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 santéainsi que la fondation et l'exploitation des hôpitaux catholiques.

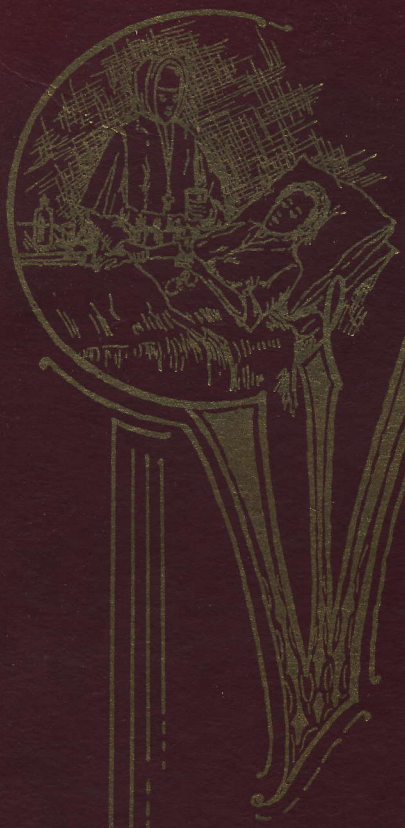
With Charity for Ensign

Centenary of the Institute of Providence of Montreal, 1843-1943

Source: Courtesy of Greg J. Humbert

Copyright: Public Domain

Digitized: May 2021



WITH CHARITY FOR ENSIGN

010

Centenary of the Institute of Providence of Montreal

1843-1943

WITH CHARITY
FOR ENSIGN

•

With Charity for Ensign

•

CENTENARY

OF THE

INSTITUTE OF THE SISTERS OF CHARITY
OF PROVIDENCE

1843 - 1943

PROVIDENCE MOTHER HOUSE
2311 ST. CATHERINE STREET EAST
MONTREAL

IMPRIMATUR :

PHILIPPUS PERRIER, P.A., V.G.

Marianopoli, 8a die, mensis junii 1943

Copyright, Canada, 1943.

A Tribute of Gratitude

to

Divine Providence

and to

the chosen instruments of Providence,

our venerated Founder and Foundress,

Bishop Ignatius Bourget

and

Mother Gamelin

C.D. 1R

CANADIAN PACIFIC TELEGRAPHS

World Wide Communications

W.D.NEIL. GENERAL MANAGER OF COMMUNICATIONS. MONTREAL

RAB9 30 WIRELESS VIA MACKAYRADIO XCI

VATICAN CITY 25 1200

NLT DELEGATION APOSTOLIQUE

OTTAWA

41 SA SAINTETE OCCASION CENTENAIRE FONDATION SOEURS PROVIDENCE ACCORDE MERITANT INSTITUT MEDAILLE BENEMERENTI ENVOIE TOUTES RELIGIEUSES AVEC VOEUX PATERNELS CROISSANTE PROSPERITE PARTICULIERE BENEDICTION APOSTOLIQUE

CARDINAL MAGLIONE

RAB9 30 WIRELESS VIA MACKAY RADIO XCI

VATICAN CITY 25 1200

NL T APOSTOLIC DELEGATION

OTTAWA

HIS HOLINESS ON THE OCCASION OF THE CENTENARY OF FOUNDATION OF THE SISTERS OF PROVIDENCE BESTOWS ON THIS DESERVING INSTITUTE THE BENEMERENTI MEDAL TO ALL THE RELIGIOUS HE SENDS WITH PATERNAL WISHES FOR INCREASING PROSPERITY A SPECIAL APOSTOLIC BENEDICTION

CARDINAL MAGLIONE

His Holiness Pope Pius XII

CONTENTS

Preface by Msgr. Philippe Perrier, V.G. ... 13

PART I

The Lessons of the Past

One Hundred Years ago ... 19
A great Anxiety ... 19
A fortunate Disappointment ... 22
History of the Religious Costume ... 22
The Yellow House ... 25
The Cradle of the Institute ... 28
First Religious Profession ... 32
A precious Document ... 35
The Shadow of the Cross ... 38
O douce Providence ... 41
Associates ... 45
A charming Story ... 48
Rose and Violet ... 50
Heroism ... 54
A family Devotion ... 57
First Jubilee ... 64
A crushing Sorrow ... 66

PART II

Present-day Works

Care of the Aged ... 73
Visits to the Homes ... 80
Depots for the Poor — Work of "La Soupe" ... 82
Collections — Charity Sales ... 85
Visits to the Prisoners ... 86
Crèches ... 89
Primary Schools ... 93
Orphanages ... 96
Asociations of the Ladies of Charity ... 100

Care of the Sick ... 103
Dispensaries ... 109
Schools of Nursing ... 115
The Insane ... 118
Emily Tavernier School ... 125
Emily Tavernier Medico-Pedagogic Institute ... 132
Notes and Statistics (St. John of God Hospital) ... 133
Incurables and Tuberculous ... 135
Maternity Hospital (Chicago) ... 139

Works of Education ... 143
Scholasticate Normal School ... 148
St. Ursule Normal School ... 149
College of Education of Great Falls ... 151
Household Economics ... 155
Preparatory Schools ... 155
Institution for Deaf-Mutes ... 159

Blind-deaf-mutes ... 166
Canon F. X. Trepanier Institute ... 168
Congregation of the Little Sisters of Our Lady of Seven Dolors ... 170
The City of Youth (Des Plaines, Ill.) ... 170
Religious Vacation Schools ... 176
Seattle Friendship House ... 179

●

Missionary Works ... 181
First Missionary Effort — 1852 — Chile 181
Second Missionary Effort — 1856 — Oregon ... 183
Third Missionary Effort — 1864 — Rocky Mountains ... 190
Missionary Work in Northern Canada ... 194
Travels ... 195
Poverty — Sufferings — Sacrifices ... 198
Success and Consolations ... 200
Missionary Hospitals ... 202
In Alaska ... 204

●

PART III

Significant Figures

Statistics of the Religious Personnel ... 211
Members of the General Council ... 211
Provincial Superiors ... 211
Jubilarian Sisters ... 212
Activities of the Institute in 1942 ... 212
General View of our Establishments ... 213
Houses of the Institute in order of Dioceses 213
Houses of the Institute in order of Provinces 220
General Statistics (Comparative Table) ... 223
Houses of the Institute in order of Foundation ... 224

One Hundred Years After

•

Following in the footsteps of their saintly foundress, Mother Gamelin, the Sisters of Providence continue to be wherever there is anguish to soothe or distress to relieve. Suffering humanity from the cradle to the tomb they have adopted as their portion. To abandonned infants they have given a refuge; for orphans they have provided material bread and the bread of the spirit.

They have opened houses to receive all classes of the unfortunate. They teach deaf-mute children how to speak, and keep in their institution those who have no home to which to return. They set free the imprisoned intelligence of the blind-deaf-mutes. They are the light of reason and the rectitude of will of those victims of a cruel affliction which deprives them of the use of their intelligence and their will. They have houses where all human shipwrecks find shelter and assistance. In the many hospitals they direct they provide the sick with the most modern scientific care.

They teach the aged how to die well, watching and praying at their bedsides, closing their eyes to all the sorrows of life, after they have given them the hope of joys everlasting in their true fatherland.

The work of La Soupe *provides for the homeless and wandering a substantial meal.*

What misery, in a word, is not solaced by the devotedness of the Daughters of Mother Gamelin? Their charity in action is the fruit of the sacrifices of all their religious group, those unknown soldiers of the great army which, since 1843, has fought the good fight of Christ, caring for the poor, the wretched, the disinherited of humanity.

The visit of the poor and the sick in their homes placates those who have a grievance against society. It is a rampart against the communism that always menaces great centers which are the rendezvous of so many physical and moral miseries.

From the beginning, moreover, the Sisters of Providence have been in demand as teachers when the needs of the parishes have required it. Today their grade schools have a splendid reputation and one might cite at least five which take first rank as preparatory schools for the classical colleges.

Your history is a marvel of charity and of devotedness.

From her home in heaven Mother Gamelin must be gazing down lovingly and happily on the works of which she was the foundress, of which the most admirable, in my estimation, are the Institution for Deaf-Mutes, St. John of God Hospital, and Sacred Heart Hospital, Cartierville.

Mother Gamelin, with Bishop Bourget, founded a work whose hour of destiny had come. It was in the year 1843. And at that time in our history there was a very marked religious impulse.

In the month of October, 1942, the Canadian Society for Catholic Church History held its ninth official convention at St. Hyacinthe. The central topic of study was: the religious renascence of French Canada from 1840 to 1845.

There was a renascence. It follows that there were miseries to redress. These were set forth; but only to show in bold relief "the vision and the accomplishment of the rebuilders. Great as

were the defects, all the guarantees of renewal were already operative in 1840." (Canon Lionel Groulx).

In the front rank of the workers in 1840 was the young Bishop of Montreal.

"The force of his personality," continues Canon Groulx, "will leave its strong imprint on his clergy, his people, and, one may add, on his province and on his era. With his ardent soul and his flaming energy one is puzzled whether to classify him as a contemplative or as a man of action. Lacking a profound culture, he yet was dowered with a tremendous gift of intuition; he was weak and he was strong; he was gently obstinate, yet humble and magnanimous; modest, timid, yet greatly daring; never more at his ease than in directing great enterprises; all compact of contrasts, but of contrasts so balanced that the result was a harmonious personality, radiant, triumphant. His were all the gifts that make a great leader; all the virtues that make a great saint."

This was the bishop who with Mother Gamelin was to found the Institute of the Sisters of Providence. The imprint of his spirit is indelibly stamped on the work. Both he and Mother Gamelin wished to stabilize the works of charity begun by the ladies of society of Montreal, the prelate realizing that his collaborator perfectly understood the poor and their physical miseries.

From the time of Mgr. Bourget's visit to Rome in 1841, he had made arrangements with the Daughters of St. Vincent de Paul to assume the direction of the works of Madame Gamelin and the other Ladies of Charity. He then set to work to build them a suitable house, the corner stone of which was blessed on May 10, 1842.

In 1843, Bishop Bourget did not hesitate to go himself from door to door in his episcopal city soliciting alms for this refuge of the poor.

And then suddenly came the news that the Daughters of Charity would not be able to accept the Montreal foundation.

Bishop Bourget now took the momentous decision of founding his own community of charity. This is the event you are celebrating, the event you have set forth in detail in the history of your Institute.

You have recollected yourselves "to weigh the past and take measures for the future," in the words of Bishop Bourget.

In memory you assist at the religious clothing of the first seven novices. How many similar scenes have been enacted since that day one may judge from the figures you give for March 25, 1943 : one hundred twenty establishments of the Institute of Providence scattered throughout twenty-nine dioceses and three vicariates apostolic of Canada and the United States (including two houses in Alaska).

Professed Sisters to the number of 3474 exercise their devotedness toward the poor, the sick, the little ones of Christ.

There are ninety-seven novices developing in their souls the love of Christ in His poor and making their apprenticeship of the Christian virtues in the religious state, while fifty-nine postulants are preparing to walk in the footsteps of their predecessors.

You have sketched the outstanding events in the history of your Institute. Those who have not read the six volumes already published will learn the stature to which the souls of women can grow in the exercise of charity, how great the number of unfortunate they can shelter in their hearts. It is because they had saints for founders and that they have preserved their pristine spirit of simplicity in their charity and devotedness.

Their works have developed in the strong sunshine of that charity of which their mother gave so beautiful an example. The ardent flame of her soul is the torch which "lost nothing of its heat or its light while enkindling other torches at her hearth." How carefully, too, she guided her companions on the pathway of the religious life. Vocations multiplied, and the Institute grew in strength. It had its trials, for

such is human life. But the oak becomes the more deeply rooted in the earth the more strongly its branches are lashed by the tempest. It needs to draw from the soil a more abundant sustenance to stand firmly against the winds that threaten it.

A community, in order to prosper, must plunge its roots deep in the religious spirit, which is none other than the spirit of Christ. Each day it must recall its identification with Christ in order that it may think like Christ, that it may desire what Christ desires. It must be on earth a docile instrument in the hands of Christ, the beloved Head of the grand Mystical Body.

Permit me to conclude with this prayer :

Lord Jesus, who in the course of the first century of the history of the Institute of the Sisters of Charity of Providence hast accorded so many signal graces of preservation and protection to this foundation of Bishop Bourget and Mother Gamelin, deign to continue Your benefits, to shower upon it the benedictions which fructify every apostolate. May Our Lady of Seven Dolors, whom Mother Gamelin and her Sisters learned to invoke, protect and guide all the religious in their high calling, that of loving the poor as Jesus did, of caring for the unfortunate as Jesus did, of forgetting self as Jesus did.

Ad multa et faustissima saecula !

PHILIPPE PERRIER, P.A., V.G.
Ecclesiastical Superior.

PART ONE

The Lessons of the Past

•

"I trust that at the end of each quarter-century, the Community will enter into itself to scrutinize the past and foresee the future."

BISHOP IGNATIUS BOURGET

MOTHER GAMELIN,
Foundress of the Institute of Providence
(1800-1851)

ONE HUNDRED YEARS AGO . . .

It is the morning of March 25, 1843, the feast of the Annunciation. In the simple oratory of a modest dwelling thirty aged and infirm women, and seven novices are on their knees. They are praying.

The humble chapel, despite its poverty and lack of all decoration, has yet a festive aspect. It is an expectant gladness which seems to hover in the very air. What is about to take place ?

At the altar, a bishop, assisted by two priests, is celebrating the Holy Sacrifice. The strains of the *Veni Creator,* just intoned by the officiant, still linger in the holy place.

A choir of young girls is now singing. The only guests are a few relatives and intimate friends. There is no space for more !

After the Communion of the celebrant the seven novices approach the Holy Table to receive the bread of heaven. Hardly have they finished their thanksgiving when the Bishop, turning toward them after the last Gospel, addresses them these remarkable words :

"As the archangel Gabriel announced to Mary the mystery of the Incarnation, so I, as representative of the Church, announce to you that you are chosen to care for the poor, to be their mothers. Moreover, as the angel said to Mary, 'Fear not,' so I say to you : "Fear not, little flock. Grace will never fail you.

"You will have crosses; you may expect them.

"You have no mistress of novices, but I place you in the care of the Blessed Virgin. She will, I hope, consent to be your mistress. In your sufferings, your contradictions, your anxieties, have recourse to this good Mother; I confidently leave you alone with this august Mistress."

And as the seven novices, bearing their lighted candles, fell on their knees, the bishop in their name recited an act of consecration to the Holy Virgin.

It was the first ceremony of taking the religious habit of the Sisters of Providence. It took place at the *Yellow House* and was presided over by His Lordship Ignatius Bourget, second bishop of Montreal, founder of our Institute.

It was March 25, 1843.

It was one hundred years ago. . . .

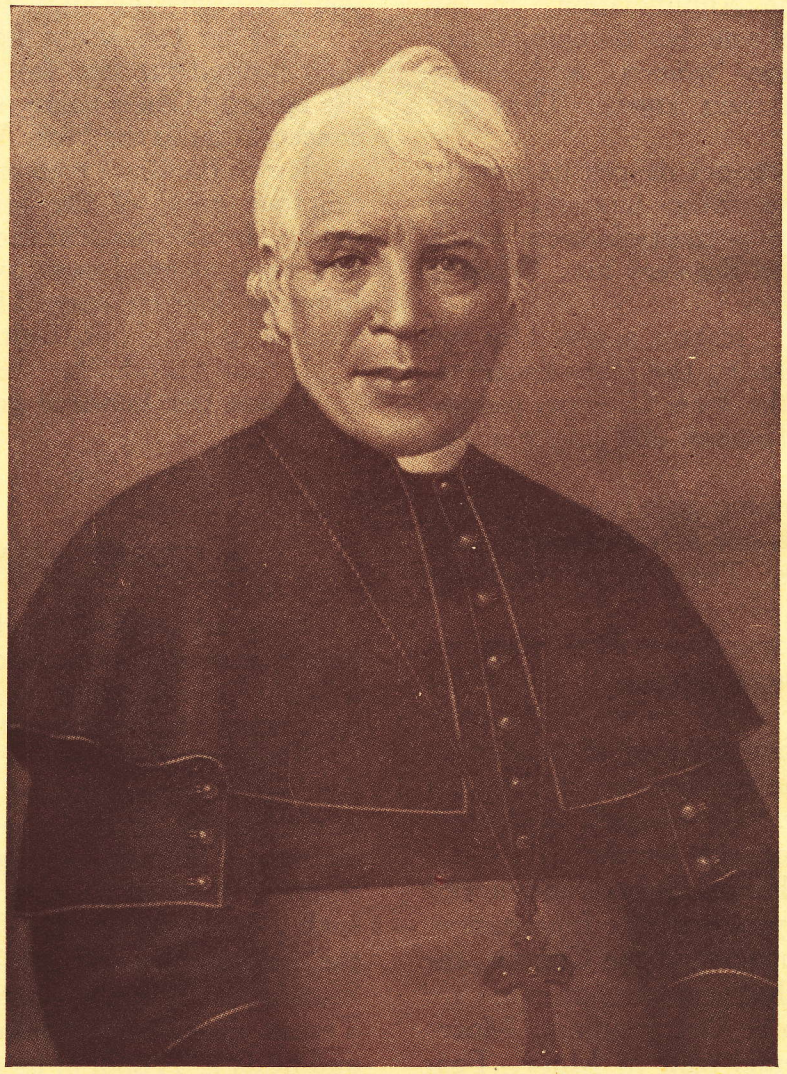
•

A GREAT ANXIETY

It is not unusual for founders of religious orders to experience in their souls a kind of death-agony at the precise moment when they inaugurate their work.

The holy Reformer of Carmel, at the first religious vesture, at the Monastery of St. Joseph of Avila, asked herself in anxiety : "Will these religious I have just received ever be able to live happily in such a strict enclosure ? Will they have the necessaries of life ? Is not this foundation a mad undertaking ?" St. Teresa describes in detail this anguish and adds : "A soul in its last agony cannot suffer more than I did. It was, I can testify, one of the most painful moments of my life." (Autobiography of St. Teresa, Ch. 36).

A like bitterness overwhelmed the soul of Bishop Bourget at the moment when he gave his first Daughters of Charity their investiture as servants of the poor. It seems to have been a pang of



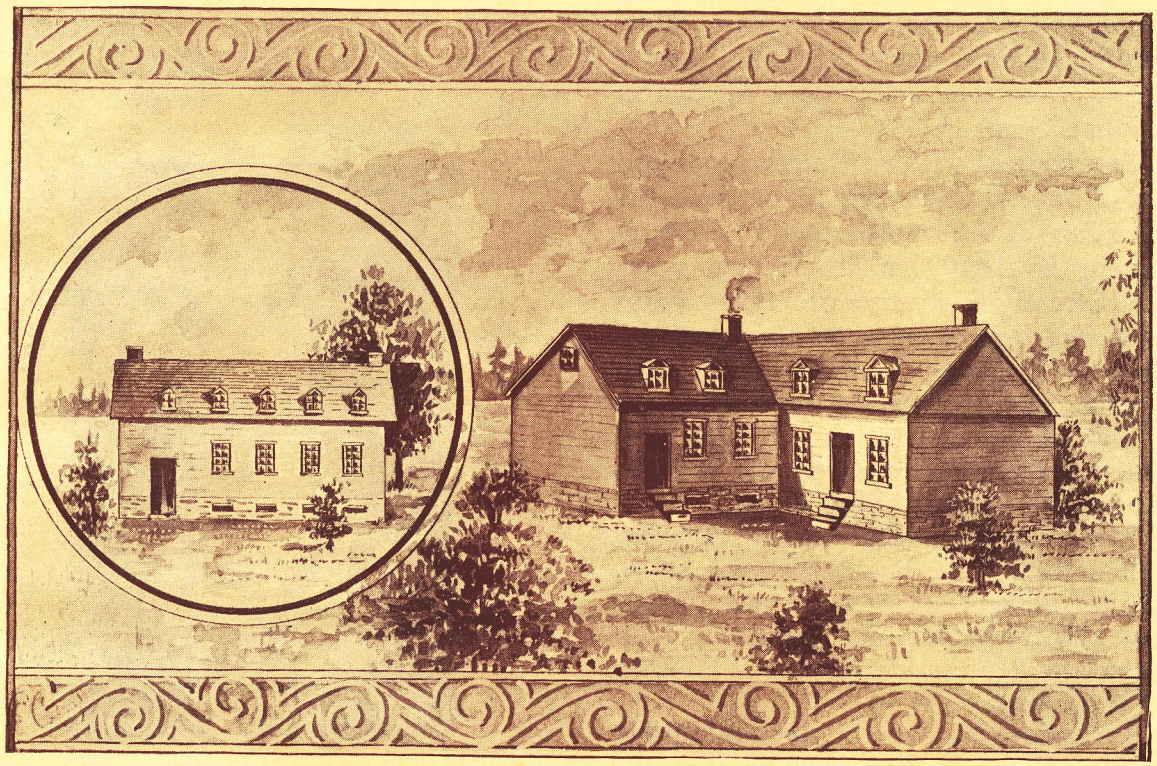
MGR. IGNATIUS BOURGET
Bishop of Montreal and founder
of the Institute of Providence
(1799-1885)

the most piercing intensity according to his own description :

"We declare to you here, our very dear Daughters, that no day of our life has ever made so vivid an impression on our heart. It seemed to be pierced with the sharp point of the sword that transfixed the amiable heart of Mary. It is, moreover, an agony that has never passed away." (Mandate of March 13, 1850).

"I think the most poignant day of my life was that on which I gave you the holy habit. When I saw you at the foot of the little altar, that altar of your immolation, I was overwhelmed by the thought : 'What is going to become of these good Daughters ? Should their enterprise fail, as seems inevitable according to human judgment, what scorn will be heaped upon them ! Even in the light of faith, this foundation may seem, to say the least, either too premature or highly imprudent . . .' For my part, it seemed to me that I did not so much dread the blame I might deserve as the apprehension I felt for you if, after having put your hand to the plough, you should look backward. My heart was torn at the thought of your uncertain future." (Letter to Mother Caron, April 2, 1856).

Great sorrows are fruitful. As happened with St. Teresa in her reform of Carmel, this was the coin with which Bishop Bourget bought the abundant blessings which heaven lavished on his enterprise.



At the left : first refuge opened in 1828.

At the right : second refuge opened in 1831.

A FORTUNATE DISAPPOINTMENT

Our Institute was founded on a disappointed hope. Some frustrations, then, have happy results, as we shall see.

At the epoch of which we speak, 1825-1850, many Montreal ladies of the most prominent families made it a duty and an honor to care for the poor. Outstanding among these was the future foundress of the Sisters of Providence, Madame Gamelin.

Not content with visiting the poor and sick in their homes, she undertook the entire care of a group of aged and infirm women. By 1840, her little refuge numbered already thirty-two protégées, varying in age from seventy to ninety years. Already Madame Gamelin had, with sublime disinterestedness, thrown into the venture all her modest means. She then obtained, from her relatives and friends, help for the support of her work.

Her enterprise secured the sympathy of the public. The diocesan bishop, Mgr. Bourget, actively interested himself in the work, and to secure its stability, decided to confide it to the Daughters of Charity of St. Vincent de Paul.

Just as arrangements seemed happily completed, the Bishop learned that the French religious had found it impossible to undertake an establishment in Montreal. It was an abrupt set-back to his cherished plans.

This frustration was the more embarrassing as the construction of new quarters for the work, the Asile of Providence, was progressing rapidly, and who was to take charge of it when completed ? Moreover the enthusiasm of the Ladies of Charity and of the public was running high, and it was urgent that this zeal should meet no check.

The courageous prelate soon rallied from his set-back and decided to take the daring step of founding at Montreal itself a diocesan community of Sisters of Charity.

Thus does our Institute owe its origin to a *disappointment !* Rebuffs have their value. They sometimes serve, in the designs of Providence, for the realization of great deeds, if we could but regard them in the light of faith.

•

Apparition of the Blessed Virgin to Catherine Labouré.

HISTORY OF THE RELIGIOUS COSTUME

A word of explanation of the accompanying picture is necessary. It represents Blessed Catherine Labouré, when, as a novice of the Daughters of St. Vincent de Paul, she was favored with an apparition of the Blessed Mother who enjoined her to have the Miraculous Medal struck.

A picture similar to this vignette is preserved in our archives, but nobody knows exactly how it came to be there. Bishop Bourget may have brought it from Paris when he was negotiating with the Daughters of Charity for a foundation in Montreal. When this project came to nothing and he resolved to found his work provisionally, he adopted this model for his future novices after consultation with Mother Gamelin. It was then his intention that his novices would one day take their ranks with the Daughters of St. Vincent de Paul.

Costume of novices (1943) — Novitiate — Mother House

This costume consisted of a habit of slate gray serge, a skirt of black serge, a short cape of white linen, a garniture of white muslin, two and a half inches wide, adjusted in plaits. Two fanons of white linen, four inches wide, were fastened to the white linen cape at the back and fell three inches below it; a black cincture completed the costume.

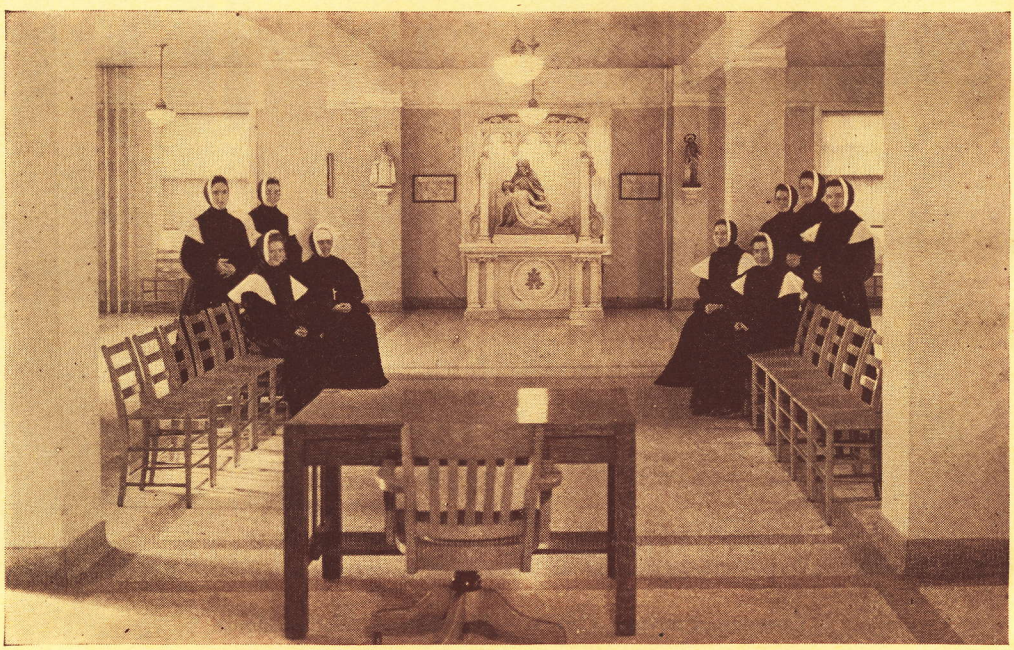
On December 25, 1852, the novices of Providence changed the gray habit for a black one.

On January 3, 1874, for motives of economy, they ceased to wear the white cape and fanons, adopting instead the black cape of the professed Sisters. At

the same time the pleated garniture was changed to the form in use today.

Then on the fiftieth anniversary of the founding of the Institute, on March 25, 1893, the white cape and fanons were restored. In consequence, the present costume of the novices is like that our Mother Foundresses wore during their novitiate, except for the color of the dress and cape which were then gray, and a slight modification of the garniture.

Note. — The professed Sisters of the Institute also wore the gray habit until March, 1853, when they adopted black for the costume and cape. The change was made because of the difficulty of securing gray material different in shade from that worn by the Gray Nuns. The modification was made with the approval of Bishop Bourget. The cut of the costume has not varied since the first profession.



Novitiate, Seattle, Washington

THE YELLOW HOUSE

It has a history and a very interesting one, this *Maison Jaune* which was the cradle of our Institute.

Before its occupancy by Madame Gamelin and her old people this building had long been the resort of the young rowdies of the vicinity. Finally it came into possession of Mr. Olivier Berthelet, a Montreal financier, who shortly after paid a visit to the refuge of Madame Gamelin situated on St. Philip Street.

As was usual, the good old ladies willingly chatted with their guest; and one of them, gifted with tact and felicity of phrase, remarked to him : "But, *Monsieur,* you who have many houses could give us one if you wished !"

The response was not long delayed. When he left, the charitable visitor was poorer by one house in this world and richer in his mansion of eternity.

The *Yellow House,* so called because of its color, had need of alterations and repairs. It was a two-story structure, quite spacious but very dilapidated : doors without locks or latches; windows lacking glass or sashes. A workman did the greater repairs at the cost of the donor.

To save expense, Mlle. Madeleine Durand, Madame Gamelin's assistant at the St. Philip Street refuge, wished to paint the interior woodwork, putty the windows, and do the cleaning. Accompanied by two or three of the most active old women, she remained there two weeks, enduring the cold, eating cold lunches *so as not to waste time in the kitchen,* and trembling at the thought of the insults to which their isolation exposed them.

At the end of April the building was habitable and on May 3, 1836, the twenty-four old ladies of the refuge were there installed. This is the story of moving day as told by Mlle. Durand, who later became one of the foundresses of the Community taking the name of Sister Vincent.

Three carters were engaged to transfer the personnel and furniture of the Hospice to their new dwelling, their wages to be paid in the coin of heaven. Under the circumstances this was a big donation, for at that time St. Catherine Street was not paved; it was even a veritable bog in places. That day a persistent rain had made the roads impassable; the transfer, however, could not be postponed, so it was necessary to face the task.

The carts were loaded with great care, but that did not prevent the jolting of the vehicles from breaking and damaging the poor furnishings and utensils. Furniture tumbled about, packages rolled in the mud, and the rain continued to fall steadily until everything was soaked.

On its final trip one of the trucks broke, depositing three old ladies in a muddy pool. This happened, fortunately, not far from the new home, and the passengers completed the journey on the sturdy backs of the drivers, sustaining from their mud bath no mishap except a slight cold. A glass of hot punch conquered the chills and they soon forgot the miseries of the day just ended.

The new dwelling, the repairs once completed, was relatively comfortable. It measured about fifty by thirty feet. The first floor was occupied by the chapel, an apartment for the infirm, some small rooms; the parlor and kitchen were in an annex. On the second floor were the quarters of the more active old ladies, the

same room serving both as dormitory and refectory.

The furnishings of the *Yellow House* in 1843 would be today a collector's delight. Except for some furniture and utensils brought from Madame Gamelin's former home, the fittings consisted of a weird collection of outmoded articles.

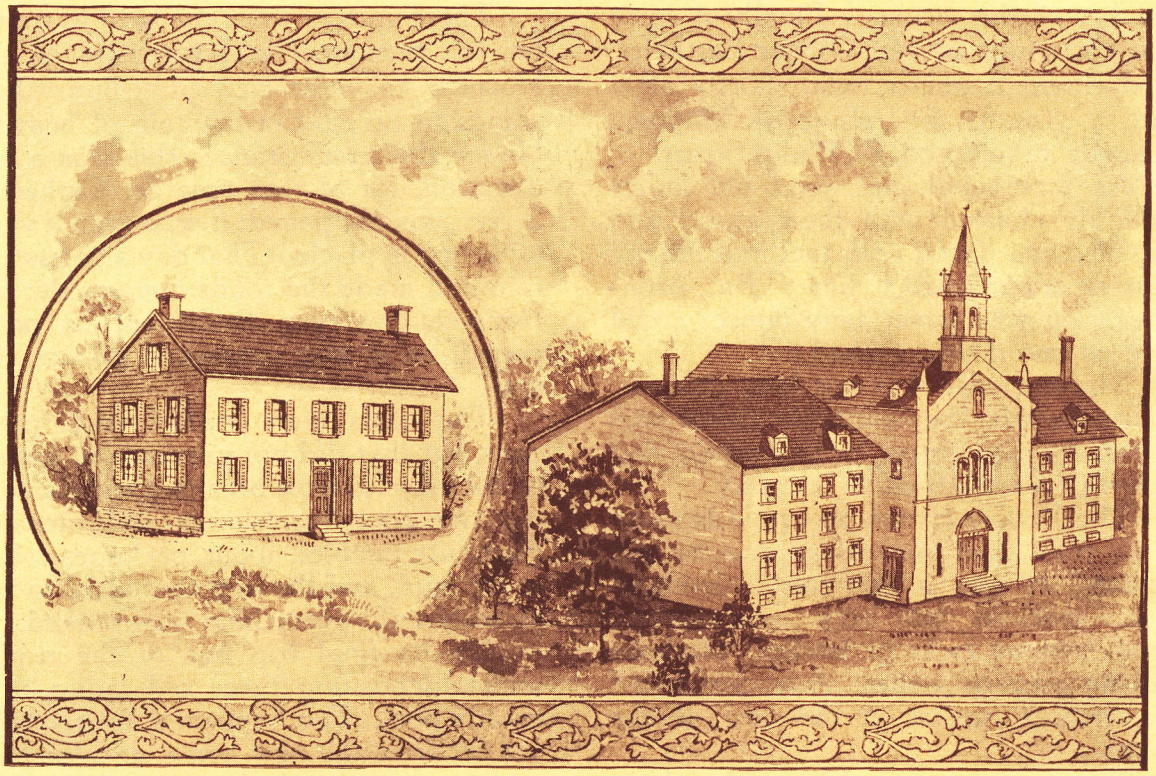
In spite of its cozy appearance, the humble refuge could boast little that was not poor and antiquated. The dormitories in particular were the abodes of poverty. They consisted of folding beds and wooden box-like washstands, painted brown. The beds had mattresses filled with straw or feathers, and pillows. The coverings were patch-work quilts made of tiny scraps of calico of various colors, donated by the stores.

Adjoining the apartments of the aged was an oratory, whose chief attraction was a *petit Jésus* in wax, beloved of all the children of the neighborhood, who often came to admire the smile of the little Jesus of the Hospice.

What availed it, however, to have a little Jesus of wax ? It was the Jesus of the Tabernacle that the inmates yearned to see taking up His abode with them.

Toward the end of the year 1841, Bishop Bourget visited the *Yellow House*, in whose work he took a keen interest. Two old women, one blind, the other crippled, threw themselves on their knees and asked him to have Mass at least on Sundays, since most of them were unable to go to the church.

Touched with compassion, the holy Bishop granted this favor not only for Sundays, but for week-days as well. He selected himself the room to be used as a chapel and granted the privilege of re-



At the left : The Yellow House

At the right : Providence Asile in 1843

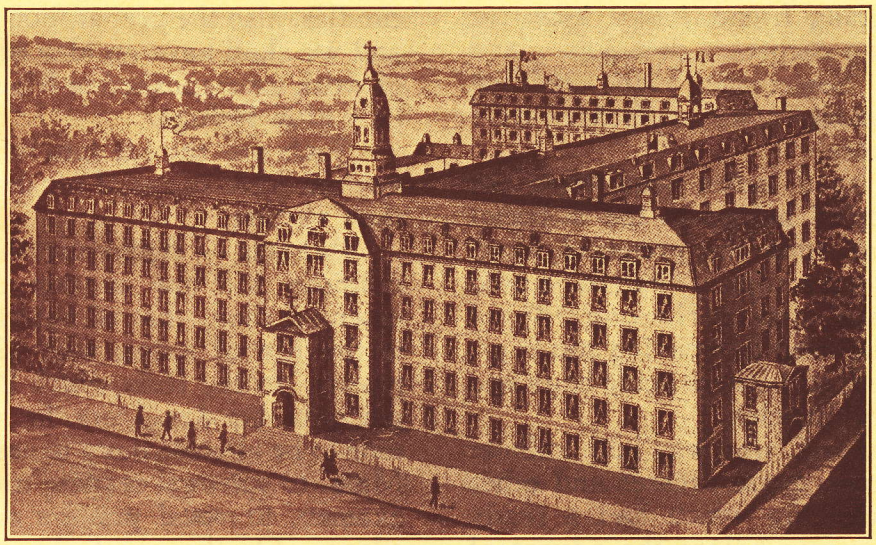
serving there the Blessed Sacrament during the months of March and May, and during the novenas preparatory to the principal feasts.

When they learned of the great favor accorded to Madame Gamelin and her poor, the religious of the Hotel Dieu, of the Congregation of Notre Dame, and of the General Hospital (the Gray Nuns) hastened to send the vestments and linens for the service of the altar.

The first Mass was celebrated at the *Yellow House,* December 13, 1841. At the close of that day, Madame Gamelin, in token of gratitude to heaven for so great a favor, organized a guard of honor to keep watch day and night, each time they had the happiness of having the Divine Master under their roof.

A happy destiny for this poor house, formerly the abode of rowdyism and sin, but now a retreat of charity, prayer, and recollection, the tabernacle of the Holy God !

When, in 1843, the personnel took up their permanent residence at the new Providence Asile, the *Yellow House* was rented. Toward four o'clock on the morning of October 12, 1844, the building was destroyed by fire. The Sisters wept at seeing the destruction of this dwelling which had witnessed their birth into the religious life.



Present Mother House (1943)

THE CRADLE OF THE INSTITUTE

Let us try to reconstruct the life of the first novices in the cradle of the Institute. We are not left to simple conjecture. In her HISTORY OF THE INSTITUTE, Mother Mary Antoinette describes for us the occupations of the personnel of the *Yellow House* : a life of work, of prayer, and of charity. This was the portion of the first novices of the Institute, as it was to be henceforth the portion of all succeeding Sisters of Providence.

WORK. — There was much work to be done in the little Refuge which was very poor, the alms received not being sufficient for the maintenance of the personnel.

One room on the second floor was used as a workroom. It had cards for combing wool, spinning-wheels, skein-reels, a warping frame, and a loom for weaving rag-carpets, druggets, and homespuns. Sometimes, even, tradition says, the famous *ceintures flèchées* were fashioned there.

All the aged ladies who were not entirely crippled helped in the different works. Some spun the prepared wool, some frayed out scraps of cloth to be used in making yarn, some cut the long strips of material to be used in weaving rag-rugs, others knitted; still others made bags and various useful articles.

Mlle. Durand, who was both milliner and seamstress, made dresses and other articles of clothing which had a ready sale. As this was before the advent of the sewing-machine, all the work was done by hand.

In this same workshop, wheat straw was braided in many styles, with three, with four, with seven, or even more strands. These braids, often made in lacy and scalloped patterns, Mlle. Durand then fashioned into hats; she bleached them with sulphur, trimmed them tastefully, but sold them at a low price — doubtless because they lacked the hall-mark of importation.

Moreover, an exquisite cleanliness reigned at the *Yellow House*. The walls were whitewashed once or twice a year; the floors were scrubbed on hands and knees at least once a week; the woodwork and furniture, which no varnish protected, were frequently washed; the cast-iron stoves were polished. There were besides the great washings, which in summer often took place at the river bank. Such were the regular household tasks.

Let us add to the exercise of other industries the making of soap and candles, also the preparation for bazaars, and we shall have an idea of the amount of work accomplished in Madame Gamelin's little Refuge.

Such was the life into which the new novices were initiated on the morrow of their vesture.

PRAYER. — Apprenticeship to the religious life has another aspect more essential than that of exterior works; it is the life of union with God through prayer. In the Rule which Bishop Bourget gave his daughters, he specified the time to be allotted daily to meditation and Mass, to spiritual reading and particular examen, to vocal prayers and hours of silence. On their part also, the aged inmates spent much time in the chapel. And it was a pleasure to see their devoted attendance on Our Lord when the little oratory of the *Yellow House* possessed the Real Presence.

The various employments were often accompanied by prayers, recited or sung.

Madame Gamelin had a musical voice and she used it to exploit the treasures of her heavenly Father for the profit of her Asile. She taught her charges simple hymns and loved to sing with them. The other Sisters gladly joined their voices with those of their good old women.

So during the tasks of spinning and knitting the sound of hymns might be heard. Whether to dispel the clouds of sorrow, to implore the protection of heaven, to solicit spiritual or temporal favors, they sang in unison the praises of Providence, with the certitude of being heard.

Besides the exercises of piety prescribed by their Rule, the novices received daily instructions on the religious life and on the methods of prayer and examen. These conferences were given either by Bishop Bourget or by Canon Prince.

When the chapel at Providence Asile was opened for public worship, religious feasts were celebrated there with great solemnity. The month of Mary, the exposition of holy relics loaned for a brief time to the Providence, a novena preparatory to a special feast were events which came in their turn to stimulate the fervor of the new novices and to strengthen their design of consecrating themselves to God.

Mgr. JOHN CHARLES PRINCE, co-founder

On August 23, 1843, Bishop Bourget

celebrated Mass at the church of Providence, after which he announced that henceforth he granted the privilege of reserving the Blessed Sacrament there permanently. The declaration was greeted with tears of happiness.

