a Master of Arts and LL.D. of the University of Toronto, was graduated as a simple convent girl from St. Joseph's. On her return to her home, some friends of her family familiar with current scholastic affairs urged her to try the examination for a departmental second-class certificate. Only a few days intervened before the examination, but she followed their advice with brilliant results. Her success was an incentive to her teachers to install the high school system in the convent. Thus St. Joseph's was among the first Catholic schools to adapt its curriculum to state requirements, while at the same time it kept in the first place the religious and moral formation of the students.

A number of these latter obtained certificates during the next twenty years, and thus many Catholic girls were equipped for entrance to the Normal Schools of the province.

The directresses of the Academy during the 1880's and 1890's were Sister Dympna Stritch and Sister Emerentia Lonergan, whose capable administration

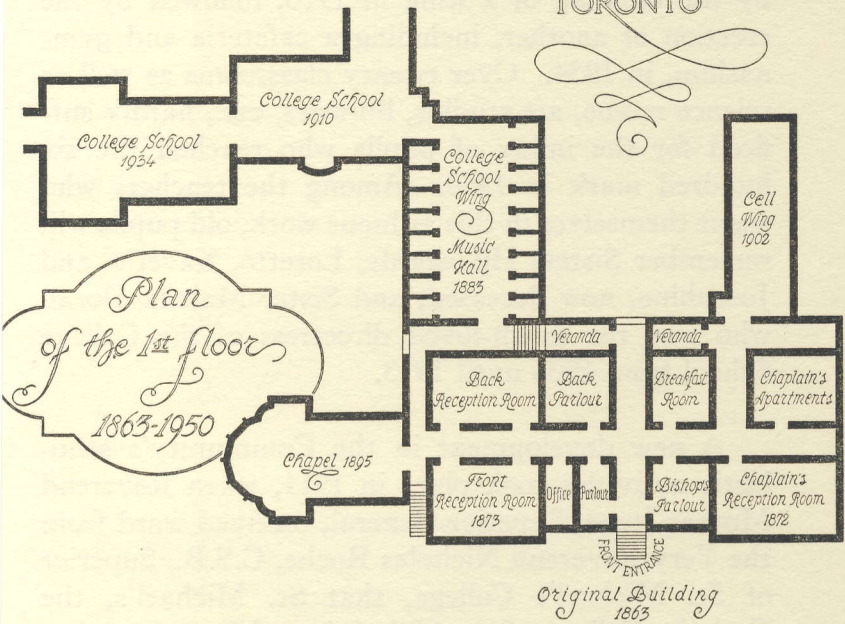
placed St. Joseph's on a solid basis. They were seconded in their efforts by the senior teacher, Sister Regina Brennan, a thorough educator whose versatile attainments contributed to make her classes a real joy to her pupils.

In the early years of the new century a further advance was made, and two very efficient teachers, Sister Perpetua Whalen and Sister Austin Warnock, who had entered the Community in the 1890's, began to prepare their students for first-class certificates.

In 1907 and 1908, a difficulty arose with reference to the entrance to the Normal Schools of students from private schools. They were required to pass an additional test before being allowed to register. When representations were made, the authorities agreed to receive them without this examination on condition that these private schools should be properly equipped for the teaching of science, etc., and that the teachers should hold honour degrees from a university for the different departments. The two Sisters already mentioned and several others assumed the task of extra study and although the regulation regarding the entrance to Normal Schools soon lapsed, it was considered advisable that the Sisters should continue their courses in University College, Toronto. Sister Perpetua received her degree in English and History in 1911, and Sister Austin in Modern Languages and History in 1912.

The numbers of pupils in the College School, as the Academy was now called, increased from year to

ST. JOSEPH'S MOTHER HOUSE TORONTO



year. Extra classroom accommodation was provided by the building of a wing in 1910, followed by the erection of another, including a cafeteria and gymnasium, in 1934. Over twenty classrooms as well as science rooms, art studios, libraries, etc., hardly sufficed for the influx of pupils who reached the six hundred mark in 1950. Among the teachers who spent themselves in this arduous work, old pupils will remember Sisters Hildegarde, Loretto, Xaveria, and Josephine, now deceased, and Sister Majella Doran who was the much-loved directress of the College School from 1906 until 1913.

A new development in the Community's scholastic activities took place in 1911, when Reverend Mother Irene, Superior-General, received word from the Very Reverend Nicholas Roche, C.S.B., Superior of St. Michael's College, that St. Michael's, the Catholic College of the University of Toronto federation, was registering women students, and that St. Joseph's and Loretto were to share in the privilege of instructing these students in Latin, English, French, and German.

The first students registered from St. Joseph's were Sisters, several of whom received their degrees in 1914 and 1915. In 1916 the first lay graduate, Miss Madeline Burns, later Mrs. Christopher Fraser, completed her course.

The Sisters continued their intellectual improvement after graduation by proceeding to post-graduate work, and degrees. Later on their numbers were



ST. JOSEPH'S MOTHER HOUSE

supplemented by their own graduate students who entered the Community.

The Superiors co-operated with their Sisters who had assumed the rôle of college lecturers, by giving them many advantages which would enable them to attain the intellectual and cultural levels necessary for their work. These advantages included sojourns in French Canada, attendance at Summer Schools at the Catholic University of America, Harvard, Chicago, and Columbia. A movement was begun in 1938 to send Sisters abroad, and two attended the very excellent summer courses in the University of Grenoble, France. The war put a stop to travelling in Europe, but in 1949 two Sisters were sent to Oxford for the summer, visiting Paris, Rome, and other places of interest on the continent.

A new residence including lecture rooms was acquired in January 1927, on the corner of Queen's Park and Wellesley Street West. This spacious mansion had been built by the late Mr. R. J. Christie and was a great asset to the college work.

* The personnel of the college has, of course, changed much since its inception in 1911. Sister Austin, after brilliant success, for she attained first rank in first-class honours in each year of her university course, died in 1916, after a year and a half of teaching. Sister Perpetua, who succeeded her as Dean, directed the affairs of the College until 1929, when a lingering illness courageously borne caused her to retire from active work. She died on March 7, 1936.

The work of the college continued under the

capable management of the Deans—Sisters St. John, Mary Augusta, and Bernard. Sister Blandina holds the position at present.

Special advantages for the students are the lectures in Philosophy and Religious Knowledge given by both priests and lay professors from St. Michael's, among others the Very Rev. Gerald Phelan, Ph.D., then President of the Mediaeval Institute, Toronto, now holding the same position at Notre-Dame, South Bend, Indiana; Rev. J. B. O'Reilly, S.T.L., valued literary critic on the staff of the *Sacred Heart Messenger*, also many Basilian Fathers, among them Very Rev. H. Carr, LL.D., Rev. M. Oliver, M.A., Rev. E. J. Welty, Ph.D., Rev. J. W. Dore, Ph.D.

Among other aspects to-day, one remarks especially the intense interest shown by the students in Catholic Action. The liturgical side of religious worship is carefully cultivated by chaplains from St. Michael's. The chapel, with its artistic altar and rood, provides examples of modern religious art, and makes a fitting background which helps to suggest to the students the divine purpose of education and to remind them that here is their Best Friend.

ST. JOSEPH'S HIGH SCHOOL

St. Joseph's High School was opened in February 1880 on the west side of Jarvis Street, between Richmond and Lombard Streets, in the upper storey of a most unpretentious dwelling-house—the orphanage building occupied by our Sisters on their coming to Toronto in 1851. In this dwelling-house the St.



ST. JOSEPH'S COLLEGE, 29 QUEEN'S PARK CRESCENT

Michael's Parish School of that day was located. Sister Mary of the Holy Cross White, of revered memory, was in charge of the fourth class of St. Michael's School. She prepared her pupils for the entrance to high school, which examination they wrote at Jarvis Street Collegiate Institute. They were successful, and were retained by Sister Holy Cross to take their high school course in their own school. This was the founding of the "Girls' High Class," the name by which the School was known for about the first ten years of its existence.

The Separate School Board, under the active management of Mr. Matthew O'Connor and Mr. Thomas Lee, the then prominent members of that body, arranged that the Girls' High Class should be open to all the girls of the Separate Schools (St. Paul's, St. Patrick's, and St. Mary's mainly comprising these at that time) who had completed their fourth class work and who passed the "Separate School Entrance" examination. It may be mentioned here that the papers for the Separate School Entrance were prepared by the members of the Board.

Until June 1884, the class did not number more than twenty-five pupils. All were accommodated in one small "upper" room. During that time, however, progress in high school work was made; the pupils were successful in passing the Provincial Departmental Examinations of the time—intermediate, third class certificate, and second class certificate. In 1884 a second class non-professional certificate was obtained for the first time by one of the pupils, Miss

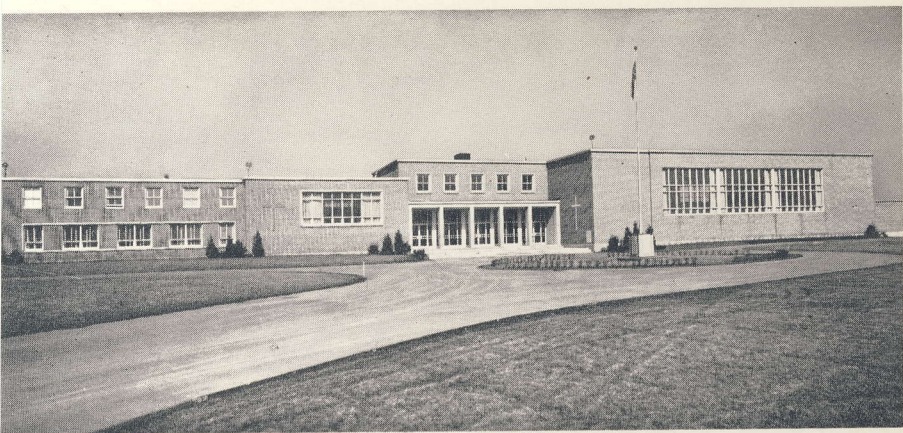
Margaret Walsh of St. Paul's School being the successful candidate.