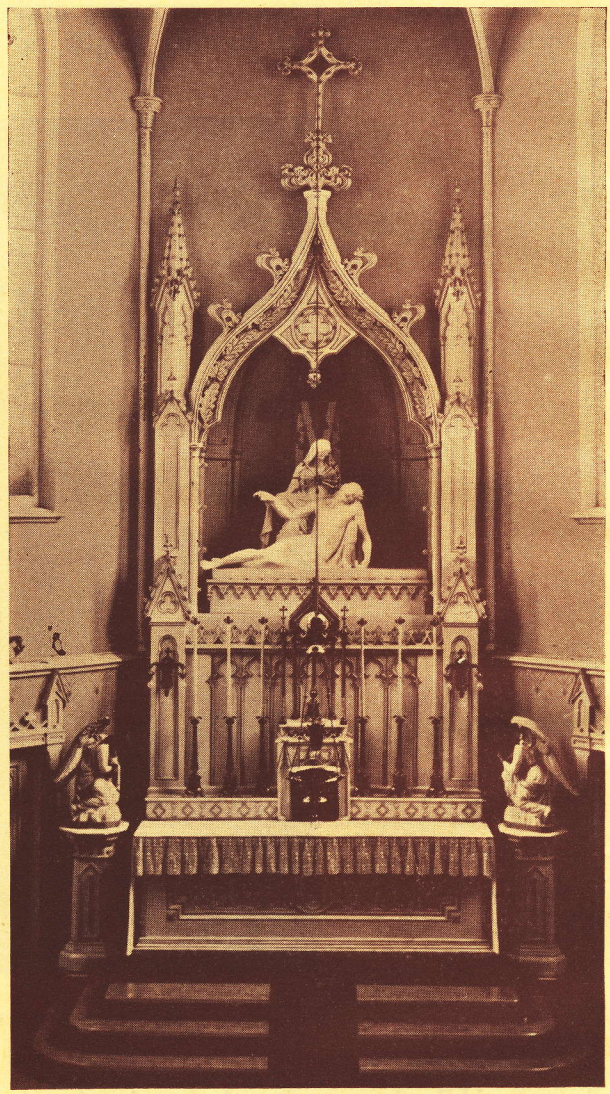
To live under the same roof with Our Lord, to work under his glance, to suffer with Him, to visit Him in His tabernacle, was it not already the hundredfold promised to those who forsake all to follow Him. It seemed to these souls of good will that henceforth no task could be painful. The words of their bishop-founder strengthened them in this conviction. "Our Lord in the Blessed Sacrament," he said to them, "will be your director. In your sufferings, your doubts, your worries, you will come to draw from this source all the graces, the succors of which you will have need."

CHARITY. — The exercise of charity towards the poor completed the program of work and prayer assigned to the new novices : charity to the forty poor sheltered in their house; charity towards the outside poor.

Toward the end of 1843, the novices were initiated into the work of visiting the sick in their homes : the poor, to assist them, the rich, to console them and to appeal to their charity in favor of their needy brethren. Each morning, two or three Sisters set out, often accompanied by a Lady of Charity. They carried baskets on their arms, as is still the custom, to beg in the different quarters of the city, food and alms for their sick and poor. Sister Gamelin was often of the party. Her long experience in the works of charity enabled her to guide her companions in this painful and arduous ministry so new to them. She formed them, with maternal kindness, to the various tasks of a Daughter of Charity.

Each Monday during the winter season took place at Providence Asile the distribution of the alms, in money and goods, received for the poor.

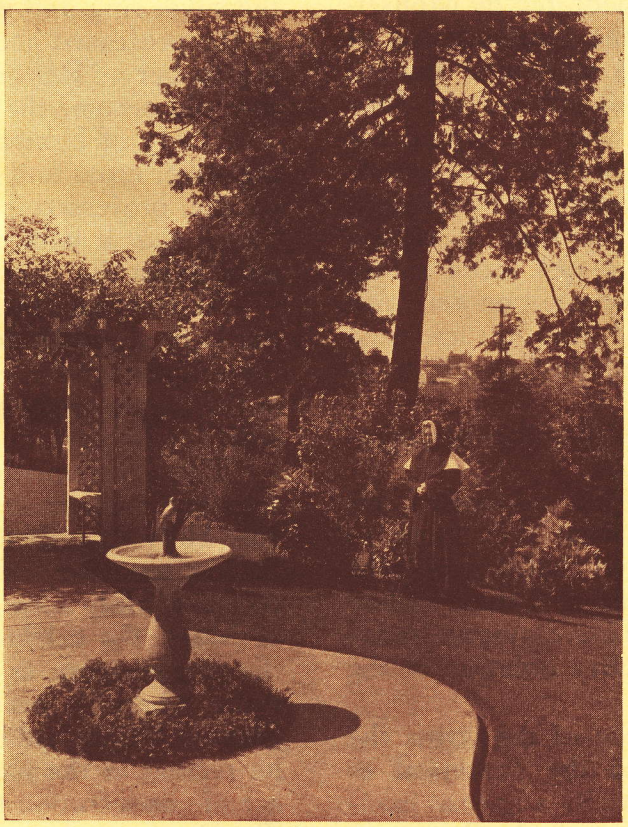
The program of these distributions had a certain solemnity. First there was the Holy Sacrifice at which the poor assisted, as well as the Ladies of Charity and the Sisters. This was followed by a religious instruction. Then came the distribution of the bread, meat, fish, potatoes, onions, peas, oatmeal, shoes, and clothing.



Main altar of the chapel, Providence Asile

The charity exercised by the budding Community brought it an amazing prestige. Its reputation extended throughout the diocese and far beyond, to such an extent that it was impossible to receive the poor who flocked there from all parts. In order to forestall their inevitable disappointment and to spare the Sisters the sorrow of refusing them, a notice was placed in the *Mélanges Religieux* : "Providence Asile, already filled to capacity, will not be able for several months to receive any more applicants."

It was thus that in work, prayer, and charity, the first Sisters of Providence traced the route for all the generous souls who were to follow in their footsteps, even to this Centenary year and beyond.



Novitiate garden, Seattle, Washington

FIRST RELIGIOUS PROFESSION

It was the memorable day of March 29, 1844, feast of the Compassion of Mary !

That morning the ceremony did not take place at the *Maison Jaune*, but at Providence Asile which had been opened the preceding May. The still unfinished chapel was crowded with those who had come to assist at the first profession of the Sisters of Providence.

The Mass was celebrated by Monseigneur Bourget. At the Gradual, one of the attendant priests advanced toward the sanctuary rail and intoned the *Prudentes Virgines*. It was the signal for the seven novices to advance processionally holding lighted candles in their hands and singing the *Laetatus sum*. Each one was preceded by a little girl, representing the orphans; each supported on her right an aged poor woman. And in turn, each novice was supported on her left by a Lady of Charity.

The spectacle caused in the congregation a profound emotion.

The Bishop first addressed his daughters inquiring what they came to solicit. They answered that it was Jesus Christ they sought and that they wished to serve the poor. This dialogue terminated with the collective oblation of the seven novices.

Before the emission of the vows, the Bishop proceeded to the canonical erection of the Institute by a special mandate which was then read aloud.

The novices, two by two, then three together, now pronounced the vows of religion; next they placed the formula of the vows in the hands of the prelate who in turn placed them on the altar.

Monseigneur Bourget then blessed the headdresses of the newly-professed who received them and kissed them with respect. Accompanied by their Ladies of honor they retired to clothe themselves in their new livery and returning, prostrated themselves before the altar to receive the benediction prescribed by the Pontifical.

These prayers were followed by an impressive ceremony. The aged patient received from the hands of the Bishop the silver ring and placed it on the finger of the professed accompanying her, saying to her : "Remember, Sister, that today you become the servant of the poor." The Lady of Honor in her turn received the silver cross and placed it on the neck of the professed saying : "Remember, Sister, that it is in union and charity we must assist the poor."

At this moment, evidently foreseen, the Ladies presented a generous alms to the religious, who, each in turn, placed it in the hands of the aged protégée by her side, the latter delighted at this largesse.

These ceremonies completed, Monseigneur proceeded with the offering of the Holy Sacrifice, during which the Sisters, together with all their attendants, received Holy Communion. At the end of Mass, the celebrant, accompanied by the clergy, went to the side altar at the right where a beautiful statue of the Blessed Virgin had been installed. There he recited in the name of the Sisters an act of consecration to Mary, intoned the *Te Deum*, and gave the solemn benediction. The procession now left the chapel singing the *Ecce Quam Bonum*.

Our Community had just taken its official place in the Church. It was composed of seven professed : Mother Gamelin, the foundress; Sister Agathe Sene (Sister Zotique); Sister Emelie Ca-

ron; Sister Madeleine Durand (Sister Vincent); Sister Justine Michon (Sister Mary of Seven Dolors); Sister Marguerite Thibodeau (Sister Immaculate Conception); and Sister Victoire Larocque.

When Monseigneur Bourget, at an assembly of the Ladies of Charity, October 16, 1841, had announced his project of bringing to Montreal the Daughters of Charity of Paris, the *Melanges*

MGR. BOURGET AND OUR FOUNDRESS MOTHERS

•

Above : Mother Vincent, Mgr. Bourget, Mother Immaculate Conception.

Center : Mother Caron, Mother Gamelin, Mother Zotique.

Below : Mother Larocque, Mother Mary of Seven Dolors.

In the circle : Yellow House where the first religious vesture took place: *right,* Providence Asile in 1844, at the time of the first profession.

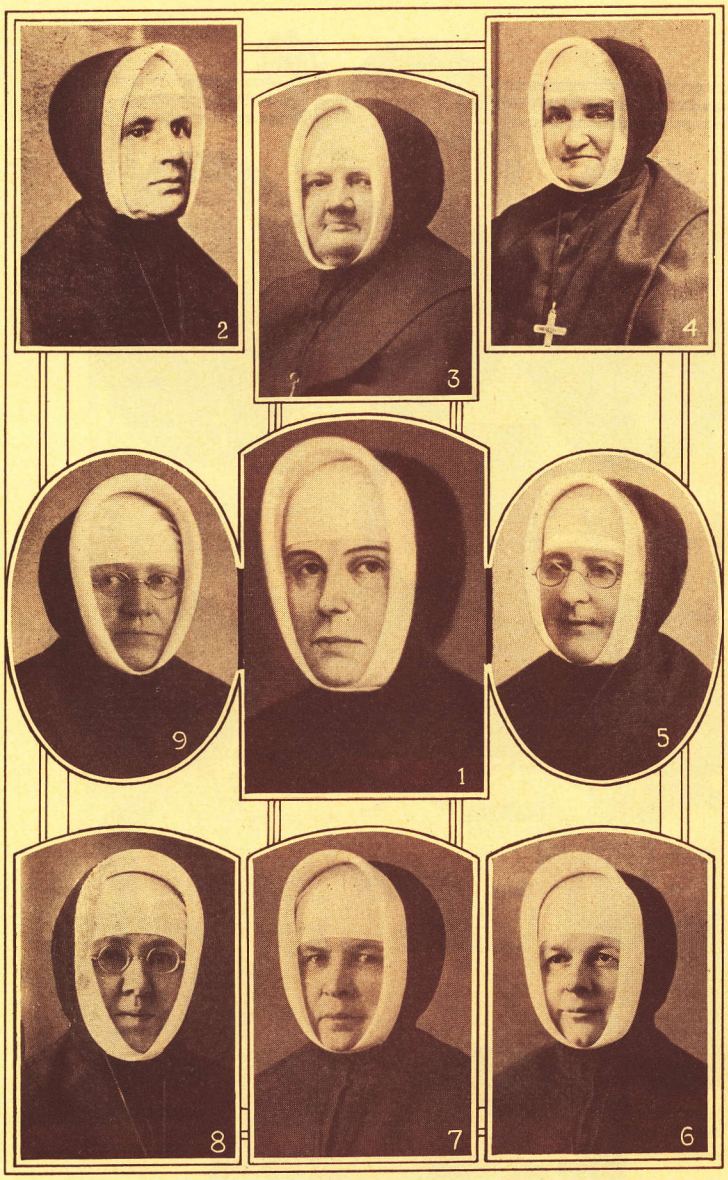
Below : The Asile with additions.

Four novices and two postulants completed the personnel who cared for forty aged and infirm women, without neglecting the visit of the poor and the sick in their homes.

Religieux had written : "All this may appear at first a very insignificant event, a meeting of a dozen members, together with about thirty poor and infirm women praying together with their pastor. Ap-

parently it is quite an ordinary act of devotion. Do not be deceived; there is a greater significance than appears. *We have there the germ of a great harvest; we have there the cradle of an admirable enterprise, the beginning of a great work.* We have there the foundation of a mighty edifice. In religion, all that is great and holy begins thus in prayer and humility. Look at Bethlehem! Look at the Cenacle!"

The accomplishment of this prediction began to dawn on the morning of March 29, 1844, with the canonical erection of the Community of the Sisters of Charity of Providence of Montreal!



SUPERIORS GENERAL DURING THE FIRST CENTURY

1. Mother Gamelin (1844-1851); 2. Mother Caron (1851-1858, 1872-1878); 3. Mother Philomene (1858-1872); 4 Mother Amable (1878-1886); 5. Mother Mary Godfrey (1886-1898); 6. Mother Mary Antoinette (1898-1910); 7. Mother Mary Julian (1910-1922); 8. Mother Amarine (1922-1934); 9 Mother Praxedes of Providence (1934-.....).

A PRECIOUS DOCUMENT

How precious in our eyes is the document by which our venerated founder canonically erected our Community, on the day of the first profession, March 29, 1844.

Let us admire these significant passages :

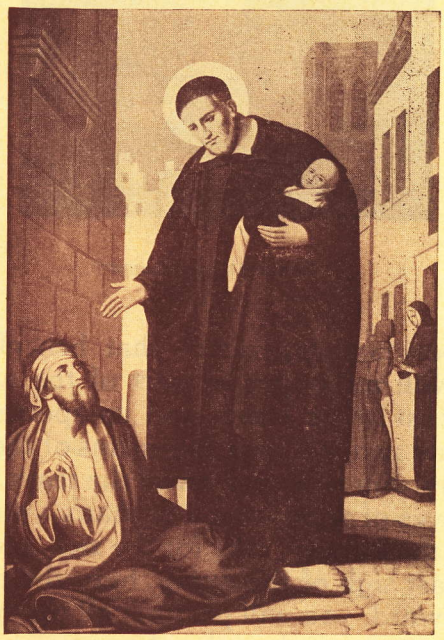
" . . . . . *We were convinced that God wished this work . . . .* "

OUR LADY OF COMPASSION
First patroness of the Institute

This conviction gave to Monseigneur Bourget great courage and an indefectible confidence in Providence, a courage and confidence which inspired the decision to found a diocesan Institute, when all hope had vanished of having the Daughters of Charity of Paris.

"We were convinced that God wanted this work ! . . ." Oh, what strength one feels when one is acting in accordance with the divine will ! But the prudent founder wished his Daughters to have no illusions as to the kind of life awaiting them :

"More than a year has passed," he told them, "in the exercise of the duties of the religious life. We have not concealed from you the trials and sufferings of this life truly painful to nature which you desire to lead . . ."



St. Vincent de Paul

What are these trials and sufferings ? Certainly there will be many trials that cannot be foreseen, since the designs of God vary with different souls. But there are others which form an integral part of

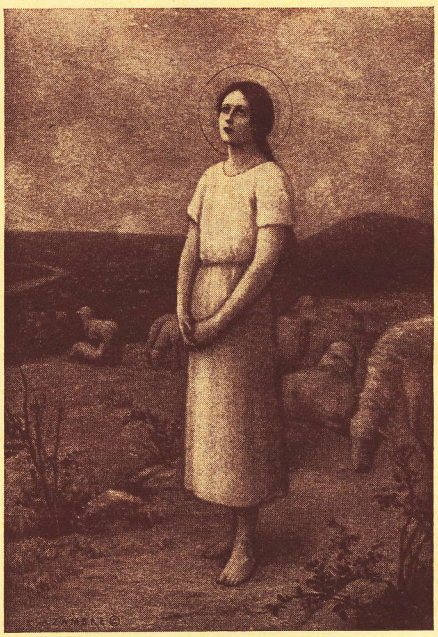
a particular way of life; and these latter Monseigneur Bourget enumerates with precision : "For your whole life you must renounce the world and all its joys to become the spouses of Jesus Christ and the servants of the poor. You are not blindly making your choice, for you have learned

St. Elizabeth of Hungary

by personal experience that henceforth you will no longer be part of the world to assist at its feasts and its spectacles; instead you will hear the moans of the unhappy, you will wipe away the tears from the eyes of widows and orphans; you will feed the hungry, care for the sick, receive the last sigh of the dying, bury the dead. In a word, you will perform all the spiritual and corporal works of mercy."

This sketch of the exterior duties of their vocation does not terrify the new Sisters of Charity. They know that they *"are but accomplishing the holy will of God in offering themselves to the divine Majesty to become the servants of the poor."* For them as for their bishop, this is the great motive for courage and confidence.

Moreover, to enable them to follow generously in their chosen path, without deviations of their own will and judgment, His Lordship gave them the *common rules of the Daughters of Charity, Servants of the Sick Poor, founded in France by St. Vincent de Paul.* He placed them under the particular guardianship of the *Mother of Dolors,* whose Compassion was to become the principal feast of the Institute. *St. Vincent de Paul* was to be their first patron; *St. Elizabeth of Hungary* was to be the patroness of the aged and infirm women; *St. Genevieve,* that of the orphan girls.



St. Genevieve

Fortified by so many celestial protectors, the new Sisters of Charity might go forward; *their consecration to God would be stable and permanent.*

In reading this document one is convinced that the pious founder experienced neither hesitation nor anguish; he no

longer felt that his enterprise was either *premature* or *imprudent*. He knew that it was the will of God as we see by his declaration : "God, desiring this work, will find in the treasures of His wisdom the means of making it succeed."

It only remained then to turn towards his Daughters and wish them an entire correspondence with the graces of their privileged vocation. Let us listen to his words :

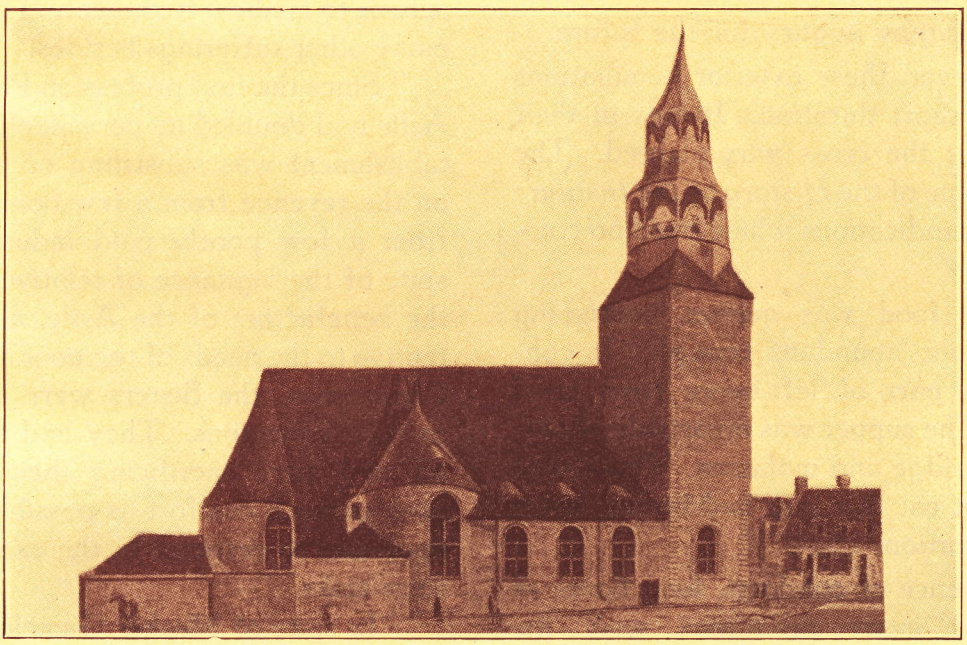
"May the Lord bestow on each of you the heart of a mother toward your poor; and may your distinctive character be your compassion for the unfortunate !

"May your joy increase on seeing your family—the great family of the poor —multiply ! May the Lord open to you the treasures of His Providence to respond to their many and varied needs. May He send unselfish companions, generously leaving the world and its pleasures to find, like you, their happiness in being the humble servants of the poor. Finally, may God, the all-good and all-merciful, protect you amidst the many perils besetting your pathway; and may He grant you to hear at the end of your days these consoling words of Jesus Christ Our Savior :

"Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you clothed me; sick and you visited me; I was in prison and you came to me."

Such is the conclusion of this memorable historic document. It closes with a vision of the eternal recompense. *Heaven is the reward of charity.*

Henceforth one better understands this magnificent promise which fell from the lips of St. Vincent de Paul : "Those who have loved the poor during life will have no terrors at the hour of death."



Former Notre Dame Church, Montreal

THE SHADOW OF THE CROSS

Every work which would live and grow needs the shadow of the Cross. This luminous shadow did not fail the budding Institute.

Already on the morrow of the religious vesture, when the new novices attended Sunday Mass at the Cathedral, the novelty of their costume provoked many criticisms not all favorable. " Madame Gamelin had not enough crazy people around her; she wanted more," said some. "See Madame Gamelin's crazy girls!" said others, and they shrugged their shoulders in pity. The timid novices passed on their way, happy to have been found worthy to suffer something for their Divine Master. As for Mgr. Bourget, he considered this incident a happy augury for the future.

However, these exterior humiliations were of short duration. It was in their souls that the cross was planted. The first volume of the *History of the Institute* furnishes indications which need no comment :

"The food was neither nourishing enough nor abundant enough. It consisted in part of left-overs from hotel tables. The supper was invariably of oatmeal porridge and molasses. Those who could not eat this fare had butter, but a scanty portion. . . . .

"Absence of comforts, long hours of toil, and many privations were the program of the day; these sacrifices, however, were as nothing compared with the sufferings caused the novices by their inexperience in the religious life.

"The Rule with its exactions, common life with its renouncements, prayer with its difficulties, obedience with its immolations constituted for them a mode of life excessively painful to nature.

"In moments of weariness they recalled these words of Mgr. Bourget pronounced on the occasion of their taking the religious habit : *'Grace will never be wanting to you.'* Fortified by this promise they overcame the repugnances of nature, and did not recoil before any duty however painful.

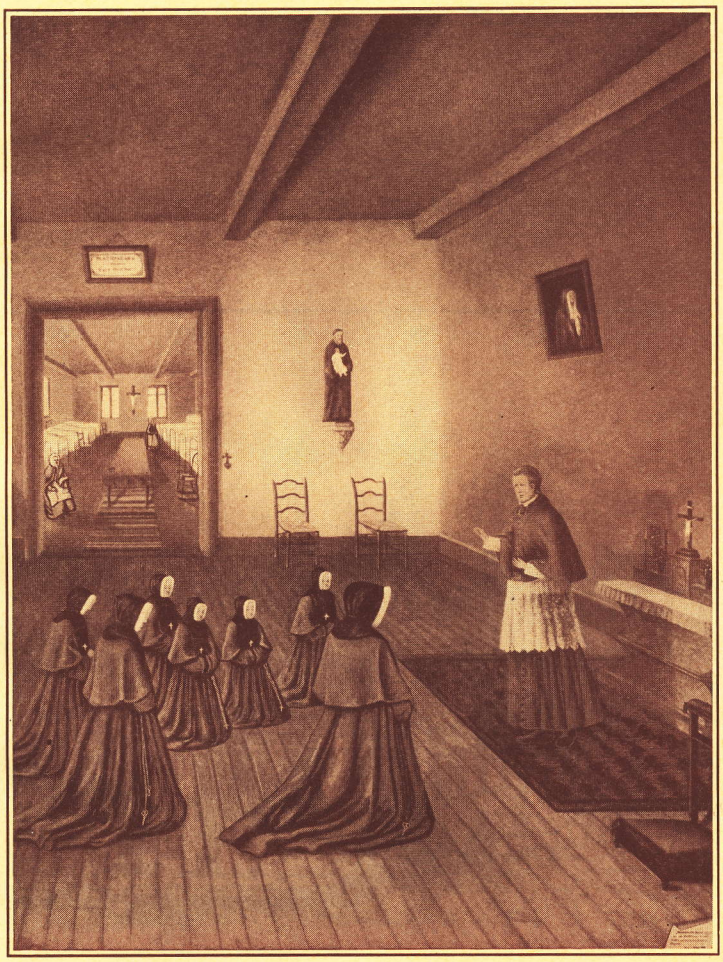
"The trial of sickness marked the end of 1844. One professed Sister was attacked by typhoid and six others had to submit to medical treatment. There were many other sufferings besides.

"Since the first profession Providence Asile had doubled its personnel. The establishment was subsisting on alms and on the revenue from a few boarders and from a few poorly paid industries. In spite of the vigilance of relatives, and of the benefactors of the Asile, always attentive to the needs of the poor and of the Community, the Sisters were submitted to rude privations. They had sacrificed all and were sacrificing themselves to give as much comfort as possible to their poor and to respond to the exactions of their tasks.

"In spite of Mother Gamelin's multiplied endeavors to come to the aid of her daughters many necessaries were lacking

and the personnel was overburdened with work. The food was the same for the poor as for the Community except in the morning; for, conformably to the rule of St. Vincent de Paul, only dry bread appeared on the Sisters' table. Their drink was a beverage prepared from barley and roasted crusts, which they took without milk or sugar. The butter or cheese—the one excluded the other—was reserved for days of abstinence. On other days they used lard, drippings, or other substitutes very little in demand. . .

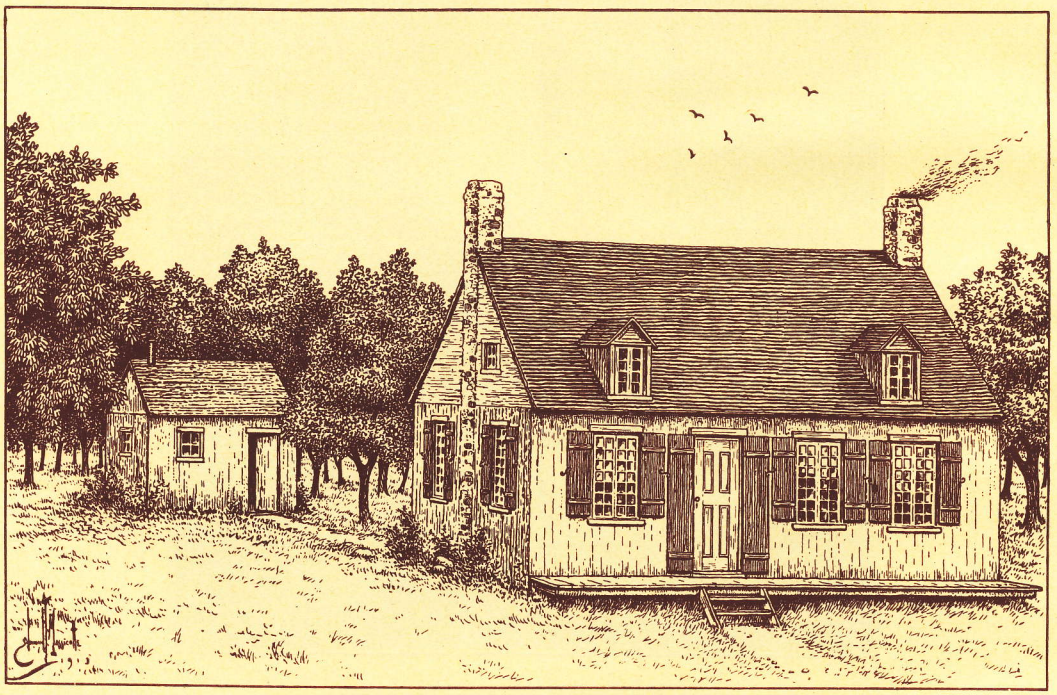
. . . "In short," declared one of Mother Gamelin's contemporaries, "we had the advantage of practising mortification and at the same time preserving our bodily strength for the service of the poor. The lessons of Mgr Bourget and the example of our foundresses made us bravely face fatigues, contradictions, privations, in a word, all the sufferings inevitable in the exercise of our works; and enabled us to regard them as so many building stones on which to rear the edifice of our spiritual life and that of our Institute. Mother



MGR. BOURGET blessing our Foundresses

Gamelin, ever showing us God in the person of the poor, made us appreciate our vocation more and more; and this kept us cheerful and ready for any sacrifice." (*History of the Institute,* Vol. I, pp. 444-445.)

Let us linger a moment on this last declaration with its deep implications : *And this kept us cheerful and ready for any sacrifice !* This cheerfulness, the sister and companion of the spirit of sacrifice, is it not compounded of heroism and holiness ? This is the costly foundation on which our spiritual edifice has been raised.



Home of Jean Baptiste Gamelin

Ô DOUCE PROVIDENCE

The following note is taken from the *History of the Institute* :

The name *Sisters of Providence* was given to our foundresses by the people from 1843. Neither Mgr. Bourget nor the Sisters could ever succeed in substituting the canonical title of "Daughters of Charity Servants of the Poor." For a long time the attempt, equally unsuccessful, was made to give us the title of *Sisters of Charity*. (Vol. I, p. 400, note). However, our legal title really is *The Community of the Sisters of Charity of Providence*.

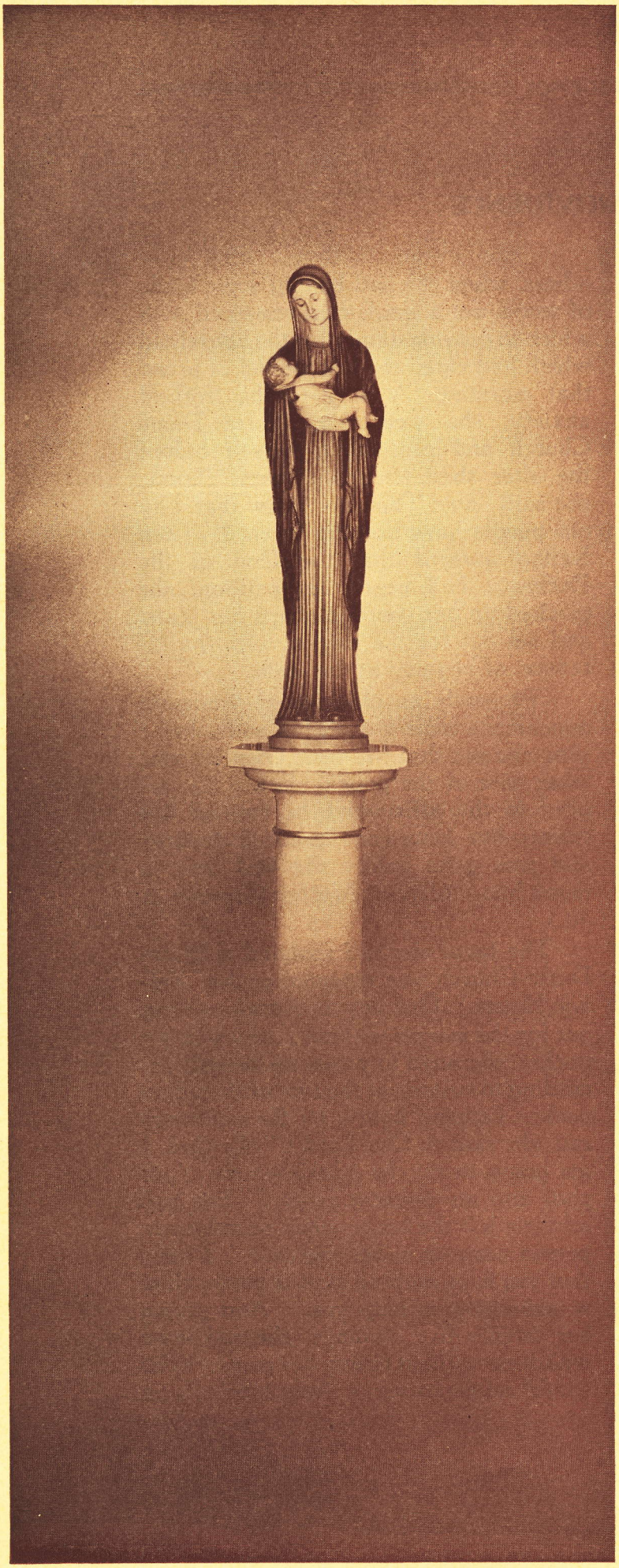
We are indeed, and in the best sense of the term, *Sisters of Providence*. It is this dear Providence in whose maternal arms we were cradled at our birth as a religious family, and it is Providence that has never ceased to provide for all our needs. Behold with what confidence we honor It and how marvelously this confidence is rewarded. Its intervention was present even from the first days of the charitable activities of our Foundress.

"Her refuge," says the author of the Life of Mother Gamelin, "was already so considerable a work that it severely taxed her resources. She had to finance all the expenses of rent, heating, food, and clothing. It often happened that when she knew not where to turn, her mind harassed with anxiety, she asked herself if she had not presumed too much upon her own strength. Was she perhaps tempting Providence by venturing upon a work, the future of which was so uncertain ? But God who feeds the birds of the air and clothes the lilies of the field never withheld His help from her.

"One winter day, amongst many others, when she had bought some loads of wood, not a single cent remained with which to provide dinner for the household which had eaten the last morsel of bread that morning. A prey to the liveliest anxiety, she went into Notre Dame Church and prostrating herself before the altar shed abundant tears. 'Lord,' she said, 'dost Thou not know that Thy old people have nothing to eat ?' Then feeling assured that the God of the Eucharist had heard her petition, she plucked up her courage, dried her tears, and set out for the market with the intention of begging at the stalls.

"Presently an old man of venerable appearance came toward her and asked : 'Are you not that Madame Gamelin who takes care of the poor ?' When she replied in the affirmative he handed her twenty-five louis (one hundred dollars) and was gone before she had time to thank him." (*Life of Mother Gamelin*, p. 30.)

The favor she had received at Notre Dame Church was repeated at the "Yellow House." One day as she was setting out for the market without a penny in her pocket, she went to prostrate herself, according to custom, at the foot of the tabernacle. Tapping lightly on the sanctuary rail, she said to Our Lord : "My God, I am going to do the marketing for Your poor and my purse is empty." She had scarcely left the house when an unknown person came up to her and said : "I learn that you have nothing in your purse. Here is something to help you." And giving her twenty-five shillings, the unknown withdrew without telling her name. Who would refuse to see in these incidents an



PRAYER
to
OUR LADY
OF PROVIDENCE

•

Our Lady of Providence whom our forefathers loved so dearly, we tenderly cherish thee after their example. Deign to bestow on us as on them proofs of thy maternal protection. Succor us in all our needs; console us in all our sufferings; be our safeguard during life and especially at the hour of our death. Amen.

•

Imprimatur :

PHILIPPUS PERRIER, V.G.

Marianopoli, 2a Septembris 1942

extraordinary intervention of Providence?

"Mother Gamelin drew from her unalterable faith in Providence the confidence so sorely needed in the difficulties and exigencies of an administration that was constantly becoming more complicated. She had a thousand ingenious ways of allaying anxiety and restoring confidence. One day the Sister cook came to tell her there was nothing for dinner. 'Do not fear, my daughter,' she said calmly. 'Providence will not fail to send us our dinner. Come with me and let us sing to show that we are not at all anxious.' And she led the way to the old women's ward. The latter, seeing her approach, gathered around her as was their wont.

MOTHER GAMELIN in the midst of her aged women

'There is a favor I want to obtain immediately from Divine Providence,' she said to them, 'so you must join with me in singing our beautiful hymn.' The good old women, at once recollecting

themselves, joined their trembling voices with those of their Mother and her companions in the following hymn :

O Providence most gentle
Whose bounteous hands bestow
Upon us in abundance
All good things here below,
Acknowledging the Author
Of all these gifts divine
Ourselves and all that's ours
To Him we should resign.

If riches He outpoureth
On spring time's early flow'r
With largesses enriching
The grass that lasts an hour,
More fully He bestoweth
On man beloved His aid,
That being whom His wisdom
To His own Image made.

For God He is our Father
And bears us in His heart;
Nor tenderest of mothers
More sweetness can impart.
O yes, His loving kindness
Our needs shall surely see.
We'll cast our cares upon Him
Without anxiety.

"On leaving the hall, Mother Gamelin went to the kitchen where she found some left-overs of yesterday's meal, which seemed scarcely enough to provide food for five or six persons. 'Warm up what there is,' she said to the Sister cook, 'and you will see that dinner can be served.' And in fact dinner was served to the whole house, the dishes on each table were filled, and some food was left over when the meal was ended. The treasurer of that time and those who succeeded her relate that that miracle of Providence was often repeated; and that provisions sufficient only for a week lasted for entire months without apparently diminishing." (*Life of Mother Gamelin,* p. 111.)

Here is an extract from the *History of the Institute,* not less interesting:

"Sister Thibodeau—later called Sister Immaculate Conception—the first annalist of our Institute, was quite laconic. She never indulged in repetitions except when speaking of poverty. On this point she left nothing unsaid, and brought out in strong relief the confidence of our venerated Foundress in the fatherly solicitude of God. Her perfect abandonment to Divine Providence obtained all that was needed. Never in our annals was there mention of anxiety, much less of panic, on the subject of food.

"One of the first postulants, Sister Pariseau (later Mother Joseph of the Sacred Heart), adds this testimony : 'Did the provisions fail ? The stewardess notified the treasurer, the treasurer informed Mother Gamelin, and Mother Gamelin sent one of the aged women to the chapel to tell Our Lord. Invariably, alms in accordance with these messages came to replenish either the purse or the pantry. At other times, our venerated Mother, notified of the lack of food for the next meal, would go to advise the cook, or else give her a helping hand; and then, as always, there would be plenty for the "Guests of Providence." (*History of the Institute,* Vol. I, p. 443.)

O DOUCE PROVIDENCE !

ASSOCIATES

Madame Gamelin, from 1828, assumed the care of a number of aged and infirm women at her own expense. Though her own resources were soon exhausted, she did not abandon the work.

In 1831, she conceived the idea of forming a society of ladies who would aid her in visiting the poor in their homes and in the daily collections for the support of her refuge. The society was soon formed. It was simply an unofficial group of her relatives and friends ! They were the first associates to whom many others would be united later, for our Mother Foundress had received from heaven the gift of a sympathy which won all hearts and gained for her universal confidence.

It was in addressing this organization that Mgr. Bourget later paid the following beautiful tribute to Mother Gamelin :

"This admirable woman had a heart so large that her hands could not contain the riches that flowed from them like myrrh into the bosom of the poor. *She had, moreover, the rare gift of associating with herself hearts as generous as her own; and this explains how, with little personal resources, she could yet undertake and carry through such great enterprises*... Moreover, she formed an association of charitable persons each of whom engaged herself to pay a small sum for the board of one of the aged poor. In consequence the number of these good old women increased, to the point where the house could no longer accommodate them." (*Conference to the Ladies of Charity,* February 18, 1867.)

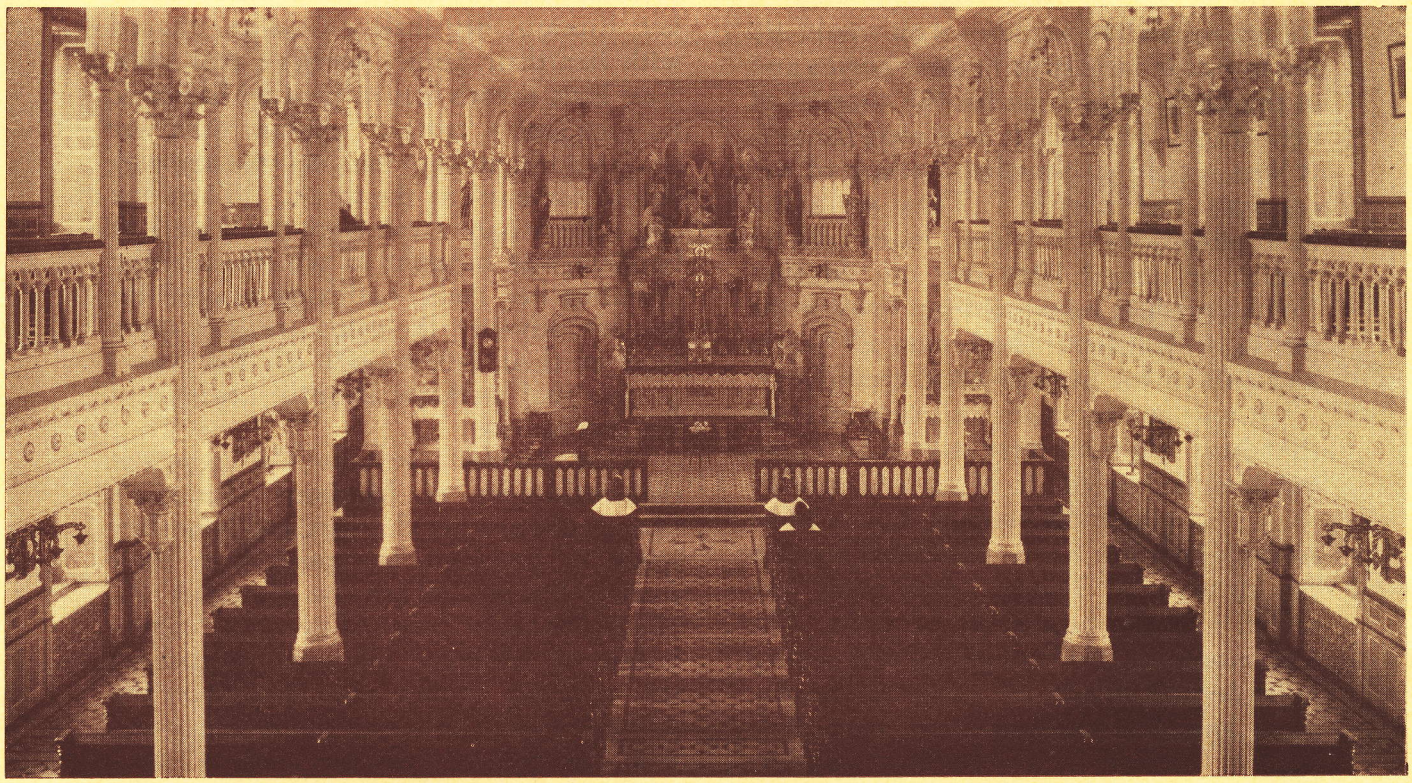
The procedure was simple. Our Foundress had an understanding with a number of rich families who willingly paid, each month, the board of one of the helpless inmates of the Asile. It was a kind of adoption. It had the double advantage of benefiting the Asile and bringing happiness to the protégée who engaged herself to pray for her benefactors. The latter, on their part, visited her, brought her little delicacies, shared with her their family sorrows and joys. This little breath from a broader life gave its recipient a certain prestige with her companions, making her feel that she was still of some use in the world. When one day a lusty babe fresh from the waters of baptism was brought to see its adoptive grandmother (who had long prayed for its safe advent) the other inmates were loud in their felicitations of their companion and perhaps slightly envious of her distinction.

One incident reveals the exquisite thoughtfulness of Madame Gamelin's friends toward her charges, and how they loved to associate the poor with their family feasts. When on October 15, 1832, Madame Julien Tavernier, sister-in-law of Madame Gamelin, celebrated the wedding of her only daughter, the parents wished to stamp the joyous event with the seal of religious charity. Accordingly, after the family festival, the mother gave a banquet to the poor of the Asile, in honor of the young couple. All the relatives assembled there and the bridal pair served the banquet with their own hands. The scene recalls the agapes of the early Christians where rich and poor ate at the same table the bread of fraternal charity.

These banquets are traditional in the Providence since 1850, on the feast of St. Elizabeth of Hungary, November 19. On that day, choice dishes are served on the tables of our poor, and the Ladies of

Charity, who initiated this beautiful custom, frequently serve the meals with their own hands.

From many other sources too, we know that these admirable collaborators supported in many different ways, the zeal and devotedness of our predecessors. They made collections, organized bazaars, and helped with their own hands



Chapel of the Mother House

the often overworked Sisters. They gave freely of their funds as of their personal toil.

At the benediction of the chapel of Providence Asile in 1843, it was they who furnished nearly everything requisite for the Holy Sacrifice, and who aided in the decoration of the altar, giving silver vases, cruets, and albs. The richest of them sent abroad for a bell for the new Asile.

A year later, during the retreat for the first profession, March 29, 1844, while the Mother Foundresses were enjoying the rare delights of solitude, the few novices and postulants had to wrestle with the daily work of the institution, and, as well, with the additional task of preparing for the feast. With the greatest generosity they took the whole burden, that the retreatants might not be disturbed in their spiritual exercises. The Ladies of Charity then had an understanding among themselves by which they either came personally or sent their servants to help in the kitchen or in the care of the poor. They also assumed the charge of decorating the interior of the chapel which was still unfinished. They had the walls and altars finished, and bought candlesticks and other necessary altar furnishings.

The Ladies of Charity were not the only benefactresses of Mother Gamelin's work. The annals record that the Sisters of the Congregation of Notre Dame, of the Hotel Dieu, and of the General Hospital (the Gray Nuns) were mothers to our foundresses.

In order that his novices might be better prepared for their diverse obligations, Bishop Bourget sent them, each in turn, to the older Communities for instruction. They went in succession to the Hotel Dieu where they spent twelve days being initiated into the care of the sick. Two of them were similarly received by the Sisters of the Congregation who taught them the art of making church vestments.

On one feast day, the Sisters of the Congregation of Notre Dame had sent our Sisters six carcasses of mutton, quartered and prepared for cooking. They declared that they were happy to add to the scanty fare of the little group. Their almsgiving had begun several years before the foundation of the Institute. Mother Caron has related how the Superior General of the Congregation, Mother St. Madeleine, was accustomed to send to Madame Gamelin each week five loaves of bread for her poor. This gift of five loaves in honor of the five wounds of Our Lord she continued when the personnel was transferred to St. Catherine Street. Later it was replaced by an Easter morning breakfast of bacon and eggs for all the poor of the establishment. A multitude of such details shows that from the first the Community had generous and compassionate friends. These first benefactors have been followed by generations of others whose names are preserved in our archives and graven in our hearts. Let us offer our tribute of admiring gratitude in this Centenary year to all, and particularly to our Ladies of Charity. May they long continue their benevolent support of our works, to the greater glory of God and the good of the poor confided to us.

A CHARMING STORY

The annals relate a charming little incident showing the flame of charity that had been kindled in the hearts of Madame Gamelin's helpers and how this flame spread among their kindred.

Therefore they decided to imitate their mammas and organize a bazaar of their own, as they wanted *to help their Bishop* to take care of Providence Asile. With the permission and help of their mothers

Community room — Mother House (1943)

The zeal of the Ladies of Charity in assisting Madame Gamelin with her poor stirred even the children to action. Four little girls aged from seven to nine years had an unexpected holiday from school on account of the illness of their mistress.

they worked for three weeks preparing articles, consulting, advising, encouraging one another as they saw the ladies doing at their charity conferences. "We must not waste any time," they said earnestly. "We have only three weeks and

our poor are waiting." They went with great ceremony to solicit the patronage of the wife of the mayor (Madame Joseph Bourret), who accepted with great pleasure the gracious invitation.

One of the mothers gave her parlor, and the organizers decorated it according to their own tastes and arranged their wares. One of them had received a personal gift of flowers. "Why this vanity?" she asked sagely. "It would be much better to sell these flowers for the poor." And straight way she suited the action to the word.

Such was their enthusiasm that their mammas could scarcely prevent them from despoiling their homes of all their small articles of luxury. Their booths contained everything to furnish a dolly's wardrobe. Besides they served refreshments, and so popular was this table that their stock was soon sold out and had to be renewed—from their mothers' pantries, of course. All the articles at the booths were disposed of in a few hours, and the radiant organizers pronounced the affair a complete success.

On the following day they made a call of ceremony at the bishopric. "Monseigneur," said one, "we held a bazaar and we are bringing you the proceeds for the Asile of Providence." Charmed by this gesture, the Bishop blessed them tenderly.

ROSE AND VIOLET

There was, in the early days, a ward at Providence Asile called St. John of God. Here were sheltered a group of mental cases the most afflicted and repulsive. Here bloomed a chosen soul, *rose* by name and by charity, *violet* by humility.

This was Rose Dutaut de Grandpré. She was a daughter of one of the most respected families of Ile-Dupas and had entered the novitiate of our Institute in 1845; but God who had reserved for her a special destiny permitted that she should be refused by the Council after some months of postulate.

Mlle. Rose as she was called after that submitted to the divine will, but, inspired doubtless by grace, she begged to be given the lowest place in the house of the poor, there to devote her life to the care of the feeble-minded and the infirm. She was admitted as she desired to the St. John of God ward and placed her bed in the darkest corner. She never more left her dear patients either by night or by day but lavished on them the devotedness of a true mother.

Seeing Our Lord Himself in the disinherited, she served them with as much respect and attention as one could show the great of earth; she ate with them, taking for her portion what was left over from their meals.

The injuries, the blows she sometimes received from these poor demented and agitated creatures, did not disconcert her; neither did she fear the danger to which her life was exposed. She often had the occasion of proving her courage. Once when a patient threw herself out a window on the third floor, Rose seized her by one foot and held her till her strength gave out. The poor woman then carried out her design and was picked up lifeless. While mourning the fatality all thanked God who had preserved, almost by miracle, the precious life of the maternal nurse.

Bishop Bourget had a great esteem for Mlle. Rose, appreciating particularly her heroic charity towards the poor. He found her worthy of being more closely consecrated to the service of God and permitted her to pronounce the vows of poverty, chastity, and obedience. On November 30, 1849, she contracted her religious engagements in the large ward of the infirm. Mgr. John Charles Prince, Ecclesiastical Superior, Canon A. F. Truteau, Vicar General, Mother Gamelin, and the personnel of the house were present at her consecration.

Kneeling before Mother Gamelin, Mlle. Rose made her vows. The Bishop gave her a silver ring and a little cross bearing the effigy of Our Lady of Seven Dolors.

Henceforth she began to take only two meals a day, a practice she kept until her death. She dressed in black with a small black cape and a white bonnet. Otherwise she was in no way distinguished from other seculars of the house, except that she always claimed for herself the poorest and most patched clothing.

Some years later Bishop Bourget, having obtained the favor of affiliating our Community with the Order of Servites (this affiliation ceased after the definitive approbation of our Constitutions in 1900), resolved to attach to the Third Order of Servites our secular helpers who wished to consecrate their lives to the care of the poor by assisting the Sisters of Providence in their work.

The first six Tertiaries were received into the Society on June 1, 1864. Mlle. Rose Grandpre was at the head of the group. She joyfully accepted this union for some of the common observances, but solicited the favor of never more leaving her dear charges, a request which was granted her.

With humble and sweet resignation she made the sacrifice of the holy insignia she had hitherto worn exteriorly since

MOTHER GAMELIN and her works
(Souvenir Centenary picture)

the day of her first consecration. She gave up the silver ring which differentiated her from her companions and concealed under her Tertiary habit the cross she had received on the day of pronouncing her vows.

Each morning she rose at four o'clock. She heard Mass when her duties of office permitted and gave the rest of the day to the care of her poor, without allowing herself a moment of respite, save for the chapel exercises. But indeed her life was one continual prayer. Even when the agitated patients were in an uproar, she was always calm, her lips continually murmuring the Ave Maria.

So affecting was the fervor with which she communicated that observers were deeply touched at the sight. Whenever she had a few minutes' respite from her duties, she hastened to prostrate herself before the tabernacle. There in pouring out her soul before God she forgot her fatigues and returned joyful and refreshed to the midst of the privations and sufferings of her mortified life.

Never was she known to show impatience or fail in charity of words. Her deference and submission to the religious were a source of confusion to them. In her humility, the pious virgin always believed that too much consideration was shown to her.

Her spirit of faith discovered the divine will in all events. "It is the good

God who has permitted it," she would remark. "Let us say nothing. He will arrange all for the best." So often did she repeat : "Let us leave all to God," that one may conclude she had taken it as her watchword. "It is not so difficult as we think to please the good God," she declared one day. "We have but to want what He wants."

Whence did she draw this science of the saints that many religious might have envied her ? From her meditations on the Passion of Our Lord and the Dolors of Mary. "I know nothing else," she often said, "than that Our Lord and His holy Mother have suffered for us." It recalls the words of St. Paul : "I know only Christ and Him crucified."

Four years before her death Rose was stricken with paralysis. She begged to be left in the midst of her aged charges and there she passed most of her days seated near her bed, reciting her beads, or speaking of God to those who came to visit her. When the time finally came to administer the Last Sacraments, the Sisters wished to remove her to another room. Notwithstanding all their efforts, however, it was impossible to get the bed into this room, in spite of the fact that it was narrower than the doorway. "You see that the good God does not want it," she said tranquilly. "Please bring me back to my little corner." In the familiar abode she received the Last Sacraments and gave back her soul to God at the age of seventy-four, on July 9, 1877. Everybody in the house had hastened to assist at the last moments of this incomparable servant of the poor. They saw her smiling and begging God to come for her. Great was the grief of all when Mother Caron commenced the *De Profundis*. "The saint is dead," all murmured. "May she pray for us."

Community Cemetery

Near the gate of the Community cemetery one may read on a headstone the name of Rose Grandpré. There, ac-

cording to her own wish, reposes this obscure heroine. When Mother Caron had one day told her that she would be buried among the Sisters of Providence, her eyes filled with tears and she thanked the Superior for a favor of which she deemed herself unworthy.

"But at least, Mother," she requested, "let me be buried near the gate that all the passers-by may trample me under foot."

It is said that the violet exhales its sweetest odor when it is crushed under-foot. This *rose* of charity, who wished to be here below only a humble *violet,* the despised of all, has left among us the good odor of Christ.

In this Centenary year she richly deserves a souvenir of affectionate admiration in these pages which recall the most touching episodes of our family history.

Mother Gamelin from on high will rejoice that once more is verified the promise of the Master : *The last shall be first.*

HEROISM

A religious institute born of heroism may count itself privileged of heaven. Such was ours. The first pages of our history bear the triple stamp of heroic poverty, heroic renouncement, and heroic charity.

We have made allusion to the first two in the preceding pages. Let us now speak of the heroic charity practised by our Sisters during the epidemics which periodically afflicted Montreal.

This heroism shines brilliantly, first of all in our venerated Mother Gamelin. Even before she was a religious, when the terrible Asiatic cholera swept Montreal in 1832, she assiduously visited the stricken, despite the terror this scourge evoked in her. Her zeal introduced her often to heartrending scenes, and many a sacrifice she imposed on herself to help families in distress. One day, among others, when she had been present at the deathbed of a man and his wife, who expired almost at the same moment and left six children in destitution, she brought the little ones to her refuge, where her good old women disputed the right of caring for them.

Our Institute was scarcely four years old when the typhus epidemic asked of our Sisters deeds of outstanding heroism. Let us briefly recall those memorable days.

At the beginning of June, 1847, shiploads of Irish immigrants, men, women, and children, landed on our shores. Most of them were stricken with typhus; all were suffering from malnutrition and broken by the hardships of a voyage made under the most deplorable conditions. These unhappy ones were received by hundreds at Point St. Charles in vast constructions called sheds.

On June 18, our Sisters offered their services to relieve the Gray Nuns, who had first cared for the sufferers. On June 26, Bishop Bourget accepted their offer, and twelve of them, selected with the advice of a doctor, went to the shelters at Point St. Charles. The youngest volunteers were the happiest, since Bishop Bourget permitted the postulants to wear the costume of the novices whilst they were caring for the typhus victims.

Each morning the Sisters set out from Providence Asile and returned there in the evening, after a day of fatigues in the midst of the most harrowing scenes.

That the contagion might not spread to the rest of the household, Mother Gamelin took wise precautions. The Sisters going to the sheds were given separate apartments. The Sisters' refectory became their living quarters and dormitory. They breakfasted there before their departure for the pesthouse. In the evenings they bathed and changed their clothing before venturing beyond their apartments.

On July 2, the Sisters of the Hotel Dieu obtained permission to leave their cloister to go to the assistance of the Gray Nuns and the Sisters of Providence at the sheds. Five days later the Gray Nuns withdrew, since of the twenty-three religious caring for the typhus patients, seventeen had fallen a prey to the disease and the others had succumbed to fatigue. The religious of the Hotel Dieu, after a week of service, were in their turn obliged to retire from the field because of the overflow of patients in their own hospital.

Our Sisters were then the only religious caring for the sick at Point St. Charles, who now numbered more than 1300. "At this moment," said one of them, "our task, naturally, became more arduous, but the zeal of our sick for practices of piety, their astonishing resignation, and the touching gratitude they showed us seemed to redouble our courage."

From day to day, however, the number of our Sisters at the sheds diminished, and the number in the infirmary increased. Of the fifty-one religious (professed, novices, and postulants) which the Community then counted, thirty-four nursed the patients at the sheds, twenty-seven took the typhus, and three among them died.

Two years later, in 1849, a cholera epidemic gave our Sisters opportunity to renew their prodigies of abnegation and devotedness of 1847.

On this occasion, Bishop Bourget recalled to them that they were "victims consecrated by religion to the glory of God and the service of the neighbor in times of pestilence"; and he permitted them to go out alone to visit the sick in cases of urgency.

Again on this occasion, all the Sisters that the doctor judged strong enough to face the dangers of the plague were employed in the care of the diseased. Our annals tell how this mission of heroic charity was inaugurated :

"During the night a man knocked at the door of the Asile, crying aloud. Grief-stricken, he implored the Sisters to come to the help of his wife and two children who were dying of cholera. What an agony fell on the heart of Mother Gamelin, to whom Bishop Bourget had refused the favor of going in person to care for the victims. 'Which of these poor children dare I name ? It is to death I am sending them.' Heart-broken and her eyes filled with tears, she went up to the dormitory, where she rang a little bell and said aloud : 'My dear Daughters, two Sisters are requested to take care of the cholera cases. Who will be the first ?' 'I, I !' cried many, hastily springing to their feet. Some minutes later, two of them went forth in the middle of the night to brave death. They were in time to have the Last Sacraments administered; and in the morning they had three bodies to place in their coffins."

Among the Sisters who served in this epidemic, seven caught the disease and one of them died.

In 1851 and in 1854, cholera again visited the city and our Sisters hastened with equal zeal to the help of the victims. They had as many as sixteen watches in a single night from the total of eighty that the Community numbered at that time. That they might be nearer to answer urgent appeals several cots were set up on the first floor of the Asile. There the Sisters rested while awaiting calls for help. They slept only every second night and sometimes dropped of fatigue at the bedside of their patients.

During the epidemics of smallpox in 1872, 1878, and 1885, there was the same display of heroism. The number of Sisters visiting the sick in their homes was increased, as the annals of 1885 declare. "In order to care for a greater number of sick we closed our workshops. Besides the regular group of visiting Sisters, twenty professed Sisters, ten novices, and ten tertiaries were employed exclusively in caring for smallpox patients. The Community paid a heavy toll; thirty-three of our Sisters came down with the disease and four professed Sisters died."

So often has the experience been the same that we may say that service in time

of calamity has become a family tradition. The influenza of 1918 proves that the usage carries into our own times. In the homes they cared for the sick devoting themselves with the greatest zeal to both bodily and spiritual succor. They showed themselves willing to lay down their lives even, if that should be necessary, in the service of the neighbor. Eighteen of them succumbed to the epidemic, most of them the victims of their devotedness.

Heroism imposes more obligations than it confers rewards; but it is precisely for that reason that it belongs to the servants of the poor and the sick to be wherever there are miseries to be relieved.

A FAMILY DEVOTION

The characteristic devotion of the Sisters of Providence is that to the Blessed Virgin, and more particularly to the Virgin of Dolors. Let us examine its germination and development in our Institute, whose principal feast is that of the Compassion of Mary, the Friday of Passion Week, with a second solemn celebration on the third Sunday of September, the feast of Our Lady of Seven Dolors.

It is in the heart of our venerated Foundress that we must search for the first idea of this devotion so dear to our Community. When in 1828, in the space of a few months, Madame Gamelin lost her husband and the last of her little children (the two others had died shortly after their birth), her dream of a happy home life was completely shattered. She then threw herself into works of charity to find forgetfulness of her sorrow and to divert to the needy the rich treasures of her affection and her devotedness.

In that same year (1828) her director, Father St. Pierre, gave her a picture of Our Lady of Seven Dolors. "Every day," she writes, "I went to pray before this picture. I asked the Blessed Virgin that through her example I might find courage to support the crosses and sacrifices which the good God had sent me. The greatest was the loss of my husband and dear child, for whom I wept every day. My heart was pierced with a sword of sorrow and my only consolation was to meditate on the Dolors of Our Mother of Sorrows before this picture." (*Retreat Notes, 1850*).

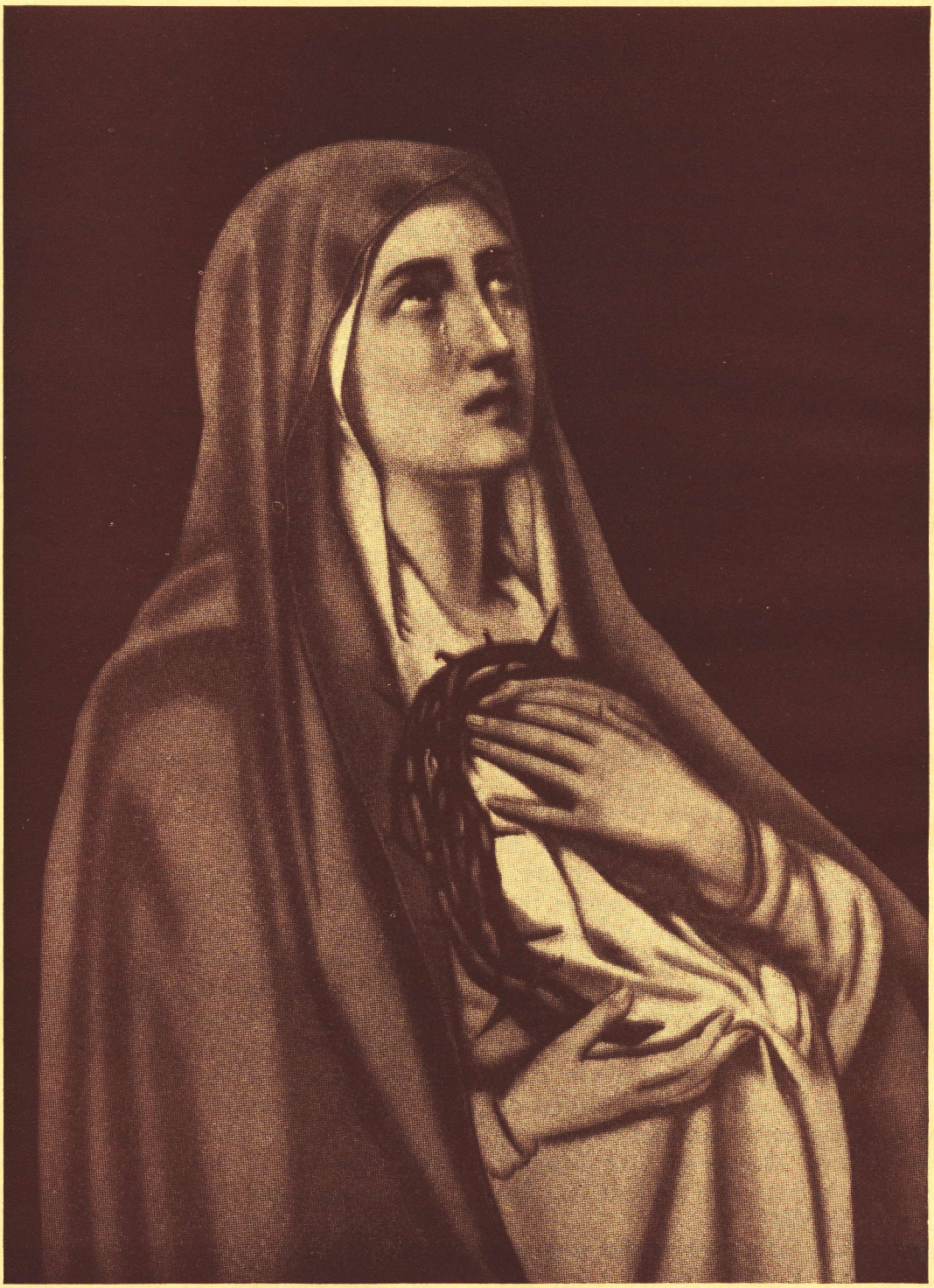
Some years later, when she was installed in the *Yellow House* with her poor, Madame Gamelin obtained from the Bishop the precious favor of having Holy Mass celebrated in the house for the benefit of the aged and infirm women unable to go to the cathedral. The worthy Bishop then desiring to give to her work a special patron sent her on this occasion a picture of Our Lady of Seven Dolors for her little oratory which was henceforth placed under the protection of this august Mother.

There the first novices received the religious vesture, March 25, 1843, feast of the Annunciation and anniversary of the apparition of Our Lady of Sorrows to the founders of the Order of Servites.

In the autumn of 1843, while on a visit to the Sisters of Charity of Emmitsburg, Maryland, to obtain information for her works, Mother Gamelin saw in their chapel a beautiful group of statuary showing the Blessed Mother holding in her arms the dead body of her divine Son which had just been taken down from the cross. How she longed to have a similar group for the chapel of Providence Asile, then in course of construction. She promised, if this wish were granted, to do her utmost to promote devotion to Our Lady of Seven Dolors wherever there might be Sisters of Charity.

In the following year she received from Europe the white *Pieta* of which she had dreamed. It was placed in the niche where it still reposes over the high altar of the chapel of the Asile.

Bishop Bourget, on his part, desired nothing more ardently than to spread this devotion in the young Institute. In 1841, during his voyage to Europe he was praying one day in the cathedral of Chartres. He was earnestly begging of God the establishment of the Daughters of Charity in Montreal when an aged woman approached him and gave him seven chaplets of Our Lady of Seven



OUR LADY OF SEVEN DOLORS

This picture dates from the foundation of the Institute; the original is kept at the Mother House

Dolors. Some months after the first investiture in the new Institute, March 25, 1843, the venerated Founder discovered these chaplets among the souvenirs of his European journeyings and was happy to find that he had one for each member of the new Community dedicated from its birth to the Dolors of the Most Holy Virgin.

He fixed the profession date of the first Sisters of Providence for March 29, 1844, the feast of the Compassion of Mary. Later in recalling to his Daughters this day of grace he named it the happy epoch of their birth into the religious life and the living monument bearing the title of *Servants of Mary,* or, rather, Daughters of Our Lady of Seven Dolors. (*Mandate of March 13, 1850*).

His mandate of erection of the new Community gave as titulary to the chapel of Providence Asile the feast of the Compassion of the Holy Virgin, celebrated on Friday of Passion Week.

In this same chapel, he established canonically, on May 8, 1854, the devotion to Our Lady of Seven Dolors, a devotion which should be dear not only to the religious but also to the members of the Association of Charity. The Sisters knelt for the reading of this memorable document whose last paragraph follows: "We are fully confident that if fitting veneration is paid to the Mother of Dolors, she will communicate to the entire diocese and particularly to the establishment of Providence her compassionate charity for all the miseries of life, and that she will find in the treasures of Divine Providence all the means to relieve them."

On April 3 following, Bishop Bourget issued a new mandate for the erection of the Confraternity of the Scapular of Our Lady of Seven Dolors, in the church of Providence. From it the following passages are taken :

"There is, our very dear Daughters, one devotion that is essential to your Institute, that to Our Lady of Seven Dolors. You are dedicated to this salutary practice, since the solemn engagement of the first profession in your Community took place on the feast of Our Lady of Compassion.

"You have therefore been engendered in religion on Calvary, at the foot of the cross, near to Jesus dying, in the heart of Mary pierced by seven swords of sorrow. . . .

"You are, then, the daughters of the Dolors of Mary and therefore obliged to compassionate her cruel anguish and to spread by all means in your power this salutary devotion. It is like the cornerstone of the edifice of your Community. The retreat you have chosen, then, on entering this Institute is near to Mary, on the holy mount of Calvary, bathed in the Precious Blood and bedewed with the tears of the Virgin Mother.

"It is to aid you, our very dear Daughters, to fulfill worthily your sublime vocation, that we establish today in your church the Confraternity of the Scapular of Our Lady of Seven Dolors. . .

"We are justly confident that this action will soon bear abundant fruit, that it will make you more pleasing to the Mother of Dolors, that it will draw new benedictions on your works, and that it will attract to your Community privileged souls who will renounce generously all the joys of the world, to come to mourn with you at the foot of the cross, and that it will merit for you compassion for all miseries with the gift of solacing them...."

On May 19, Bishop Bourget in closing the second pastoral visitation of the Community said to the Sisters : "Remember that the devotion to Our Lady of Seven Dolors is the devotion proper to this Community, which has the mission of propagating it by every possible means in this city and throughout the diocese." (*Mandate of May 19, 1846*).

When the scourge of typhus threat-

ened, in 1847, to wipe out the little Community which was so valiantly caring for the plague-stricken, it was to Our Lady of Seven Dolors the Sisters turned. In a touching prayer of confidence and filial piety they begged of Mary the gift of health, promising to use it only in caring for her Divine Son in the person of the poor. They humbly accused themselves of their lack of zeal in practising and spreading this devotion, and promised to repair this negligence *by a new ardor in disseminating the cult of Mary Sorrowful.*

"We therefore make a vow for ourselves and for all those who shall live after us in this Community to burn seven candles every Friday of the year before the holy statue which reminds us of thy Seven Sorrows. These seven candles shall be for us the symbols of the seven principal virtues we must practise after thy example and in thy honor, namely, simplicity, humility, obedience, confidence in Providence, abnegation, generosity, and charity, of which you have given us such beautiful examples."

On September 6 of the same year,

Mgr. I. BOURGET in 1841

Bishop Bourget established as "feast of the Institute," that of Our Lady of Seven Dolors, then celebrated on the third Sunday of September.

On April 21, 1848, he inaugurated in the chapel of Providence Asile the *Forty Hours of Mary Desolate*. It was on Good Friday. Seven candles were lighted before the still veiled statue of Our Lady of Seven Dolors, the tapers being the gift of Bishop Bourget. "I wish," he had told Mother Gamelin, "that the first seven candles should be paid for by a poor person; and as I can justly claim to be the poorest person in the diocese, I hereby give you the price." There was a simple ceremony, hymn, instruction, and prayers. The same form is still observed in our houses on Good Friday of each year.

Bishop Bourget, Mother Gamelin, and the Sisters attributed to Our Lady of Seven Dolors their preservation from typhus. The Forty Hours of Mary Desolate appeared to them as a monument destined to perpetuate through the centuries the gratitude of the Community. From this time, doubtless, dates our fervent attachment to this consoling practice.

More ardently than any other, Mother Gamelin entered into the views of our venerated Founder with regard to the devotion to Our Lady of Seven Dolors, which had been so dear to her since from it she had drawn so many consolations and graces in the days of her widowhood.

Faithful to her promise she inculcated this devotion on her Daughters and made it a characteristic note of the Community. Her retreat journal is particularly suggestive on this point. There we learn how she herself practised devotion to the Mother of Dolors : each morning she confided to this good Mother her person and her responsibility, begging her to direct every action of the day; each evening she went to render her an account of the day. In interior trials, in all difficulties that arose she went with confidence to the Virgin of Compassion. At the end of each retreat Mother Gamelin placed her resolutions at the feet of Mary where, also, she was accustomed to demand the special virtues she needed. All her interior life took its impress from this filial cult.

"Take care," she wrote under the form of a resolve, "that the devotion to Our Lady of Seven Dolors be propagated, especially in our house, and also the Way of the Cross. We know that at the foot of Calvary is the inexhaustible source whence we can draw the perfection our holy state demands. It needs only a little courage to obtain it."

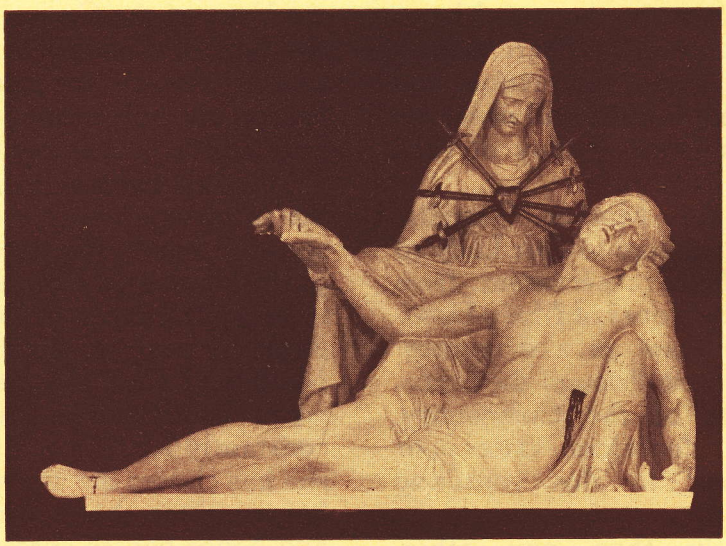
During another retreat, referring to the sufferings which were lacerating her sensitive heart, she wrote, "To be a child of the Mother of Dolors, one must expect to carry the cross in this world. I come often to pray at the feet of this good Mother. I shall ask her to have pity on me in the afflictions and tribulations that constantly assail me. I shall reflect that she has chosen me in a special manner for her daughter, that it is my duty to console and honor her, to spread her devotion as much as possible, wherever our sisters may be found." (*Retreat Journal, 1850*).

With her lively spirit of faith, Mother Gamelin, in pondering the events of the past and the trials of her married life, realized that Providence had *led her by the hand* to her vocation of servant of the poor. "All that," she reflected, "to conduct me to the end God wished for me, that I might secure my salvation *and also work in a particular manner to love Mary standing at the foot of the Cross and to have her honored in her dolors.*" (*Retreat of 1850.*)

In this last mission confided to her, our Foundress did not fail. Twenty-five years after her death Mother Caron ad-

dressed to the Community a pamphlet called *Fourteen subjects of admiration drawn from the life of Mother Gamelin.* The last of these is entitled : *"Mother Gamelin, model of devotion to Our Lady of Seven Dolors.*—She found a particular attraction in speaking of this devotion and loved to recall that her spiritual director had given her the Mother of Dolors as her only consolation in her sorrows, and that she had always venerated her as her patroness and protectress. Moreover, she had been the first to succeed, after obstacles of all sorts, in having the image for the scapular of Our Lady of Seven Dolors printed in Montreal. So well known was her devotion to the Compassion of Mary that Canon Hudon, traveling in Europe, sent her from France a group representing Our Lady of Seven Dolors. (This statue still occupies the niche above the main altar in the chapel of Providence Asile). Keeping in mind the example of our pious Foundress, how can we help loving Our Lady of Seven Dolors ? How can we help confiding in her maternal bounty ? She who has so visibly protected the mother cannot fail to protect the daughters who follow in her footsteps."

The devotion to the Mother of Sorrows always keeps its primacy in the Institute. This sacred deposit is jealously guarded and care is taken that neither time nor routine may change it. Each Friday the meditation is made on one of the dolors of the Blessed Virgin, and the chaplet of Our Lady of Seven Dolors is recited in common. The public Way of the Cross of the same day is followed by the recitation of the *Stabat Mater.* On the third Sunday of the month at the Mother House, and in the chapels of the larger houses there is a procession in honor of the Virgin of Dolors and the singing of the *Stabat.* Besides the Forty Hours of Mary Desolate already mentioned, there are the two feasts of the Compassion and the Seven Dolors, which are celebrated with all possible solemnity.

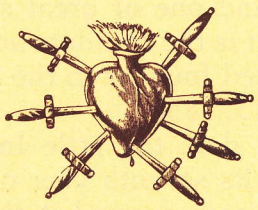


Statue of Our Lady of Seven Dolors forwarded from Europe to Mother Gamelin

In many of our chapels the *Via Matris* is erected and we are able to gain the rich indulgences thereto attached.

The act of consecration to the Blessed Virgin which all Sisters of Providence recite at the altar on the day of religious profession, is addressed particularly to the Mother of Dolors. The costume chaplet the newly-professed wears is that of Our Lady of Seven Dolors. The silver cross she wears on her breast bears the image of the Blessed Virgin her heart pierced by seven swords. These are not empty symbols. As daughter of the Mother of Sorrows she understands her relation to Christ suffering now in His members as once He suffered on the Cross. To solace Him she is ready for any sacrifice Christian charity may demand.

O Virgin compassionate, O Mother of Seven Dolors, keep us always faithful to our sublime vocation !



FIRST JUBILEE

The first foundation anniversary celebrated in our Institute was the Septenary. It was marked by no exterior ceremony but there does remain a monument of this date, and one of great spiritual importance. It is the mandate addressed by our venerated founder to the Community on March 13, 1850.

At that date the little Institute was completing its seventh year of existence. Bishop Bourget deemed it time to mark the event in an auspicious manner. "Among the Jews," he wrote, "every seventh year was a year of jubilee, that is, a year of repose and remission. . . . . This jubilee year was a time of holy joy during which the people of God put aside earthly preoccupations to fix their minds on the joys of heaven. It was announced by the sound of trumpets; and it was passed in a delightful repose that made the people forget former toils."

Behold the parallel our Founder draws : "You will see here the finger of God, our very dear Daughters, and you will doubtless admire the tender inventions of His love, since His desire is to sanctify you by the devotion to Our Lady of Seven Dolors."

Nor does our Bishop fail to remark : "This number *seven* is for you a chosen number, full of graces and of happiness. Moreover, ever since your foundation, it has occurred in so many extraordinary circumstances that you can not fail to realize its deep significance." Among these circumstances, the mandate calls attention to one : "During the seven years of your Community's existence, *seven* of your dear and beloved Sisters have passed to a better life and have been placed, let us hope, before the throne of Mary to be seven lamps burning before the august Virgin; whilst here below seven candles burn before her holy image which is so religiously honored in your little chapel."

Every jubilee, whether of seven or one hundred years, brings back vivid memories. Our venerated Founder passed in review the different events which had succeeded one another from the foundation of the Institute. First of all was the taking of the religious habit by our Foundresses, March 25, 1843, *a day so full of tender souvenirs, a day so holy and so happy for them.* . . . and so full of anguish for him !

The following year (March 29, 1844) the outstanding event was the religious profession of the *seven* Sisters whom the Blessed Virgin had herself formed by a novitiate passed entirely on Calvary at the foot of the Cross. . . .

In 1845 occurred the definitive adoption of the common Rules of the Daughters of Charity, written by St. Vincent de Paul, and providentially obtained by Mother Gamelin while visiting the Sisters of Charity of Emmitsburg, Maryland.

The benediction of the Vicar of Christ sent to the young Community marked the year 1846.

Then there was the typhus of 1847 which deprived our religious family of the pastoral visit of its Bishop. But on the other hand, it amassed immense merits through the abnegation and devotedness of the Sisters toward the plague-stricken. It was at this time that we promised to have seven candles burned every Friday in perpetuity before the statue of Our Lady of Seven Dolors. This was for the intention of obtaining the cure of those whom the epidemic had brought to death's

doors, menacing the very existence of the infant Community.

Mgr. Bourget mentioned in 1848 the abundant graces of the retreat and the pastoral visit. As a matter of fact, this canonical visitation of the Founder to the Community was particularly memorable. At that date the Institute was scarcely five years old and counted four branch houses. Thirty-one Sisters were living under the authority of Mother Gamelin and their works were prospering. On April 21 took place the inauguration of the Forty Hours of Mary Desolate in the chapel of the Asile. In brief, the year 1848 bore the seal of heavenly benedictions. "These graces were given you," said Bishop Bourget in his mandate, "to prepare you for new trials."

And indeed the following year was marked by the cholera epidemic which claimed five or six hundred victims in the city of Montreal and its environs. Our Sisters flew to the help of the sick who were left abandoned in all sorts of wretched hovels, so great was the fear of the scourge. They administered one of the two hospitals opened on this occasion by the municipality. God blessed their sacrifices and their fatigues by giving them the consolation of assisting in the conversion of forty-two adults and the baptism of two young children. Many Sisters caught the disease and one of their number died.

After the enumeration of these facts, it is easy to see why the venerated Founder had invited his daughters to the joys of a jubilee. "This mandate," he said to them, "should be for you like the sacred trumpet which, among the Chosen People, opened the jubilee by its joyous notes and dissipated all sadness. May the Holy Spirit awake in your hearts the melodious tones of spiritual joy, that sadness may there find no place.

"Do not forget, our very dear Daughters, that the sole object you must have in view during this visit and this retreat which inaugurate your *seventh* year is perfect repose with the privilege of re-entering into the possession of all the goods you have lost. This repose will be tasted in the silencing of all inordinate affections and in the loving accomplishment of the holy will of God. The goods which you have lost will be found again in your holy Rules. . . . The principal fruit, then, of this jubilee will be for you to renew yourselves in the spirit of your holy Rules.

"You will remember, doubtless, the pains you and I took that nothing should be wanting which might contribute to the perfect regularity of a good Community (by working to establish irrevocably your Rules and Customs). We mention this fact in order that *those who come after you may observe with love and gratitude the Rules which cost their first Mothers so dearly.*"

1850 was the septenary year of the Institute; 1943 is the centenary. Our venerated Founder and beloved Foundresses celebrated here below the first jubilee; from the height of heaven they are taking part in the celebration of the second, and doubtless they are forming but one same wish for us their daughters. It is that the principal fruit of the present Centenary should be our renewal of the spirit of our holy Rules so cherished by our Mothers.

A CRUSHING SORROW

In his mandate of the septenary jubilee, just referred to, Bishop Bourget seemed to have a presentiment of the approaching end of our Mother Foundress and seemed desirous of giving her a complete account of the good operated in the Community from its foundation. Nothing, however, indicated that death was so soon to cut short our Mother's career.

In the spring of 1851, she undertook, as she had done the previous year, the official visitation of her houses, already seven in number. Everywhere, she recommended to the Sisters love of the poor, mutual support, abandonment to Divine Providence, devotion to the Blessed Sacrament and to the Passion of Our Lord, and the practices in honor of Our Lady of Sorrows and the other patrons of the Institute.

On September 6, our Mother opened the visit of our house at St.Elizabeth. On the following day, she went with Mother Caron and two Ladies of Charity to visit a benefactress of the convent. The better to enjoy the beauties of the country she wished to go on foot; but at the end of a quarter of an hour's walking, she felt tired. She sat down beneath a tree and remarked sadly : "The air is heavy; it is cholera weather." Since August 25, there had been an underground rumor that the cholera was raging in Montreal, and the report had come to Mother Gamelin's ears.