The School Board had not as yet engaged an assistant teacher to help Sister Holy Cross, but the Community was generous in its aid. Sister Agnes Mulcahy and Sister St. Louis Landry taught French; Sister Mary of Lourdes Mahoney, Art; Sister Ethelburg Garner taught singing at certain hours during the week. Subsequently, full-time assistants were given; Sisters Mechtilde Lecours, Irene Gearin, Emerentia Lonergan, and Camilla Cass were appointed at successive periods. The first government inspector to visit the classes was the Inspector for High Schools and Collegiate Institutes, Mr. Buchan, M.A., who reported the work of the class to be most satisfactory. His inspection was succeeded by that of Dr. J. F. White, first Inspector of Separate Schools.

In the summer of 1884, St. Michael's Parish School, together with the "Girls' High Class," was removed to more commodious quarters at the De la Salle Institute, Duke Street, which had lately been purchased by the School Board.

The "High Class" continued to do excellent work. The attendance increased greatly. In 1886 five of the pupils obtained second class certificates, and three others third class, which was a considerable number for those times. The previous year two had obtained second class standing.

In 1886, a "Catholic" Model School was opened at De la Salle to train the graduates of the Catholic High School for professional third class certificates, and the Separate Schools were used as "practice" schools.



ST. JOSEPH'S HIGH SCHOOL, 3700 BLOOR STREET WEST

The lectures were given by the local inspector of Separate Schools in Toronto. The "Model" School continued in existence for about ten years.

The "High Class" was ever referred to by its clerical friends as possessing an air of distinction, and it was regarded by them as a very superior portion of their school organization. In the fall of each year the Commencement exercises were held. The Archbishop and clergy were always interested and attended the exercises, as also did the friends of the pupils when accommodation could be afforded. The school was greatly honoured in November 1887 by the visit of Cardinal Taschereau, the first Cardinal of Canada, who assisted at the Commencement exercises and distributed the certificates and premiums to the successful pupils.

In 1891, the "High Class," now St. Joseph's High School, was removed to a wing of "Notre Dame des Anges" building on Bond Street, since its rooms at De la Salle were required by the Christian Brothers who had opened a novitiate there. In addition to the ordinary high school work, commercial studies of stenography and typewriting were taken up at the request of the School Board. This movement was an inducement to many of the pupils to remain longer in the school, thus increasing the attendance. In 1892, it was decided to utilize "Notre Dame des Anges" for hospital purposes and in July of that year St. Michael's Hospital was opened. "St. Joseph's High School," as the School now came to be known, had to seek another location. St. Vincent de Paul Hall (now replaced by the Nurses' Home), on the corner of Vic-

toria and Shuter Streets, gave it accommodation for a year when the trustees decided to purchase Loretto Convent on Bond Street. The High School classes were conducted at the Convent during 1893 and 1894. The Loretto Nuns in the meantime had reconsidered the sale and decided not to part with their property.

The High School then returned to its former location at De la Salle Institute, Duke Street, but as the attendance of both boys and girls continued to increase, the accommodation proved inadequate and in 1910, at the request of the late Archbishop McEvay, two adjacent properties at 471 and 477 Jarvis Street were purchased by the School Board and given over to the use of the Girls' High School, the Archbishop personally defraying the cost of equipping the science department. In August 1941, during the Second World War, the government requested the use of the building at 471 Jarvis Street for the Air Force. The work of the school was then divided and carried on at three centres—in the north, at Our Lady of Perpetual Help School—in the east, at St. John's. The name of St. Joseph's High School was retained at the third centre at 583 Adelaide Street West in a building formerly a part of St. Mary's School. When a private school named St. Joseph's High School was built at 3700 Bloor Street West and opened in September 1949, the school on Adelaide Street was converted into St. Joseph's Intermediate and Commercial School. It thereby continues to fill a great need in present-day education.

WESTERN SCHOOLS

PRINCE RUPERT

PRINCE RUPERT, the chief centre of halibut and salmon fishing, with its vast cold storage plant, its huge grain elevators, its wide, deep harbour large enough to shelter the whole British Navy, is situated on the coast of British Columbia close to the Alaskan border, 550 miles north of Vancouver. Prince Rupert of the gorgeous sunsets, with its background of lofty mountain peaks, and with the majestic sweep of the Pacific before it, was the site of the first school founded by the Sisters of St. Joseph in the Canadian West.

This town, the western terminus of the Canadian National Transcontinental railway, was founded in 1906. Ten years later the Catholic population had increased to a degree that convinced the Oblate Fathers of Mary Immaculate that a school staffed by Sisters was an immediate and imperative need. Accordingly letters of appeal reached the Mother House in Toronto, but met with little encouragement. However, such men as Father Emile Bunoz, later Bishop Bunoz, and Father Patrick McGrath, O.M.I., who years before had left their homes and friends in France and Ireland respectively, to spend themselves

in the wilds and wastes of America, were not easily discouraged.

Experienced campaigners for Christ, they placed their cause in the hands of His Mother. Then while at home, Father McGrath led their faithful flock in a public novena, Father Bunozy journeyed all the way to Toronto to beg for Sisters. So effective were their combined efforts that Father Bunozy returned with the promise of immediate help.

That promise was fulfilled the following August (1916) when, on the feast of the Assumption of Our Blessed Lady, Sister Lidwina Henry and three other Sisters arrived in Prince Rupert. Warm indeed was the welcome the weary travellers received from Fathers Bunozy, O.M.I., McGrath, O.M.I., and Coccola, O.M.I., who were there to meet them with a large group of rejoicing parishioners. After benediction of the Blessed Sacrament in the church, they proceeded to the cottage which was to be their home until something better could be secured. There was further evidence of welcome here, for it had been furnished, the larder well stocked with food, and the whole house was bright with flowers. Here too, they were presented with a beautiful statue of Our Immaculate Mother which, some time before, Lady Laurier had donated, to mark her visit to Prince Rupert on the first train to pass over the newly completed railroad. This statue has ever since had a place of honour in the chapel.

Lengthy indeed would be the account if names of friends and benefactors were listed. But the record

of their kindnesses and devotedness throughout the years, together with those of Bishop Buno and his priests, is written in heaven. There no name will be omitted and no good deed unrewarded. The grateful prayers of the Sisters follow these cherished friends in life and even into eternity.

On August 28, two Sisters opened classes in the school. Shortly after the new year a commercial class was added. This class was moved to the convent and a boarding school was built the following year on a hilltop commanding a magnificent view of the harbour.

For this project gifts and donations came from various sources, but further aid had to be solicited and the existence of the school made known in scattered regions remote from the town. Hence the Sisters divided their forces, and visited in person several lumber camps where they experienced both courtesy and generosity.

The opening of a boarding school and kindergarten necessitated a larger staff. Eventually nine Sisters found their time completely occupied. The first uncertain days of a new foundation were past and the future seemed to promise peace and security. Then the unforgettable epidemic of "flu" of 1918 struck Prince Rupert, leaving desolation in its wake there as elsewhere. All but two of the boarders were stricken. One Sister was at death's door. These were carefully attended, but the need of nurses elsewhere was pressing. Two Sisters relieved at the General Hospital every night; two others went each

day from home to home ministering to those who had absolutely no one to look after them. Then came a call for help from the lumber camps on the Queen Charlotte Islands, where nearly all, even the company's doctor, were down with "flu." The manager came to Prince Rupert pleading for volunteers to nurse the dying. Nowhere could he get assistance. As a last resort he appealed to the Bishop, who promised him help at once. Two Sisters, with a Catholic lady who joined them, left with the Bishop for the Islands. Previous to their arrival the death rate in the camps had been appalling, but God visibly blessed the work and sacrifices of this devoted band of volunteers, for not one death occurred after their coming. Shortly afterwards the manager sent a cheque for a very substantial sum, not, he said, in payment for services beyond human accounting, but merely as a token of gratitude.

So passed the eventful early years of the Sisters of St. Joseph in Prince Rupert. Many of the labourers—priests, Sisters and devoted friends—have passed to their reward but the work begun and fostered by them still goes on. The school now has all the grades up to and including two years of high school. The commercial and music departments are flourishing. The truths of religion are taught not only in regular class rooms but also in remote districts of the vicariate during vacations. Truly has the seed planted on the Pacific coast on the feast of our Lady's Assumption, 1916, brought forth much fruit.

LADYSMITH

The founding of other schools in the West followed fast on that of Prince Rupert. In 1917 a school at Ladysmith, B.C., on Vancouver Island was taken over. This mission was closed after six years.

ST. JOSEPH'S, WINNIPEG

Early in 1919, an urgent call came for Sisters for St. Joseph's School in Winnipeg, Manitoba. St. Joseph's was, and still is, a German parish and Sisters of a German community taught in the school. But in 1919 just after the close of World War I, feeling against all things German ran high. This section of Winnipeg did not escape the general phobia. So precarious was the situation for the German Sisters, that it was thought expedient for them to withdraw as speedily and as secretly as possible. Urgent telegrams and long distance telephone talks resulted in the acceptance of the school and convent on College Avenue.

Accordingly, on February 9, Reverend Mother Victoria installed Sister Placida, the Superior, and her five Sisters in their new home in this mid-west city. Here too, they were to be co-workers of the Oblate Fathers who had endeared themselves to the Community in Prince Rupert.

Soon this convent was sending Sisters to teach in other parishes of Winnipeg. It offered hospitality to members of various religious orders who were traveling back and forth from distant points and afforded

them welcome breaks in long train journeys. But because of the impossibility of providing German-speaking Sisters in sufficient numbers for the school, the Sisters of St. Joseph reluctantly transferred both school and convent to the Sisters of Charity of Saint John, N.B., in 1936. But a link with St. Joseph's still remains by reason of the several vocations from the parish that blossomed and bore fruit during those happy seventeen years.

ST. ANNE'S, WINNIPEG; ST. ALPHONSUS,
ST. BONIFACE

Two years later, St. Anne's Convent was opened and that same year two Sisters began to teach in St. Alphonsus School, East Kildonan, in the Archdiocese of St. Boniface. This parish is administered by the Redemptorist Fathers of the Toronto province. In 1923 four Sisters (the number has since increased to seven) took possession of the very fine convent built for them under the personal supervision of the late Reverend John Kane, C.S.S.R., rector of the parish.

Attendance at the school increased so rapidly that very soon the original three rooms were quite inadequate, particularly when high school classes were added. Then temporary accommodation for the overflow was offered in the Redemptorist Monastery. This inconvenience ended in January 1950, with the opening of a large, well-equipped, modern school.

From these convents Sisters go regularly to outlying districts to instruct children deprived of the advantages of Catholic education.

ST. MARY'S, SIFTON

In response to the request of Archbishop Sinnot of Winnipeg, in July 1926, St. Mary's Convent, a boarding-school for Ukrainian girls and day school for both boys and girls, was taken over in Sifton, Manitoba, about 200 miles north of Winnipeg. For six years one Sister taught in the neighbouring public school—a public school, because in Manitoba only such receive government support. There were two parishes with resident pastors, one Polish, the other Ukrainian. Intermarriages between the two nationalities gradually wore down native prejudices, until in 1934 Polish Benedictine Sisters were able to take over all the work in Sifton.

ST. PATRICK'S, VANCOUVER

Many and pressing were the requests for Sisters from places in the West. All could not be granted, but it was decided in 1922 to make another foundation in British Columbia. This time it was to be in St. Patrick's parish, East Vancouver.

Mother Alberta Martin, former Superior-General, who was already in the West, was named Superior. She was admirably fitted for such an undertaking with its hardships and privations. Her quick mind and warm heart, her gracious personality, her versatility, but above all, her faith and zeal, were irresistible. She was joined by five other Sisters who were imbued with the same spirit.

Father Forget, the zealous and self-sacrificing pastor, vacated his sparsely furnished rectory on 12th

Avenue, in order that the Sisters might have a home. This first convent bore for a time the name St. Mary's, then St. Joseph's, but to avoid confusion with other convents it was finally changed to that of the parish.

Here the Sisters started with nothing they could call their own, but kind friends saw to it that they lacked little that was necessary. For their tiny chapel Father Forget donated everything requisite for divine worship—an altar, vestments, linens.

The beautiful new school, free from debt, was blessed by the late Archbishop Casey in September. For this occasion, the whole parish turned out to form a guard of honour from the convent to the school, while the Archbishop, clergy, Sisters, and children walked in procession. It was a day of rejoicing and thanksgiving for Catholic Vancouver and the beginning of a new era.

Opening day put an end to dreams of an ideal school in which no room would have more than forty pupils. Each teacher reported having registered fifty, sixty, even ninety children. An extra class had to be opened at once and a lay teacher engaged. Before many weeks, another had to be added, for many families sought and found homes in the vicinity. Two years later the third storey of the school was finished and devoted to high school classes.

In August a large class of children received First Holy Communion. These had been carefully prepared by women of the parish who gladly turned

them over to the Sisters for finishing touches. Another First Communion took place in December. Already the Sisters were being asked to prepare classes for First Communion and Confirmation and to organize Sodalties in other parishes. It is on record that the late Sister Clara O'Byrne prepared as many as seven classes for First Communion in one year. Most of these were, of course, in parishes other than St. Patrick's.

Although the convent had been provided with a larger chapel and more living space, it was still too small for the annually increasing community. Hence in vacation time in 1924, the Sisters returned the rectory to the pastor and moved across the street to the house he had been occupying on 13th Avenue. It had been moved opposite the church to a property destined for a new convent. This with another house, rather dilapidated to be sure, became the second home of the Sisters of St. Joseph in Vancouver. These two houses were referred to jestingly as Job and Jeremiah.

Since the furniture they had been using belonged to the rectory, the Sisters now found themselves with very little. But St. Joseph is a good provider, and he sent generous friends to their aid. Their Sisters from the hospital in Comox, too, sent them frequent supplies of fruit and vegetables from their own fertile gardens, as well as medical and household necessities.

The first sod for their final home was turned in the summer of 1927. All their dreams were realized when they took possession at last of a convent of their own

on the feast of the Immaculate Conception. It had been blessed previous to that date by the papal delegate, Most Reverend Andrea Cassulo, on his first visit to the West. His Excellency left a special blessing for all who might live and labour there.

In October 1928, Very Reverend William Mark Duke, Rector of the Cathedral of Saint John, N.B., was consecrated coadjutor to the aged and ailing Archbishop Casey. True to his reputation for kindness and thoughtfulness, Father Forget invited the new Archbishop to live in St. Patrick's rectory. Thus the first home of the Sisters of St. Joseph became the first home of the present beloved Archbishop of Vancouver.

Because of the alterations that had to be made in the rectory to meet the new conditions, His Excellency and the priests of the parish and their guests took their meals at the convent. From this close association there grew up an understanding and a warm affection between the Sisters and the Archbishop, which has endured throughout the years.

To open the house in Vancouver, Sisters had to be sacrificed from other fields and those sent in the early days were called on to make many personal sacrifices. But the reward has been exceedingly great in the many vocations to the Community from St. Patrick's. Father, now Monsignor Forget, is renowned for his zeal and for his success in fostering vocations to the priesthood and to the religious orders of both men and women.

Two other schools and convents have recently been opened in British Columbia—St. Andrew's in South Vancouver and St. Mary's in Chilliwack, a prosperous centre in the fertile lands in the southern part of the province, about forty miles from Vancouver.

ST. JOSEPH'S, ROSETOWN

At the request of His Excellency Bishop Murray, first Bishop of Saskatoon (created into a diocese in 1934), the Congregation agreed to take over the Rosetown Convent Boarding-School.

An early start was imperative. Accordingly, on July 17, 1935, Sister Mary Gabriel and her staff of three Sisters left Toronto for the new venture, the first foundation in the province of Saskatchewan. Situated in the heart of one of the finest wheat-growing centres of the world, Rosetown, named after one of the early settlers, is located midway between Saskatoon and Swift Current. It is a distributing centre for smaller towns within a radius of twenty-five miles.

It was on July 22 that the Sisters stepped off the train at Rosetown, to be welcomed by the parish priest, Reverend Father Drapeau, and about twenty parishioners. The Sisters were motored to the Convent where another delegation welcomed them.

This first meeting with the midwestern people who showed such friendliness and unaffected sincerity was a presage of the happy understanding and whole-hearted co-operation which the ensuing years rightly confirmed.

One afternoon, however, a week before the opening of school, the Sisters had just finished arranging the two dormitories for the incoming boarders, when a letter arrived from the Saskatchewan Department of Education stating that they would not be allowed to teach in the Province, and that their certificates had been returned to Toronto. A less valiant soul would have been disheartened at such a blow, but not Sister Mary Gabriel. "Well Sisters, we will carry on as a private school! We are here now, and we will stay." That evening, a long distance call came from Toronto. Reverend Mother Margaret had been much concerned when the Sisters' certificates were returned. To see Sister Mary Gabriel at the telephone, one would have thought it a joyous occasion; the smile in her voice, and her cheery outlook (just how much of it was assumed, one could hardly tell) was altogether reassuring, when she told Reverend Mother not to worry, everything would be all right. So the courageous Superior and her willing staff carried on, confident that God would arrange everything for them. Nor was their trust unfounded, for about two weeks after the opening, the Superintendent of Schools for that section, himself friendly towards the Sisters, called with the Assistant Deputy Minister of Education from Regina. The visit was informal, and everything was cleared up concerning the certificates, which were returned to Regina as well as the required fee for each certificate. From then on there were no more troubles on that score.

When the Sisters left for Rosetown it was not intended that they should teach Grade Twelve, which in Saskatchewan is equivalent to the Upper School of Ontario; but as there were almost as many pupils applying for Grade Twelve as for Grade Eleven, it was decided that this grade should be taught, though it meant more work for the staff. Another determining factor affecting this decision was the fact that in order to obtain the government high school grant, there had to be a registration of at least thirty high school pupils. Besides, the local Catholic School Board needed this money to supply the teachers' salaries.

The end of the first year in Rosetown found an enrolment of one hundred and seventy-five pupils of whom twenty-four were boarders. There were thirty-one high school pupils. The results of the music class made a splendid showing, thus encouraging their teachers. Reverend Mother and the Directress of Schools were present for the first graduation in June 1936.

Of the many inconveniences with which the Sisters had to cope in this mission, the shortage of water was the most serious. Both drinking water and that necessary for other purposes was far from sufficient for the needs of a boarding school. This state of affairs continued for over a year, until through the efforts of friends, including Bishop Murray, a well was drilled which supplied a copious amount of water when needed.