On September 10, in saying good-by to her Sisters she said to them : "Adieu, my dear Daughters. I am seeing you for the last time." Then extending her arms as though she wished to press them all to her heart, she added : "I have prayed the good St. Elizabeth that you may always love the poor; and that you may always live in peace and union."

On her return to the Asile, the devoted Superior busied herself putting in order the affairs of the house. On September 22, she presided at a council meeting where she recommended mutual support, devotedness to the poor, and charity towards the Sisters of the novitiate.

On the evening of that memorable Monday at the common recreation, the good Mother appeared well and joyful. On the following morning at half past four she awoke Sister Joseph (Esther Pariseau) who was sleeping in the same room and said : "I have the cholera; I am going to die !" Sister Joseph immediately called the assistant (Sister Vincent) and the pharmacist. The disease quickly grew worse and the Sisters hastened to send for Doctors Tavernier and Deschambault. On seeing them, the dear Mother rose and said : "I wish to go up to the infirmary there to be treated like the other Sisters when they are dying." So acute were her sufferings that she could scarcely mount the stairs in spite of the aid of the Sisters.

Dr. Tavernier who had come to her aid with all haste exclaimed : "My dear Aunt, conquer your fear. I am going to save you."

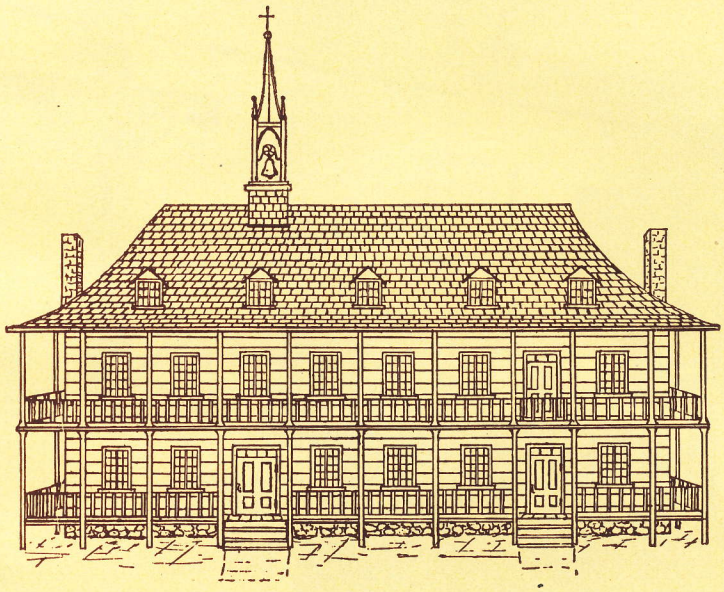
"It is too late," replied our Mother. "And I particularly request you not to give me any medicine that would take away the use of my senses."

In the preceding year, Mother Gamelin had written in her retreat journal : "During prayer this morning it seemed to me that in the presence of all the Community I was appearing before God. I trembled. I took the resolution of bend-

ing every effort to prepare myself for the meeting with my Sovereign Judge. The terror of sudden death paralysed all my faculties. I placed myself in the arms of Our Mother of Dolors. She will aid me to cross the stormy sea of this poor life. She will be my refuge in perils. This thought restored my calm and confidence."

When she saw the fatal hour approaching so swiftly, our dear Foundress again experienced this terror; but the thought that she was under the protection of the Virgin of Calvary revived her confidence. She adored the holy will of God and heroically accepted the coming anguish and agony. Her soul soon felt a profound peace, so that she was enabled to devote her whole mind to her spiritual affairs. She was, in fact, the first to perceive the imminence of the danger. When, towards eight o'clock, she spoke of receiving the Last Sacraments, nobody but herself seemed to realize the gravity of her condition.

Monseigneur Prince, who was on the point of setting out for Europe, had fortunately not yet left the bishopric. Since the foundation of the Institute, he had almost always directed Mother Gamelin and knew all the recesses of her soul. His providential presence at that supreme moment rendered unnecessary a long preparation. She made her confession with great calmness and was able, a thing quite rare in that illness, to receive Holy Viaticum. From five o'clock in the morning she had been longing for this Bread of Wayfarers.



First convent of St. Elizabeth built in 1849, destroyed by fire in 1876
MOTHER GAMELIN made her last official visit there

Before the Last Sacraments were administered, she made her profession of faith and asked Bishop Bourget, who had come to console her, to beg pardon of the Sisters for all the sorrows she might have caused them. When the Sisters expressed a wish to receive some counsels for the Institute, the venerated Mother briefly recalled the fundamental virtues of the Institute : humility, simplicity, charity. As she pronounced the word charity, that

virtue she had so urgently recommended the preceding evening, she lost consciousness. It was now ten o'clock in the morning. She remained unconscious to the end which came at half past four in the afternoon, scarcely twelve hours from the beginning of the fatal attack. She was aged fifty-one years, seven months, four days, and had spent seven years, eleven months, fifteen days in religion.

the scene. Nearly thirty years later, on September 23, 1879, he wrote to the Sisters : "This anniversary recalls the day that your venerated Foundress quitted this vale of tears to enter into a happier life. I have never been able to forget, and I think I never can banish from my mind, the consternation, or rather the prostration of the Community gathered around her death bed. . . ."

Infirmary where Mother Gamelin died September 23, 1851

It would seem as though this sudden ending, like a lightning flash, served to illumine all the events of her existence. All now understood how much suffering her deeds of charity had cost her and also their worth to humanity. Indescribable anguish pierced the hearts of all present in the infirmary; and this sorrow swiftly spread throughout the house. Lamenting and loud cries of grief were heard everywhere. Bishop Bourget was astounded at

The sad tidings soon circulated in the wards of the poor, in the homes of benefactors and friends of the Institute. Everywhere there were tears and regrets. From all parts of the city people flocked, asking as a favor permission to pray near the remains, to look once more upon the features of their beloved friend; but the contagious character of the disease forbade this consolation.

The body of our venerated Mother

was placed immediately in the coffin and covered with quicklime. The poor of the Asile could not resign themselves to these precautions. A lady of St. Denis Street found at her door an aged woman sobbing aloud. "Our Mother Superior is dead," she cried, "and they won't even let us approach her coffin."

On the following day the funeral took place in the chapel of the Asile, without any other solemnity than the mourning of her daughters and of the aged and the orphans. Her remains were placed in a vault in the crypt underneath the chapel, on the Gospel side. There one may read the epitaph bearing her name, the date of her death, and the verse from the Book of Proverbs : *She hath considered a field and bought it; with the fruit of her hands she hath planted a vineyard.* (Prov. 31, 16). It is brief, but it sums up all.

As we meditate at this tomb, our souls rise above the somber reflection on death, and a saying of the Master lights up the obscurity and silence which envelop this resting place : "Unless the grain of wheat, falling into the earth, die, itself remaineth alone; but if it die it produceth much fruit." (John, 12, 24).

We see this generous sower to whom the divine Husbandman had confided a portion of His field, scattering, from the early morning of life, acts of kindness and devotedness of a quality already precious enough to yield an ample harvest of merits. But when God wished a more abundant harvest still, luxuriant enough to cover the foothills of the Rockies and the icy steppes of Alaska, He bade His worker enrich the soil by casting into it her will and her liberty.

Tombeau de la Révérende Mère Gamelin

The grain of wheat died ! But behold the abundant harvest spreading to the far horizons of the continent, to the four corners thereof !

Foundresses pass away, but their

work remains, because it is the work of God. Toil and sweat and tears are the dew which give to the harvest its abundant yield. Of this fruition we shall speak, passing in review the present-day activities of the Community founded by Mother Gamelin.

At the death of the Foundress the Institute numbered seven missions in which were exercised the following works : care of the aged, visits in the homes, depots for distribution to the poor, care of orphans, care of the insane, homes for lady boarders, care of sick priests, boarding and day schools for girls, direction of the Daughters of St. Blandine.

In the first seven years of the existence of the Institute the statistics were as follows : aged and infirm women, 100; aged men, 10; infirm priests, 6; lady boarders, 12; orphan boys, 36; orphan girls, 95; pupils, 700; sick hospitalized, 45; Sisters professed (including 9 who had died), 57; novices, 17; postulants, 7. (*Historical Notes, p. 61*).

If we compare these figures with those for the Centenary year, which will be given later, we shall see greater significance in the following quotation from the *Melanges Religieux* of September 30, 1851, on the occasion of the death of our venerated Foundress :

"How admirable is that divine Providence which has willed to accomplish so much good, to do such great works, through the instrumentality of one sole woman born in obscurity, who gave up her fortune but who found the riches of faith and charity ! *May thanks be given eternally to God, the author of every perfect gift, who gave to our city so noble a woman; to our century, so shining an example !*"

PART II

Present Day Works

•

"The grain of mustard has become a great tree."

MATT. 13, 31-32

MOTHER PRAXEDES OF PROVIDENCE, Superior General since 1934

THE CARE OF THE AGED

The care of the aged may be called the cornerstone of the works of our Institute. Its origin goes back to 1828, fifteen years before the erection of our Community. Let us briefly recall it.

About mid-December, 1827, an Association of Ladies of Charity was formed in Montreal for the relief of the poor. A special committee was appointed to visit the sick in their homes. Madame Gamelin, who had been a widow for some weeks, was among the members named for this work.

While lavishing the most tender care on the only child remaining to her (and whom she was soon to lose) she had also taken full responsibility for an idiot boy whom her husband had asked her to befriend; and she threw herself, moreover, into the work of relieving the unfortunate.

She soon discovered, among the poor, sufferings difficult to assuage. The General Hospital of the Gray Nuns could not care for all needs. The wretchedness of many aged women, languishing in poverty and neglect, touched the heart of the compassionate visitor.

Madame Gamelin considered it her duty to relieve, at whatever cost to self, the wretched state of those whom pover-

Our aged guests are busy . . . as in Mother Gamelin's time

ty and decrepitude exposed to die in complete abandonment. Her confessor having encouraged her in this new apostolate, she immediately set to work. She applied to Father Claude Fay, pastor of Notre Dame (then the only parish of Montreal) for a suitable building near her own home to carry on her charitable project. Father Fay gave her the ground floor of a small parochial school at the corner of St. Catherine and St. Lawrence Streets. There she received the first inmate, the widow St. Onge, one hundred two years old.

In extending her sphere of service among the poor, did this charitable lady realize that she was setting her face toward Calvary ? Whether or not she had any presentiment of the crucifixion in wait for her, she soon began to taste the bitterness of contradiction which good works so often encounter.

Her early sorrows while maturing her had detracted nothing from the winning grace of her personality. Were all the gifts with which earth and heaven had dowered her to be devoted to this obscure and often revolting work, her acquaintances asked.

St. Vincent's Home, Seattle, Washington — Guests' living room

Neither ridicule nor criticism was spared her. Moreover, the launching of the venture met with all kinds of painful obstacles. Madame Gamelin braved all, drawing from prayer her strength and consolation. Each day she prayed with her aged women to obtain the grace of sanctifying herself as servant of the poor. Without neglecting her other duties she

bent every effort to care for the inmates of her little refuge. Already the people of the city knew about this modest asile which was soon taxed beyond its accommodations.

Madame Gamelin, who was living with her cousin, Madame Nowlan, went twice a day to care for her charges, to preside at their prayers, to teach them Catechism, very often, to settle their disputes.

In 1831, she decided that she must be near her group, and for this purpose rented a double house on St. Philip Street, installing her charges in one part and reserving the other for herself. She had a door opened between the two dwellings that she might watch over her guests and keep order. She cast her worries on Providence from whose bounty she received the daily bread of the establishment, without, however, any reserve for the morrow.

Four years later her little hospice already numbered twenty poor. *La Minerve,* the Montreal newspaper of the time, brought the enterprise to the attention of the public on the occasion of a charity sale at the house of Madame Nowlan.

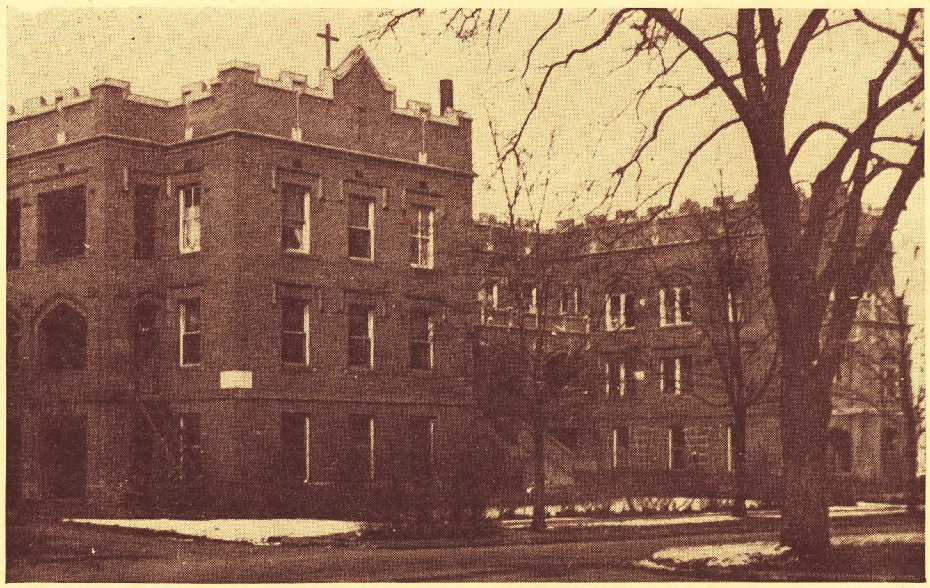
Aged guests — Providence Bourget, Montreal

In the following year, Madame Gamelin removed the household to the *Yellow House,* which was given her by the charitable Mr. Olivier Berthelet. In 1837 there were twenty-five inmates, all advanced in age and infirm. The first bishop of Montreal, Monseigneur Lartigue, regarded the work with sympathy,

visiting it often and contributing to its support. The momentous events of the years 1837-38 increased popular favor as a result of the great prestige of Madame Gamelin, who was called at that time the *Angel of the Prisoners*. Because of her circle of influential friends, Madame Gamelin readily obtained permission to visit the political prisoners who had been placed in confinement after the uprising of 1837. Her devotedness to them and to their families was to be a source of

lowing year it obtained legal recognition under the title of "The Montreal Asile for Aged and Infirm Women," a step which gave a new impetus to the undertaking. From the *Melanges Religieux* of the date we learn : "The Asile today shelters thirty-one infirm persons, of whom seven are blind; five, deaf; two, paralytic; and five, insane. Their ages vary from seventy to ninety years."

In 1841, Bishop Bourget announced to Madame Gamelin and the Ladies of



St. Joseph Home, Spokane, Washington

benedictions for her hospice. She benefited not only by the admiration of the public but still more from the substantial encouragement she received from all parts.

The *Yellow House* had already become too small for the needs of a city like Montreal; and Bishop Lartigue, his successor, Bishop Bourget, and many citizens thought of founding an asile which could adequately care for the work.

At the beginning of 1840, the little hospice counted thirty guests. In the fol-

Charity his intention of appealing to France for Daughters of St. Vincent de Paul to take charge of the work. Immediately a large property was bought for the construction of a suitable establishment for the poor and their future religious guardians. When the Bishop found he could not secure religious from Paris he resolved to begin a Canadian Community of Daughters of Charity. He gave the religious habit to the first seven aspirants on March 25, 1843, and canonically erected the new Institute on

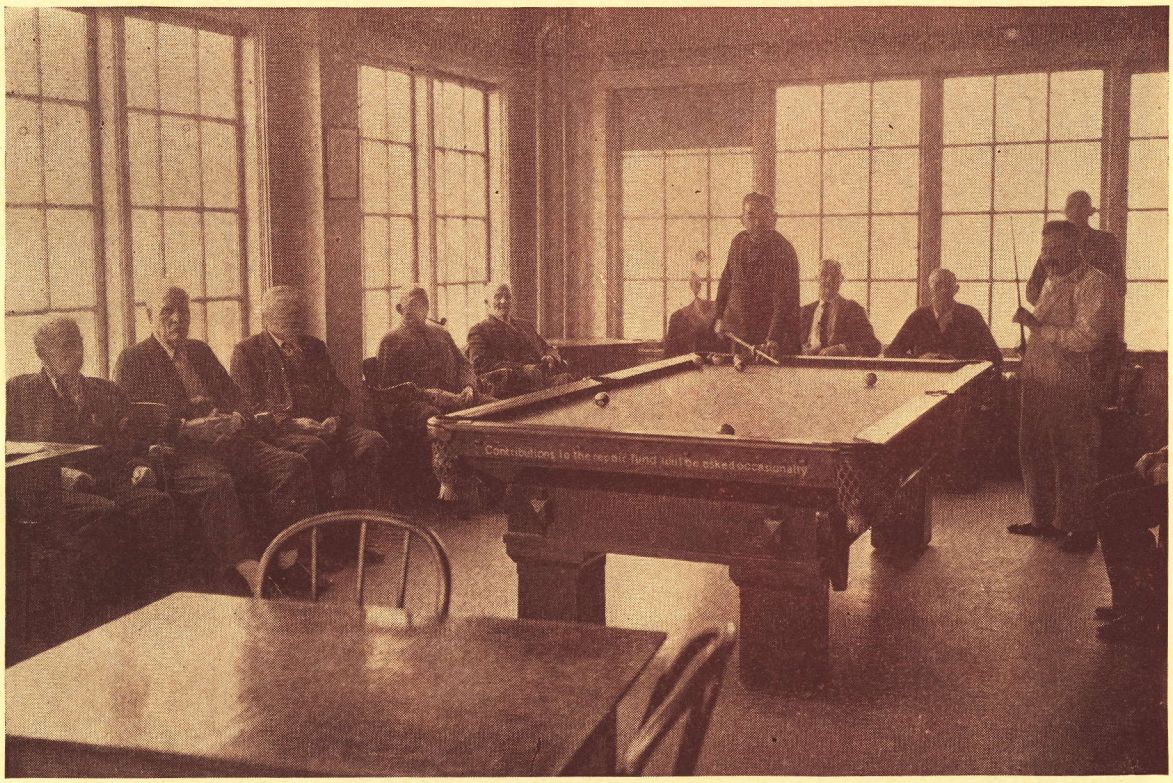
March 29, 1844, admitting to religious profession on that day Mother Gamelin and her six companion Foundresses.

Such is the origin of the care of the aged in our Community, an origin which is one with the very history of our foundation.

* * *

their declining years in an abode of Christian charity.

The atmosphere of cordial and affectionate devotedness they find there does much to reconcile them with life—and also with their Creator when they have been negligent of Him. Conversions are numerous in our hospices. And with rare exceptions the deathbed scenes there



St. Vincent's Home, Seattle — Our aged guests at recreation

This work has remained dear to the Daughters of Mother Gamelin. It is practised in thirty-eight establishments of the Institute, thirty-one in Canada and seven in the United States.

Among the aged guests are some who have known wealth and held honorable place in society; but reverses of fortune, indifference or ingratitude of children, sometimes their own misconduct or extravagance have forced them to shelter

are those of the most edifying peace and holiness.

This work offers to the Sister of Charity the most consoling recompense for her sacrifices—that of procuring the salvation of the souls confided to her care. Elsewhere the fruit of her devotedness may elude her or remain incomplete; nearly always it is uncertain; here the result is assured. The aged who enter a hospice nearly always remain there until death

and have the certainty of all the ministries of the Church at the end.

We must not, however, picture these hospices as antichambers to death. If you visit one of the halls, where fifteen or more aged are gathered, you will be astonished at the good cheer that reigns amongst them. Some are smoking while they chat quietly; others are playing checkers or cards; others are taking a little nap in their rocking chairs. All appear happy as kings, and will agree that they are, should you ask them.

The helpless and the sick have private rooms where they receive the best of treatment. Not only are they cared for, but every effort is used to prolong their life. More than once it has happened that the aged of both Hospice Gamelin and Hospice Auclair have lived to celebrate their hundredth birthday, in possession of their physical and intellectual faculties and amid the rejoicings of the entire personnel.

A New Year's dinner at the Hospice Gamelin

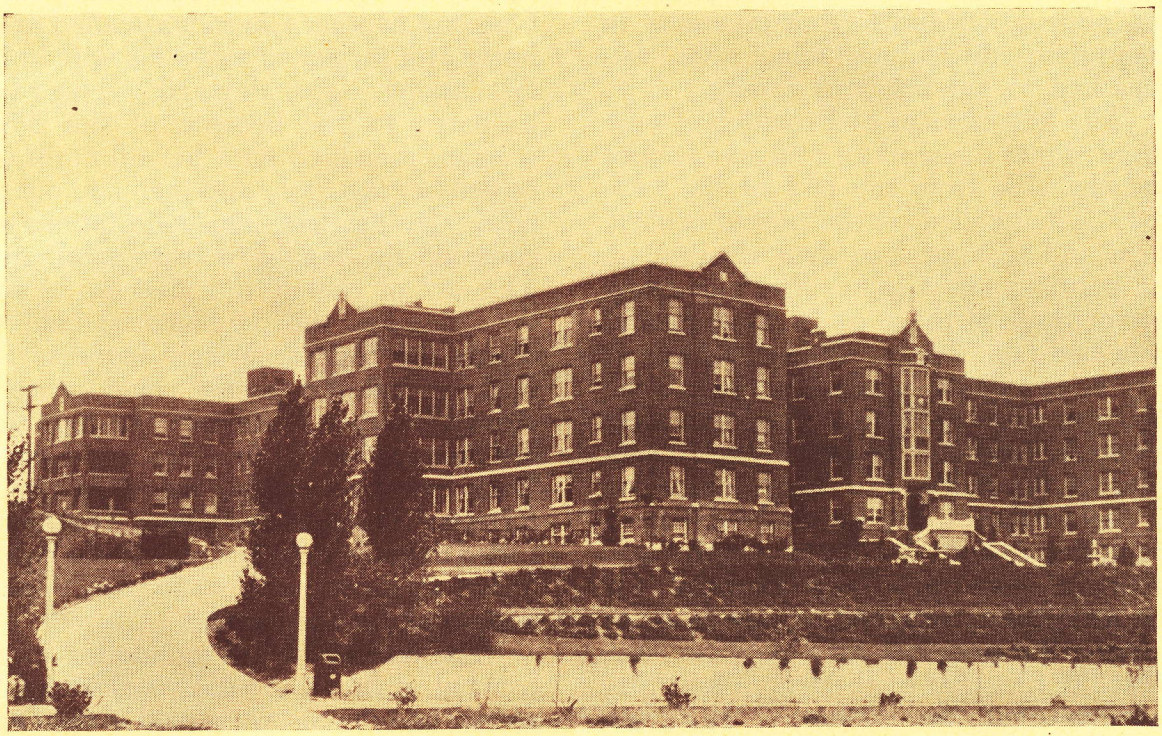
Such anniversaries are rare, but there are other feasts which come often and which add a note of gaiety to the daily routine. There are religious feasts, fam-

ily feasts, St. Elizabeth banquets, Christmas dinners, programs, moving pictures. All is arranged to preserve the youthful spirit in the hearts and minds of our dear aged.

From her home in heaven Mother Gamelin must smile tenderly on her daughters who continue here below the work of her predilection.

At the close of the first quarter-century, the Institute was hospitalizing 280 aged people. At the Centenary date, it was caring for 1966.

May God be glorified for all!



St. Vincent's Home, Seattle, Washington

VISITS TO THE HOMES

It was while visiting the sick in their homes that Madame Gamelin discovered a class of unhappy ones whom she resolved to help — the neglected aged people. When she opened a refuge to receive them she did not cease her visits to the families of the poor. So successful was the exercise of relieving those in distress that the most difficult cases were confided to her. It was in this work that she received her first lessons in patience and abnegation and in that ingenuity in untangling difficulties which she bequeathed to her religious family.

The first novices of Providence were initiated into the work of visiting the poor and the sick from the end of the year 1843. They called on the rich to console them and to appeal to their charity; on the poor, to assist them. Each morning two or three of them, often accompanied by a Lady of Charity, set out, basket on arm, as is still the practice, to beg in the different parts of the city, food and alms for needy families. Mother Gamelin was often of the party. Her long experience of the works of charity enabled her to direct her companions in this painful and laborious ministry so new to them. Of the importance attached to this work of visiting the poor we may gain an idea from the fact that of the forty-eight Sisters composing the Institute in 1851, ten were specially employed in this work. In 1861 the chronicles of the Mother House note : "The regulation requiring each Sister officer or companion to devote one day a week to the task of visiting the sick has been maintained."

The first houses founded by the Institute followed the example of the Mother House in this regard. On their arrival in a parish the Sisters inaugurated their ministry of charity by visiting the poor and the sick. This furnished an opportunity to become acquainted with the village folk.

The convent of St. Elizabeth, founded in 1849 (of which Mother Caron was the first superior), owes its initial success to this charitable work. Most of the people, who did not approve of the pastor's invitation to the Sisters to open a house in his parish, refused to help them. One day Mother Caron was called to the home of a farmer to assist his wife in her last agony. The devoted superior hastened to the bedside of the dying woman, remained with her all night, received her last sigh, and then laid out the body. By her touching exhortations she consoled the family in their great grief. This act of charity did much to remove the prejudice the parishioners held towards the Sisters. A few months after their arrival the pastor could write to Bishop Bourget : "Already the good they are doing is having its effect amongst us. Each time I administer the sacrament of Extreme Unction the pious Sisters are called to receive the last sigh of the dying. What an encouragement for us ! What a happiness for the parish !"

The history of the foundation of the convent at Sorel, in 1850, is similar. No sooner had the Sisters settled in their new home than Mother Gamelin and one of her companions assisted at the death of a poor young man, and then begged suitable clothing for the laying out of the body. . . .

Visiting the poor and sick went hand in hand with the work of teaching. There were consolations from the beginning. One homeless young girl was sheltered with the Sisters and did not wish to leave

them. One non-Catholic was converted before his death. All of these events created a favorable attitude toward the work of visiting the homes.

If we wish an idea of the kind of service performed in these visits, let us read this page from our chronicles :

"On October 1, (1881) our Sisters were called to an Italian family newly arrived in the country. A little girl had just been born, but the father, gravely ill himself, was unable to make arrangements for the baptism. Five other small children completed the destitute family. These poor people lacked all the necessaries of life, and their extreme wretchedness awakened in the Sisters a great compassion. They sent for a lady of the neighborhood to prepare the baby for baptism, and begged the necessary lingerie for it. They also invited a young doctor and his wife to serve as godparents. Then they provided nourishing dishes for the two invalids, faint from hunger. Next they went to some rich friends and returned with chickens to make broth for their patients. Before leaving, they engaged a woman to look after the family and arranged to pay for her services."

Here is another extract from our annals : "At the present time our Sisters are almost exhausted because of the many night watches for which they are asked daily. There is a great deal of typhoid fever in the city, and the sick are practically abandoned because of the terror this disease inspires. This is the time for Sisters of Providence to step into the breach and, thanks to God, nobody has recoiled before the task. Each night six or eight Sisters go to pass the night at the bedside of the sick. It is a heavy burden added to their regular day's work, which cannot be interrupted. Their health is suffering, for so many are weak that the turn of the others comes oftener. But we have consecrated our lives to Charity; they no longer belong to self. If we sink beneath the burden, our reward will be so much the greater. The thought of the eternal repose makes us face the fatigues with courage." (*October, 1881*).

Thus, for religious vowed to the service of the neighbor, is purely human charity transfigured. If a generous heart cannot see one in destitution or affliction without wanting to offer solace, it is because the eyes of faith behold Christ suffering in His members. It is He to whom they minister in the person of the unfortunate.

Bishop Bourget was keenly interested in the development of this Community work of visiting the poor in their homes. "Mark well," he wrote to our Sisters in 1868, "that in giving all the time necessary to these visits you are doing incalculable good. By proceeding prudently, you promote good order and peace in households, you instruct the ignorant, correct vices, suppress scandals, you establish industry and economy among the poor, teach parents the love of work, promote the education of children, remove occasions of sin, encourage the frequenting of the Sacraments, and the conversion of great sinners. This is almost entirely done by the influence of virtue and the irresistible potency of charity. Evidently you have before you, our very dear Daughters, a beautiful religious career in making these visits to families. As you see, the work does not entail great expense; however, if it is organized, you will do more real good than in your houses of education or even in your orphanages. . . ."

(*Monseigneur Bourget and the work of the Providence, p. 422*).

Faithful to the mandate of its Founder, the Institute of Providence is still

actively employed in the work of visiting the needy in their homes. This service is carried on in sixty-six houses. The statistics of the year 1942 mention a total of 54,468 visits to 6,519 sick persons and to 2,478 poor families.

DEPOTS FOR THE POOR
WORK OF "LA SOUPE"

The work of the depots and of "the Soup" completes that of the visits to the homes.

When the visiting Sisters first meet families in distress they bring to them in their homes the food and clothing of which they are in most urgent need. But more often the poor are invited to come to the *depot* to have their wants filled. The depot is a room in the convent, ordinarily on the ground floor to be more easy of access. There are stored the goods offered by charitable friends of the work : clothing, shoes, foods, household articles, and children's toys.

At certain seasons of the year, particularly after *la guignolée* (a house-to-house collection made before Christmas by the young people of certain parishes) the depot is so encumbered that the Sister in charge has a heavy task bringing order out of chaos, mending broken articles, taking proper care of provisions, organizing and distributing all her stores with justice and prudence, so that there may be no pretext for jealousy or complaints on the parts of her protégés.

In ordinary times she spends in sewing for her charges all the time she is not actually visiting needy families or the sick. She remodels used clothing, utilizes remnants and scraps which come from all quarters, and makes First Communion suits and dresses for poor children.

Sometimes the visiting Sisters organize sewing clubs, where charitable ladies give their services two or three afternoons a week for the poor. These sewing rooms are sometimes used as depots, and there the weekly distributions are made to poor families.

With the work of the depots goes that of the serving of soup in winter to thousands of vagrants, the unemployed, and the homeless and friendless. At the door of the room chosen a table is placed each morning. Already a long line of men are waiting their turn, sometimes one hundred or more. Three or four are admitted at a time and are served a plate of soup and three large pieces of bread, with a second helping on request. This soup is prepared by experts with nourishing ingredients. The guests declare it has an aroma and a flavor elsewhere unexcelled.

Many of the disinherited who wait day after day in the bread-line have known better days. For some amongst them it must take unusual courage thus to station themselves in a public place awaiting their modest meal. But it is offered with such tact and such genuine kindliness that their embarrassment soon changes to silent gratitude.

On certain special days this ordinary meal becomes a feast-day dinner. Here is a description from the chronicles of such an event, which is not exceptional :

"Feeding the unemployed has been at all times one of the works of the Community; it has been practised in every house of the Institute both in the United States and in Canada. And in times of depression there are workers by thousands reduced to beggary. Then these unfortunate ones come in hundreds to the depots of our different establishments where nourishing soup, bread, hot tea, and other dishes are served them.

"Owing to lack of space, the Mother House now carries on its daily distribution at the Hospice Gamelin next door. For the feast of St. Genevieve the visiting Sisters had the inspiration of preparing a real banquet for their numerous clientèle, increasing with each day. They interested charitable persons who sent them a great quantity of provisions. These added to the regular allotment from the Mother House made a substantial menu of meat and vegetables, bread and butter, pastry, cakes, and fruit, tea and coffee. In successive groups of forty, the more than four hundred men sat down at tables covered with white tablecloths and were served by the Sisters and some postulants from the Mother House, the latter happy at their initiation into this beautiful work of charity.

"And what a mountain of food was consumed during the long hours of this banquet! Providence seemed to take a hand in multiplying the quantity when there threatened to be insufficient to satisfy the hunger of all the guests of charity." (*Little Journal of Providence, 1922, p. 15*).

At the depot for the poor

This work of the depots and of "the Soup" dates from December 21, 1841. It is then a time-honored custom. In the History of the Institute, Volume I, page 217, we read : "On the same day (December 21), the regular organization of the *depot of the poor* took place. Mgr. Bourget had previously asked Madame

Gamelin to take charge of this work. She eagerly accepted, for it was but the continuation, or, rather, the extension of what she had been doing for five years in distributing the alms of the Sulpician Fathers to the poor of the Quebec Suburb.

"On the morning of the opening of the *depot,* Mgr. Bourget said Mass at the Asile. This was Tuesday, December 21;

THE WORK OF "LA SOUPE"

Above: The guests of charity awaiting their turn to enter the hall.
Below: They are plentifully served.

but it was decided that same day that in future the distributions should take place on Monday of each week, and conformably to the program of inauguration, which had a certain solemnity as the following proves : 'Holy Mass at which the poor and the Ladies assisted; this was followed by a sermon. In the afternoon, distribution of bread, meat, fish, potatoes, onions, peas, oatmeal, shoes, and clothing. Most of these alms were furnished by the Sulpician Fathers. The Ladies added the articles of clothing they had collected throughout the city. . . .'

"Messrs. Berthelet and Tullock always took a lively interest in the development of the work, and wishing to encourage the poor in overcoming the shame they sometimes felt in asking for charity, often sat down with them and partook of the soup which they declared to be excellent." (*Life of Mother Gamelin*).

The annual statistics for 1942 give the following figures concerning the work of the depots and "the Soup" :

Meals given to poor externs :	68,803
The work of "the Soup" :	103,000
Families assisted :	2,478
Alms in money and goods :	$70,222.63

COLLECTIONS AND SALES FOR CHARITY

Until the last years, the work of collecting alms occupied an important place in our Institute. Did it not, at one time, have the distinction of an "episcopal consecration" ? That was in January, 1843, when Bishop Bourget was working actively for the erection of Providence Asile, which he was preparing to receive the Daughters of Charity. The construction entailed great expense, which the Bishop resolved to meet by making an appeal to his diocesans. After the example of the Apostle, he went, himself, from house to house to gather the mite of the poor and the surplus of the rich. He visited the whole city, the suburbs, and the outskirts of the city.

When later the venerable Bishop was encouraging the Sisters to overcome generously their repugnance for this task, he said : "I rejoice in recalling that at the first door at which I presented myself, I was subjected to an insult. The good gentlemen who accompanied me were disconsolate at this treatment, but I was happy at such good fortune."

Mother Gamelin, also, might have given her Daughters the example of humiliations received in the exercise of this work. When she had exhausted her own modest fortune in the support of her asile for aged women, she did not hesitate to ask her personal friends for help. She took advantage, moreover, of the confidence and esteem in which she was held by the best Catholic families of Montreal.

Her irresistible charm won her the privilege of going over her friends' wardrobes and taking what she needed for the suffering members of Jesus Christ. She knew equally well how to make her friends loosen their purse-strings, to supply food, lodging, and clothes for her dear aged charges.

In speaking of her after her death, Bishop Bourget held her up as a model for the Ladies of the Association of Charity : "To such advantage did she put all that was given her for her poor that people declared it was a pleasure to contribute to her charities; and when she induced them to visit her asile, they were so touched that they shed tears, and did not leave without giving a generous alms." (*February 18, 1867*).

In smaller places where the collections are still made, the Sister-visitor is usually responsible for this work. In important centers it is the work of a special Sister. Her work is not confined to collecting material alms; she sometimes discovers miseries which shame or sensitiveness has concealed from others and assigns such cases to the devotedness of the Sister-visitor. She is the recipient of many confidences, and profits of them to encourage, to console, to give good advice. Often her visits dispel certain prejudices against religious. In general she is well received everywhere. She has, moreover, a special clientèle, the Lady patronesses, who save for her their contributions of 25 cents a month. Elsewhere the alms vary from one to ten cents. The Sister accepts with equal gratitude the coin of the poor, who give to aid those more needy than themselves, and the donation which the rich give and never miss.

The Sisters engaged in this work have many interesting stories to tell, proving that this painful and humiliating task has, too, its compensations sent by God. "It generally happens," they say, "that in houses where we are obliged to ask for our dinner when we are a long distance from home, we become the confidants of a sad story. Perhaps a member of the family is living in sin. The sight of the Sisters stirs a feeling of remorse; then the sad story is divulged. It may be that for years one has not practised his religious duties. There is financial ease but no happiness in the house." This gives the visitor an opportunity for some kindly counsel and the results are almost always consoling.

Much could be written of the compensations of the collecting Sisters. However, now that hospitals and hospices are allotted public assistance grants, the house-to-house collections have greatly decreased. In many of the establishments, nevertheless, the government grant is not sufficient to balance the budget, and the Sisters are still obliged to appeal to private charity.

In some of the houses, bazaars and annual charity sales are still in vogue. These enterprises impose a heavy additional burden on the Sisters, but the public enjoy them and lend them their support.

Let us close this account with a little incident. One day a collecting-Sister received an alms which the donor accompanied with a more or less joking remark about the many demands made by religious. The little Sister tried to hide her tears : "If you knew, sir, how much more painful it is to beg than to give !" Since that time, this particular giver bestows his alms freely and without comment.

Undoubtedly, begging is the most painful task imposed on the religious. If its full bitterness were realized, none would be found to add to its difficulty. All, whether able to give an alms or not, would treat the Sister with that Christian sympathy which belongs to an understanding heart.

•

VISITS TO THE PRISONERS

To speak of visiting the prisoners, is to revive one of the most moving episodes in the life of our venerated Mother Gamelin. As has already been said, she received the name of *Angel of the Prisoners* during the political troubles of 1837. The title reveals to us one of the most exquisite traits of our Foundress.

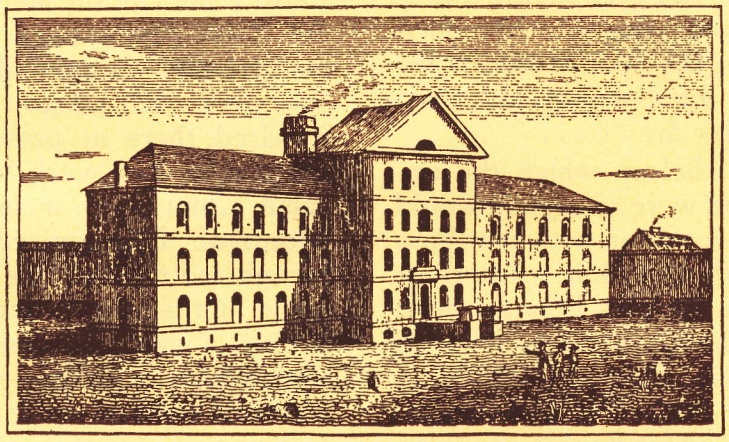
After having discussed the events leading to the uprising of 1837, Mother

Mary Antoinette, in her *History of the Institute,* says of the unfortunate prisoners :

"Most of them were ruined; for in punishing a rebel, the conqueror did not hesitate to confiscate his possessions and so bring disaster on his entire family, heedless that the innocent victims were reduced to beggary.

"The sufferings of the one and the other found an echo in the sympathetic heart of Mother Gamelin, who did all in her power to relieve them. She had friends in all the political parties. Bureaucrats, *patriots,* moderates, neutrals, all gladly welcomed her and entertained for her a high esteem. Ever relying on the help of Divine Providence, she solicited permission to visit the political prisoners. Having easily obtained this favor, and accompanied by Madame Gauvin, she daily called on the unfortunate captives in the hope of putting them in communication with their families and of aiding them to bear their sufferings in a Christian manner.

In order to make her exhortations more effectual she sought to inspire them with a tender devotion to the Passion of Our Lord and to the Sorrows of His Blessed Mother. She distributed to them holy pictures and other objects of piety. When circumstances permitted, she said with them the evening prayer. But her charity to the prisoners did not stop here. She brought them baskets of provisions which had been furnished her by her friends. On their part, these brave men gave her a hearty welcome, confided to her their secrets, and entrusted her with messages for their dear ones. The families likewise addressed themselves to Madame Gamelin in order to be placed in touch with their relatives. The prison officials were aware of all these proceedings though they feigned ignorance at times, knowing full well that Madame Gamelin would never betray their confidence.



Montreal Prison in 1837

"Madame Gamelin became a willing intermediary between the prisoners and their families. It was through her that notary J. N. Cardinal sent to his wife a letter dated December 13, 1838, of which an extract is given : 'Today, good Madame X brought you the letter that I

had written some days since, and I hope she will bring you this one tomorrow. . . . Do not fear that she might compromise me . . . . This lady is so kind, so compassionate and virtuous that she will render you any possible service. She takes great interest in us. Profit of the time she has it in her power to do so. . . .'

"Although many of her relatives were among the implicated *patriots*, Madame Gamelin was allowed full liberty to visit the prison. Her prudence and discretion were never doubted. One day, however, a public official—otherwise well disposed in her regard—called at the Asile to inquire whether she had any firearms hidden there. "Oh, yes," she quickly replied as she threw open the door of one of the rooms where the aged women were assembled, "here they are !". . . .

"The tribunal before which the unfortunate prisoners were arraigned would tolerate no communication between those sentenced to death and their relatives or friends. Madame Jacques Longtin, who had come to visit her husband condemned to death on January 10, could not obtain permission to see him. She was accompanied by her daughter Sophie, a young girl of thirteen. In order to console them as best she could, Madame Gamelin placed a basket of provisions on the young girl's arm, and together they directed their steps towards the prison. Obliged to cross the courtyard between two rows of soldiers, Sophie trembled with fear; but Madame Gamelin reassured her and led her to her astonished father, who could scarcely credit his senses. Rejoicing in their momentary happiness, Madame Gamelin left them alone and proceeded to distribute provisions and messages to the other prisoners. She prolonged her visit to the last moment allowed by the regulations and then withdrew, leaving the witnesses of this little episode in silent wonder at her ingenious charity.