Frequent dust storms which were the result of occurrences of drought in Saskatchewan, occasioned great distress during the years 1935-1937.

In 1938, a commercial class was organized which became very popular with the younger people of the district. The work thus successfully begun in the 1930's continued to develop and proved a benefit to this prairie town not only in a material way, but also in that of the spirit. Many vocations to the priesthood and to the religious life rewarded the teachers' untiring efforts and generous sacrifices.

THE HOSPITALS

ST. MICHAEL'S, TORONTO

IN THE early 1890's Providence brought a new sphere of charity to the attention of the Sisters of St. Joseph. Although from the early years of the Toronto foundation the Sisters were frequently called on to nurse the poor in the severe epidemics that were prevalent then, and several, including the foundress, Reverend Mother Delphine Fontbonne, died martyrs to charity, the Community does not seem to have planned the opening of a hospital before 1891.

In that year a siege of diphtheria found Toronto unable to staff the Isolation Hospital, and an appeal was made to the Sisters for help. Several volunteered, and the devotion and kindness with which they performed their duties won admiration and respect from their patients and those who shared their labours. Especially appreciative of their help was the then Medical Officer of Health, Dr. Norman Allen, who proposed that the Sisters should open a general hospital in Toronto, promising to do everything he could to help. When he persisted in the suggestion and the Sisters had weighed the possibilities for service to God and souls which lay in this field, they consented. Incidentally, Dr. Allen joined the Staff and served as a member of the Surgical Staff until his death.

The Community had at that time a boarding house for working girls, "Notre Dame des Anges," situated in a former Baptist Church on Bond Street near Queen Street. This building they decided to use as the scene of the new venture. Some Sisters were sent to visit hospitals in Montreal and other centres, so that the needs of the many departments of hospital work might be learned and they might plan more efficiently for the welfare of the institution and its patients.

On July 2, 1892, the first patients were admitted, and the following September the hospital was officially opened and placed under the patronage of St. Michael, Patron of the Archdiocese of Toronto.

There were then twenty-six beds for patients, but before a year had passed it became necessary to increase this accommodation and two large wards and an emergency department were added. The following year a generous Catholic, Mr. Hugh Ryan, built a complete surgical wing comprising an operating theatre and private and ward beds, raising the capacity to about 150 beds. With growth of the city, calls for hospital services continued to increase and a four-storey wing north of the original unit was opened in 1912, which brought the number of patients' beds to around 300. In 1921 a suite of five operating rooms was built on this wing, and the same year saw a Nurses' Residence erected on Shuter Street, replacing the row of houses on Victoria Street which had housed the nursing staff until then. This building has since been generously enlarged, providing not only nurses'



ST. MICHAEL'S HOSPITAL, TORONTO

rooms but increasing classroom and recreational facilities as well.

The years 1926 to 1927 saw another large building project carried through when the A, B, and C units extending through from Bond Street to Victoria Street were added. This provided more adequate space for the rapidly growing Out-patient, Emergency, X-ray, Physiotherapy, Laboratory, and Dietetic Departments, and an entire floor for Maternity work, besides private and ward accommodation, raising bed capacity to about 600.

The original building was replaced in 1937 by a modern eight-storey section, housing executive offices, a chapel, assembly room, medical and patients' libraries, a complete kitchen and refrigerated food supply unit, a substantial addition to the operating-room suite, and apartments for the Sisters, as well as private and semi-private rooms for patients. This made the hospital an imposing structure, and seemed to point to its having reached a stage where all phases of the work could be adequately provided with necessary facilities for service. But increasing the capacity for work seems only to increase demands, and in 1951 another wing on Bond Street, reaching to Queen Street, is nearing completion, which will still further increase patient accommodation and the usefulness of several special departments, while a large cafeteria for the staff has recently been put in operation. But building and expansion are only one phase of hospital work, and would be useless unless equal care were expended on the development of the special depart-

ments which contribute to the one end and aim of the institution, namely the welfare of its patients.

In its early years St. Michael's had to weather much opposition, and many obstacles had to be overcome before it was firmly established and able to carry on its works of mercy in peace. But on the other hand, it won many friends, generous Catholics, and loyal and devoted non-Catholics, medical and lay, who gave freely of their support and assistance. Through the kind interest of some of these friends, St. Michael's became in the first year of its operation a teaching hospital affiliated with the University of Toronto. Since that time many hundreds of young medical aspirants have received their clinical training in its wards, many serving later on the intern staff, and some, in their turn, conducting classes and clinics in its halls. St. Michael's was one of the first hospitals on the continent to comply with the requirements of the American College of Surgeons and to receive official approval for the teaching of graduate and postgraduate courses for interns, and for the training of nurses in graduate and postgraduate work. It was an early member of the Catholic Hospital Association of the United States and Canada, and has enjoyed many benefits through the membership, as also from its close association and co-operation with the aims and work of the Canadian Hospital Council, the Catholic Hospital Council, the Ontario Hospital Association, and local agencies for the care of the sick poor.

The training school for nurses was opened in 1892 and has grown with the growth of the hospital. The first graduation took place in 1894 when five graduates received their diplomas and medal. The eighty-two who graduated in 1950 brought the number of graduates to near the two thousand mark. A Nurses' Alumnae Association helps to keep the graduates in touch with their training school and takes a valuable part in starting new graduates on their way. A number of scholarships available to the nurses encourage postgraduate studies, and many attend the specialized nursing courses provided by the University of Toronto to fit themselves for executive and teaching positions in hospitals, while industrial and private nursing, and in wartime the patriotic services, are well served by St. Michael's nurses.

Situated in downtown Toronto, the hospital is in a position to receive and treat many emergency cases. The large industrial district provides many accident cases and crowded traffic conditions bring their toll. The Emergency Department is then an important part, and a busy one, of the hospital work, which seeks to serve efficiently and speedily the calls made upon it alike from slight mishaps to major disasters, of which latter it has seen not a few. It has an enviable record of service.

In its early years St. Michael's inaugurated an Out-patient service where the sick who did not require hospitalization could be treated. It has always been a busy sector of hospital life and has had the advantage

of being under the supervision of the best trained doctors on the staff, many of them outstanding in reputation and skill. As many as six hundred patients have attended here in a single day. The Out-patient department occupies the main part of three floors in the C unit on Victoria Street and conducts clinics in all specialized departments, such as dentistry, otolaryngology, urology, etc.

The X-ray department, one of the first in Toronto, started as a single unit. Now it occupies a large department and in it the latest advances in diagnostic and remedial therapy are in daily use.

A busy and efficient Physiotherapy department has grown out of the recognition of the value of such services in the case of those incapacitated through physical injuries.

St. Michael's was the first Canadian hospital to install an electrocardiograph. Nowadays this is an important, not to say imperative, adjunct in the diagnosis of certain cardiac conditions.

The value and importance of case files and patient histories is more and more fully recognized in these days. The Record department has been the object of much care and attention, and is noted for its efficient management. For several years a school for Record Librarians, the first formed in Canada, has been conducted here; it qualifies students for responsible positions in this special field.

In the field of Medicine the outstanding advances of the last few decades have been closely followed and

all the newer remedies are in constantly increasing use for the treatment of the numerous diseases and pathological conditions encountered among the wide range of patients treated.

A large and busy Central Service department supplies the material and equipment necessary to carry on the diverse treatments that are in constant use throughout the hospital and supplies the necessary solutions for intravenous therapy now so much in use following surgical treatment and in many other cases.

One of the newest developments in hospital service is the maintenance of a blood bank. The service at St. Michael's provides prompt transfusions for any person requiring it.

The fact that the patient is the important unit in the hospital and that all its activities should be directed to his physical and spiritual welfare cannot be forgotten, if a Catholic hospital is to achieve the end for which it was founded; the safeguarding of the God-given life which is threatened by disease or injury is a goal worthy of the best efforts of Christian charity. At its founding a motto was chosen for St. Michael's taken from the words of our Lord, "What you have done to these my least ones, you have done to Me," and keeping this motto in mind has preserved the institution from contamination by the modern revival of materialistic teachings which deny or ignore the spiritual nature of man. On the other hand, all down the years, a sincere effort has been made to keep

pace with every scientific advance, and to use every improved method in teaching, equipment, and treatment as soon as its usefulness has been proved.

The advance in the practice of medicine and surgery during the span of life of St. Michael's Hospital has been greater than in any comparable period of the past, and treatments and procedures in common use now are very different from those practised in 1892, and were undreamed of not so many years ago.

But material progress and expansion do not measure the success of any project. The spirit animating it must remain true and strong though customs and surroundings change. The spirit of ready and practical charity which animated the founders of St. Michael's Hospital has survived the changes of the years and has won and held the love and loyalty of friends and benefactors who are remembered with grateful affection even until now. And when the Sisters pray—as they do daily—for their benefactors, they know that only God could count, as He surely does, the number and each name of those who are His friends because they were friends of St. Michael's.

ST. JOSEPH'S, TORONTO

Two brief entries in the Community annals mark the inauguration of a new hospital in the west end of the city—"June 16, 1921, the orphan girls were moved from the Sacred Heart Orphanage, Sunnyside to St. Vincent's Residence, Sackville Street." "October 19, 1921, Mr. Cornelius Murphy of St. Mary's Parish was



ST. JOSEPH'S HOSPITAL, TORONTO

admitted to St. Joseph's Hospital." This bald statement of facts leaves much to our imagination. What went on in those four months? How much prayer, work, and planning went with turning an orphanage into a hospital and equipping and staffing it to receive patients?

Sister Irene, with her indomitable faith and trust in St. Joseph, led the vanguard of the willing workers; Sister Patricia, Sister Ignatia, Sister Irenaeus, Sister Ildephonse and others were her willing collaborators. Dr. Horace McIntyre, in the 1948 *Vox Studentium*, has written an exquisite tribute to those he designates "gentle souls." They left the imprint of their prayerful spirit on the hospital they helped to found. By March 1922, with the expenditure of \$55,000, the hospital was completely renovated and ready to accommodate one hundred and twelve patients.

By May 6, 1924, the hospital was able to boast of one hundred and twenty-five beds and had a daily average of ninety patients. There were now forty-five student nurses who provided all the nursing care under the supervision of four Sister nurses and one lay nurse.

Names which must ever be associated with the early days of the hospital are: Dr. McKay, at that time Inspector of Hospitals of the Province, who was insistent in his request that a general hospital be built west of Bathurst Street; Dr. R. J. Dwyer, who gave both moral support and the technical knowledge born of wide experience to Sister Irene in those first hard

days; Mr. R. J. Fleming, who gave generous financial support to the equipping of the X-ray and Laboratory Departments.

Members of the first advisory board, which was organized in 1931, were: Reverend Father T. G. Manley, Sister Irene, Sister Columba, Mr. George Keogh, K.C., Mr. F. K. Morrow, and Mr. Wilfred Tyrrell.

No one should underestimate the contribution of the medical staff of St. Joseph's Hospital. From the foundation the physicians and surgeons have, with untiring devotion, spent themselves in the development of the different departments. The first chief in medicine was Dr. Vincent McDonough, who was loved and revered for his spontaneous kindness. His early death in 1940 deprived the staff of a zealous collaborator.

In 1931, an addition was made to the hospital, bringing the capacity up to three hundred beds. This east wing is a very fine structure and included an emergency department, which is still in use, also obstetrical facilities and operating rooms.

The Hospital was busy in the 1930's and 1940's. Beds were put up in every sun-room; wards were re-spaced to make more room. By 1945, the capacity was recorded as three hundred and seventy beds and total registration for the year was 9,821. It was found that the administrative unit, including offices, kitchens and refectories, was inadequate. It was impossible to cope with the increased number of patients. The old wing was also becoming a source of worry as a

fire hazard. The building must continue to grow! Excavations for the new wing were commenced under the patronage of St. Joseph, in March 1946.

In October 1949, twenty-seven years after the two probationers awaited the arrival of Mr. Cornelius Murphy, his Eminence James Cardinal McGuigan opened the magnificent Fred Morrow wing. The wing is dedicated to this generous benefactor whose valuable advice and munificent gifts have contributed greatly to the development and progress of St. Joseph's Hospital. This splendid construction brought the bed capacity up to six hundred and supplied ample administrative space. Included is a Children's Department which in 1950 has cared for over one thousand sick children. It is fitting that St. Joseph's Hospital, once the Sacred Heart Orphanage, should have the first modern, well-organized Pediatric Department under Catholic auspices in the city of Toronto. By a strange coincidence the Pediatric Ward is in the extreme west side of the new wing where the Orphanage building stood. The windows of the surgical unit face the lawn where the original statue of the Sacred Heart has been placed. The cornerstone of the Orphanage graces the base of the statue. Mother Irene's dream of a fine hospital in the west end has come true, and children's voices are still heard where for so many years children had their only home.

This year, 1950, fifty-eight nurses were graduated from the School. There are one hundred and fifty-five undergraduates. The graduate staff has increased to

one hundred and seventy. The daily average of indoor patients is five hundred and ten. Thousands of sick and injured are cared for in the Emergency and Out-patient departments. St. Joseph's Hospital has come a long way in a short space of time, for twenty-nine years is not long. May St. Joseph and Our Lady continue to protect this "House of God" where the suffering members of the Mystical Body of Christ find the charity of Christ in those who serve them.

ST. JOSEPH'S, COMOX

In 1912, Mr. J. D. McCormack, head of the Comox Logging Company, requested the Sisters of St. Joseph of Toronto to establish a hospital in Comox. For a year or more the Community hesitated but finally, urged by Archbishop McNeil, who had been Bishop of Vancouver, and was then but recently appointed to the Archdiocese of Toronto, Reverend Mother Irene, Superior-General of the Order at the time, agreed to send four Sisters to make the foundation.

Sister M. Majella was the valiant leader of the little band that left the Mother House for the Pacific Coast on June 29, 1913. In Vancouver they were warmly welcomed by the Sisters of St. Anne. They reached Comox on Sunday, July 5, amid torrents of rain, having travelled from Vancouver on the steamer *Charmer*. The letter from Toronto announcing the date of their arrival had not reached the pastor, but by the merest accident he met them at Union Bay on his way to make his annual retreat. Since the house

intended for them was not in readiness, he told them to occupy his house for the time. As soon as the news spread that the Sisters had arrived the people rallied to welcome them. The first two days and nights were spent at the home of Mrs. Downey, while the Sisters and kind neighbours busied themselves arranging accommodation for them in the Rectory. On his return the pastor lived in a tent until the house intended for the Sisters' occupation was ready. After some time and with no little trouble this house and property on Siwash Hill were exchanged for a more desirable location on the water-front. Later the Sisters purchased adjoining land together with a farm-house. The house had to be completely renovated, but again their good neighbours helped and many hands made light work. On August 15, the Feast of Our Lady's Assumption, 1914, the Sisters had the happiness of hearing Mass for the first time in their own chapel—just a room fitted with an altar made from a packing-box and with other home-made furnishings.

There was still much work to do. The land, in all about fifteen acres, had to be cleared, the farm-house enlarged and equipped with at least the essentials of a hospital. To the late Mr. James Carthew goes much of the credit for the success of this stage of the hospital's development. An interesting chapter in the Annals is that which tells of the months of 1914, after Comox became the training ground for the 102nd Battalion. A large tent was set up in the grounds for the accommodation of the soldiers and every morning a detachment of twenty-five men was sent up to the

hospital to work a few hours at clearing the land, or to help generally. Many of these fine men never returned from France but the prayers of the grateful Sisters followed them in life and still follow them into eternity.

The first hospital had a capacity of twenty-five beds. Sister Majella was in charge until 1920, and during these years of pioneering, she never lost her enthusiasm, and to-day anyone who knows Comox, knows also the place she has won in the hearts of its people. She and her three companions, Sisters Claudia, Praxedes, and St. Edmund, will long be held in affectionate remembrance.

Sister Zephyrinus replaced Sister Majella as Superior in 1920, and in 1924, under her capable management, a new wing was added to the hospital, giving a total capacity of thirty-four beds and ten bassinets for the Maternity Ward.

In 1937, another unit was added under the supervision of Sister St. Edmund who had returned as Superior in 1932. This enlargement gives a capacity of seventy-five beds and allows for better accommodation for the Sisters themselves in the original unit, while the top floor of the new section provides a beautiful chapel and the chaplain's apartments, as well as a splendid section for the nurses. The entire hospital is equipped with the latest safety devices and the whole heating system has been remodelled, while the electrical equipment is of the most modern type. Moreover, St. Joseph's Hospital, Comox, has the double distinction of being the first hospital in Canada

to use a certain quality of glass in the operating room windows, and of being the first to be completely equipped with new improvised hospital doors, invented by the architects, Messrs. Gardiner & Mercer, Vancouver.

The process of founding and developing this western hospital has involved many sacrifices, but they were sacrifices cheerfully made and generously shared by others, as well as by the members of the Community. The Sisters themselves maintain that the reward has been very great, and not the least part of it has been found in the splendid co-operation and friendship of the good people of Comox, non-Catholics as well as Catholics. These are things that will ever be treasured memories for those who have laboured there from far-away 1913 until the present, 1951.

OUR LADY OF MERCY, TORONTO

This hospital was opened in 1925 in the building formerly known as St. Vincent's Home for Children on 58 Sackville Street. The children had previously been transferred to a more favourable location. At first only the incurable patients from the House of Providence were cared for, but gradually others were admitted and in 1931 it was found necessary to enlarge the building. A new wing was opened in 1932.

Again in 1937, further enlargement had to be considered, but in the interests of the patients, all incurable, it seemed kinder to seek a more favourable site. The present location on Sunnyside Avenue was chosen, and the hospital, planned by Marani, Lawson

& Morris, was erected by the Pigott Construction Company, with a bed capacity of 272. The location is all that can be desired, providing fresh air, sunshine, and a view of the lake.

His Eminence James Cardinal McGuigan blessed the building and said the first Mass in the chapel on Sunday, February 11. The hospital was formally opened, with Dr. W. J. O'Hara as Chairman, on February 12, 1940, by the Honourable A. Matthews, Lieutenant-Governor.

His Eminence, who was present, in his address made use of the occasion to dwell on the nobility of the task of all connected with the hospital. "It is," he said, "their privilege to bring happiness into the lives of those, deprived by illness of the hope of natural joys, by giving them as far as possible the spiritual hope that springs from faith."

ST. JOSEPH'S, WINNIPEG

St. Joseph's Hospital is situated at the corner of Salter Street and Pritchard Avenue in Winnipeg, Manitoba. It was opened in 1923, in response to an appeal from His Grace, Archbishop Sinnott, in view of the need of supplying hospital facilities for the hundreds of new Canadians who were settling in the north end of the city.

From its beginning the hospital has been a missionary work, undertaken at great sacrifice, financial and personal, by the Mother House of the Sisters of St. Joseph of Toronto. Its maintenance also has been made possible only by the sacrifices of the staff—



OUR LADY OF MERCY HOSPITAL TORONTO

Sisters, doctors, and nurses, and kind friends who have helped in every way when help was required.