"This incident was told us many times by Sophie Longtin herself when she had become a Sister of Providence under the name of Sister John Baptist. She died at our Joliette Hospital, August 13, 1914, aged ninety years."

This compassion for prisoners was not a passing sentiment with Madame Gamelin; it was a constant preoccupation with her, one may judge in reading the following passage of a letter written to Canon Prince, while she was on her first journey to the United States : "At Boston I also visited all the houses of charity and the State penitentiary, which interested me greatly. I grieved for those poor prisoners, of whom there are three hundred there at present. They never speak and they work hard. There were some Canadians, including three from Montreal. I recognized one of them; he recognized me also, the poor man, but he could not speak to me. It was in the kitchen I met him and he followed me everywhere with his eyes. I wished I could do something for him, the poor unfortunate." (*Letter of September 18, 1843*).

These lines recall the *Angel of the Prisoners* of 1837. By an examination of the authentic documents, we see that our Mother Foundress did not confine her interest to the political prisoners of 1837 but continued her ministry of consolation toward the prisoners of all ages and conditions confined in the *Pied du Courant* Prison not far from her Asile. At the time of her death (September 23, 1851), the *Mélanges Religieux*, then under the direction of Canon Prince, published various articles on the life and works of Mother Gamelin. From one of these we quote the following extracts relative to this work :

"Her zeal was exercised also in the prisons. How many times she went to console and instruct those detained therein, and to bring comforts and delicacies to the sick among them! How many ameliorations of all sorts she provided for their ills! . . .

"And how many times she looked over the wardrobes of the rich to procure respectable clothing for poor prisoners that they might be able to find positions and become self-supporting! . . . .

"The sick prisoners were the object of her greatest solicitude. She did all she could to relieve them or asked help from others. Those she cared for so tenderly over a long period of time have the happiest memories of her and will forever bless that Mother so sympathetic toward those expiating past misdeeds."

After the death of Mother Gamelin, the work of visiting the prisoners continued in the Institute. At the Mother House, one Sister was named for this special task. From the chronicles we gain an idea of the nature of the work. The record of June 10, 1904, states: "Our dear Sister Rosalie has just had the sad consolation of assisting a prisoner condemned to death. The execution of the unfortunate Belanger at St. Scholastique furnished her another occasion of exercising this painful ministry. Harrowing indeed are the scenes that precede the carrying out of the death penalty. But on the other hand, the comfort her presence gives to the poor condemned, the opportunity it affords her of fortifying a soul so profoundly desolated, and then the touching spectacle of the good dispositions of the penitent are so many compensations for the Sister of Charity."

In the annals of 1912, we learn that one Sister had the task of visiting prisoners of the French language, and another, those of the English language. Twice a week or oftener they went through the prison wards to encourage and console the inmates.

In 1914, the Sisters assisted a murderer of Negro origin doomed to die on the scaffold. He had become a convert and prepared for death in an edifying manner.

As the *Pied du Courant* prison has ceased to exist, the Mother House no longer has the opportunity to exercise this ministry. But it is still actively carried on at the Provincial House, Seattle.

The Sister who visits the prisoners distributes to them objects of piety as missals, rosaries, scapulars, Catholic literature, and also procures for them clothing and other useful articles of which they are in need. As the penitentiary is in another town, she does not prepare the prisoners for death nor accompany them to the foot of the scaffold. She calls upon all without distinction of creed, and the prison authorities gladly welcome the religious and her companion.

The visits to prisoners for the year 1942 totaled 4,815.

●

CRECHES

Our Community cares for two foundling homes, one at Three Rivers, opened in 1865, and one at Burlington, Vermont, which was regularly organized in 1910, closed in 1912, and reopened in 1941.

The work of the Gamelin Crèche, which is under the direction of our St. Joseph Hospital, Three Rivers, is to care for foundling babies of both sexes until they reach the age of three years. Most of the children there admitted are illegitimate. They are baptized at the Hospital

itself; and there also is kept the registry of baptisms and deaths. As can be readily understood, the mortality is high among these unwanted little ones, because of lack of pre-natal care. As soon as they are received at the Crèche, every measure is taken to counteract the handicaps under which they have begun life. Four physicians attend to the children's health, a dietitian, an infant specialist, a surgeon, and a general practitioner. Six Sisters, including two graduate nurses, and ten seculars complete the service.

There, their real education commences. The work of teaching correct personal habits is continued. Soon they receive their first notions of prayer and catechism, and begin the usual kindergarten training. At six years, they enter the regular first grade classes; and after two years of primary work, pass on to the large orphanage.

In general, these little ones are intelligent and pretty. They are happy and well cared for; and yet, even while they are installed in these comfortable surroundings, one cannot forget that they are already marked with the seal of sorrow and must bear through life the penalty of a wrong-doing not their own.

GAMELIN CRECHE, Three Rivers

A four-story fire-proof building, 100 by 50 feet, houses the work since 1931. The two upper floors are reserved for the infants; each story has a spacious porch where the tiny babes take their nap. All the most modern equipment for the well-being of infants is to be found here. The diet is regulated with meticulous care for the building of sound bodies.

The boys, at the age of three, are taken by the Dominican Sisters of the Rosary at Cap de la Madeleine; and the girls are sent to the nursery department of our orphanage.

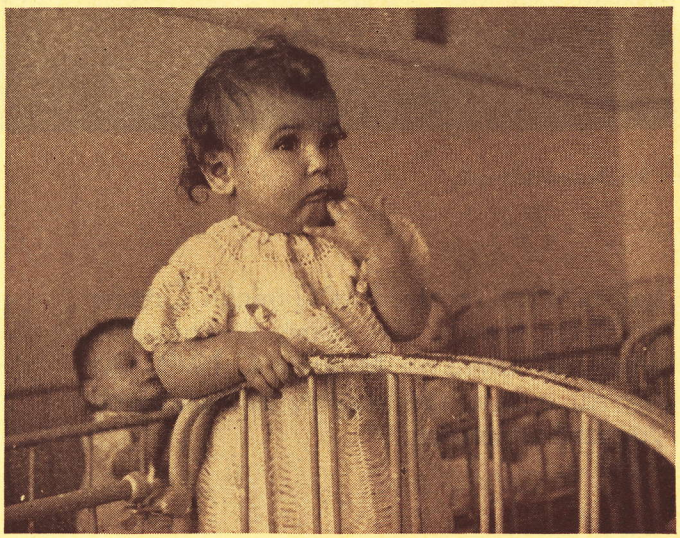
However, they are yet blissfully ignorant of this destiny, and all is still attractive childhood. Every effort is here being bent to securing for these children a good start in life. And in fact, many will be as fortunate as the children of normal families since they are adopted by Christian parents and brought up with the most vigilant tenderness.

The average number of adoptions in

a year is one hundred thirty-five, most being chosen from the babies of six months to a year and a half old. A bureau of placement, under the direction of a competent and devoted priest, guarantees the children a home where their spiritual, intellectual, and physical development will be safeguarded.

A provincial law gives them civil status and the right to a name; those who are adopted may never know the circumstances of their birth.

The annalist who has furnished the foregoing details adds : "It is touching to see the gratitude of those poor orphans, the boys especially, who have never had the privilege of adoption and who have remained at our Creche until they are five or six years old. After they have gone forth to face the world they love to return

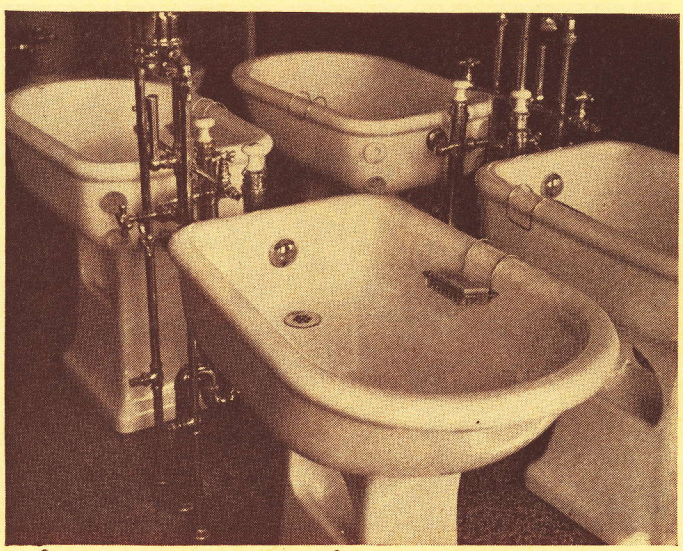


Babies at the Gamelin Crèche, Three Rivers

The babes of the Crèche are fed pasteurized milk

to their first refuge, to see their former nurses; and when in need, they have recourse to our help and protection. They always look upon the Hospital as their paternal home."

In 1942, one hundred eighty-nine babies were received at Gamelin Creche at Three Rivers. Of these, seventy-five were still there on January 1, 1943. At the same date, the nursery at Burlington counted seventeen.



Gamelin Crèche — The bathtubs

Gamelin Crèche — Kindergarten class

PRIMARY SCHOOLS

The type of primary school known as the *salle d'asile* is a maternal school where children of five to seven years are admitted for a very small tuition fee. They are the objects of the most tender solicitude on the part of the Sisters caring for them.

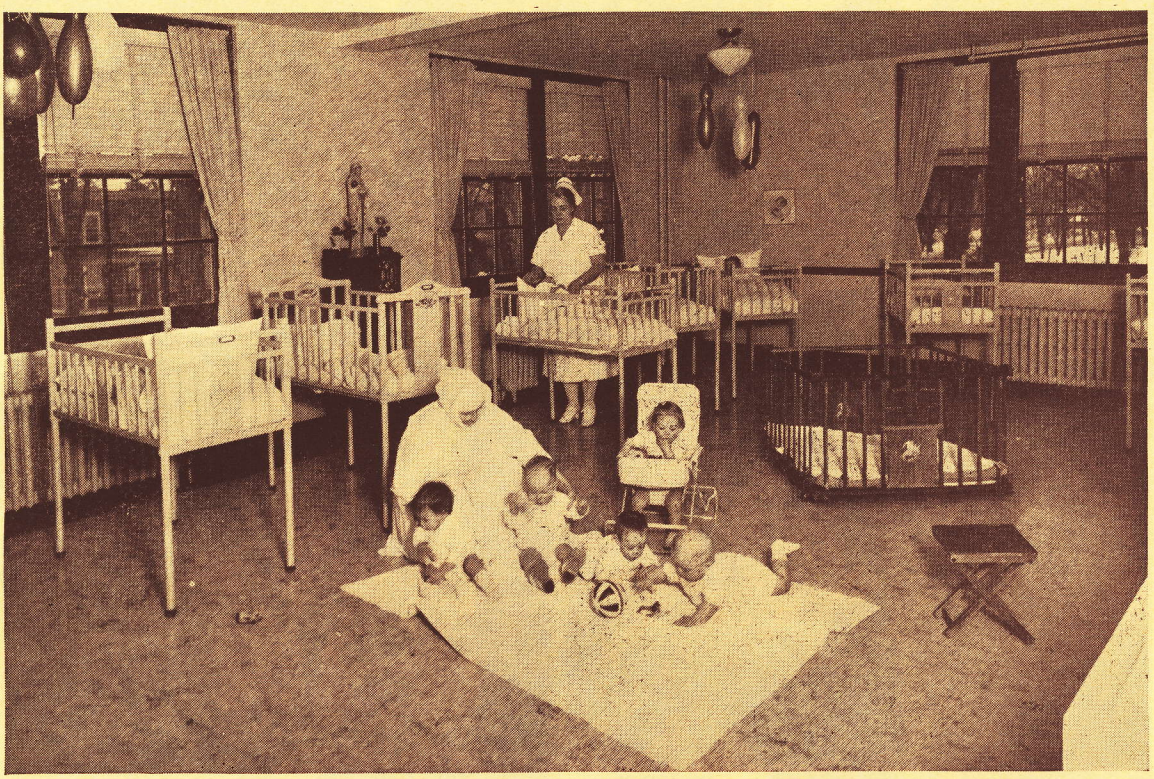
In these schools the work is more serious and exacting than in the regular kindergartens of the United States; it corresponds more nearly to the ordinary primary school course.

When the classes assemble in September the teachers have the laborious task of consoling the afflicted and obtaining a reasonable amount of conformity to the regulations. At the end of some days, order, joy, and even application reign in the kingdom of the "tout petits."

The younger pupils are brought to class each morning by one of the grown-ups of the family, who also call for them after class in the afternoon. A good number bring their lunch; in addition, soup and milk are served at the school.

The discipline is mild; there are frequent recreation periods during which the children can run and play freely. But at a given signal, they stop playing and take their ranks quietly. On seeing their obedience and docility one recalls the word of the Master: "Except you be converted and become as little children, you cannot enter the kingdom of heaven."

The pupils who leave the *Salles d'Asile* at seven years have made their



Babies at the Crèche, Burlington, Vermont

Salle d'Asile of the Sacred Heart, Mother House — Dinner time

First Communion. They have had a start in reading, writing, numbers, and grammar, and may be admitted to second grade of the regular school, for which they are well prepared.

Religious instruction takes precedence over all other subjects. These children, whose souls are yet pure, readily absorb truths of the supernatural order. Sometimes, too, they exercise an unconscious apostolate in their own homes, with happy results.

One of these little ones, scarcely five years old, was present at a lesson on the Sign of the Cross. That evening an older brother, about twenty years of age, spoke abusively to the father. The child, who was observing all, made the Sign of the Cross, once, twice, three times in succession. The elder brother, infuriated, was going to strike the little fellow, when the father inquired why the child had done this. "The devil is here," he answered, "and I am making the Sign of the Cross to banish him." Instantly the reviling stopped, and the young man, confused, burst into tears.

The "tout petits" St. Ann's Day Nursery, Montreal

For the Sister of Charity, what a

privilege to awaken in these young souls, still clothed in their baptismal innocence, the love of Our Lord and His holy Mother. It is to be hoped that the solid foundation of religious instruction laid in these classes will later develop good citizens and excellent Catholics.

The number of children in our *Salles d'Asile* of Montreal, January 1, 1943, was three hundred forty-six.

ORPHANAGES

The first orphanage of the Sisters of Providence dates from May 1, 1844, a month after the profession of our Mother Foundresses. The fact is thus chronicled in the *History of the Institute* :

"The Sisters wished that the month of May, 1844, be celebrated, like that of the preceding year, with all the fervor

Orphan girls, Providence Bourget, Montreal

At St. Ann's Primary School and Day Nursery in St. Ann's parish the pupils are kept until the completion of the second grade. Besides the classes, there is a day nursery for the pre-school children of working mothers.

possible. In her ardent gratitude towards Mary, Sister Gamelin desired that the most beautiful garden flowers should be gathered to adorn her altar. 'May the perfume of these flowers,' she said, 'soothe the wounds of that maternal heart, pierced by so many swords of sorrows !'

"But the most precious offering presented to the Mother of God by the pious Daughters of Charity was the opening of an orphanage. On May 1, twelve little homeless girls came to seek shelter under the wings of the young Providence. The Bishop undertook the support of one child and the Asile adopted one gratuitously. A citizen of Montreal gave twenty-five louis to complete the preparation of the apartments destined for the children. This part of the Asile was dedicated to the Most Holy Virgin."

them, and she willingly agreed. On July 11, 1847, an orphanage known by the name of St. Jerome Emilien was opened in the house of Madame Nowlan, cousin of Mother Gamelin. One hundred fifty orphan boys were immediately installed there, the girls being placed in charge of the Religious of the Good Shepherd.

To these orphan children of the early days succeeded thousands of others, as the foundations of our Institute increased.

With the years, the orphanages have undergone many changes : today they

Our orphan girls are taught sewing and knitting

At the death of Mother Gamelin, the first orphanage was transferred to the St. James School, remodeled and enlarged. It was named St. Alexis Orphanage.

In 1847, a terrible epidemic of typhus broke out among the shiploads of Irish immigrants whom famine and disease had forced to take the route of exile. The dreadful mortality of adults left many orphans to be cared for. Bishop Bourget asked our Mother Foundress to shelter

are on an equal footing with our boarding schools, united with them in organization, discipline, program of studies, religious formation, and health program. Where the two categories are found in the same house, orphans and boarders have the same uniform, the same table, the same classes. All form one homogeneous group.

In the regular orphanages, the pupils complete the ninth grade. Those with aptitude may then be sent to one of our

houses for the superior course, or they may take a specialized course. Many take up teacher training at our St. Ursule Normal School.

The subject of home economics occupies a place of honor in all our orphanages, according to the outline of the Catholic Committee, which has made this instruction obligatory in its curriculum. The pupils have the opportunity to practise all the activities of home-keeping, including washing, ironing, cooking, and the culture of flowers and vegetables.

They are carefully taught habits of neatness and order, and impressed with the necessity of putting the useful before the agreeable.

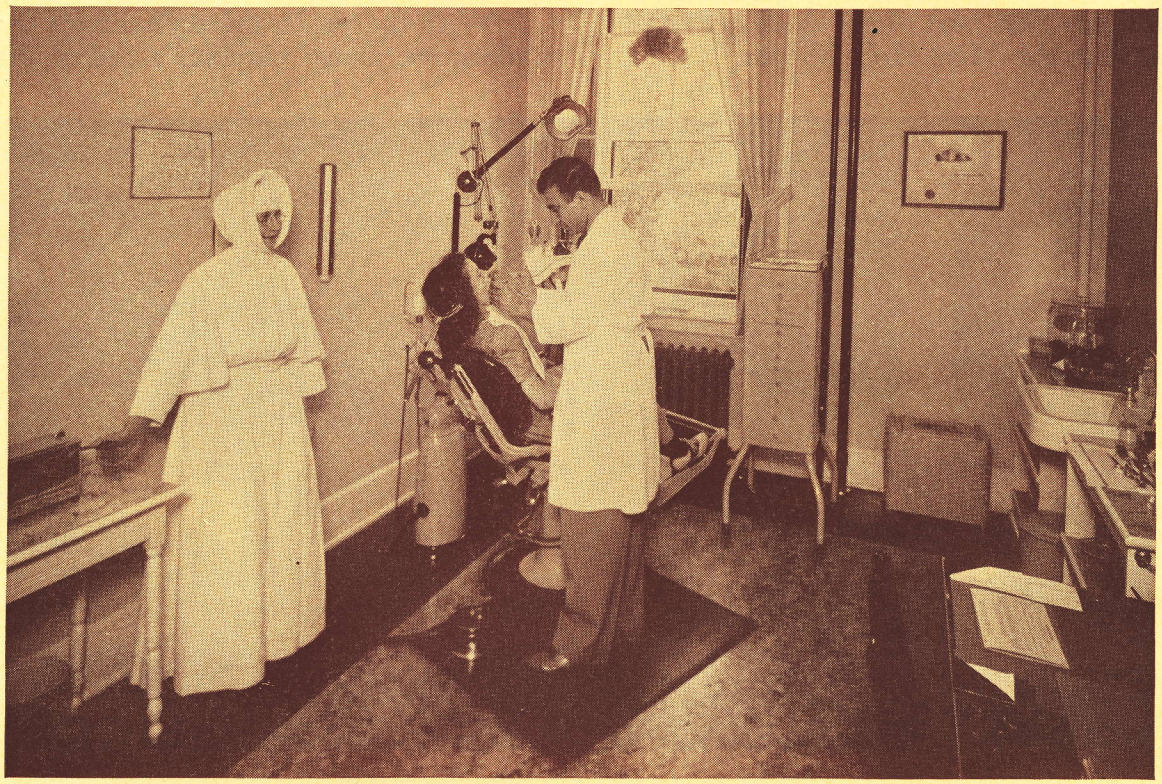
As an incentive to good work, the pupils may be enrolled in the different pious confraternities.

At vacation times, the children may be allowed to pass the summer with their parents or a responsible relative. Those who have no kindred with whom they may be prudently placed have the benefit of summer camps or, at least, of numerous outings.

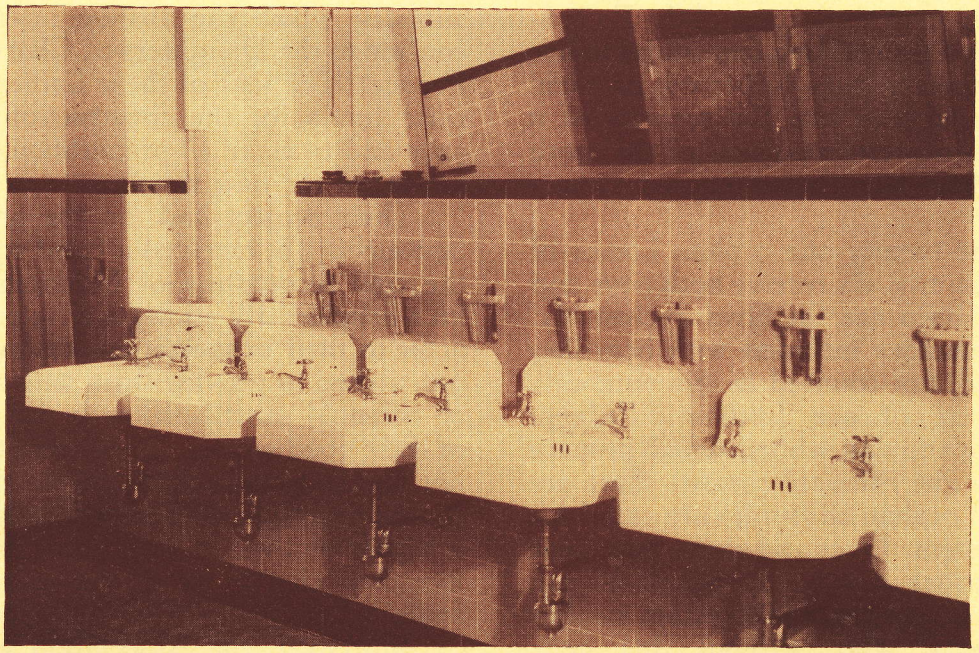
The Sisters try to safeguard the future of orphan girls. As they grow up they are warned of the dangers they must face in the world. When they must decide their future life work, they are advised to choose according to their aptitudes, and they have the advantage of closed retreats. Many become teachers or nurses, and many others enter the different religious communities.

Those with no ability for intellectual work are trained in some manual skill which may enable them to earn their living.

The Institute guards as a precious



St. Joseph Orphanage, Burlington — The dentist's visit



St. Joseph Orphanage, Burlington — The children's lavatory

St. Joseph Orphanage, Burlington — The boys' living room

legacy the great tenderness of the Foundress toward the children committed to her charge and continues to bestow on them the maternal love and the security of a home which are the portion of the more favored who have never known vicissitude.

Of the twenty-one orphan homes of the Community, six receive both boys and girls, and two are for boys exclusively. The orphanages included with boarding schools are not counted in this number.

In some of our *Jardins d'Enfants* (boarding and day schools which prepare pupils for the classical course) there are groups of orphan boys who are cared for by our Sisters. Over and above this, some of our larger houses, as hospitals and hospices, give a home to a certain number of students, who, without this help, would be unable to pursue their college studies. Many of these protégés have achieved their life ambition of becoming priests, or have entered religious life or one of the professions. Today we count among them doctors, lawyers, priests, and missionaries in Africa and in China.

The total number of orphan children actually being cared for by our Community, according to the figures of January 1, 1943, is 2522—882 boys and 1640 girls.

●

ASSOCIATION OF THE LADIES OF CHARITY

Various charitable organizations helped with the works of our venerated Foundress, from the time when she first began to devote herself to the service of the poor in 1828. The one which still exists, and whose memory we wish to recall here, was canonically erected by Bishop Bourget, November 6, 1841. Its particular end was the support of the poor hospitalized at Providence Asile, a ministry which the Bishop intended to confide to the Daughters of Charity from France. The task of these Ladies was to raise funds for the construction of this asile and to make all preparations for the arrival of the new religious.

Their project had, on the precedent September 18, received a fixed status, by the civil recognition of Madame Gamelin's hospice. By giving a religious character to their organization, Bishop Bourget wished to provide them with a means of personal sanctification in the exercise of their good works. They were to labor, not for the esteem of the public; not even for the gratitude of their protégés; but for a higher motive. It was fitting to stimulate their charity by all the resources of faith.

Moreover, the Association was "established under the patronage of the Catholic religion and in the name of Christian charity," having for first titulary Our Lady of Pity, and for second, St. Elizabeth of Hungary; for first patron, St. Vincent de Paul; for second, St. Genevieve. "Under these happy auspices," wrote their Bishop, "may your new mission be a complete success. As truly Christian women, devoted through tender charity to the solace of the unfortunate, you will give glory to religion."

One sees here how carefully Bishop Bourget fed the sacred flame of supernatural enthusiasm among those who collaborated in his works! Under his direction the Ladies of Charity multiplied their charitable activities: collections throughout the city, bazaars and subscriptions; personal gifts of money and goods; visits to the poor and sick in their homes; distributions of help at the depots.

The *Mélanges Religieux* of the period gives us some idea of the zeal of these Ladies, in the following article, published January 21, 1842: "There must be something divine in the name *Servants of the Poor*. . . . Without doubt it is an inspira-

tion St. Vincent de Paul received from heaven in one of his communings with the Father of the Poor. He had no sooner bestowed it upon the Ladies of Charity than persons of all ranks of society were seen hastening to enroll themselves in that humble association.

"Monseigneur of Montreal, appropriating to himself the heart and the rules of this great saint, wished also to give the name *Servants of the Poor* to the Ladies of the Association of Charity (of Providence). This name appeared so honorable to them that they immediately set to work by organizing an association at the Providence Asile, which they made the general depot for charitable offerings. Nothing escaped their vigilance. They divided the St. Lawrence Suburb into districts; some visited the poor; others went from store to store, begging clothes for the suffering members of Jesus Christ. Some were present at the Asile each Monday to distribute with their own hands the alms collected during the week. . . . It was edifying to see leaders of society fulfilling the duties of servants of the poor . . . . Many of these Ladies wept at the sight of the miseries they witnessed... At one of these distributions a child of seven years said to her mother : 'I can be a servant of the poor too !' Many distinguished servants of the poor, now famous in history, had a similar initiation."

Ladies of Charity of the Asile of Providence — Card party in favor of the poor

This impulse of charity among the people of every rank was to continue, to the benefit of our Community, when, the Daughters of Charity being unable to come to Montreal, Bishop Bourget founded the Sisters of Providence.

In the History of the Institute we find the splendid honor roll of three hundred fifty-three names of Ladies of Charity who aided Mother Gamelin in her works. And to these, how many others have been added since ! It would now be impossible to list them all. But God has the records; we know that they are inscribed in His golden book of the deeds of charity. Surely He who rewards even a cup of water given in His name will have a magnificent recompense for the friends of the poor, the sick, and the orphaned.

The associations of the Ladies of Charity are still active in many cities and towns where we have houses, both in Canada and in the United States. Some of these contribute only a monthly payment; others contribute, besides, their time and energy in the organization of bazaars, card parties, and other entertainments. Many busy themselves in sewing for the poor. All are true friends and benefactresses of our works.

It is pleasing to state that the Association of Providence Asile, founded by Bishop Bourget, is still, after more than a century, a vigorous organism, as active as of yore. The members organize card parties every week to buy clothes for the poor. Two or three times a year they prepare charity sales, plan conferences on various subjects relating to the assistance of the poor, and arrange radio broadcasts concerning the work of *La Soupe*, the meal served daily to more than four hundred unemployed. Thanks to these ladies, who belong to the first families of the city, in 1942 a Christmas dinner was served to over four hundred unemployed. A committee of young ladies of wealthy families sew for poor children; they have also established a vacation colony for little girls of the working classes.

The Association of Ladies of Charity in connection with the Institution for Deaf-Mutes is one of the best-organized and most active of all the auxiliaries. They are made up of an honorary committee, an executive council, and an active membership; in addition, there are many friends and benefactors who at times aid in the work. The famous oyster suppers, held each year in the autumn season, gather together thousands of guests of the groups mentioned above. This enterprise, their card parties, and their Christmas dinner for the deaf-mutes constitute their chief activities. The Ladies give generously of their time and funds for the work of the Institution, which regards them as its most faithful benefactresses.

The Sisters are happy to be permitted to utilize the good will of these Ladies. The work is a recognition of the true role of woman, whose most profound instincts urge her to spend herself in the service of the unhappy. The more delicacy and thoughtfulness she lavishes on the unfortunate of all classes, the more sunshine she spreads around her, the more her own personal happiness increases. It is just that it should be so.

HOSPITALIZATION OF THE SICK

Faithful to its device, *Charitas Christi Urget Nos,* the Institute of Providence exercises its activities in the most varied fields both in the domain of charity and in that of education. However, according to the Constitutions, the care of the sick poor is regarded as *the principal employment of the Sisters.* (Article 45).

One may consider this work as antedating the foundation by at least fifteen years, since its origins go back to 1828, to the epoch when our venerated Foundress Mother began the work of visiting families in their homes or, as we should say, today, the work of *social service.* As the topic has already been treated, we shall confine ourselves here to the discussion of the regular hospitalization of the sick.

Even before her profession, Mother Gamelin had installed in her house a pharmacy under the direction of a competent physician. When she had become superior of our Community, she made plans for the care of the sick and was encouraged in the enterprise by Bishop Bourget and by the Messieurs of St. Sulpice.

General Hospital of Christ the King, Verdun, Que.

It is worth noting that neither she nor her companions ever blindly prescribed for the sick. With the exception of simple household remedies, the Sisters administered only medicines prescribed by the physician. This, moreover, is laid down in the Rule of St. Vincent de Paul, which is followed by the Institute.

The first Sisters of Providence re-

ceived their pharmaceutical knowledge from the professors of the Victoria School of Medicine, founded in Montreal in 1843. Its first members were Drs. Beaubien, Munro, d'Odet d'Orsonnens, Bibaud, E. H. Trudel, H. Pelletier, and Emery Coderre. In the art of caring for the sick, they were instructed by the religious of the Hotel Dieu, and the Gray Nuns of the General Hospital. Both of these communities and the Sisters of the Congregation of Notre Dame were real mothers to them.

The following note, taken from an old register, shows the emphasis placed on the work of caring for the sick in the formation of the novices :

"September 24, 1845.—Sister Tetu (Mother Theresa of Jesus, foundress and first superior of St. John of God Hospital) will apply herself diligently to the study of medicine under the direction of Sister Caron."

We have seen above the role played by our Community during the epidemics of cholera and typhus which afflicted Montreal at various times. The temporary hospitals then directed by our Sisters were the embryo of the permanent establishments that were to be consecrated *in perpetuity* to the care of the sick, that work, called by Pope Pius XI "charity under one of its most exquisite and most beneficent forms, and one most dear to the heart of Our Lord."

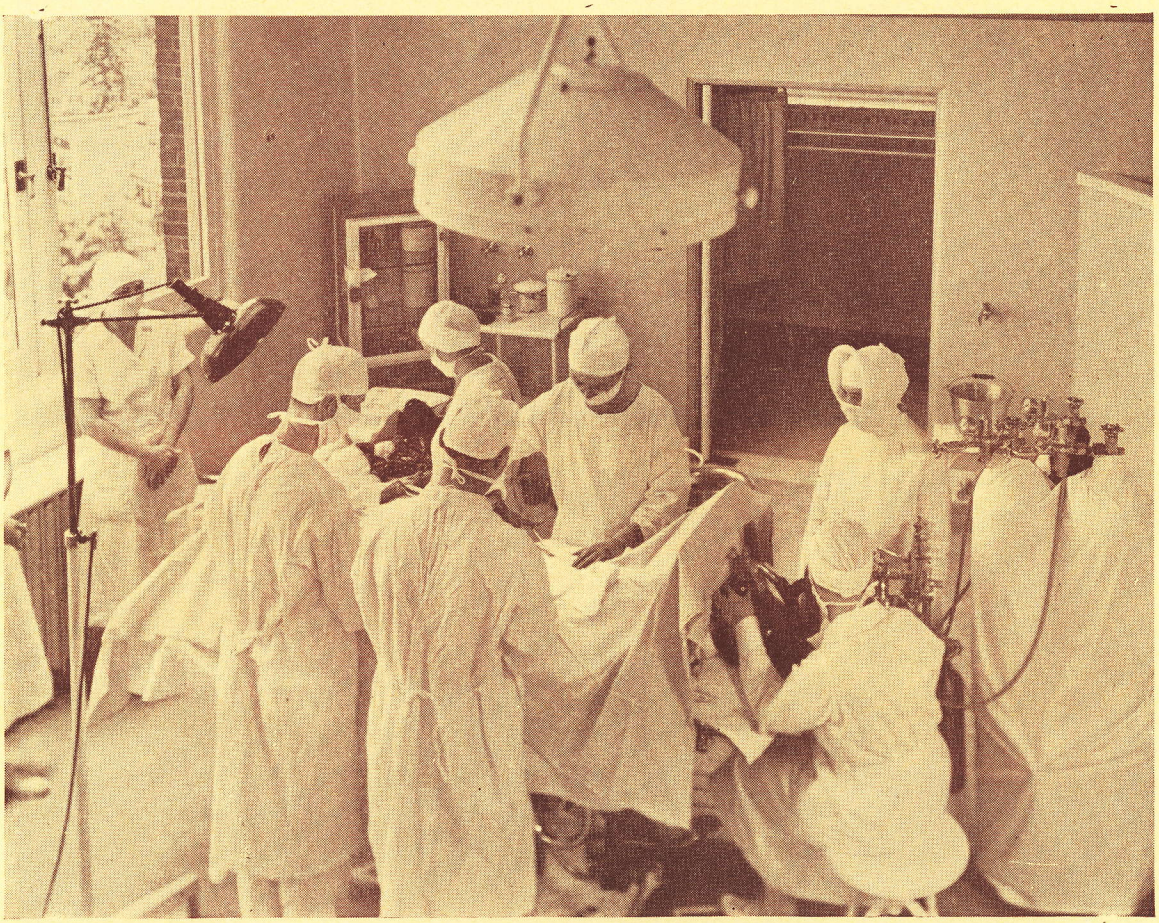
Columbus Hospital, Great Falls, Montana

Most of our large hospitals had very rudimentary beginnings. They commenced with the barest necessities, their only luxuries being the lavish devotedness and charity which wrought marvels; then little by little they acquired equipment; demands for admission multiplied; new methods made for facility of service. Finally, spacious modern buildings replaced the primitive structures.

Simultaneously the professional prep-

aration of the Sisters improved from year to year. A half-century ago, "the noble and holy profession of a nurse" (Pope Pius XI) was not a profession at all. The service of the sick, was, however, regarded as an art and as a ministry, and was so practised by the devoted Sis-

Nor do we detract from their merit by rendering homage to the professional superiority of those of today, a superiority resulting from hours of tedious study exacted by the astonishing development of medical art, particularly in the last quarter-century.

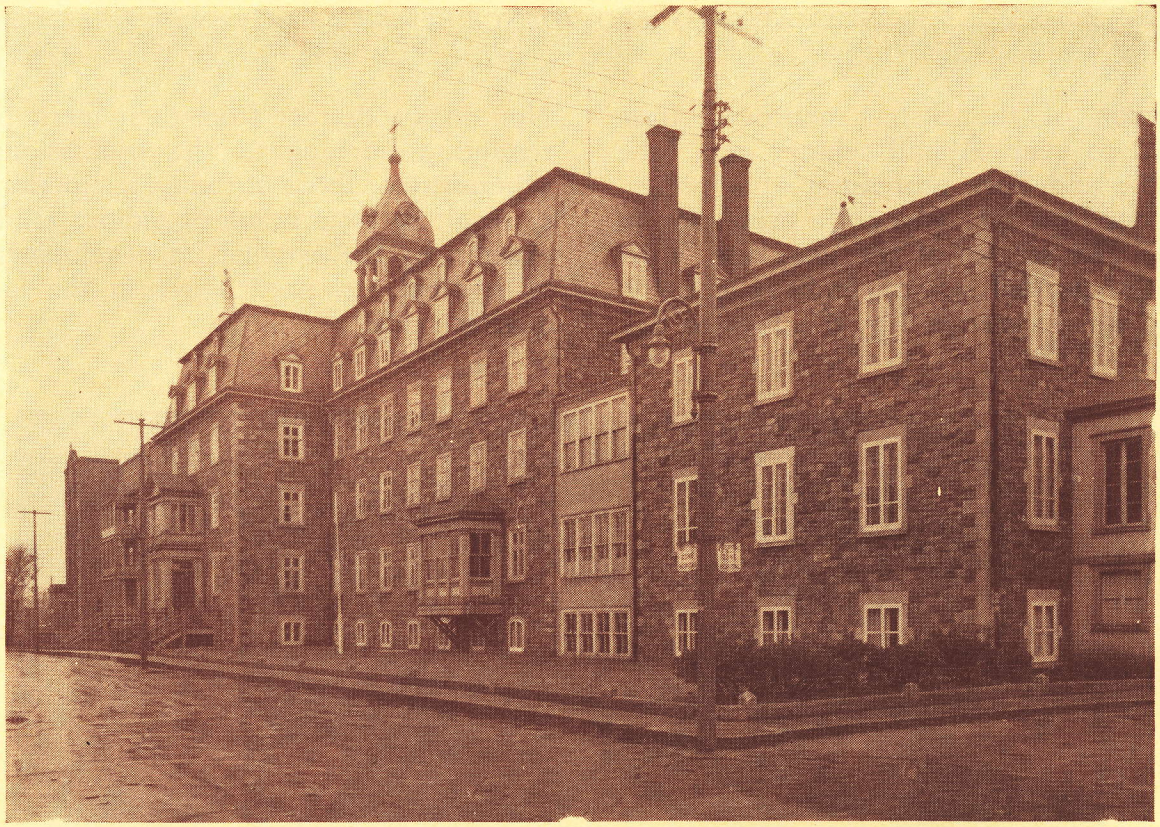


Surgery in operation

ter of Charity. The latter seems to be in some sort a born nurse. She seems to have an instinct for the tender care of the suffering.

We must, indeed, render tribute to our nursing Sisters of former days, and to the veneration in which they were held.

Our Community has spared no sacrifice, recoiled before no difficulty in meeting the high standards of the most exacting hospital requirements of the day. Buildings were remodeled to meet modern exigencies or replaced by new structures embodying all the best features of



THREE RIVERS — *Above*: Former hospital; *below*: New hospital (1940)

the most enlightened hospital construction.

With the ever increasing demands of the profession, there is, of course, no such thing as resting on one's laurels. That we may more perfectly fulfill our mission, it is necessary to keep pace with the progress of medical science, all the while guarding faithfully our unchanging ideals. Stagnation spells death, but progress vivifies. Constant adaptation and constant renewal of the permanent tradition of charity, this is the watchword of the Institute in the administration of its works, and more particularly in the care of the sick.

Such a program is none other than a loyal submission to the desires of His Holiness Pope Pius XI as traced in his address to the Congress of Catholic Nurses assembled in Rome in August, 1935.

"You should be, then," the Pope told them, "the most excellent workers there are, in the top ranks of your noble profession. You will rejoice the heart of God by the honor you will render Him by your nursing competence itself. The happy result of this will be a greater benefit to the poor sick; because as competent religious, Christians, Catholics, you will be the more sought after, you will but multiply the opportunities for doing good, occasions to win appreciation. It is, moreover, through you, through your personality and actions, that you will gain esteem for spirituality, the supernatural,

St. Paul Hospital, Vancouver, B.C.

religion, the Church, the good God."

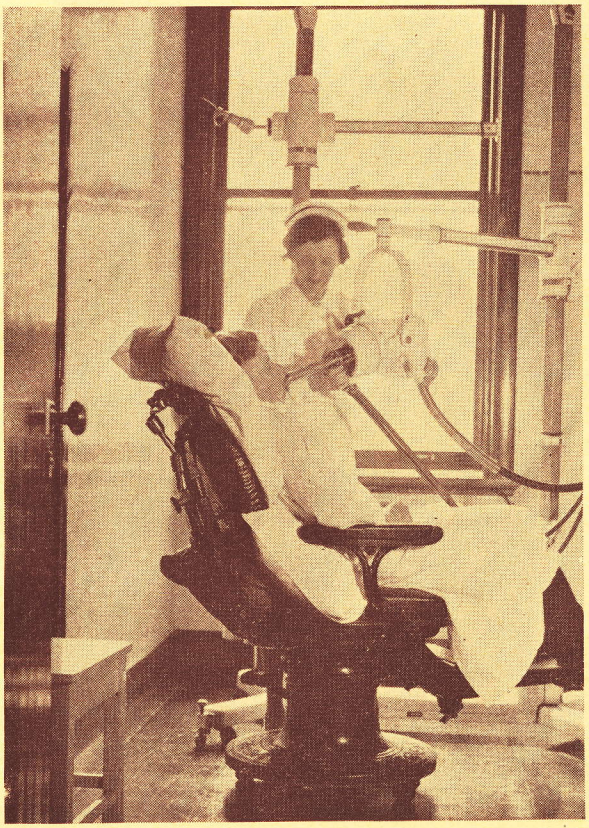
This supernatural end, the same Sovereign Pontiff has stressed with an insistence worthy of remark : "Paganism and materialism are seeking an entrance everywhere; therefore you must be at all cost filled with the spirit of supernatural Christianity. THIS IS THE FIRST THING TO DO; THIS IS THE PRIME NECESSITY.