A new unit was opened in 1927, and the hospital of to-day possesses facilities which meet the requirements of the American College of Surgeons. Situated on a main artery of the city and eminently accessible, the casualty department has rendered constant and valuable service.

In the spring of 1950, when the flood waters of the Red River devastated southern Manitoba, and a state of emergency was proclaimed in Winnipeg, St. Joseph's Hospital was called upon to help combat the threat of disease. According to its records, ten thousand typhoid inoculations a day were handled during the crisis.

St. Joseph's is, perhaps more than other hospitals, a truly Canadian institution, in that the different nationalities whose qualities are being fused to form the strength of our future country are here widely represented on the medical and the nursing staff and among the clientele. In board room and operating room, in medical ward and auxiliary, all work together without question of origin or religious persuasion, united by their common vocation to alleviate pain and give solace to some member of suffering humanity.

AFTER NINETEEN HUNDRED

IN FOLLOWING the development of the major works of the Congregation it has been necessary to trace them to the present; and many other important details have been omitted. The aim of this chapter is to give a short account of these activities and incidents which occurred after the beginning of the present century.

The Right Reverend Dennis O'Connor, Bishop of London, was appointed by Rome on April 15, 1899, to succeed Archbishop Walsh who had died on August 1, 1898. Archbishop O'Connor was a prelate of lofty ideals, especially with regard to the religious men and women under his charge. In his desire that they should arrive at perfection in their state of life, he issued regulations which were to be the norm of their conduct. He insisted especially that communities should observe the rules which concern the canonical year of a novitiate—that novices during this time should devote themselves to the study and practice of the religious life, and that they should not take part in any occupation which would distract them from this duty. The Congregation has always considered the observance of this regulation a great benefit and those in charge observe it faithfully.

In the year 1902, the accommodation of the Mother House was increased by the addition of the "Cell Wing." This part of the building extends from St. Alban Street almost to Breadalbane along Surrey Place. It was characteristic of the kind-hearted Mother-General, Rev. Mother Eucheria McCarthy, that she should undertake this work for her Sisters. No other place, outside of the chapel, contributes so much to the nun's happiness as her cell. In this small room with its minimum of furniture, and in its atmosphere of quiet and recollection, the Sister spends some time each day. Here, in solitude, she acquires by meditation and study the knowledge so requisite for the different aspects of the apostolate of souls. In the cells of mediaeval cloisters before this apostolate of the corporal works of mercy obtained, the contemplative nun reached heights of mystical union with God and wrote those precious lines which have become an inspiration for modern times.¹

Reverend Mother de Pazzi Kennedy once more assumed charge of governing the Congregation in 1902. With her wide experience and her awareness of the requirements of modern life, she advanced during the term of her office the works of the Congregation, especially education.

What was looked upon at first as a hardship was the measure put through by the Government of Ontario in 1907, which required that religious teachers

¹Among other names are those of St. Gertrude the Great, Benedictine; St. Catherine of Bologna, Poor Clare; and St. Teresa of Avila, Carmelite.

in the Separate Schools without professional certificates should attend classes in the provincial university in charge of outstanding members of the Normal Schools. The teachers set themselves to the work and a test in school methods followed. Their success, and the experience, gave them confidence as they realized that in spite of their not having had state certificates, they had been teaching most efficiently owing to the training they had received from experienced members of the Community.

Reverend Mother Irene Conroy succeeded Mother de Pazzi in 1908 and under her capable administration a new impetus was given to all the activities, including especially schools, hospitals, and the orphanage. Her farseeing business ability enabled her to acquire much valuable property, especially the Fleming estate on the corner of St. Clair Avenue West and Bathurst Street, and the North Farm on Yonge Street North. The Congregation has lately transferred these sites to the Basilian Fathers.

Reverend Mother Irene was responsible also for the incorporation in 1910 of St. Joseph's Alumnae Association. Miss Gertrude Lawler, LL.D., was the directing spirit of this new venture, and as president, the charter and constitutions were soon arranged by her. The motto of the Association is *For God and Alma Mater*, and its objects are, first to unite the Alumnae of St. Joseph's Convent, second, to provide opportunities for the members to show their loyalty

to their Alma Mater in every possible way. The first president was succeeded during the following forty years by competent representatives.

In 1917, the Alumnae Association provided scholarships which are awarded to the students who obtain highest standing in the matriculation examinations. These awards are an incentive to students to put their best efforts into their work.

This is only one example of the many expressions of interest which bind the generous students of former years to the school of to-day.

An important activity in the beginning was the organizing of the school magazine, *St. Joseph Lilies*, in 1912, under the editorship of Miss Lawler. The publication of the magazine was assumed in 1914 by members of the Community. Interesting articles on topics of the day, also literary appreciations of important authors, essays, and poems contributed by students of the College and College-School, and many other features continue to justify the original design of publishing a magazine which would further the interests of the Community and schools.

When ill-health obliged Archbishop O'Connor to retire in 1908, he was replaced by Bishop McEvay of London. The tenure of office of the latter was short; after only three years he died on May 10, 1911. The affairs of the Archdiocese were conducted once more by Archbishop O'Connor until the appointment of Most Reverend Neil McNeil, Archbishop of Van-

couver, as Archbishop of Toronto on April 10, 1912.

In 1918 a building, utilized at first as the novitiate, later on as a house of retirement for senior Sisters, was constructed on the Kingston Road, Toronto.

A movement which began during the superiorship of Mother Irene was continued during that of Reverend Mother Alberta Martin, who replaced her in 1914. This was the obtaining from the Holy See of Pontifical Approval of the Congregation and its constitutions. Archbishop McNeil was most encouraging and helpful, and, in June 1916, a formal petition was addressed to the Holy Father for the privilege. In June 1920, Reverend Mother Victoria Devine, Superior-General from 1920 until 1932, was notified that the initial step in the process had been taken by the Sacred Congregation for religious, and the Decree of Praise had been granted. On March 1, 1925, His Holiness Pope Pius XI by an Apostolic Brief, solemnly approved and confirmed the Congregation "in perpetuity" as a Pontifical Institute under the title of "The Congregation of the Sisters of St. Joseph of Toronto."

Also during the term of Office of Reverend Mother Victoria, the Congregation collaborated with the founder of the Sisters of Service, the Rev. George Daly, C. SS. R. During the period from 1922 to 1928, Sisters Mechtilde Lecours, Lidwina Henry, and Othilia Maguire had the privilege of training these Sisters and of preparing them for the apostolate of the Western Missions.

On March 20, 1934, Reverend Mother Margaret Phelan, Superior-General from 1932 to 1944, had the happiness of receiving word that His Holiness Pius XI solemnly approved and confirmed the constitutions of the Congregation.

Most Reverend Neil McNeil died on May 25, 1934. His successor in the See of Toronto was the Archbishop of Regina, Most Reverend James Charles McGuigan, who was enthroned in St. Michael's Cathedral on March 20, 1935. Other honours followed in quick succession, and on December 24, 1945, Archbishop McGuigan received word from the Holy Father announcing his elevation to the cardinalate. On February 18, 1946, this dignity was conferred on him in Rome. On his return to Toronto a civic reception was given him in which all creeds united to show the respect in which he is held by the citizens of Toronto.

The Congregation has been guided since 1944 by Reverend Mother St. Brigid Gillen. One of the first incidents during her superiorship was the taking over of St. Patrick's Orphan Asylum in Montreal which had been accepted by the Community a short time previous. Its history was the counterpart of the founding of the Toronto Orphanage in 1851. As a result of the Irish famine known as "Black 47," many Irish families left their native land to escape those dark days, and some thousands settled in the province of Quebec, especially in Montreal. The pathetic

condition of the children bereft of their parents appealed to the citizens and under the direction of the great social apostle Reverend Father Dowd, of the Society of St. Sulpice, an orphanage was provided for them and given in charge to the Grey Sisters of Montreal. These Sisters were nearly all French, and as the children spoke English, they finally asked to be relieved of the charge, and the Congregation was asked to replace them. The transfer was accomplished in 1944 under the direction of the Superior, Sister Mary Gabriel Meyer, whom God saw fit to call to Himself after three years of most successful organization of the institution.

Owing to the multiplicity of its works and much to its regret, the Community has not been able to undertake the apostolate of Foreign Missions. It was therefore with a feeling of satisfaction that Reverend Mother St. Brigid acceded to the request of the Right Reverend D. R. MacDonald that the Community should collaborate with him in his foundation of a congregation which would devote itself to this enterprise. When the work was inaugurated in Alexandria in May 1949, he asked that two Sisters of St. Joseph should go there to train in the practices of the religious life these young aspirants whom he had gathered together.

May 31 was the birthday of the new congregation. The formal opening took place on August 15 and the first reception of the religious habit on December 8.

The Sisters of Toronto join in this Holy Year with their sisters of Le Puy in the thanksgiving which they offer to God on the occasion of the tercentenary of the foundation of the Institute.

It is a joy to realize that the Congregation, after three hundred years, and in spite of many vicissitudes, still carries on with fervour the works of the apostolate as directed by the founders of the "Little Design," Bishop de Maupas and the Rev. Father Jean-Pierre Médaille, S.J.

It is fitting also to express appreciation of the work accomplished by those valiant religious of the Mother House of Lyons, Mother St. John Fontbonne, who restored the Institute of St. Joseph in that city after the Revolution, and Mother Delphine Fontbonne, who was instrumental under God in introducing the Congregation into the United States and Canada, and who at the price of many hardships, even the sacrifice of life itself, instilled the original spirit into her daughters, soon to celebrate the hundredth anniversary of their establishment in Toronto.