"You seek also physical well-being; so did Our Lord Jesus Christ. He commanded His Apostles to carry health everywhere, health of the body, but above all, health of the soul. The life of the body, yes; but infinitely more the life of the soul, that soul whence the body derives all its worth."

PORTLAND, OREGON — *Above*: St. Vincent Hospital; *below*: New Providence Hospital

These two aspects of the same program, the Sister of Providence synthesizes in a phrase which epitomizes all her

nursing life : to care for the body the better to reach the soul. And the annals of our various hospitals consist almost entirely of the history of this touching spiritual apostolate which goes hand in hand with the practical care of the sick. There one reads the record of many conversions, where the action of grace has been manifestly aided by the prayer and sacrifice of the religious nurse as well as



X-Ray — Minor therapy

by her discretion and tact. This daily spectacle ends by conquering the most stubborn prejudices against religion; insensibly the most hardened yield to the force which can inspire so much courageous simplicity, so much heroism and disinterestedness.

"All the Sisters must have a thirst for souls," declares Article 120 of our Constitutions. The Sister of Providence employed in the service of the sick experiences this supernatural thirst which gives her the strength to immolate herself in her painful task. And when God gives her the consolation of gathering the fruits of her zeal she remembers the beautiful words of Pius XI in reference to her profession : "IT IS WORTH THE COST OF LIVING FOR; IT IS WORTH THE COST OF TOILING FOR; IT IS WORTH THE COST OF DYING FOR AN IDEAL."

It would be impossible here to give any accurate notion of the accomplishment of our hospitals; however, as this work includes the care of the mentally afflicted and the incurables, a more detailed account will be given of these two important enterprises directed by our Community, adding thereto the general statistics of our fifty-one hospitals.

●

DISPENSARIES

The dispensary complements the care of the sick in hospitals. Medical specialists and competent religious and secular nurses are thus accessible to the poor. At the dispensary, dressings and minor surgical attention form part of the work; and there the doctors' prescriptions are filled without charge.

The first free Catholic dispensary in Montreal was established by Bishop Bourget in 1863, in collaboration with the seven medical founders of the Victoria School of Medicine; and two Sisters of Providence, skilled in pharmacy, were placed in charge of it. This was an added blessing for the poor who were visited by our Sisters, and whom the latter had in-

duced two physicians to care for gratuitously.

This dispensary, at first largely supported by the Messieurs of St. Sulpice, was later financed by sales of the famous "Spruce Gum Syrup" manufactured by our Sisters and still a favorite remedy for colds.

Many of our hospitals have a regularly organized dispensary, and most of our houses, lacking this service, distribute medicines without charge to the poor who present themselves.

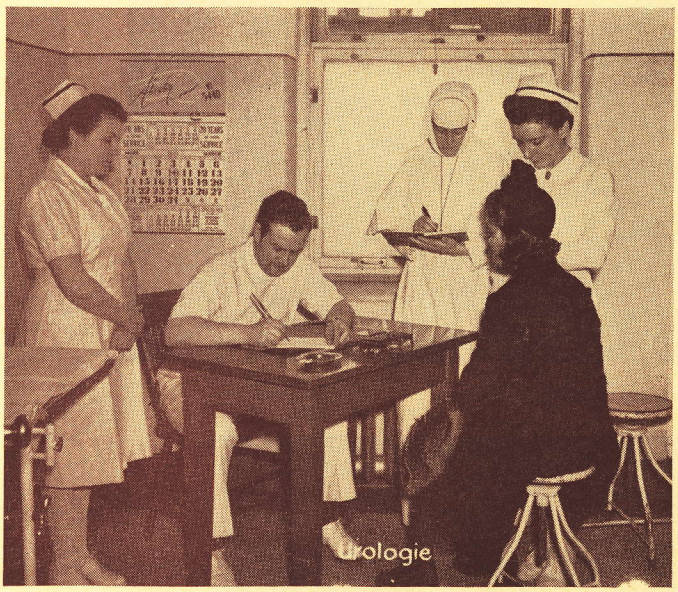
The statistics for the year 1942 give the number of 40,573 patients treated at the dispensaries and clinics of Providence, and a total of 41,136 prescriptions filled free.

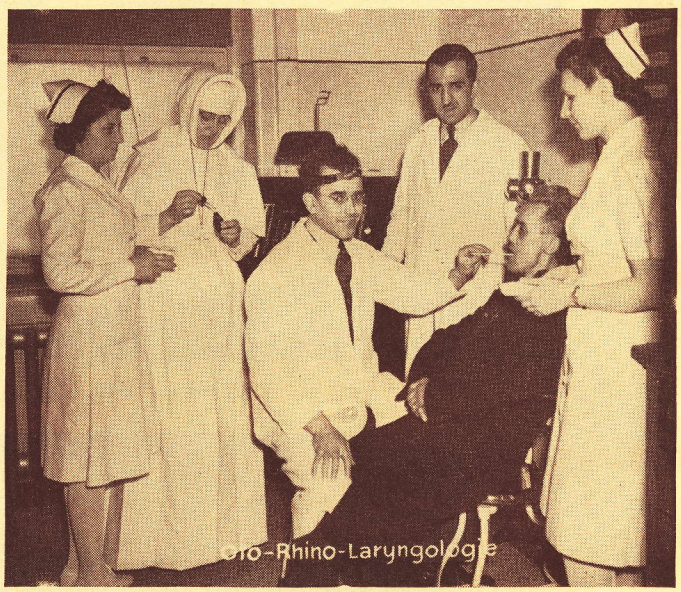
"Of all forms of progress," said Mgr. Baunard, "the one which we who are old value most highly is the one which can show the greatest sum of good brought to the largest number of people, particularly to the little ones and to the poor." Is not this the ideal of the Sister of Providence ? And can she not, in consequence, claim to be progressive in the best sense of the word ?

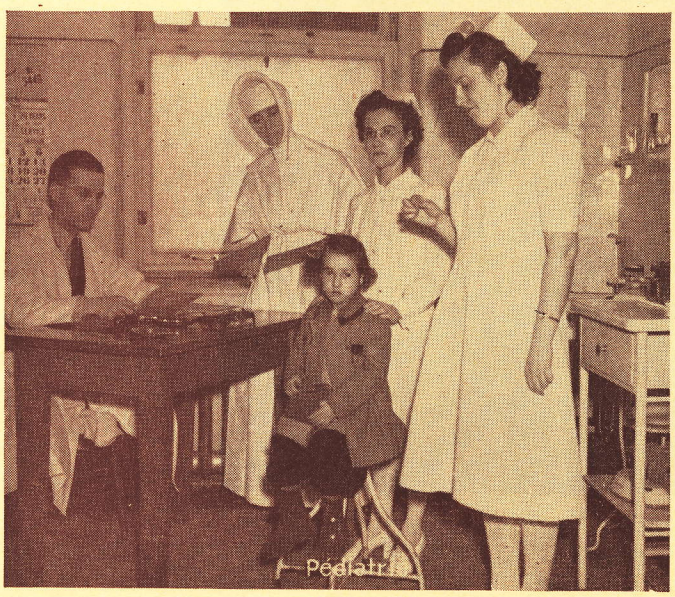
At the patient's bedside

Pharmacy of St. Vincent Hospital, Portland, Oregon.

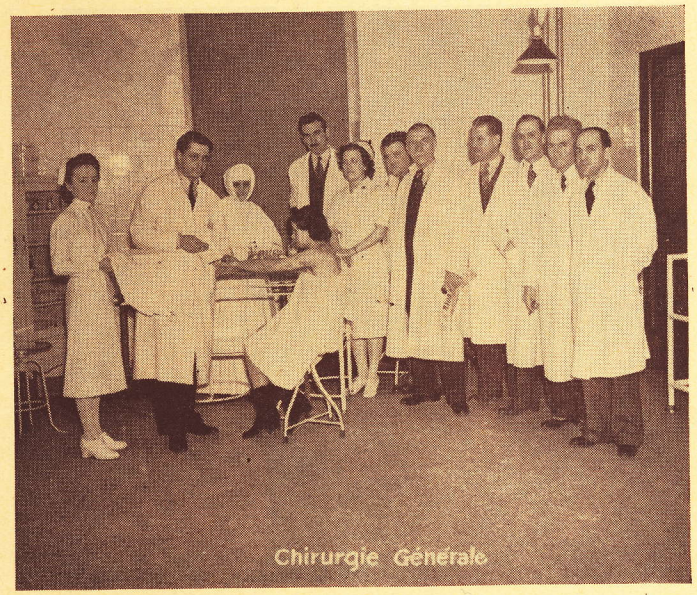
Hospital main kitchen

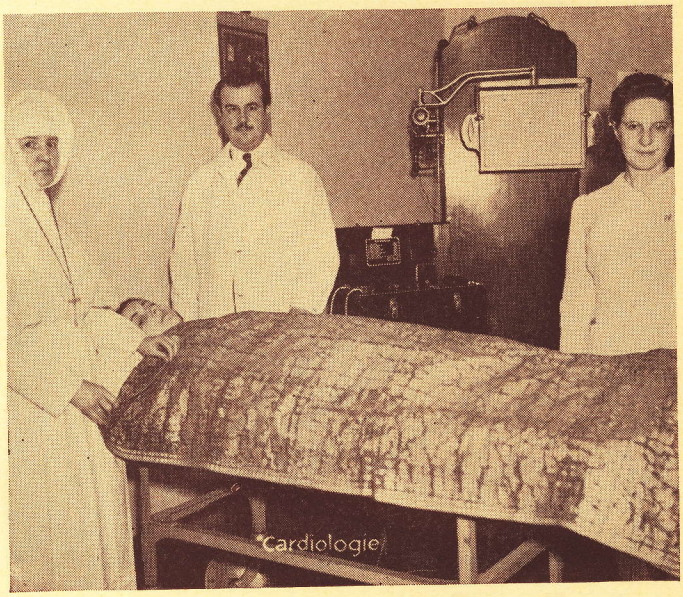


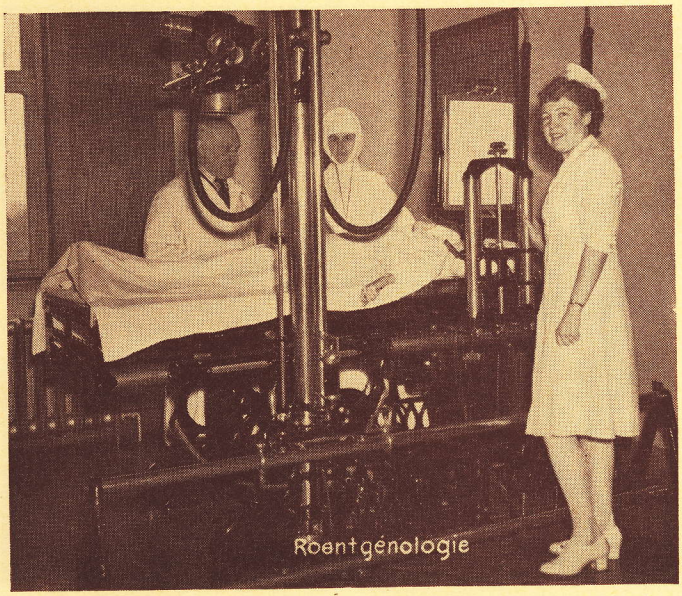




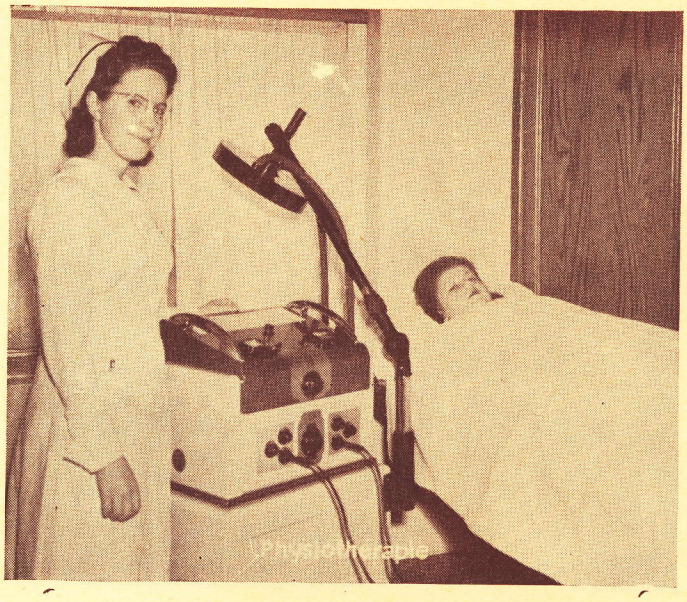
General Hospital of Christ the King, Verdun, Que.

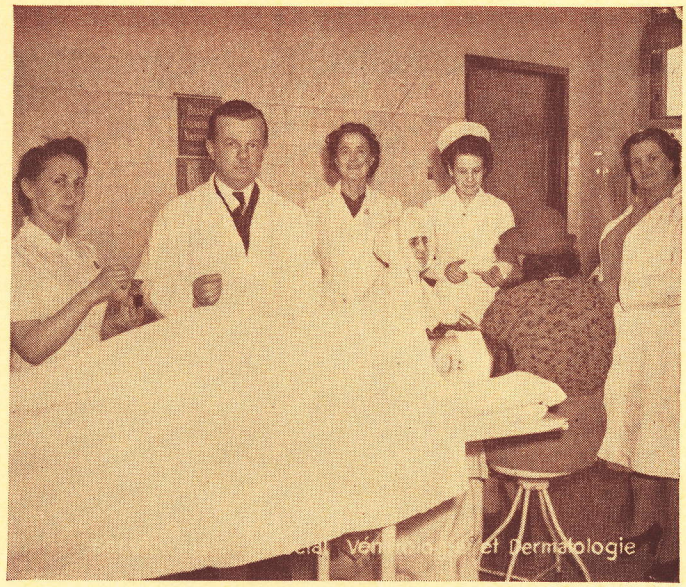


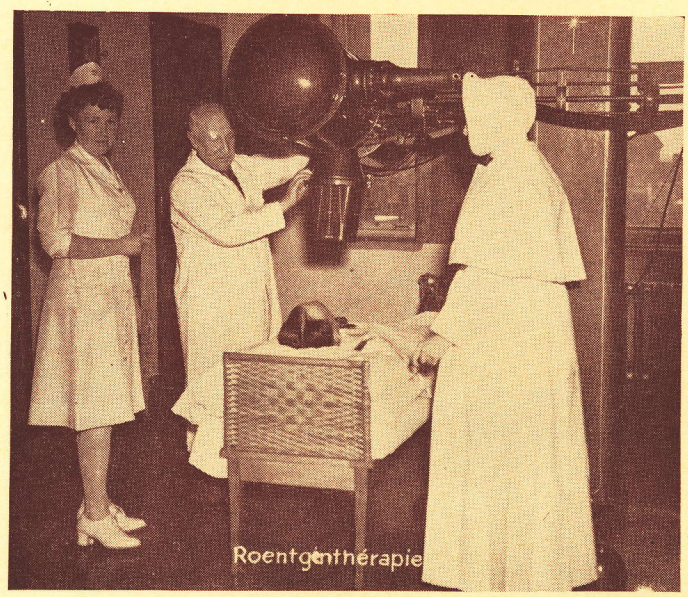


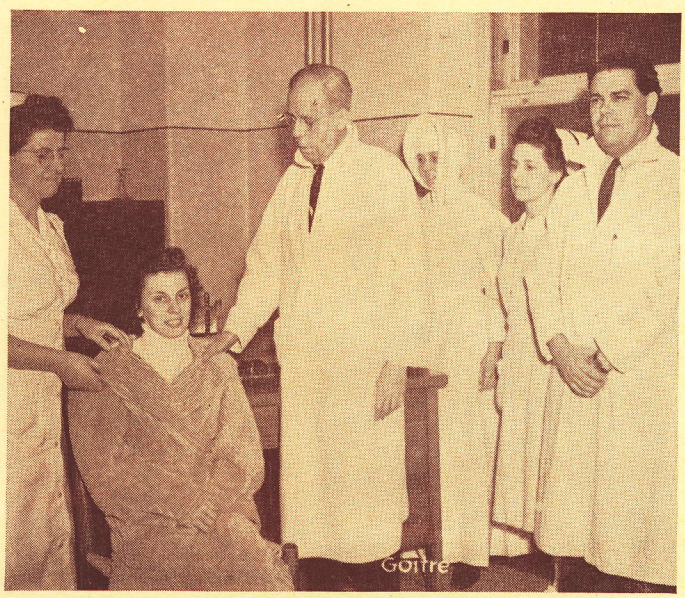


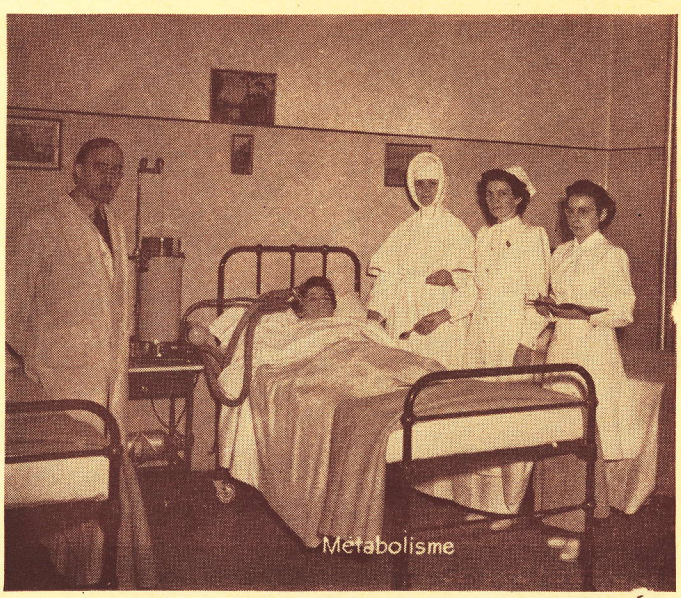
General Hospital of Christ the King, Verdun, Que.

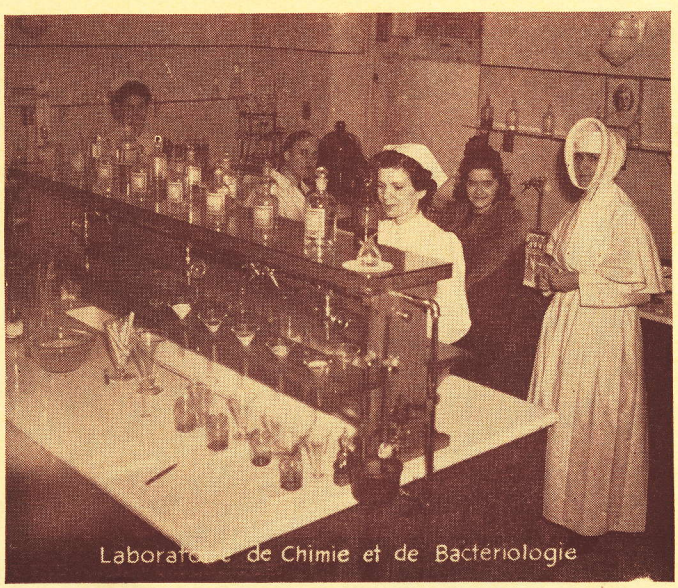












General Hospital of Christ the King, Verdun, Que.

SCHOOLS OF NURSING

"It may surprise you to learn," wrote Mother Mary Antoinette in 1924, "that our first school of nursing, after Providence Asile, was organized at St. John of God Hospital. It is however, an incontestable fact. How else designate the courses organized by the *savant* Dr. Bourque, chief of staff of the Hospital; and the conferences and demonstrations given by the doctors and by the more skilled Sister pharmacists and nurses of the Mother House, to train the religious for their nursing duties ? You will recall that even then the best medical treatises, anatomical models and charts, and the complete equipment for a demonstration surgery were brought from Europe for the Sisters of St. John of God. Our older Sisters themselves sometimes seem to forget all these aids that were given to supplement their devotedness. Henceforth, history will be better documented, since the official acts will witness from age to age to the sacrifices of each epoch for the sacred cause of charity toward the sick."

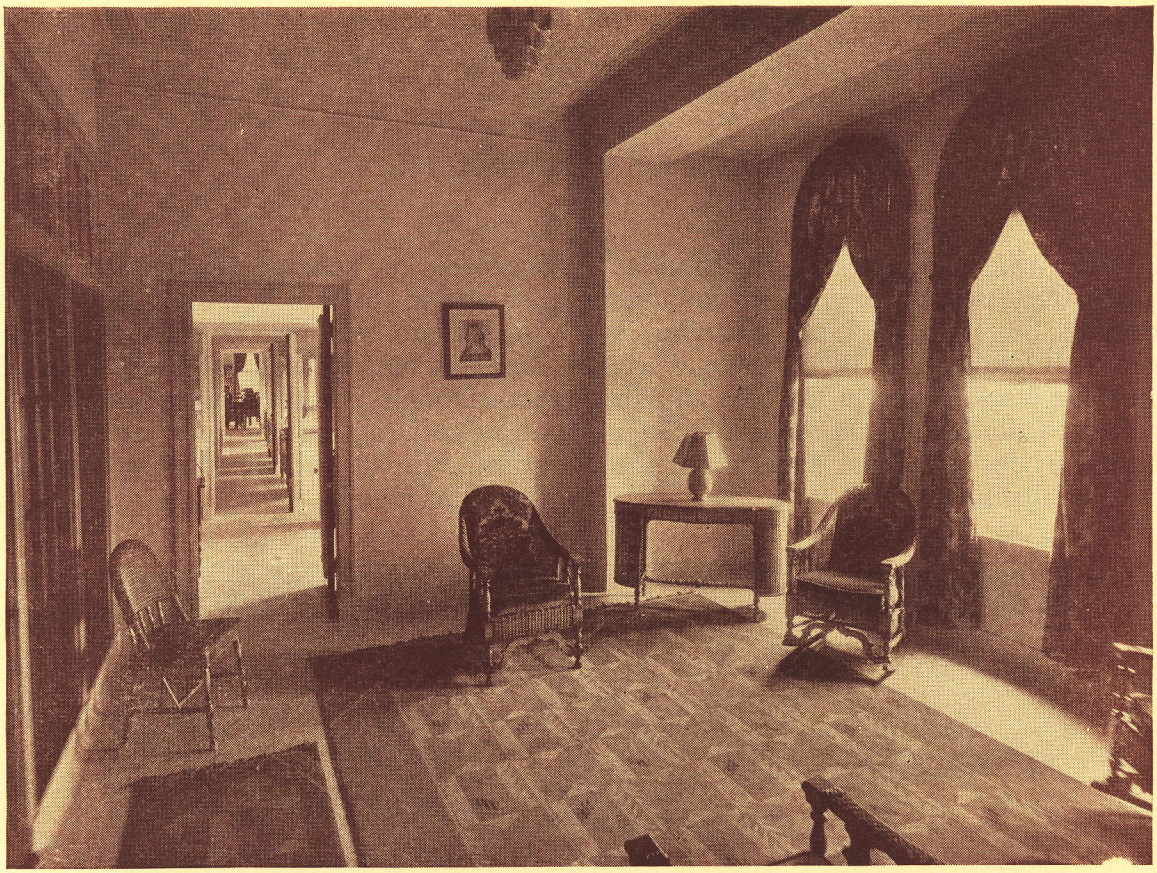
Such was, for many years, the professional formation of our nursing Sisters. But with the march of time, amazing new discoveries, inventions, and techniques have revolutionized the field of nursing, demanding a specialized training in keeping with these advances. Hence the opening of special schools of nursing where religious and seculars are trained under the guidance of competent physicians and directresses.

School of Nursing — St. Paul Hospital, Vancouver, B.C.

In addition to the basic courses, many of the Sisters have specialized in dietetics,

hygiene, hospital administration, and medical technology. Each year sees an increase in the number of Sisters of East and West who have obtained the degree of Bachelor of Pharmacy, and not infrequently they carry off the prizes and distinctions offered by the Association of Pharmacists.

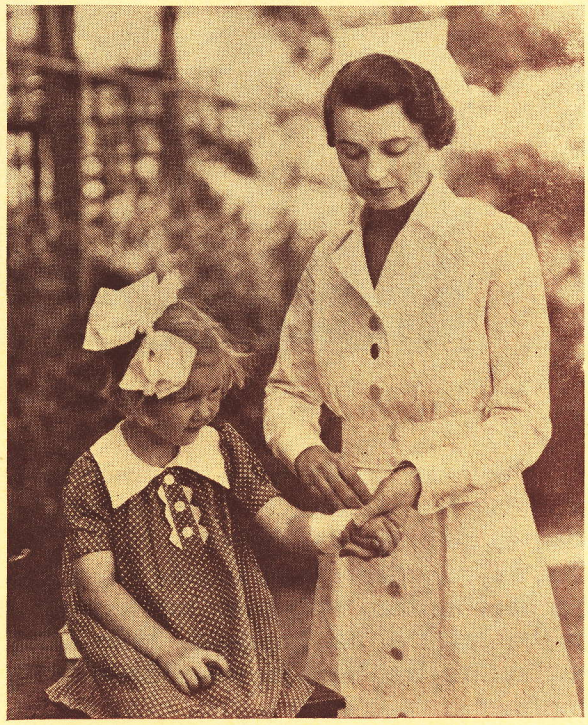
Entrance to St. Vincent Hospital, Portland, Oregon



Nurses' College, Portland, Oregon — Waiting room

The officer in charge of the St. John of God laboratories, who is a bachelor of science, a radiologist, and a medical technologist, was invited in 1941 to help in organizing a society of X-Ray technicians for the Province of Quebec. She willingly complied, realizing that it would be an advantage to the religious. Today this association has its charter, its by-laws, and its members, including eighteen of our Sisters who are certified technicians.

At present the Community counts twenty-four schools of nursing in Canada and the United States, with a total of 1722 students in training.



A minor accident

CARE OF THE INSANE

In the official registers of the foundations of the Institute, the date of inauguration of St. John of God Hospital is given as October 24, 1873, the day on which the work began in the barracks of Hochelaga, under the direction of Sister Theresa of Jesus, named superior of the new establishment.

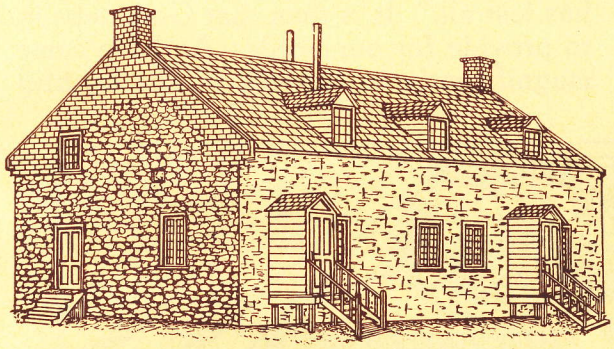
MADAME GAMELIN and her protégé Dodais

However, if we wish to trace this work back to its source, it will be necessary to go back to October 1, 1827. On that day, Madame John Baptist Gamelin, her heart broken with grief, was assisting at the death of her husband. Before his soul returned to God, he asked his wife to continue to look after a poor idiot whom he had befriended. Madame Gamelin accepted her strange legacy; she lodged him and his mother in a little house in her garden and bestowed on them every care. By a touching delicacy of Providence, the poor Dodais, who had never been capable of articulating a word, was, at his death, granted the use of speech long enough to thank his benefactress.

The grain of mustard seed had been cast into the earth; it had to pass through the normal period of germination and growth before becoming the mighty tree that is today called St. John of God Hospital.

Mother Gamelin, in her relations with her protégés, was consumed with compassion for the mentally afflicted. She

was amazed that a city as large as Montreal had no refuge to offer them, and she dreamed of a spacious house where they might receive competent care, and where they would be a danger neither to themselves nor to society. The steps by which the dream became a reality may be briefly told in extracts from the archives :



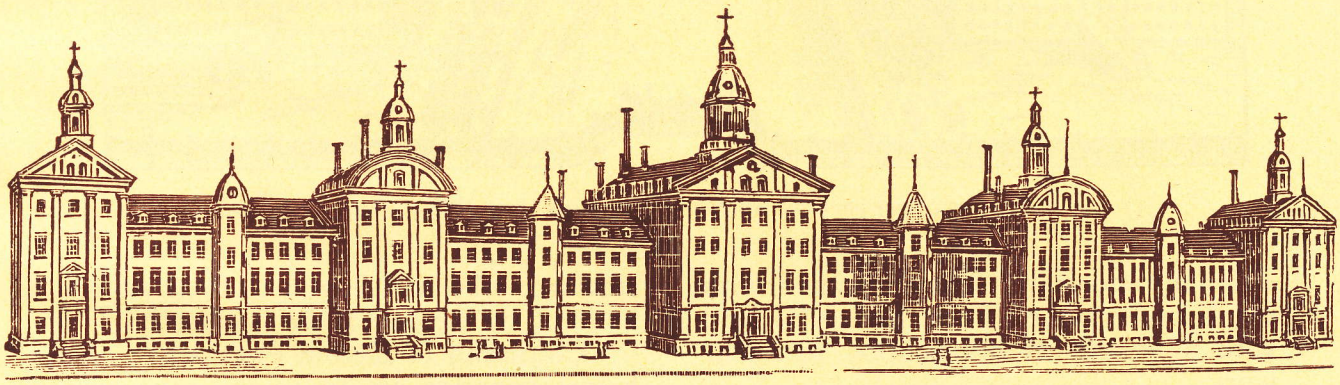
Hochelaga barracks where the first insane were received

"November, 1845.—The inauguration of the work for the insane, in a house in the garden of Providence Asile. Three patients were admitted there, and Sister Assumption (Brady) was charged with their care.

"October 4, 1873.—Signing of the first contract by which the provincial government confided to the Sisters of Providence the care of the insane. The Community began to hospitalize government patients, the women at St. Isidore, the men in the officers' quarters of the Hochelaga barracks, rented for the purpose and inaugurated on October 24, 1873."

Reverend A. Lacombe, Oblate missionary, celebrated Mass in the corridor of the barracks. On taking leave he said to the Sisters : "I have seen many painful sights in our Northern missions; but I have never seen anything more meritorious than the work you are accomplishing here at Hochelaga."

In 1874 began the construction of a vast asylum under the able direction of Sister Theresa of Jesus, the enterprise to cost $175,000. To procure this enormous sum it was necessary to borrow heavily and at a high rate of interest. Many people accused the Community of imprudence; but once more Providence rewarded the audacious confidence of Its daughters.



Hospice St. John of God inaugurated in 1875, destroyed by fire in 1890

"October 1, 1852.—The St. Isidore Farm residence at Longue Pointe was renovated to house the insane and began its work with seventeen patients. Bishop Bourget blessed this refuge, giving it the name of St. John of God.

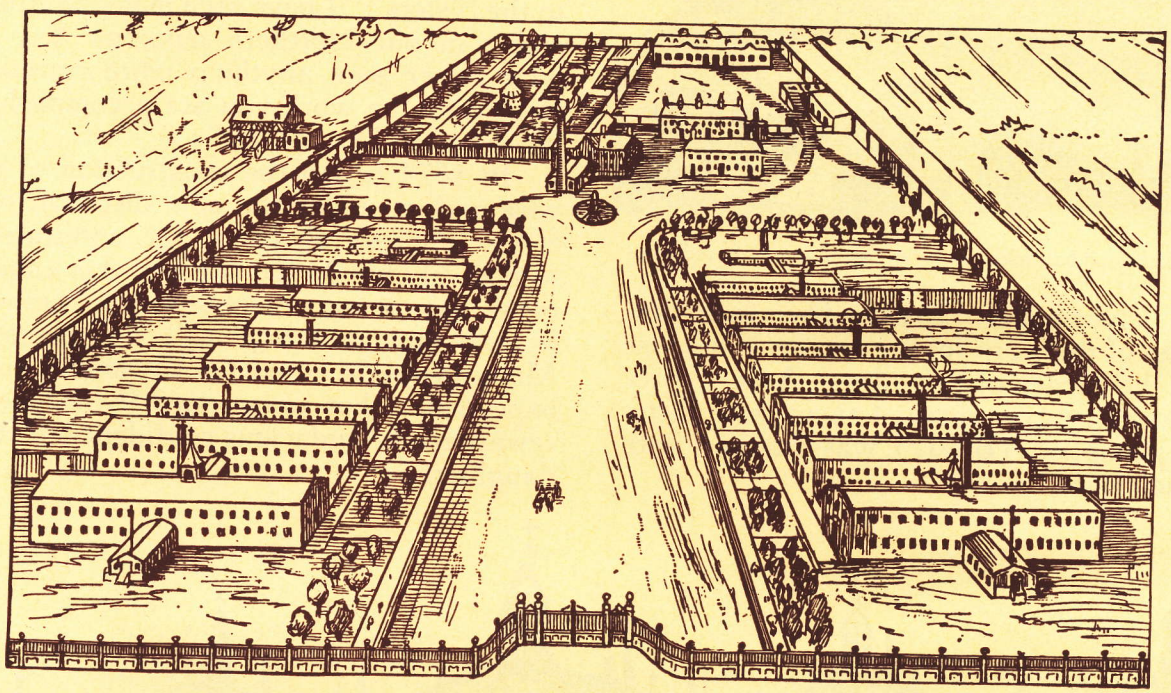
On August 14, 1875, all the patients at Hochelaga and at Providence St. Isidore were installed in the new building which was solemnly blessed on October 28 of the same year by Bishop Bourget.

Sister Theresa of Jesus, who had di-

rected the work of the hospital since 1873, was eager to learn the most modern methods of treating the insane. With this end in view, she undertook a voyage to Europe in 1889. She was accompanied by Sister Madeleine of the Sacred Heart; by Mr. G. Lamothe, legal adviser of the Community; and by Drs. E. Bourque and A. Barolet, physicians of the hospital. For three months the party visited the principal institutions for the insane in England, Scotland, France, Belgium, and Italy. They returned with the benediction of Pope Leo XIII and with a wealth of information for their work.

Misfortunes were not wanting to the enterprise. On May 6, 1890, took place an afflicting catastrophe : fire laid in ruins the vast plant completed just fifteen years previously and at so great a cost. Twelve hundred patients were left without a shelter. These mournful hours witnessed prodigies of devotedness and charity; houses of Providence and other institutions were put at the disposal of the sick.

Sister Theresa of Jesus, enfeebled by age and worries, saw her life-work vanish in flames in the space of a few hours. But, as our venerated Founder has said : "Experience has more than once proved that one is never better off than when one has lost all." It is then that God steps in to provide for our needs. And He came magnificently to the aid of His faithful steward, who had begun to think of rebuilding on the day of the fire itself.



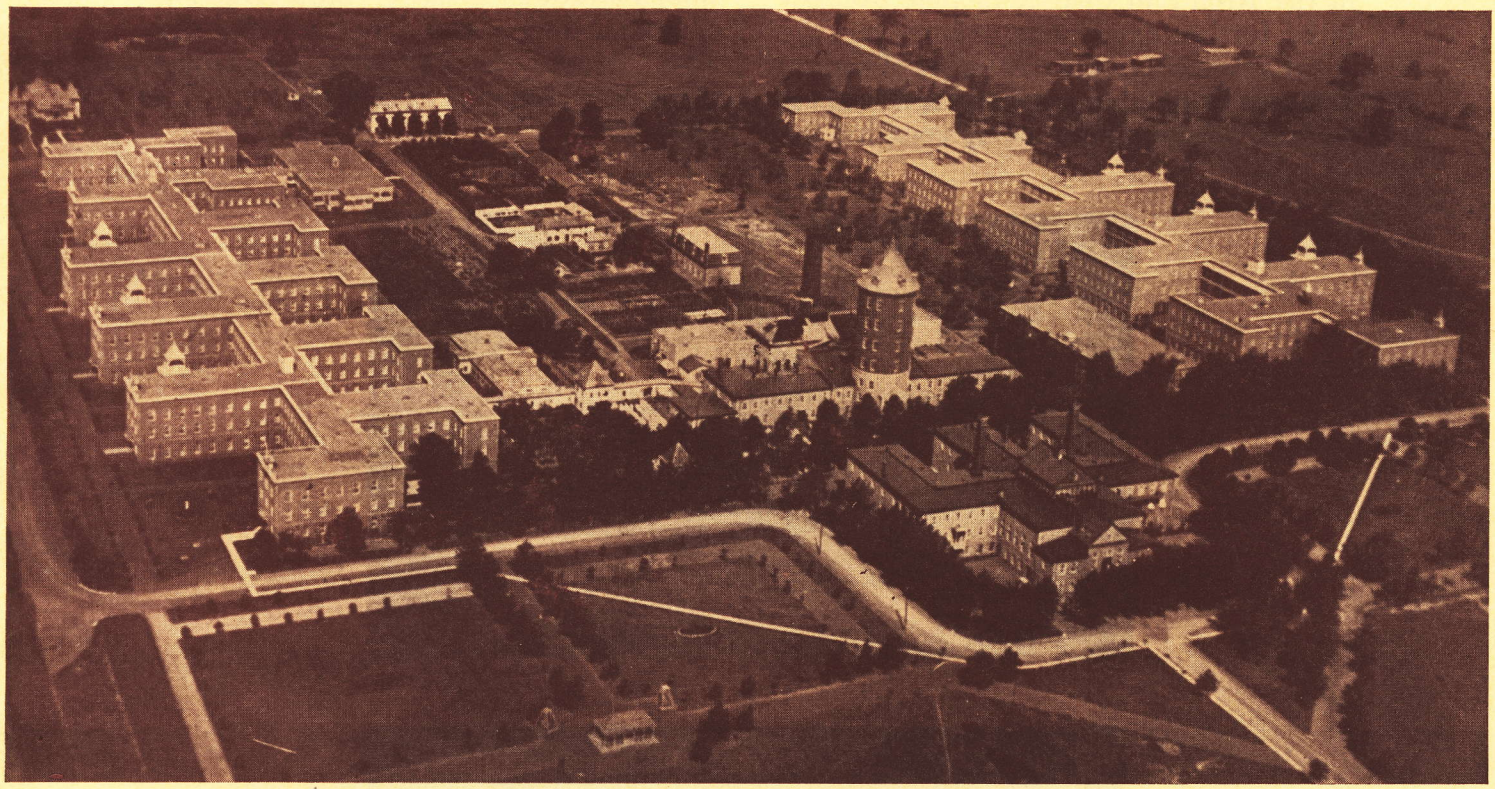
Temporary pavilions occupied by the patients from 1890 to 1901

Confiding in Divine Providence, the heroic superior set to work, only nine days after the fire, on a temporary construction, after a plan she had seen while abroad.

In four months the group of buildings was completed, and on September 8, all the patients, dispersed in different institutions throughout the city, took possession of their new dwelling. It con-

sisted of a series of fourteen two-story pavilions, connected by a corridor, each pavilion being 200 by 35 feet.

But the venerable foundress and superior of the work had consumed her last energies. On November 22, 1891, she entered peaceably into her eternal repose, at the age of sixty-six. Her death was regarded as a public calamity.



St. John of God Hospital, bird's eye view, except Sanatorium Bourget and the adjoining buildings

In 1895, on the site of the former Asile was constructed a central stone edifice, known as St. Theresa Residence, to house private patients. Near the river is Providence St. Isidore, today a provincial house; the Community cemetery is near by.

The temporary structures, known as "the red pavilions," lasted eleven years. They were replaced by permanent buildings, completed in 1901, and still in use (1943). These buildings, which house the government patients, consist of twelve stone structures of three stories each. They are united by three corridors, each one thousand feet long, and are also connected with a group of constructions housing the power plant, the workshops, the kitchens and store rooms.

To facilitate the carrying of foods from the central kitchen to the refectories, an electric tramway system was, in 1902, installed on the ground floor. A passenger service is maintained during the rush hours of the day, throughout the long corridors.

On March 13, 1897, the St. John of God Hospital was erected into a canonical and civil parish.

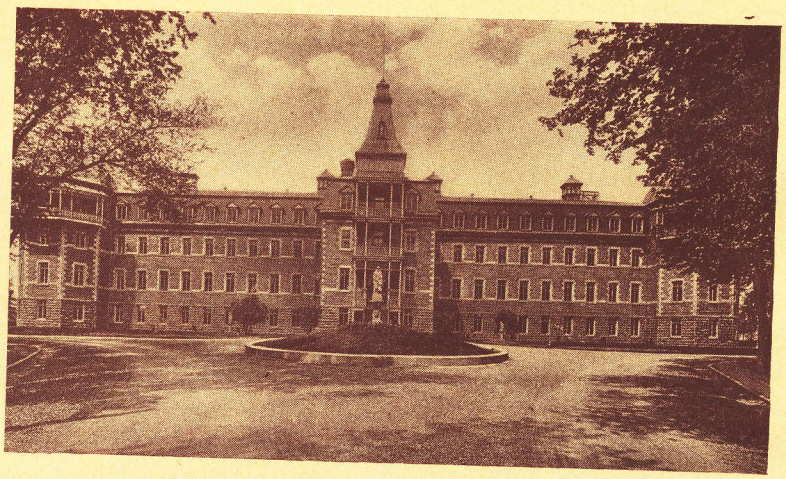
SANATORIUM BOURGET

(1928)

St. John of God Hospital, as constructed in 1901, was far in advance of its time, in its general plan, in its lighting and heating arrangements, and in its multitude of accessories.

However, the increase of population in the Montreal district in time necessitated further extensions. Moreover, the great advances in the treatment of mental diseases demanded a centralized medical service, where all the equipment for the most modern therapy would be at the disposition of the hospital psychiatrists. The Community spared no pains nor sacrifice to make this dream a reality, and in 1928 the new unit was completed under the name of Sanatorium Bourget.

It is a huge five-story, stone structure, dominating the front center of the pavilion groups. The first floor contains the administration offices, the chaplains' quarters, the general pharmacy, the dentists' offices; the hydrotherapy department, the reception rooms, and the post office.



St. Theresa Residence — Avenue of St. Theresa Residence

On the second floor are the offices of the medical superintendent and his staff, and the consultation rooms. One wing luxuriously furnished is reserved for private boarders and is absolutely independent of the other services of the hospital. The third and fourth floors and part of the fifth are occupied by patients. All cases on arrival are received in this building, where they are placed under observation and carefully classified. On the fifth floor are the general and special surgeries, the oto-rhino-laryngological services, the X-Ray and physiotherapy departments and vast laboratories.

The establishment is set in extensive grounds, with a pleasing arrangement of shade trees, shrubs, and flowers. In winter a beautiful solarium is at the disposal of the patients. Outdoor sports as tennis are permitted to those who can enjoy them.

A registered dietitian is in charge of the kitchens of the Hospital.

In 1928, the permanent secretary of the Society of Alienists and Neurologists of France, Dr. René Carpentier, remarked, after having visited the establishment : "I have visited a great many hospitals for the insane of all categories, but I have never seen its superior."

The intention, however, in all the enlargements of the vast plant is but to shelter a greater number of human miseries under the mantle of charity, the better to assuage them. The Sisters dedicated to this painful and ungrateful task can look for no earthly reward; but theirs will surely be a very special recompense in the hereafter.

●

St. Raphael tramway inside the hospital

LATER ADDITIONS

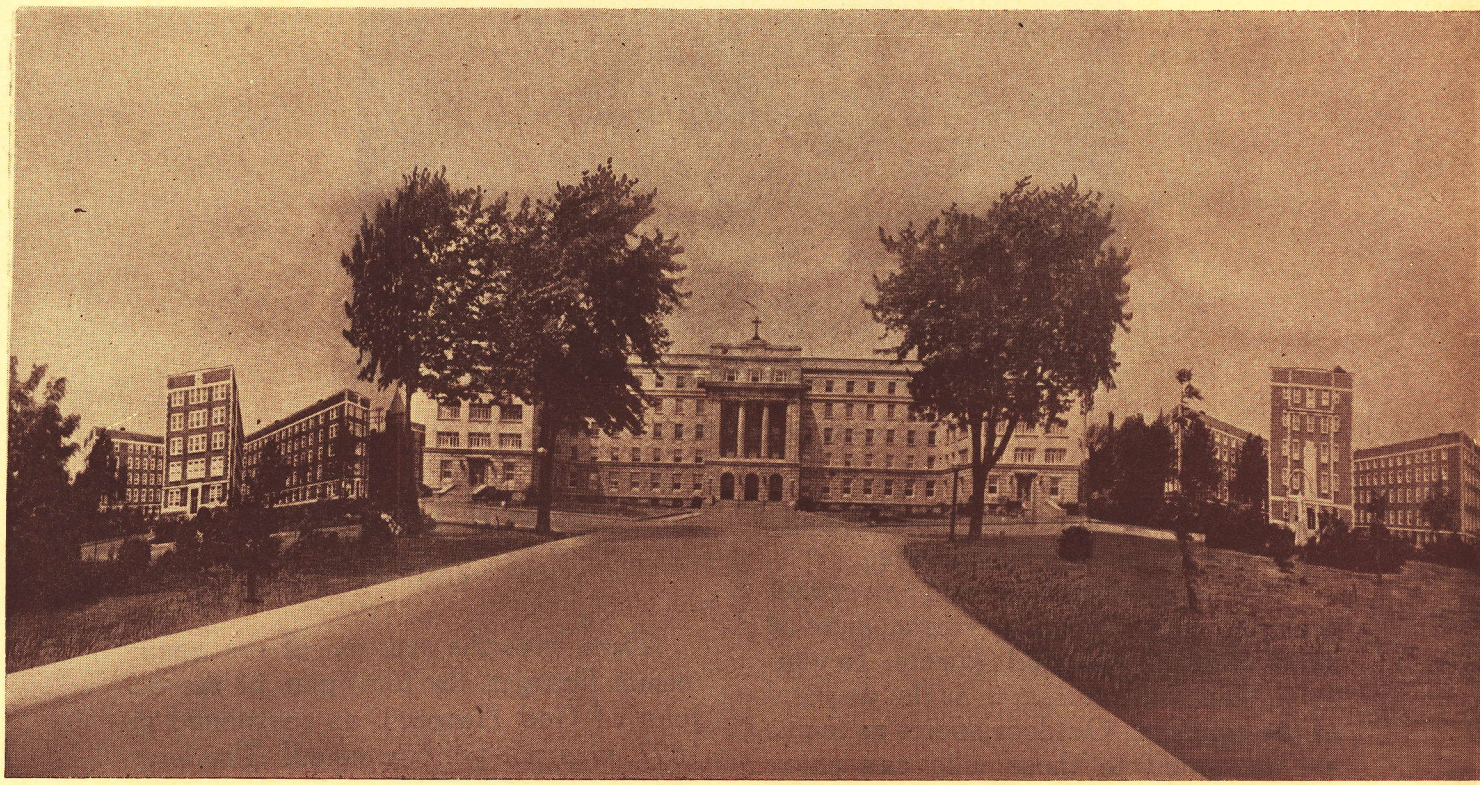
(1935-36)

Even with the erection of the Sanatorium Bourget, the total plan of the St. John of God Hospital, as envisioned in 1897, was not yet completed. The hour of Providence was now at hand.

On April 28, 1934, our Community signed a new contract with the Provincial Government for a period of twenty-six years. This agreement offered guarantees and advantages which permitted the construction of further additions including a central chapel. A month later, the

work was begun, and on February 2, 1935, took place the blessing of the new pavilion of Our Lady of Seven Dolors. On that day the first Mass was celebrated in the new chapel, which has a seating capacity of two thousand persons. The structure has three wings, the central one of 280 x 60 feet, and two lateral ones of 185 x 55 feet.

To balance this structure, the pavilion of Our Lady of the Rosary was constructed in the following year, thus completing the original plan, though in a manner different from that envisaged forty years earlier. This pavilion, with its chapel which has a seating capacity of one thousand, was constructed exclusively for women patients.



Center : SANATORIUM BOURGET
On either side : Our Lady of Seven Dolors and Our Lady of the Rosary pavilions

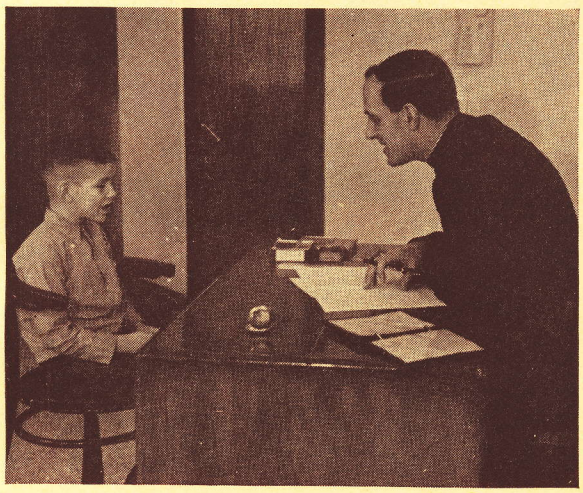
EMILY TAVERNIER SCHOOL

(1930)

On the first floor of the pavilion of Our Lady of Seven Dolors are located the attractive modern classrooms of the EMILY TAVERNIER SCHOOL for subnormal and mentally retarded children. Here are trained three hundred busy, happy children, two hundred boys and one hundred girls.

In 1930 some Sisters of the Hospital visited the United States to examine institutions for the training of subnormal children in order to explore the possibili-

SENSE TRAINING EXERCISES



The Reverend Principal making the psychometrical test

Breathing exercises

Breathing exercises

To develop the sense of perception

ties for their mental development. Hitherto the instruction of the children had been confined to lessons in religion and reading, together with notions of hygiene.

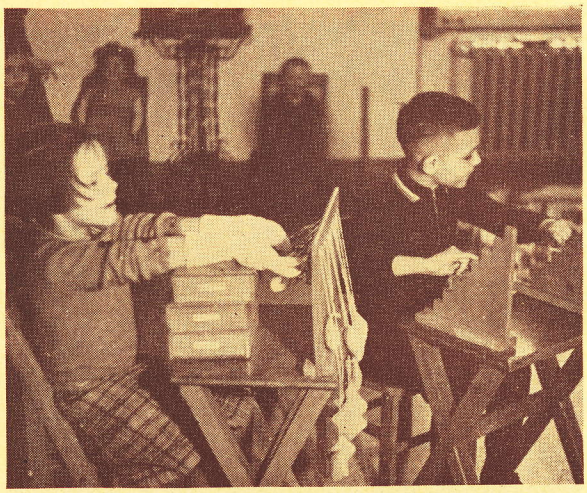
The first completely organized school opened in September, 1930, with an enrollment of thirty-six girls and as many boys. The teaching consisted especially of lessons on concrete objects, notions of politeness, order, discipline, bodily care, a little reading and number work, with frequent and varied recreative activities. The pupils responded astonishingly to the efforts made for them. At the end of the year, the little exposition of the pupils proved the gratifying success of the experiment.

The Community now resolved to organize the work permanently and sent two religious to the United States to study in the best schools of the kind, those of Waverly and Wrentham, near Boston.

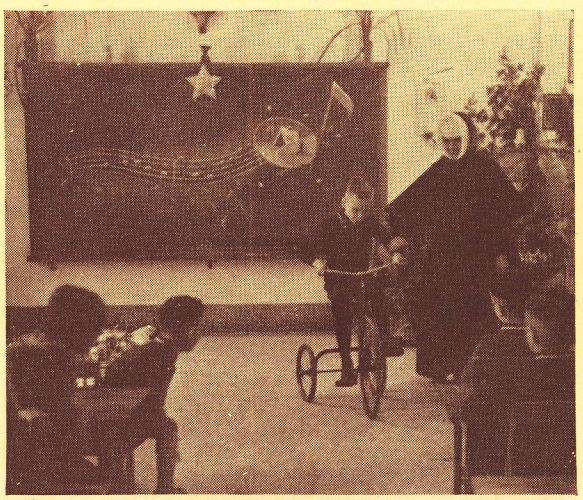
In May, 1931, the school was fully

SENSE TRAINING EXERCISES

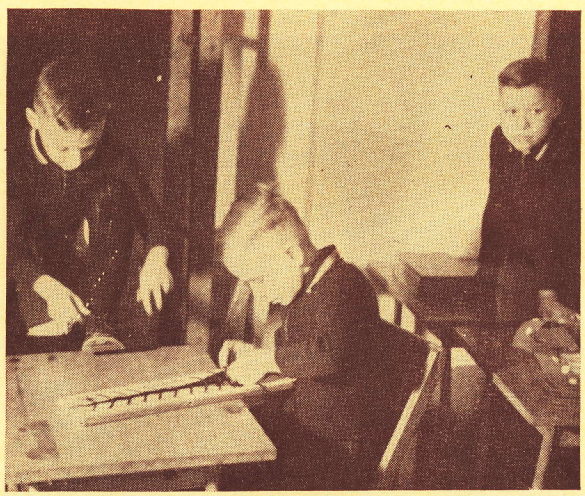
To develop the sense of perception



Finger bending exercisess



Equilibrium exercises



To dress alone one must learn lacing and buttoning

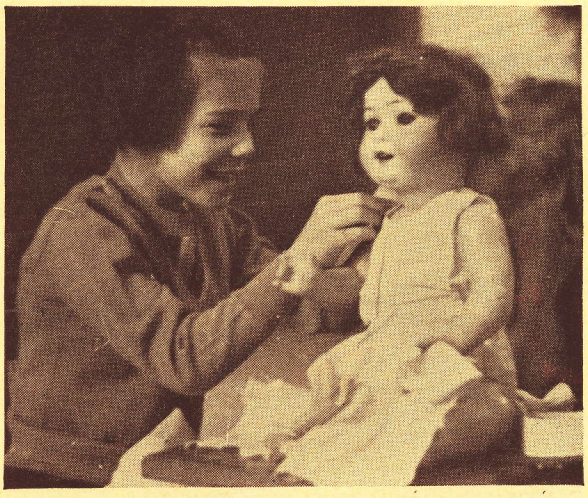
coordinated according to the plan and with the methods of the institutions mentioned above. The Sisters also returned with an abundance of material for sensorial teaching, and for the physical development of the retarded, who often suffer from bodily handicaps.

In 1935, the school was transferred from its provisional quarters to the new pavilion of Our Lady of Seven Dolors, and was formally called the EMILY TAVERNIER SCHOOL.

Its end is to develop in these retarded children the religious and social sense, to enable them to care for themselves, and in many cases to make them useful members of society. Even when these ends are not completely attained the training of the school greatly improves the status of the individual pupil.

READING EXERCISES

GIRLS' WORKROOM



In dressing her doll, the pupil learns to make bows, to fasten safety pins, etc.

Learning how to knit

The Montessori method, the procedures of Froebel and Pestalozzi, and the great principle of Fenelon, *Make instruction enjoyable,* all have been laid under contribution. This instruction is carried on by teachers who have specialized in the education of the abnormal.

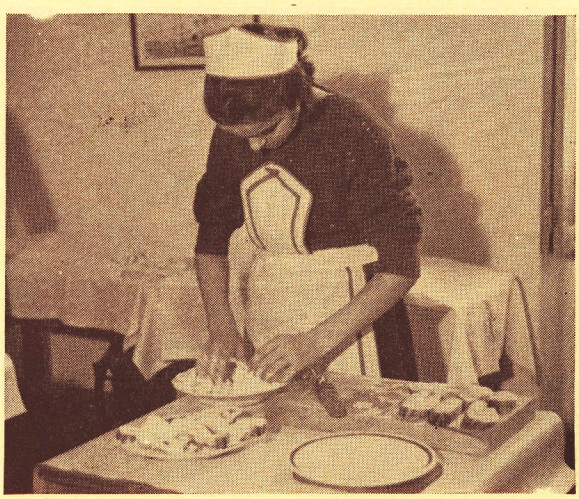
The children are divided into small groups of a dozen or more according to mental age, the latter being arrived at by a series of tests of the Binet-Simon type.

Many of these children, because of the repression of which they have been the victims in their homes, have reached the age of seven or eight years without having the use of their arms and legs and with scarcely any sense development. Consequently the first exercises on entering the school are those in sense training. Chronologically the pupils in this group may range from four to fifteen years, but their mental age may be that of normal babies of two or three years.

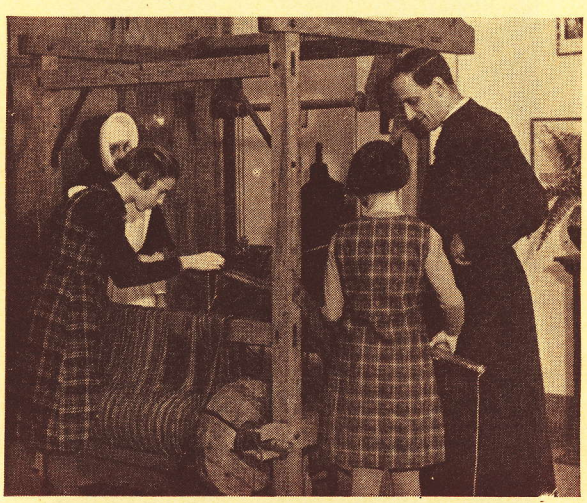
GIRLS WORKROOM

Absorbed in her sewing

Rug crocheting



Making pastry!



The Reverend Principal visits the weaving room

The EMILY TAVERNIER SCHOOL as today organized (1943) comprises :

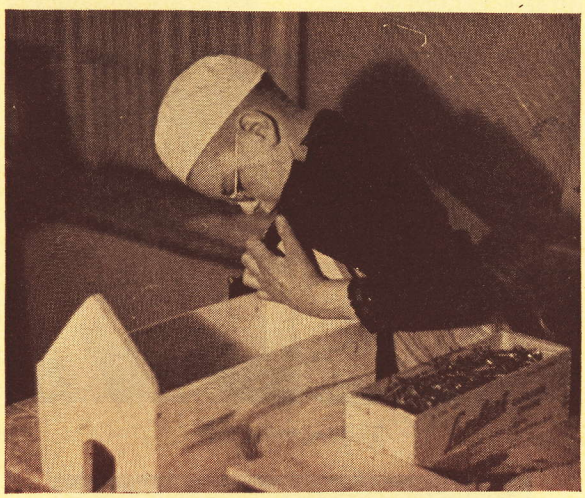
1. A course of sensorial exercises of two or three years.
2. A maternal school for children with a mental age of four to six.
3. A primary course to the completion of the third, or even the fourth year of ordinary grade schools.
4. A household science course.

By the aid of ingenious procedures, by unlimited patience and devotedness in exploiting the smallest aptitudes and the individual tastes of each child, the teachers succeed in developing whatever little physical, intellectual, and moral life these poor handicapped children may possess.

The school has to its credit instances of remarkable development, particularly in the moral and religious sphere. Among the children there is a group of *croisés* who become veritable little apostles. At their test for admission into the organization they have astonished the Rever-

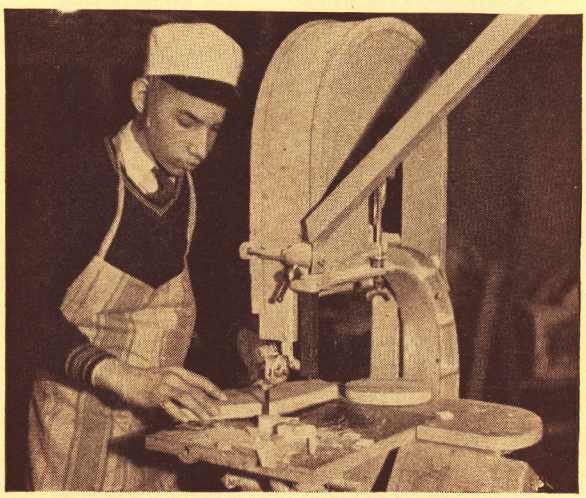
BOYS' WORKSHOP

Straightening nails



Making use of discarded boxes and old nails

Measuring



Cutting with a circular saw

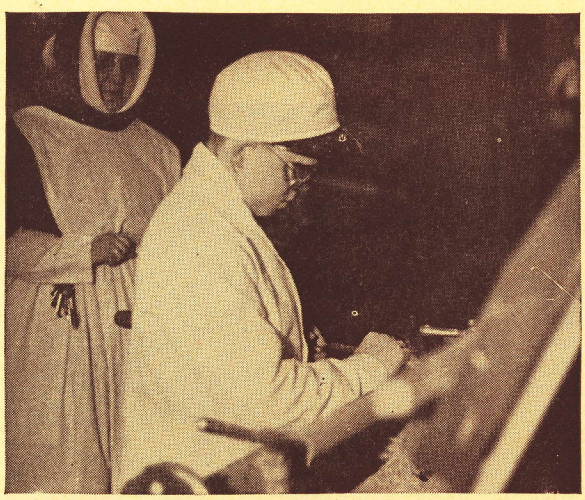
end Director, who has declared that he has not received better answers in schools of normal pupils.

In each class there is a great store of material for teaching, some of it bought, but by far the greater part made by the teaching personnel themselves, who devote to this work much time, ingenuity, patience, and disinterested love.

The program of the day is exceedingly varied and is adapted to the temperaments of the pupils : singing, instrumental music, religious instruction, physical exercises, object lessons, reading, writing, number work.

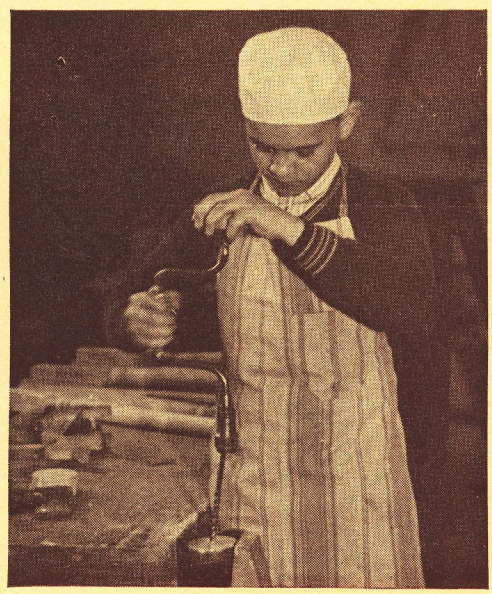
Visitors are greatly interested in the domestic science department and in the workshops for the manual arts; they are astonished at the display of knitted scarves, sweaters, mittens, crocheted

BOYS' WORKSHOP

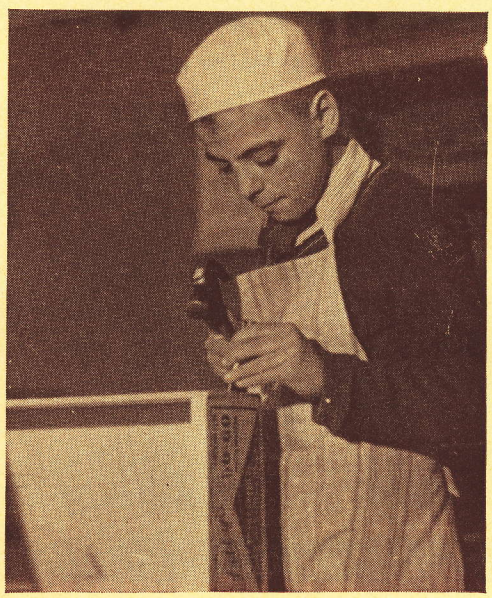


Turning table legs

Using the mechanical perforator



Perforating toy wheels



Preparation for sandpapering

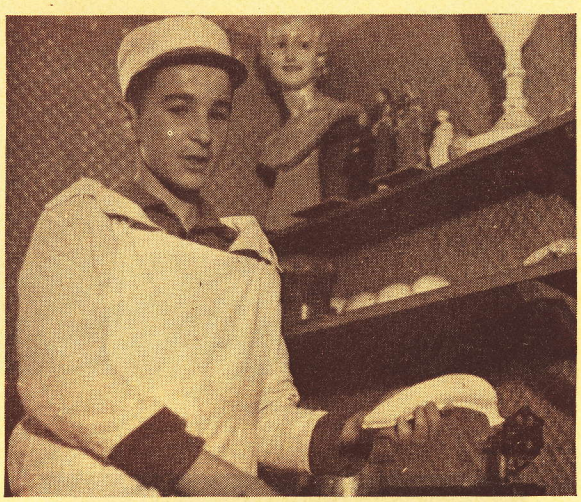
rugs, and hundreds of pieces of lingerie made by the little girls, as well as many attractive household articles; while the boys in a neighboring workshop, under a skilled director, make tabourets, tables, doll furniture, games, toys, window boxes, and a great variety of useful accessories. All the cutting, putting together, polishing, painting, and decorating are done by the boys themselves.

In his report of December 17, 1942, Mr. Roch Aubry, Inspector of Normal Schools for the Province of Quebec, after visiting this school and the Medico-Pedagogic Institute connected with it, wrote :

"I have talked with the pupils, especially with the boys and girls of the advanced classes, and I can bear witness to the patience, the benevolence, the scientific application, the long hours of individual training, lavished by their devoted teachers on these handicapped pupils. The result has been to fit their

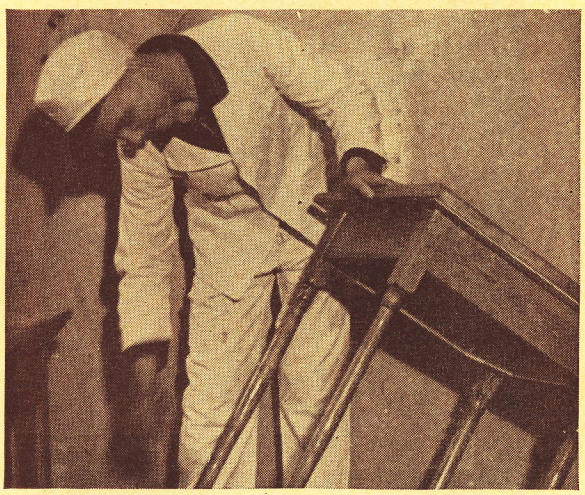
BOYS' WORKSHOP

Sandpapering by hand



Moulding — fruits and vegetables

A painter . . . at his trade !



Painting a desk

charges to take their place in society, to earn a suitable living in an occupation to which they can adapt themselves.

"If, on the contrary, these poor children were left to themselves, it is not difficult to imagine what would become of them. They would be helpless beings, a burden to society, if not downright criminals. And even from the financial point of view, leaving aside all higher considerations, they would be a far more costly public burden. Hence it is easy to estimate the value to society of the Institute and the Emily Tavernier School."

The following figures reinforce this testimony :

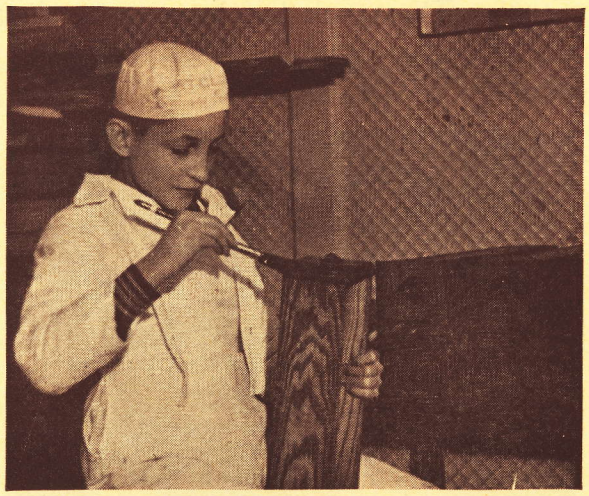
Pupils received since the foundation, 1421 (949 boys and 472 girls).

Pupils given definite discharge, from 1936 to 1943, 438 (346 boys and 92 girls).

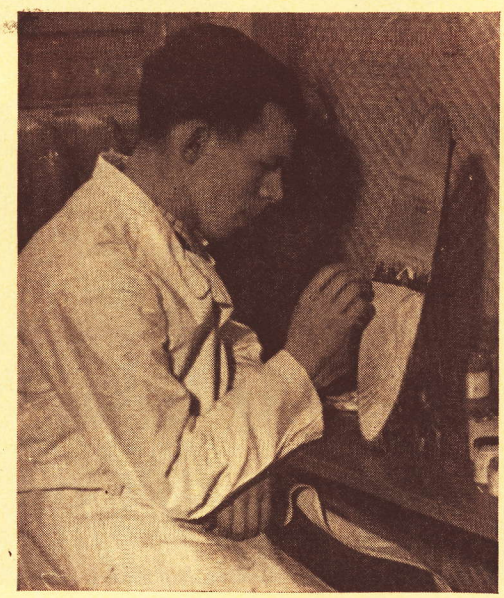
Placements, 1937 to 1943, 77 (65 boys and 12 girls).

Pupils present, January 1, 1943, 300 (197 boys and 103 girls).

BOYS' WORKSHOP



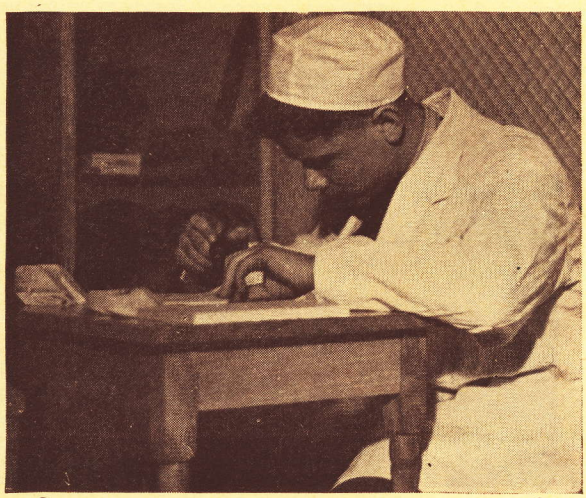
Varnishing



Painter and decorator — budding artist !

EMILY TAVERNIER MEDICO-PEDAGOGICAL INSTITUTE

The work of education of the mentally retarded proceeded rapidly and in 1938 received the approbation of the Department of Public Instruction. On October 5 of the same year the Emily Taver-



Pyrography

nier Medico-Pedagogical Institute was opened. It is a special normal school for the training of teachers for these retarded children, whose instruction must be based on medical knowledge, psychology, and pedagogy. The practice teaching is done in the school itself where the student-teachers work with small groups of children. The course, of two years' duration, is open to graduate nurses possessing the required educational prerequisites.

The Intelligence Quotient of the pupils ranges from sixty to eighty. Sometimes it may descend to fifty. This low mentality is often accompanied by physical defects or nervous troubles, hence the requirement that teachers shall have an extended medical knowledge. The courses taken during the nursing training are therefore supplemented by further instruction in the normal school.

This type of teaching requires of all instructors, religious and secular, a continual devotedness and spirit of sacrifice, as well as applied psychology, pediatrics, and a special methodology. It demands, above all, patience, mastery of self in the most trying situations, coupled with an adaptability to meet the most diverse needs of the child.

•

NOTES AND STATISTICS

St. John of God Hospital belongs to the Institute of Providence, which is also responsible for its administration.

The Superior is the first authority; she is assisted by her councilors and by the Sisters in charge of the various departments.

Occupational therapy is in great use in the Hospital. There are large workshops where a variety of useful objects is manufactured; there is also much wholesome outdoor work in the care of the extensive grounds.

Most of the clothing and furniture as well as many household articles are made in the various workshops. The decided artistic talent of many of the patients is carefully developed, some of their productions being real works of art.

Every effort is made to bring the patients closer to the good God. The yearly retreats are the occasion of numerous conversions, some after twenty or thirty years of neglect of their religion.

To entertain the inmates, frequent enjoyable programs are organized by friends of the house, by guardians or nurses, sometimes by groups of the patients. These entertainments and also radio programs are very popular.

At the Emily Tavernier store, seller and buyer

In the exercise of their devotedness the Sisters recall the first intention of Bishop Bourget in giving them the care of the insane, "to treat these unfortunate ones with a truly maternal kindness." (Mandate of the erection of the St. John of God Hospice, October 27, 1873). They feel that the blessing of Bishop Bourget and the protection of Mother Gamelin rest in perpetuity upon the institution.

●

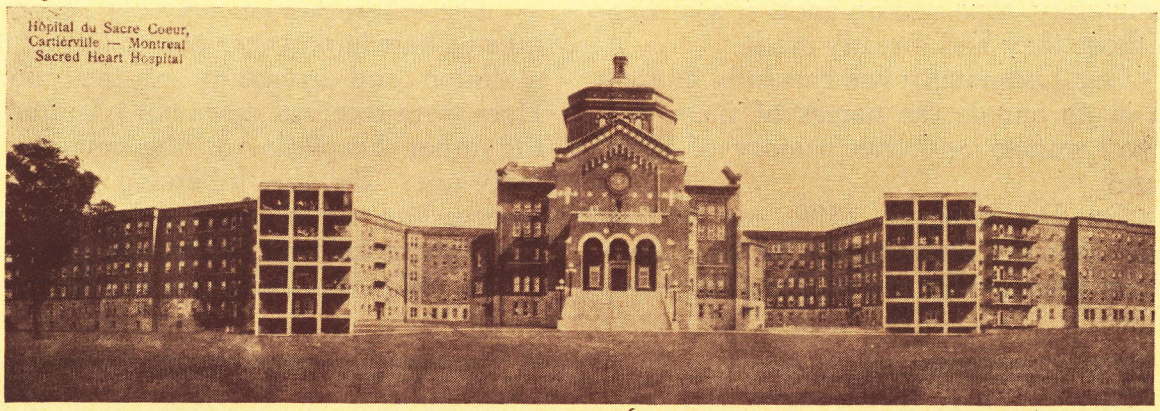
STATISTICS

For January 1, 1943

Chaplains	5
Religious	390
Doctors	23
Secular Teachers	6
Nurses	37
Employees	512
Patients	6,207

Note.—The last figure includes both government and private patients. Besides, more than a thousand patients are out on leave.

Total personnel	7,180



Sacred Heart Hospital, Cartierville, near Montreal

SACRED HEART HOSPITAL, CARTIERVILLE

At Cartierville, near Montreal, is situated Sacred Heart Hospital for the care of *incurables* and *tuberculous*. It is a development of the work formerly known as the Hospital for Incurables. This institution is the most remarkable of its kind in Canada and its origin bears the special stamp of God's providence.

On May 3, 1897, three pious young ladies of Montreal, Georgianna and Leontine Genereux and Aglae Laberge, took an apartment on St. Etienne Street, with the design of caring for the most repulsive and the most abandoned cases of illness. They placed their enterprise under the protection of the Sacred Heart and began to visit the sick in their homes, hoping one day to be able to open an asylum for their charges.

Strongly encouraged by Archbishop Bruchesi, they soon put this project into execution. They obtained a house on St. Charles Borromeo Street, and here they were joined by two new volunteers. So many patients applied that they were obliged to seek larger quarters, and opened a house on St. Denis Street on March 19, 1899. This refuge was called the Home for Incurables and has always been regarded as the real cradle of the work. Twelve young women in all there consecrated themselves to the care of the most afflicting cases with an abnegation and generosity above praise. Some had positions in the city and their salary helped to support the house. They lived poorly but without lacking strict necessities. A benefactress furnished the sacred vessels and linens for the Holy Sacrifice and one room was set apart as a chapel. Thanks to the kindness of the Blessed Sacrament Fathers the personnel were enabled to have daily Mass under their own roof.

Archbishop Bruchesi, who had followed with paternal solicitude the development of the work, realized that to secure its permanence it should be placed in the hands of religious. This decision was generously accepted by the foundresses as the will of God, though it destroyed their hope of forming their own

community, thus adding another sacrifice to those they had already made.

Our Community has carefully guarded in its annals the names of these devoted women and the memory of their virtue.

On December 4, 1899, our Sisters took over the direction of the St. Denis Street house, with the paternal benedic-

The enterprise immediately began to take on new importance and to attract the attention and sympathy of the public. Here were received cases not admitted to the other hospitals, to the number of forty-one. By the following year the number had risen to one hundred six, and the registration kept on steadily growing.

In 1903, His Grace organized an as-

Chapel of Sacred Heart Hospital, Cartierville

tion of Archbishop Bruchesi, who was to become the most signal benefactor of the Hospital for Incurables. Several months later the work was transferred to Notre Dame de Grâce to the former monastery of the Sisters of the Precious Blood. Here the poor victims of incurable diseases found themselves surrounded with unaccustomed comfort in an attractive environment.

sociation of Ladies of Charity, recruited from the outstanding families of the city, who were to be the visible Providence of this house of charity. Moreover, the Archbishop sympathetically interested in the undertaking benefactors able to assist with their alms this establishment for the sheltering of all miseries without distinction of creed or nationality.

The Sisters named for the undertaking

Dressing cancerous patients

were filled with enthusiastic zeal and the work has been exceedingly fruitful from the spiritual viewpoint.

In 1910 it became necessary to add two wings of three stories each to the original structure, thus making possible the better organization of the care for the tuberculous, of whom there were then sixty-six cases. Their number increased annually. The statistics for the years 1920 and 1921 show that 636 of these cases were admitted in these two years.

At that time the city of Montreal was much preoccupied with stopping the scourge of tuberculosis which was taking so alarming a toll of the population. On July 4, 1921, our Community, yielding to the urgent solicitations of the municipal authorities and a committee of citizens, accepted the direction of a hospital for the tuberculous. "Mont LaSalle" had been purchased from the Brothers of the Christian Schools to be converted into a four-hundred-bed hospital for this purpose. Before the negotiations were completed, however, an unexpected catastrophe caused a change of plans.

On March 15, 1923, the establishment at Notre Dame de Grâce was destroyed by fire. The inmates left homeless were generously sheltered by local institutions, but this hospitality could be but temporary. An annex containing the workshops had been spared. The good Dominican Fathers put at our disposal the best workmen of their monastery then under construction for the remodeling of this annex, and so skillfully was the work accomplished that in a few weeks the Sisters had succeeded in cleaning and furnishing

Group of crippled children

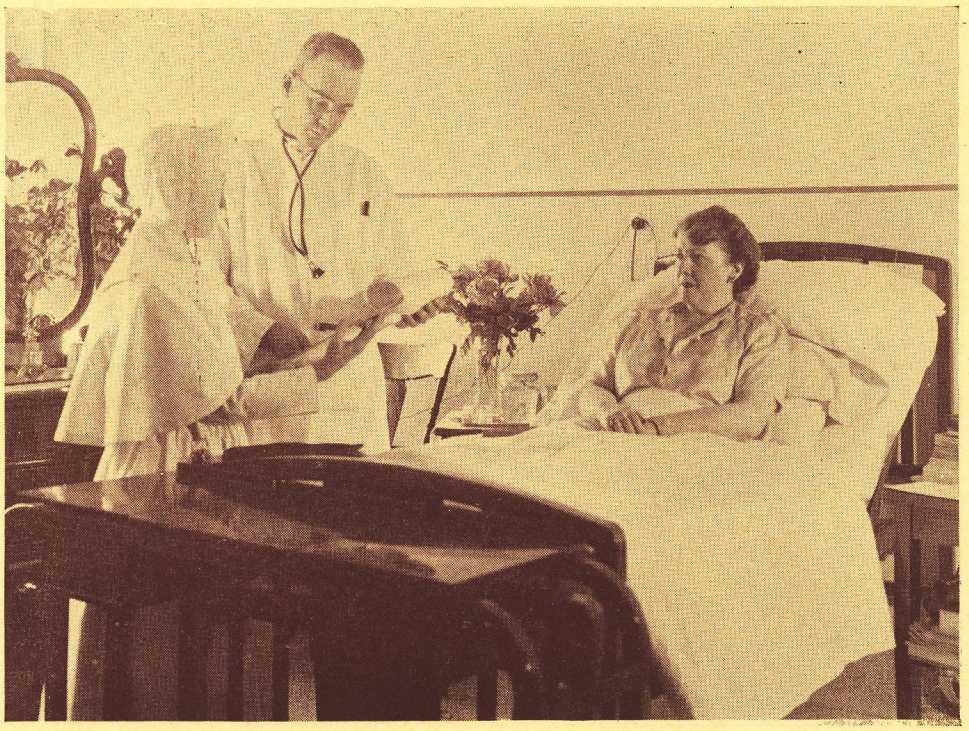
rooms for the one hundred fifty absolutely destitute patients who could not be placed elsewhere.

Meantime the Community had decided to provide permanently for the Incurables and for the Tuberculous as well, as the city had requested. The two, although distinct undertakings, were to be under the same administration. The religious authorities approved the project, which also aroused an extraordinary sympathy among the public.

In August of the same year, the Community bought a large tract of land at Cartierville, and began the work of construction. On January 27 and 28 of 1926, the patients, who had been sheltered in the repaired Notre Dame de Grâce, were transferred to the new Sacred Heart Hospital.

The patients were overjoyed with their new home, exclaiming with enthusiasm over the beauty of the site and the arrangement of the departments, with their floods of sunshine. "We shall certainly be cured here," they thought, taking fresh hope.

On October 17, 1926, Sacred Heart Hospital, Cartierville, was solemnly blessed by His Grace Most Reverend George Gauthier, Coadjutor-Archbishop of Montreal, assisted by Archbishop Sinnott of Winnipeg and Bishop Deschamps, Auxiliary of Montreal and our ecclesiastical superior.



A patient's room

The establishment, which began as a refuge of charity, is today an organized hospital with its staff and assistants, with internes and specialists for each category.

Pulmonary tuberculosis is treated by

the most recent methods by specialists working under the scientific direction of the Faculty of Medicine of the University of Montreal. A surgeon with wide experience in pulmonary work is attached to the medical service. The fresh-air cure is facilitated by the attractive outdoors and by comfortable solaria and wide porches.

In visiting this immense hospital one is impressed by the extent and equipment

STATISTICS

Chaplains	3
Religious	161
Doctors	28
Graduate Nurses	34
Student Nurses	45
Beds for the sick	900
Patients, January 1, 1943	814
Tuberculous	430
Incurables	107
Patients, orthopedic department	277

Bedside nursing

of the laboratories, of the X-Ray department, and especially the surgical department, which includes a number of surgeries for specialized works.

In the orthopedic department are treated tuberculosis of the bones and all osseous malformations. A great number of the latter cases are cured or restored to partial activity, thanks to the skill and devotedness of the corps of specialists in charge.

LEWIS MEMORIAL MATERNITY HOSPITAL

Unique among Catholic social works is Lewis Memorial Maternity Hospital which was founded in 1931 by the late Cardinal Mundelein, Archbishop of Chicago, to aid Catholic families of lower incomes by reducing the mounting cost of births.

Thanks to the generosity of a Catholic philanthropist, a large hotel on Michigan Avenue was purchased and entirely remodeled to serve as a maternity hospital. Here for a reasonable fee the mothers receive complete pre-natal and obstetrical care, with the services of specialists and of nurses skilled in maternity work.