St. Joseph's Convent

Feast of the Canadian Martyrs, 1950



APPENDIXES

APPENDIX I

*Letter from the Venerable Founder
of the
Congregation of the Sisters of St. Joseph
to the
First Sisters of the Institute
Established at Le Puy
October 15, 1648*

My very dear Daughters:

Almighty God has vouchsafed to manifest to me a perfect model of our "Little Design" in the Holy Eucharist. Jesus is there in a state of annihilation; we likewise, my dear Daughters, should labour for the establishment of an obscure institute. In the eyes of the world let it be nothing, but before God that which He in His infinite mercy will have it to be.

Jesus, hidden in the adorable Eucharist, is totally invisible. Our little institute will be prosperous if it maintains this obscurity in the esteem of the world, this annihilation of its members. And what comparison is there between our nothingness and the state of annihilation to which the Saviour reduces Himself in this Sacrament where we find a perfect model of Poverty, Chastity and Obedience.

In the esteem of the world, what can be poorer than the species under which this great God veils Himself; not even as bread, only the form and appearance of it? The altar and its ornaments, the tabernacle, the sacred vessels and all that surrounds Him in this Sacrament of His love, may be rich or poor, it matters not; whether given Him or taken from Him, He makes no resistance; He is equally content when despoiled of all. In our poverty we likewise should be so stripped and despoiled of all that we shall have consecrated to God and to the foundation of the "Little Design," that we shall always be

equally content to have much, to have little, or to have nothing because our "Little Design" requires this detachment.

In regard to chastity and purity, we have an admirable model in our Divine Saviour. The Virgin Spouse of virgins has eyes and heart only for souls. In this mystery there is no use of the senses, all here is purity and for the purification of hearts. Should we not be happy if such were our condition; if we had eyes, ears, tongue and heart only for this divine Lover of souls and if all our senses tended only to purity and to the purification of hearts? This, with the aid of God, will constitute chastity in our little institute.

Is not the holy obedience of this divine Saviour miraculous? Has He ever had a thought or uttered a word to resist the will of the priest—a weak man and often a sinner—who consecrates, touches Him, and carries Him where he wills? Has He ever refused—at the will of the priest—to enter hearts so full of misery and so ill prepared? This thought would melt my heart if it were not as hard as marble. Let us never lose sight, my dear Daughters, of the marvellous perfection of the Divine obedience. May it please the Divine goodness that ours may resemble it, since we profess to annihilate our will in this little institute. May we never have a thought, a sentiment or a word in ever so slight a degree contrary to obedience. Let us obey, in imitation of this dear Saviour, as a child, without reasoning and without disquieting ourselves about anything, allowing Divine Providence to guide us, Who after all absolutely governs His creatures, and provides for all according to their wants.

Let us annihilate ourselves in the bosom of Divine Providence, Who knows what is necessary for us. He will provide for us if we repose in Him, as a child who rests on the bosom of its mother.

Such ought to be the soul of our "Little Design." O cherished and most humble obedience, which is the most sure mark of solid virtue! May thou be always perfect, in all the members of our new religious body, if I may be allowed to call

it such, since, truly speaking, it seems to me that there is only the shadow and not the reality of a body, inasmuch as it is to exist in a state of annihilation.

Do we look for an example of the love of God and of charity towards our neighbours? We cannot find a better one than in the Holy Eucharist. This mystery is called "Love of Loves"; it reveals the extent, the perfection, the duration, the immutability, the grandeur of holy love. There, my dear Sisters, we shall find sufficient to imitate. Let each one endeavour to have the plenitude of this love in her heart, for the members of our Congregation make profession of the most perfect love.

Moreover, this sacrament is a mystery of perfect union. It unites the creature with God and, by the title of communion which it bears, it unites the faithful together in one common union, of which our Lord speaks in such ravishing terms, when He asks the Father that all the faithful "may be one," that they may be consummated in one, as the Father and He are one. Behold! my dear Sisters, the end of our Congregation—it tends to procure this double union of ourselves, with God and with our neighbour—of ourselves with our neighbour in general, and our neighbour with us, but all in Jesus and in God, His Father. May it please the Divine Bounty to make us know the excellence of this end, and to assist us to become fit instruments to succeed therein. I call this union entire because this word expresses the whole perfection which is comprised in the exercise of the love of God and of the neighbour. God grant that we may contribute, in the capacity of feeble instruments to re-establish in the Church this entire union of souls in God and with God. In fine, our dear institute ought to be all humility, and in everything, choose and cherish that which is most humble. The members thereof ought to be so lowly as to be annihilated by humility. They ought to be all modesty, all meekness, all candour and simplicity, wholly interior; in a word, empty of self and of all things, and all replenished with Jesus, by a plenitude which I cannot explain, but which the Divine Bounty will make you comprehend.

Are not all these virtues found in a marvellous manner in the Holy Eucharist? What more humble than our Divine Saviour in this mystery? What more modest, more benign and sweet, more simple and sincere, more filled with God and devoid of all besides?

Behold! my dear Sisters, the model of our institute. It seems to me that we can also find its nature and its employments in this adorable mystery, as well as in the manner of living and the dress of our Sisters, which should be extremely frugal and modest, suitable, however, to their various wants.

The house of our Sisters should resemble the tabernacle, which is always locked. Our Sisters, like Jesus, should leave the house only through obedience and charity to return immediately to the hidden life in Jesus. As the dear Saviour, in the adorable Eucharist, lives not for Himself, but for His Father's glory and for the souls which He has redeemed with His Precious Blood, so, likewise, my dear Daughters, our "Little Design," and the persons who compose it, ought not to live for themselves, but be entirely immolated for God and for the neighbour, and at the same time lead the hidden life of Jesus.

May God operate these wonders in your souls, according to the measure of His good pleasure, is the ardent desire of

Your devoted Father in Christ

J. P. MÉDAILLE, S.J.

APPENDIX II

*Sermon Preached by Very Reverend J. R. Teehy, C.S.B.
President of St. Michael's College
on the Occasion of the Dedication
of the
Chapel in the Mother House
December 19, 1895*

“How lovely are Thy Tabernacles, O Lord of Hosts!”
Your Grace, Reverend Fathers, and dear Sisters: The prophet Isaias draws many beautiful pen pictures of the Incarnation and the New Law. In one of these the daughter of Sion is represented as complaining to the Lord that He hath forsaken and forgotten her. Almighty God, moved by her sighs and tears, deigns to plead with her thus:

“Can a woman forget her infant, and if she should forget, yet will I not forget thee. Behold I have graven thee in My Hands; thy walls are always before My Eyes; thy builders have come. Lift up thy eyes round about and see all these who are gathered together; they are come to thee—the scattered stones are re-united; your deserts and your solitudes flourish once more; the land is too narrow for your new tribes. Your children cease not to cry to you. The place is too straight; make Me room to dwell in.”

O daughter of the New Sion, Sister of St. Joseph, on this day of all days, lift up your eyes round about and see how your children have multiplied, how in countless numbers they have come to find shelter and peace; and how your solitudes have been peopled with chosen holy souls. Lift up your eyes and see this beautiful chapel built by your economy and self-denial to be the treasure of your poverty and your prudence, the abiding monument of your religion and love of God. O daughter of Sion, lift up your eyes round about and see all these now

gathered together. The Venerable Archbishop is here in the fulness of his power and his paternal affection to bless with the solemn benediction of the Church this magnificent temple. The clergy of the diocese are here in numbers upon this auspicious occasion. Your own spiritual children have gathered round about you, all the members of your household have flocked in to see this their new house of God. Nay, more, lift up your eyes, to see around this altar the forms of other generations, your elder Sisters who have gone before you, crowned with the everlasting wreath of their religious life! All are here today and one common sentiment fills every heart, from the Prelate on his throne to the young child in her place, the sentiment of praise and gratitude to God. From solemn strains of music it echoes through graceful arch and vaulted roof; from prayerful hearts it rises with fragrant incense and by the hallowed rite of benediction and sacrifice it finds voice and heart in Him and through Him Who is the Infinite Praise of the Father. If there is any other sentiment uppermost in our hearts today, it is one of congratulation. We rejoice with you, good Sisters, upon the completion of this great undertaking. It is the fruit of your hands, the work which will praise you in the gates. Rising in all its lofty dimensions and fair proportions, nave and chancel, pillar and arch, it is a thing of beauty and a joy forever. It is an object lesson to future generations, a noble addition to the Catholic architecture of the city. Some faint-hearted people may feel that it was rash to attempt such a vast edifice. We share in no such feeling. The building is Almighty God's and nothing is too grand or too good for Him; we have no doubt that the zeal and courage, the self-denial and economy which have brought this chapel to its present state of perfection will complete it, and complete it in such a way that it will receive in due time, not the benediction merely, but the consecration of Mother Church. With this word of encouragement and congratulation to the artist by whose talent and taste this building has assumed form, we proceed to look at it from another point of view. Turning

therefore, my dear friends, from the architectural view of this chapel and looking at it in its purpose and end, I find it still more beautiful. I find it a great centre of God's glory, and indeed, of your own glory and happiness. The fact that it is God's house, which it shares in common with all churches and the fact that it is the mother chapel of a great Religious Community, are its special points of excellence; the two thoughts with which I would occupy your attention for a short time.

There is no more solemn and consoling thought than the omnipresence of God. "If I ascend into heaven," sings the Psalmist, "Thou art there; if I descend into hell, Thou art there. If I take wings early in the morning and dwell in the uttermost parts of the sea, even there shall Thy Hand lead me, and Thy right Hand shall hold me." He is above all things, ruling them; beneath all, supporting them. He is more intimate to us than we are to ourselves, the ever present unerring Witness and Judge of all our conduct. What a reverence and earnestness it puts, or should put into life. But though God is everywhere by the presence of His Divinity, He is not equally so either by His visible Majesty, or by the effusion of His graces. His glory is in the heavens where the blessed gaze upon His Face and enjoy the undazzled splendour of His Majesty. He was here upon earth and the shepherds saw Him a Babe upon His Mother's breast. The poor crowded round Him to touch His garments and kiss His Feet. We, my brethren, are still in exile. Pilgrims upon earth, we have not the bliss of the saints, nor have we the happiness of looking upon our Lord Jesus Christ or hearing His Voice. But, thanks to God for His unutterable Gift, He abideth with us, for this house is no other than the house of God. This is the fair Tabernacle for which our soul yearns as the stag for the running waters. Here has the sparrow found herself a home and the turtle-dove a nest; here hath wisdom built a house and prepared a table. This chapel is the dwelling-place of the Eternal Father Who fills it with a glory far transcending that with which He filled

the temple of Jerusalem in the days of old. Shall I speak to you of the presence of the Holy Ghost in this chapel? True, dear Sisters, this Holy Spirit hath filled the whole world—you will find Him in all your religious duties, your vows, your rules, your simplest works, but He is particularly here to teach and guide you, to illumine you in your darkness and console you in your sorrow. This might be expected, for the work of sanctification is especially attributed to the Third Person of the Blessed Trinity.

He it is Who diffuseth charity in our soul. By Him we have received the adoption of sons; by Him we cry, Abba, Father. Without Him we cannot so much as name the Lord Jesus, or even conceive a good thought. Here, then, in this chapel, this Sweet Spirit abideth to vivify your prayers, to inflame your heart, to sanctify your soul.

But the presence of God which forms the glory of this chapel is the presence of God the Son in His sacramental presence. It is the very sanctuary of the Eternal Son Who is at once the Priest and Victim of its altar. Here is commemorated that master act of love, His death on Calvary. Here He abides in that sweet, mysterious presence, more wonderful than His presence in Bethlehem's crib or on Judea's hillside. When St. John in Patmos heard himself called by the mighty trumpet voice, he turned and saw a glorious vision: Seven golden candle-sticks, and in the midst of the seven golden candle-sticks, One like to the Son of Man, clothed with a garment down to His Feet and girt about the Breast with a golden girdle. His Head and His Hair were white, as white as wool and as snow, and His Eyes were as a flame of fire. And He had in His right Hand seven stars. You saw here this morning the shadow of that vision. When the light shone round, and the robed priests bowed down, and the incense rose as the organ gently sounded its sweetest tones, you saw with reverent eye, on His Throne, One like to the Son of Man, golden and white and shining—the gold not very bright to the outward eye and the glory not overpowering—but the scene was a reality and

the heart felt it. It was the clean oblation, God's glory among the Gentiles. Jesus is passing by and the blind cry to Him: "Son of David, have mercy." He is here and He lifts again His Hands to bless the little ones of earth. He is here and the weary and over-burdened come that they may find rest. Sweet presence of Jesus Christ, what would earth be this winter day without it? With it, this house is surely none other than the house of God. If, therefore, we find here the eternal Blessed Trinity—if Father, Son, and Holy Ghost take up their abode here, and find a delight to be with the children of men, what glory for this building! What honour for ourselves!

Come then, O daughter of Sion, come here in the silent hour of prayer and commune with your Spouse! See that He is beautiful in form above the sons of men! Myrrh and cassia perfume His garments! Hearken and see and incline thy ear—learn here to forget thy people and thy father's house. Here shall the King greatly desire thy beauty. Come! O daughter of Sion to this school of religion. Study the obedience of your Spouse in the Holy Sacrifice, in Holy Communion, in His abiding presence. Regard His infinite purity. Abide in this new Bethlehem that you may admire His poverty. Here you will make or renew your vows. See then how the glory of God and the interests of Jesus centre in this fair temple. What is the glory of God? What are the interests of Jesus? These are not two different questions but two forms of the same question; for the absorbing devotion of our Lord was the glory of His Father. What, therefore, is the glory of God? I speak not now of your own sanctification and perfection which must ever be associated with those unfailling fountains of the Saviour. I do not speak of those sweet consolations and unworldly contemplations to be found only in the unutterable gift of the Blessed Sacrament. I speak of another glory which you in your zeal and devotion give to God. When John the Baptist sent his disciples to Jesus asking if He were the Messiah, our Lord replied: "Go, tell John what you have seen and heard; the blind see; the lame walk; the lepers are cleansed, and the

poor have the Gospel preached to them." This was the indisputable evidence of Christ's mission. When then, you go forth from this shrine, armed with your vows and strengthened with the prayer of the morning sacrifice, your heart thrilling with divine charity, when from this holy table you separate for school and orphanage, asylum and hospital, see what glory you bring to God, what rescue you offer the poor souls—you are the handmaids of religion. What is religion? "Religion clean and undefiled before God and the Father," says St. James, "is this: to visit the fatherless and widows in their tribulation; and to keep oneself unspotted from this world." Go in the spirit of your vocation; smooth the pillow of suffering; wipe the tears of sorrow, the dust, and the blood of the Wounded Christ—be a Veronica to Him. If the schools are to flourish; if God is to be known and praised by young generations; if the House of Providence is to prosper and the aged to find a refuge there; if Sunnyside is to be a nursery of piety and virtue; if your works one and all are to prosper and yield God's fruit, it is from this new chapel they will derive their strength, fervour, and constancy. If this fountain is always a source of living water; if this chapel is a source of piety; the important trusts which this diocese has placed in your hands will be zealously and faithfully carried out to the glory of God, the consolation of the Archbishop and his clergy, and I pray and hope, to the sanctification and honour of your Community.

APPENDIX III

SUPERIORS-GENERAL DURING THE FIRST HUNDRED YEARS

- 1851-1856—Rev. M. M. Delphine Fontbonne
1856-1858—Rev. M. M. Teresa Struckhoff
1858-1863—Rev. M. M. Teresa Brennan
1863-1869—Rev. M. M. Antoinette Macdonell
1869-1874—Rev. M. M. Bernard Dinan
1874-1875—Rev. M. M. Philomena Sheridan
1875-1878—Rev. M. M. de Chantal McKay
1878-1887—Rev. M. M. Antoinette Macdonell
1887-1899—Rev. M. M. de Pazzi Kennedy
1899-1902—Rev. M. M. Eucheria McCarthy
1902-1908—Rev. M. M. de Pazzi Kennedy
1908-1914—Rev. M. M. Irene Conroy
1914-1920—Rev. M. M. Alberta Martin
1920-1932—Rev. M. M. Victoria Devine
1932-1944—Rev. M. M. Margaret Phelan
1944-1956—Rev. M. M. St. Brigid Gillen

APPENDIX IV

SEPARATE SCHOOLS IN TORONTO AND SUBURBS

	<i>Pupils</i>
Christ the King, Long Branch	297
Corpus Christi	280
Holy Name	525
Holy Rosary	259
Our Lady of Sorrows	247
St. Ann's	401
St. Basil's	257
St. Clare's	248
St. Francis'	376
St. Joseph's Intermediate and Commercial	56
St. Joseph's	552
St. Leo's, Mimico	258
St. Louis', Mimico	116
St. Mary's	309
St. Michael's	259
St. Patrick's	285
St. Paul's	222
St. Peter's	366
St. Theresa's, Scarboro	172

APPENDIX V

MOTHER HOUSES OF THE CONGREGATION
OF THE SISTERS OF ST. JOSEPH

FRANCE

Abbeville	Marcillac (Aveyron)
Annecy	Millau
Bordeaux	Moutiers
Bourg	Le Puy
Chambéry	Saint-Etienne-de-Lugdres (Ardèche)
Champagnole (Jura)	Saint-Flour
Clairvaux (Aveyron)	Saint-Jean-de-Maurienne
Clermont Ferrand	Saint-Vallier
Estaing (Aveyron)	Villecomtal (Aveyron)
Gap	Viviers-Aubenas
Lyon	

UNITED STATES OF AMERICA

Baden, Pennsylvania	Nazareth, Michigan
Brentwood (Brooklyn), New York	Orange, California
Brighton (Boston), Massachusetts	Philadelphia, Pennsylvania
Buffalo, New York	Rochester, New York
Chicago, Illinois	Rutland, Vermont
Cleveland, Ohio	Springfield, Massachusetts
Concordia, Kansas	Superior, Wisconsin
Erie, Pennsylvania	St. Augustine, Florida
Jersey City, New Jersey	St. Louis, Missouri
La Grange, Illinois	Tipton, Indiana
	Watertown, New York
	Wheeling, West Virginia
	Wichita, Kansas

CANADA

Hamilton, Ontario	Pembroke, Ontario
London, Ontario	Peterborough, Ontario
North Bay, Ontario	Toronto, Ontario

SOUTH AMERICA

Buenos Aires, Argentine Republic

ITALY

Aosta	Rome (Generalate of
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LEGEND The Congregation of St. Joseph

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 - ▲ Houses belonging to Toronto
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| 1 Toronto | 2 London, Ont. |
| 3 Hamilton | 4 Pembroke |
| 5 Peterborough | 6 North Bay |
| 7 Oshawa | 8 Thorold |
| 9 St. Catharines | 10 Barrie |
| 11 Orillia | 12 Colgan |
| 13 Montreal | 14 Winnipeg |
| 15 Rosetown | 16 Vancouver |
| 17 Chilliwack | 18 Prince Rupert |
| | 19 Comox |



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