LEWIS MEMORIAL MATERNITY HOSPITAL
30TH STREET AND MICHIGAN AVENUE
CHICAGO, ILLINOIS

The enterprise was, and is, regarded as a Catholic social challenge to the menace of birth control and as such aroused deep interest throughout the country. Before the outbreak of the present war, inquiries were received even from foreign countries as to the operation of the hospital.

One can readily imagine what a boon such an institution is to a family with a small salary, where each birth has so severely taxed the family budget. It has provided a providential solution and especially has this been true in the period of depression, since the fee may be spread over a number of small payments.

The building itself is a twelve-story

fire-proof structure, measuring 100 x 115 feet, and equipped to care for three hundred patients. It has always maintained a splendid record for the care of mothers and babies, thanks to the outstanding physicians who have guided the work, and to the devotedness of all connected with the undertaking.

The present Chief of Staff, Dr. Herbert Eugene Schmitz, F.A.C.S., nationally renowned in the field of Obstetrics and Gynecology, plans for an ever wider scope of services for the hospital, through the extension of its facilities. Lewis Memorial may hope then to send out ever more broadly trained young Catholic obstetricians who will interpret the teachings of the Church throughout the nation. The implications are of vast and happy augury for the future.

October 6, 1935, was a gala day at Lewis Memorial Hospital, since that day witnessed the birth of the ten-thousandth baby since the official opening. Magnificent gifts had been promised to the child whom Providence would choose for this significant number, the most impressive being the one thousand dollars offered by the Cardinal, and two scholarships offered by universities. As the time drew near, radio and newspapers kept the public informed, and when the figure 9,999 was reached the excitement of all the medical committee was at its height. At 7.47 in the evening, a fine boy weighing 8 pounds 6 ounces made his appearance on the stage of life, quite unconscious of the furore he was creating. He was the third child of a family of Irish descent named O'Dowd.

Five days later, on the feast of the Maternity of the Blessed Mother, Cardinal Mundelein came in person to baptize the baby and to bless the happy parents, as well as the personnel of the hospital.

To underscore the significance of this work, one can do no better than quote the words of Rev. Auguste Pelletier of the Blessed Sacrament Fathers, a friend and benefactor, to the Sisters of the early days : "My dear Sisters, this is an activity that will one day produce an immense harvest of souls for eternity. At this hour when the world seems leagued with the powers of darkness to destroy the work of the Supreme Creator by spreading a diabolic doctrine in the very bosom of the Christian family, you, a handful of religious, hidden away from the tumult and the pomp of the world, are helping to assure the Christian and Catholic future of the country. How God must love you since He has chosen you as co-workers in the divine act of *a daily and unceasing creation !*"

Since the foundation, more than 25,000 babies have been born at Lewis Memorial Hospital. Surely Our Lord, lover of little children, must look down with complacency upon this house of infancy.

WORKS OF EDUCATION

Although our Institute was created primarily for the care of the poor and the sick, and this has always remained its chief activity, nevertheless the education of youth has been an important part of its work from its very origins, being inaugurated by our founder and foundress themselves. It was in 1846 that the Community opened its first school at St. Isidore, Longue Pointe.

Concerning this first school Mother Mary Antoinette has written in her fourth volume of the *History of the Institute* :

"By a mandate addressed to his diocesans on November 8, 1841, Mgr. Bourget announced his decision to establish the Daughters of St. Vincent de Paul in his episcopal city, saying : 'The object of their mission will be not only the care of aged and infirm women at Providence Asile but in addition *to instruct little girls,* to visit the poor and the sick in their homes, to bring relief to prisoners, to assist the dying, finally, to exercise all the spiritual and corporal works of mercy.'

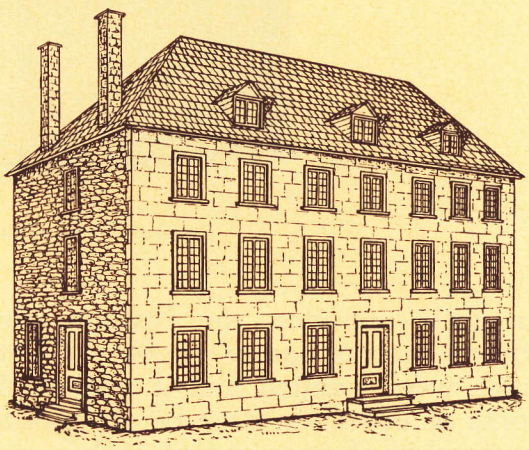
"Later, when Mother Gamelin, just before her entry to the novitiate, was setting out from Montreal to visit the institutions of charity in the United States, the venerable Bishop wrote to her : 'Visit in great detail the establishments of the Sisters of Charity. Find out all you can about *their schools,* their care of the poor and orphans. . . . . .'

"The mandate of institution, that is to say, the fundamental document attesting the intentions of the Founder, repeats on every page : 'Henceforth you will be in the world, not to take part in its pleasures but to perform *all the works of mercy, spiritual and corporal.*'

"The opening of a primary school by the Sisters of Providence was then entirely in conformity with the intentions of the Bishop.

"Moreover, Mother Gamelin, before becoming a religious, had been an active member of an association for the support of the St. Jacques School. Her zeal for the education of the poor, and particularly of orphan girls, explains why she introduced the work of public education into her Institute."

On August 28, 1847, Mother Gamelin accepted her second work of education, the direction of the St. Jacques School; and, in 1849, her third, with the foundation of a boarding school at St. Elizabeth. In the following year, on the advice of Bishop Bourget, the Institute opened a house at Sorel, *on condition,*



First St-Jacques School destroyed by fire in 1852

says the chronicle, *that they will not be required to give instruction other than that required by law for elementary schools.*

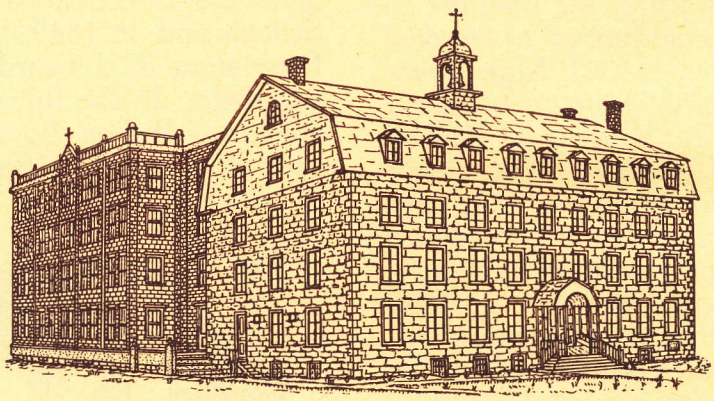
In 1863, Bishop Bourget appointed Sister Immaculate Conception directress of classes. The work of teaching had already developed so much in seven years

that there was need of a head to direct it. Our venerable Founder himself drew up the regulations, which, from the early days of the Community, have been the *vade mecum* of those destined for the instruction of youth. This wise guidance of one of the Foundresses was the support of the task of education in the midst of the struggles and contradictions that were its lot before it received the definitive sanction of the Church.

This educational activity was fundamentally an exercise of charity. Taking their cue from Mother Caron, our first Mothers and Sisters considered the poor as indispensable to a foundation. Without their presence, the Institute considered success hardly possible. When funds were wanting and it seemed the works of education must be abandoned, the number of poor and of orphan girls was increased in order to touch the heart of Divine Providence. Then the space reserved for boarding pupils was expanded. By such procedures God could not but be moved. The sympathy of the public was gained and the activities prospered.

As in the care of the sick, the works of education have witnessed great progress in the course of a century. In the Province of Quebec about 1800, only the religious communities—and they were not numerous— and some institutions under the direction of the clergy occupied themselves with the education of the people. There were also itinerant teachers, often paid by the pastors, who gave the country children some lessons in the three R's. Sometimes among the aged men in our asiles we have found some who had learned to read from such teachers.

On account of religious differences, the work of organizing an acceptable public school system was greatly hampered. In 1824, a law was passed authorizing parish administrators to devote one-fourth of their annual revenue to the establishment of one or two schools in each parish.



Present convent of St. Elizabeth, Joliette County

The Catholics of the Province of Quebec today have entire liberty to organize their schools and their programs of study.

Our schools were not at first under the jurisdiction of the Council of Public Instruction. Our pupils were taught religion, French, arithmetic, history, and domestic science, this being considered sufficient for the middle classes of the period. In 1877 algebra was added to the course of studies, and the teachers

were obliged to sacrifice their vacations to master this branch themselves. A little later, the subjects of the model school course were added, and the pupils of our boarding schools were able to earn teaching diplomas by taking the examinations of the Central Bureau.

Our young and progressive Mother Mary Antoinette, who had been highly successful as a teacher, did much to raise the standards of the schools. It was one of her pupils who won the first model diploma. In 1890, the General Council appointed Mother Mary Antoinette General Directress of studies, an appointment which proved a great stimulus to the teachers. In her visits to the schools she set to work to remedy defects wherever she found them, especially in methods of teaching. Her conferences to the teachers were full of practical suggestions. To aid the students of the higher classes, she published the *Recueil sur diverses matières,* which was used for thirty years and rendered immense service. For beginners, she edited the *Petit catéchisme historique,* which has not yet outlived its usefulness.

Named fourth assistant general in 1892, Mother Mary Antoinette continued for four years more her office of directress of studies. In 1893, she accompanied the Superior General, Mother Mary Godfrey, in her official visitation of the Northwest, profiting of the occasion to reorganize the program of studies in the schools of those provinces. In her *Life of Mother Mary Antoinette,* Mother Benedict says :

Providence Academy, Vancouver, Washington

"Up to this time, teaching did not go beyond the elementary grades. Pupils then attended the public high schools,

with the consequent grave danger of losing their faith. Relying on Article 271 of the Customary, Mother Mary Antoinette borrowed from the state program what was lacking in ours, thereby making an ideal curriculum for our academies. But these wise measures met with opposition in high places. Father Louis de Grande Schram, Vicar General of Nesqually and chaplain of our Sisters at Vancouver, would not hear of borrowing from a secular program what would be useful to us. For him, this was almost an act of apostasy. Mother Mary Antoinette respectfully pointed out to him that there was no question of religion in many subjects of the state curriculum, for instance in algebra, geometry, applied mathematics, astronomy, grammar, and geography. The good Father admitted her point, but declared he would have nothing to do with the matter. 'All the same, you will give us your blessing, Father?' asked Mother Mary Antoinette. 'O, certainly, with all my heart,' was the reply. The removal of this obstacle was a great relief to our organizer; for, to our Sisters of the West, Father Schram was an oracle.

"In the impossibility of assembling all the teaching Sisters, Mother Mary Antoinette gave fifteen conferences to the Sisters of Missoula, Olympia, Cowlitz, and Vancouver. She recommended to them to procure copies of the best American courses of studies and to adopt from them the items necessary to enrich our curriculum. These lectures with their practical suggestions were gratefully received by the houses of the West.

Chapel of Providence Academy, Vancouver, Washington

"Relying on the approbation of our Mother General, Mother Mary Antoinette chose and initiated two Sisters whom she found the best qualified as provincial directresses of studies : Sister Mary Wilfrid of Vancouver and Sister Aristide of Missoula. The happy results of these measures have been evident ever since. Our academies rank with the best secondary schools in their states. Young Catholic girls can thus complete their studies in a Christian atmosphere."

schools have followed the requirements of the Department of Public Instruction, whose present organization includes : the elementary course, comprising the first seven grades; the intermediate course, with a certificate at the end of the ninth year; and the superior course, including the tenth, eleventh, and twelfth grades, with admission to all institutions of higher education.

Our Infant Jesus Superior School of Montreal enables our pupils to complete

St. Vincent Academy, Walla Walla, Washington

Since that time our schools of the West have progressed steadily. They now number thirteen with a total enrollment of 3303 pupils. Moreover, our Sisters and pupils have the further advantage of being able to pursue their higher studies in the bosom of the Community by means of the four-year standard College of Education of Great Falls, and by the professional colleges in connection with the larger hospitals.

In the Province of Quebec, our

their studies with our own Sisters. It was opened especially for our orphan girls who have finished their intermediate course at one or other of our houses.

Our convents of St. Elizabeth, St. Tite, Mascouche, and St. Casimir are also superior schools; their certificate enables pupils to enter college or schools of nursing.

The revised program of 1939 demands a normal diploma of all teachers of the Province.

SCHOLASTICATE NORMAL SCHOOL

To facilitate the preparation of qualified teachers, the Catholic Committee of the Council of Public Instruction permits each religious community to have its own Scholasticate Normal School.

These schools of professional formation are for the young religious of each Congregation. There they complete two years of normal training, with practice teaching in the adjacent school. The choice of teachers is made by the Community and sanctioned by the Catholic Committee, which also controls the teaching and conducts all the examinations.

Our Scholasticate Normal School was inaugurated at the Mother House, September, 1938. Six of its pupils have already graduated with distnction, and a further group of four will complete their work in 1944.

The sacrifice made by the Community to prepare properly qualified teachers is great. Great too is the sacrifice made by the in-service Sisters who pursue their studies while teaching their regular classes. The striking success they achieve in their subjects is a reward of their generosity.

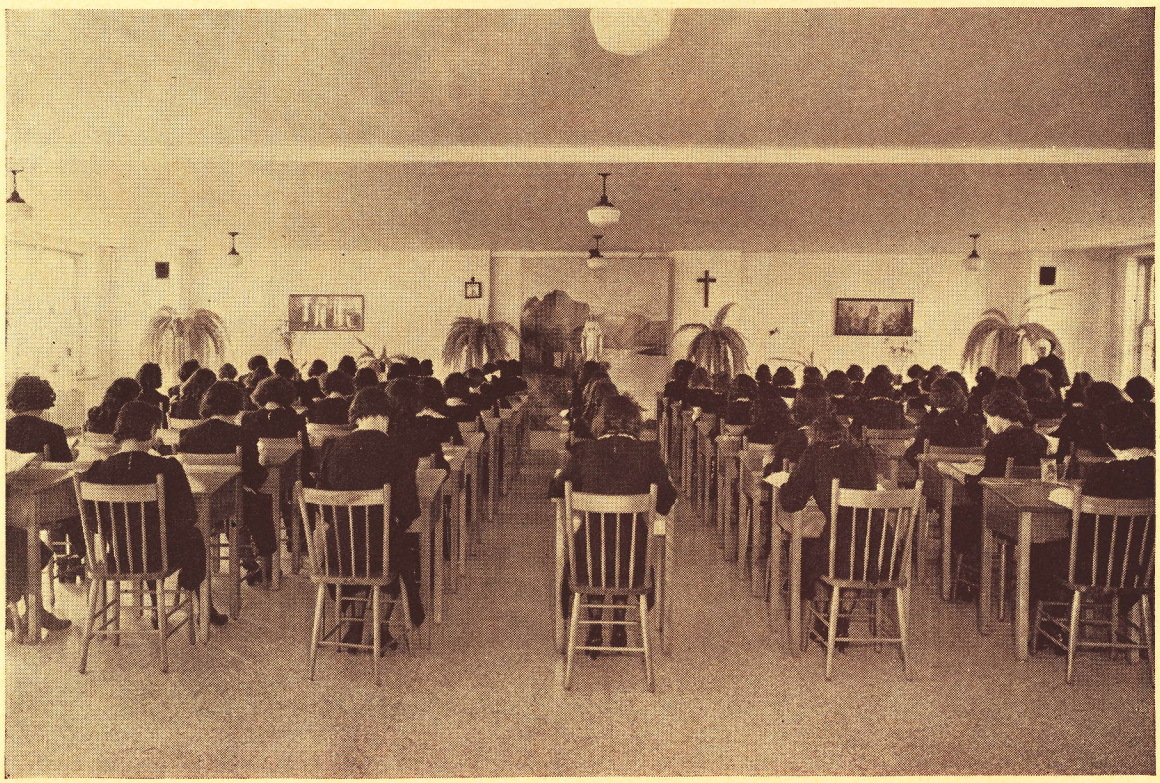
ST. URSULE NORMAL SCHOOL

St. Ursule Convent, founded in 1870, was at first a double administration, consisting of a home for the aged and a boarding school for young girls. We shall here sketch briefly its educational evolution. Its first teaching program conformed to that of the Catholic Committee of Public Instruction, with emphasis on religion, the maternal tongue, and domestic science.

In 1906, a boarding department was opened for boys of elementary school age.

In 1928, a Regional School of Home Economics was officially organized by the Department of Public Instruction of Quebec. To make the establishment a complete educational organism only a normal school was needed.

Thanks particularly to the unceasing and devoted efforts of Mr. C. J. Magnan, Provincial Inspector of Normal Schools, this dream was realized in September, 1935. The new normal was opened as part of the Provincial plan for the decentralization of institutions of learning and specifically their location in important agricultural areas. It is easy to see why St. Ursule was chosen as the pioneer institution in this significant, stay-on-the-land movement. It has a rich and picturesque setting with highly-cultivated and



St. Ursule Normal School — Study hall

prosperous farms, set off by wooded hills and winding streams; it is the center of a large rural population; and it is easy of access.

The school opened with an enrollment of twenty-six; in the following year the number was tripled, and since that time the school has developed steadily. It now has its cultural and social activities including its *Academie,* its *Cercle des Jeunes Naturalistes,* and its *Ligue de Bon Langage.* All of these open new horizons and develop initiative, the spirit of observation and the refinement of language.

The pupils of the "cours spécial" form a distinct group having a suite of fifteen rooms as laboratory in their home-management classes. In addition to the ordinary household arts these pupils are taught spinning, weaving, dyeing, horticulture, aviculture, dairying, the raising of flax and the weaving of linen, and the process of making maple sugar. The large farm and sugar bush belonging to the School form the outdoor laboratory of the students.

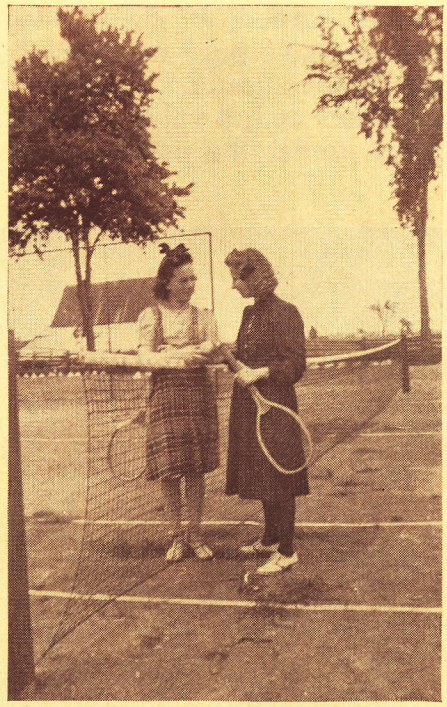
St. Ursule Normal School — *Cercle des Jeunes Naturalistes*

The institution is successful in attaining its aim : to fit the rural population to live a healthy, happy, holy life in their own environment.

THE COLLEGE OF EDUCATION OF GREAT FALLS

The College of Education of Great Falls was opened at the instance of the diocesan authorities who had long felt the need for an institution of higher education for Catholic girls in Eastern Montana. It is a standard college incorporated under the laws of the State of Montana and empowered to grant diplomas, and degrees in arts and science. It is accredited by the Montana State Department of Education and by the Northwest Association of Colleges and Secondary Schools and holds membership in the National Catholic Education Association.

In the first scholastic year, 1932-33, classes were held at the Ursuline Academy and were taught by members of the Ursuline and Providence Communities.



Normal School students at recreation

Entrance to College of Education, Great Falls

In 1933 the College of Education was transferred to its present quarters to secure facilities for the teaching of the physical and biological sciences, and its growth since that time has been phenomenal. Starting in 1933 with an enrollment of eleven students, it has since admitted 2167 students. Its first graduating class numbered two. The graduates of 1942 numbered 64. The peak enrollment for a single term has been 450 students.

Credits earned at the College of Great Falls have been accepted by the leading Universities and Colleges of the various states at full value. In fact, this institution, under the patronage of Our Lady of Providence, enjoys a prestige granted to few young colleges.

Non-Catholics of the region were quick to take advantage of the educational opportunities offered by the College, and the priests of the diocese say the College has been a powerful instrument in breaking down prejudice in its home city and throughout the state. The Bishop of Great Falls has declared to his clergy : "The College is one of the most valuable assets of the Diocese." It has to its credit a number of conversions, and several former students have entered religious life.

Faculty of Great Falls College, 1942

First row, from right to left : Rev. D. P. Meagher, Ph.D.; Very Rev. J. J. Donovan, J.C.D., President; Rev. M. McHugh, M.A.; Very Rev. J. E. Regan, chancellor of the Great Falls Diocese; Mr. Francis di Rocco, M.S.; Miss J. Tvrs, R.N.; Mrs. L. Sanders, M.A.; Miss B. LeClair, M.A.; Miss E. Dougherty, M.A.
Second row, from left to right : Sisters Lucia, M.A.; Mary Vivian, M.S.; Aimée of the Bl. S., Ph.D.
Third row : Sisters Martha of Bethany, M.A.; Mary Dorothy, M.A., Margarita, M.A.; Mary, M.A.; Mary Trinitas, B.A.
Fourth row : Sisters Mildred Dolores, B.A.; Sebastienne, R.N., L.T.; Anselma Mary, Helen Paula, Blessilla, B.S., R.D.

The summer sessions draw many representatives of the different religious

Communities from Illinois to the Pacific Coast for the completion of their professional requirements. The city presents exceptional advantages for practice-teaching, since it possesses three large and splendidly organized Catholic schools.

The College especially stresses moral and religious formation, high scholarship, and the professional training of future teachers.

The diploma granted by the College entitles the student to a State Certificate which qualifies the recipient to teach in any public or private school in the State of Montana.

To serve present-day needs, the curriculum of the College has been extended, enabling students to earn the degree of Bachelor of Science in Medical Technology. The course is approved by the American College of Clinical Pathologists and the American Medical Association. Students completing this course take their internship in some of the largest hospitals in the country.

The College grants degrees in Nursing Education by authority of the Northwest Association of Colleges and Secondary Schools and the State Department of Education. The Columbus Hospital School of Nursing is also affili-

College of Education — A corner of the Reference Library

College of Education — Study of Biology

Graduates of College of Education, Great Falls

ated with the College, giving its students the advantage of earning their degrees as well as diplomas in nursing.

•

HOUSEHOLD ECONOMICS

In all our schools, both orphanages and boarding schools, the teaching of household management has occupied an important place since the foundation of the Institute. Our venerated Mother Gamelin and the other foundress mothers gave it a place of honor in the course of studies, particularly Mother Caron; and it is interesting to note that a book of recipes bearing her name was published in 1878. Today, sixty-five years later, the subsequent editions of Mother Caron's *La Cuisinière* are as highly prized as those of other times.

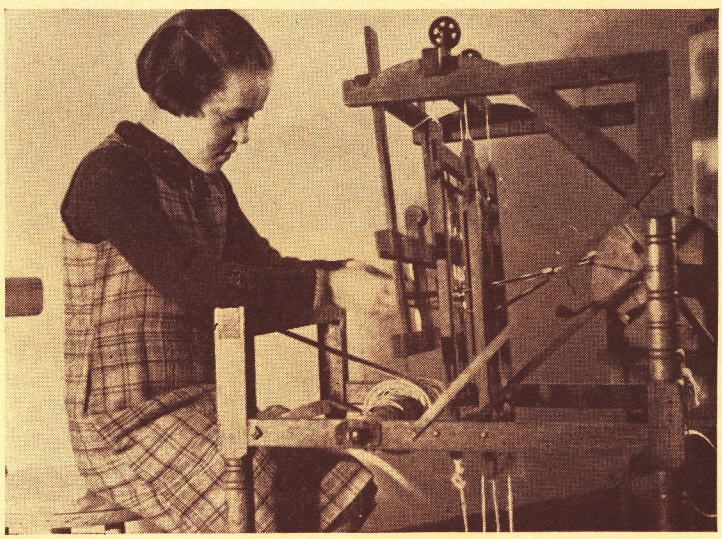
Today all our houses of education insist on the teaching of home economics and home arts courses, including needlework of all varieties, the cutting and making of garments, the buying and preparation of foods, meal planning and serving; home planning and the budgeting of the family income.

Students of the "cours spécical" in domestic science — St. Ursule Normal School

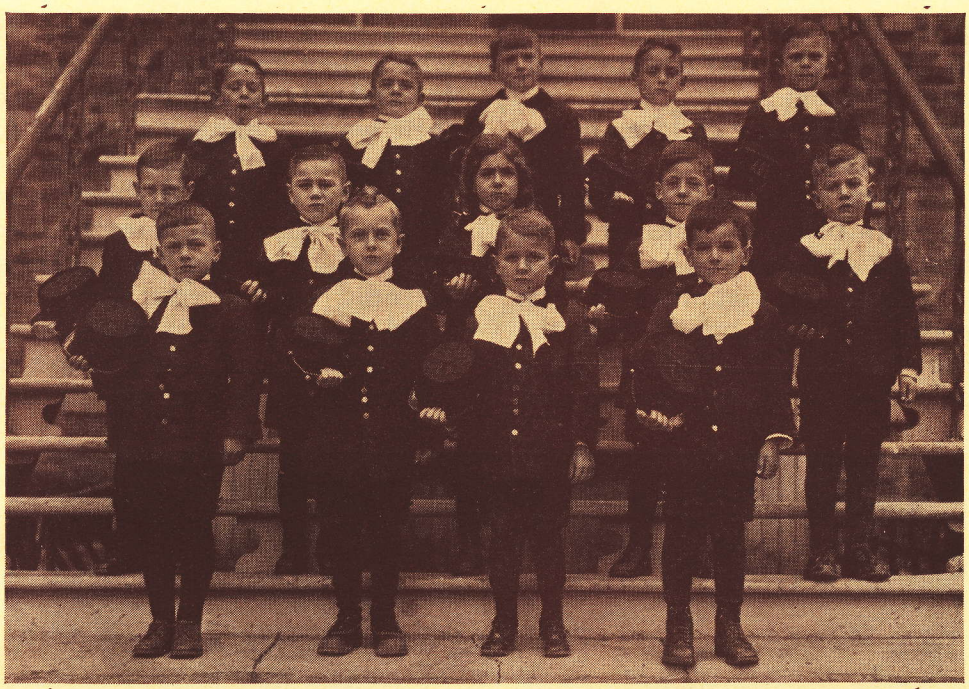
PREPARATORY SCHOOLS

The preparatory schools (jardins d'enfants) of the Province of Quebec are special schools for boys, from six to twelve years old, desiring to follow the classical course in secondary and higher schools. Here the pupils complete the

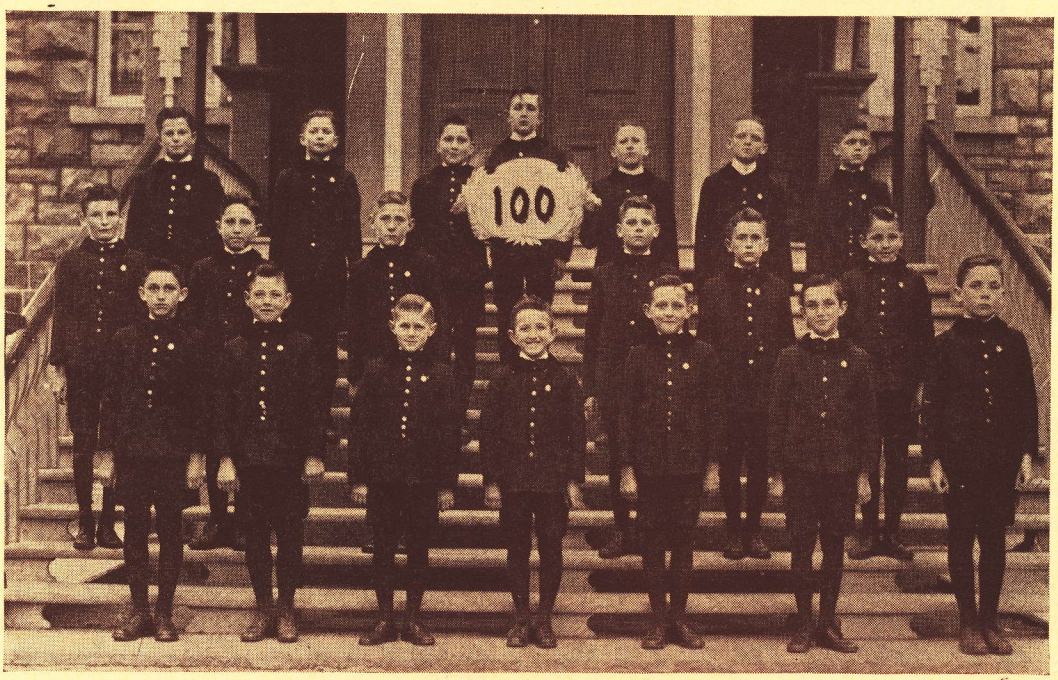
Domestic science holds a place of honor in our deaf-mutes' course of studies



Weaving — Emily Tavernier School



Pupils of Preparatory School — first grade



Pupils of Preparatory School — graduates

seventh grade; they have, besides, special training in speech, physical culture, and, if they desire it, piano.

Most of the pupils are children of the professional classes. They are carefully prepared for their future calling, the aim of their teachers being to make of them good Christians and good citizens. Some of these schools are situated in the country and draw their pupils from the neighboring towns. The children have the advantage of good country air and food and extensive playgrounds, since most of the schools have a farm attached to them.

The boys of the preparatory school of St. Ursule are deeply interested in all of the farm activities of the establishment. They watch with fascinated eyes the tilling and seeding of the land, the work of harvesting, the preparation of wool and linen. In autumn they like to help the domestic science classes in the making of preserves and the canning of vegetables. They have a craft shop of their own where they learn how to make many useful and attractive articles of wood; and their work is always a special feature of the annual exposition of the school.

At the Collège Brébeuf, where many of these boys continue their education, the prefect of studies declares : "The splendid papers your Providence boys hand in are a real treat to me."

Of the thousands of boys who have passed through our preparatory schools a good number are found today in the ranks of the priesthood; others are religious in the teaching communities; many are in the professions and in commerce, where they are noted for their high standards; all are loyal to the memory of their preparatory schools.

The Institute counts fifteen of these schools in the Province of Quebec, with an enrollment of 775 boarding pupils, and 1830 day pupils.

A Preparatory School class

INSTITUTION FOR DEAF-MUTES

Origins

About 1846, Father Charles Irénée Lagorce, pastor of St. Charles sur Richelieu, undertook the education of an adult deaf-mute of his parish. Later, Bishop Bourget asked him to open in Montreal a school for deaf-mutes. Classes were held in a house at Coteau St. Louis. Moreover, each Sunday, Father Lagorce gathered his pupils either in a church or in a room at Providence Asile. There he instructed them in the sign language and in the principles of Christian living.

Mother Gamelin, who loved charity in all its forms, was glad of the opportunity for a further extension of her charity. She permitted her religious personnel to assist at these lessons given at Providence.

One novice, Sister Albine Gadbois, aged eighteen years, showed herself the most assiduous and the most attentive at these lectures. She did not miss a single sign and noted carefully the priest's explanations. The scene recalled to her the pity her parents felt for a deaf-mute whom they were caring for in their home. Often in watching this handicapped being she too had yearned to be able to help those deprived of speech and hearing.

Institution for Deaf-Mutes

This memory and the apostolic zeal of Father Lagorce stimulated in her the desire to consecrate her life to the assistance of these unfortunate ones. She believed God was calling her to the work, and her religious superior was soon to confirm this belief.

ligious undertook her instruction and succeeded so well that she attracted the attention of Bishop Bourget and Mother Gamelin. In 1851 she was asked to devote herself for part of each day to the task of teaching her first pupil and another young deaf-mute girl, Georgianna

Chapel of the Institution for Deaf-Mutes decorated for the Centenary celebration

The novice made profession under the name of Sister Marie de Bon Secours and was appointed, on September 1, 1850, companion to the mistress of boarders at Longue Pointe. Among the pupils was Marguerite Hanley, a deaf-mute girl of eight years. Our young re-

Lavallée. During the year three other deaf-mute girls joined the class. The Institution for Deaf-Mutes was inaugurated.

On July 8, 1858, the pupils, now thirty-two in number, were transferred to the Hospice St. Joseph, Montreal, with

Sister Marie de Bon Secours in charge.

Means were wanting, but the resourceful directress appealed to the generosity of her relatives, her friends, and the public. This was the beginning of the annual collection in favor of the Institution for Deaf-Mutes.

In 1864 a large building on St. Denis Street was ready to receive the pupils. The Berri Street wing was added in 1883; the central part, including the chapel, was built in 1892; a power house and laundry was erected in 1894. As the first building had been constructed on a shifting subsoil it was torn down in 1900 and replaced by the great structure of today.

Breathing exercises — Demutization course

Aim and Administration

The aim of the Institution is to give to deaf-mute girls a solid Christian education, a practical instruction that will render them useful to their families and capable, if need be, of earning their own living.

The regime is maternal and the general organization of the house tends to foster the family spirit. The children are constantly in the company and under the care of the religious.

Since these children are unable to hear, they cannot profit by oral teaching. When this infirmity dates from birth all sources of knowledge are closed to the child, even though it be living in the bosom of the family. Such children can scarcely begin their studies before the age of eight or nine. It is the rule at the Institution not to receive the pupils younger because of the great difficulty of teaching them anything before the age of eight. Both intelligence and physical health must be carefully developed, since the fatigue of the first years of application may compromise future success.

Most of the pupils, on their arrival at the Institution, cannot utter an articulate sound. They have not the most rudimentary notion of breath control or the

handling of the organs of speech. Their tongues are thick and clumsy.

They are immediately placed in the demutization course and follow the oral method. This means that they must abandon the sign method, so natural to the deaf child, and exercise themselves in lip-reading. It is not uncommon to find pupils who must pass two years in this class. The first months are devoted to training in attention, sense education, drilling in correct breathing and the use of the speech organs, preparation of the voice and of vowel sounds, and lip-reading. The lessons in articulation are given before a large mirror.

At the end of seven or eight months, pupils of ordinary intelligence can pronounce correctly and write eighty to one hundred words in a hand that puts to shame that of ordinary pupils of their age. Reading, writing, word study go hand in hand in the instruction of these pupils. They are not considered to know a word until they can read, write, and pronounce it and give its meaning.

At the end of the demutization course, the pupils of ordinary intelligence know the consonants and vowels, pronounce

Group of deaf-mute pupils

with facility, read lips with ease, read print and cursive writing, and write from dictation or memory about three hundred words and phrases.

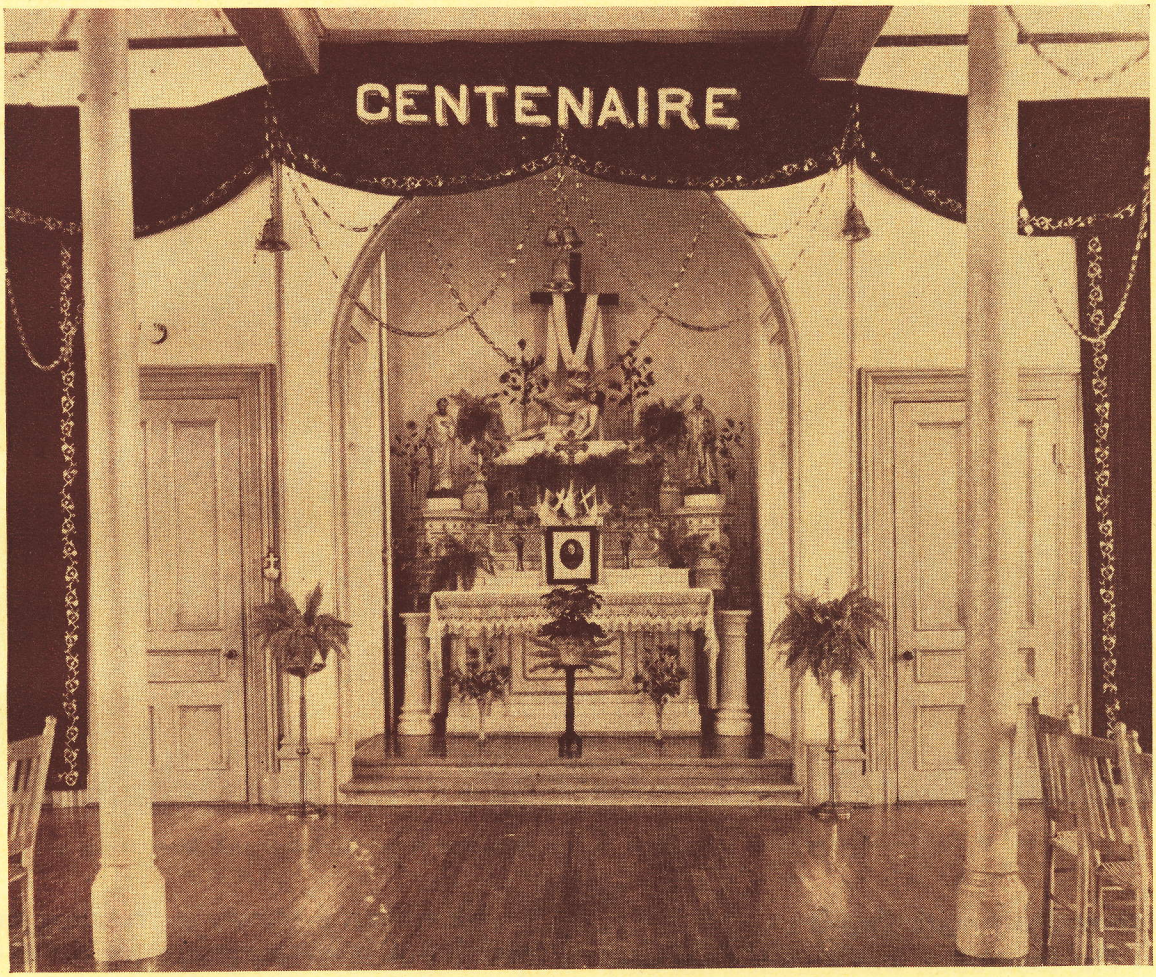
They also receive training in personal hygiene and decorum, so often lacking at their arrival.

After the demutization course, their school work proper begins, consisting of

primary, intermediate, upper grade, and high school to the completion of the tenth grade, this latter including special work in home economics. They may also obtain a certificate in typing.

The classes are bilingual, the English-speaking pupils following the courses in their maternal tongue.

supplement the academic work but it is of the utmost practical utility to the pupils. Many of our former students are now the support of their families. Some are married and are skilled managers of their households proving that deafness is not an obstacle to their making their way in life.



Community room oratory — Institution for Deaf-mutes

Home Economics

Since 1931, the Institution has been recognized by the Department of Public Instruction as a regional school of home economics. Not only does this course

In 1941, the Institution opened an advanced course in home management. In this, the center of the course is the family unit, complete and well organized. The pupils form a distinct department, separated from the other boarders, and wear

a special uniform. They have more freedom to follow their bent and to develop individual talent. Many pupils of the art studio show real creative ability in modeling and designing.

The atmosphere of the department approximates as nearly as possible that of a well-ordered home.

The pupils who return to their families continue to be the objects of the maternal solicitude of their former teachers. One sister has the special task of visiting the former students who live in or around Montreal. She assists the families of those in need. Hers is both a difficult and a meritorious task.

Ludivine in class — She reviews her lessons for the Reverend Father Chaplain and Sister Superior

Former Deaf-mute Pupils

The Institution was founded not only to educate deaf-mute girls but also to exercise a broader charity in their regard. There is a special department for those who, having finished their studies, desire to remain at the school. They busy themselves in the workrooms and the care of the house in return for the spiritual, social, and economic advantages they receive.

Moreover, a retreat is preached each year for all who can return for the exercises. Twice a month the chaplains assemble the deaf-mutes of the city for religious conferences. And twice a year, on Passion Sunday and on the fourth Sunday of October, one of the chaplains goes to Quebec to give religious instructions to the deaf-mutes of that city. He also visits the sick and infirm in their homes to bring them the consolations of religion.

Religious and Moral Formation

At the Institution, as in all the Catholic schools of the Province, religion is the foundation of the whole curriculum. Besides the Sunday instructions, the chaplains give regular religion classes in the school. The teacher takes daily lessons in catechism. But she also directs all her teaching toward the thought of God. In this way, even the most backward acquire principles of morality and religion by which to govern their lives.

Faith inspires in these children not only resignation to their lot, but gratitude to God for the cross of deafness. For all, religion is indeed the sun which illumines their lives.

Moreover, visitors to the different departments of the school are invariably impressed by the spirit of serenity and joy, the confidence and contentment they read on the countenances of the deaf-mutes, both young and old. The discipline of the religious aims to establish mental as well as physical health, while developing the intelligence of the pupils.

Many of these handicapped ones, incapable of earning their own living, who would otherwise be a burden to society, here find a congenial home which compensates them for the family joys of which they have been deprived.

Ludivine writes by means of movable letters which she assembles to spell the desired words

BLIND DEAF-MUTES

On June 28, 1911, the Institution for Deaf-Mutes received its first "Helen Keller" case in the person of Ludivine Lachance, aged sixteen. The new comer was unable to walk and seemed to be devoid of intelligence. To this pitiable creature a special mistress was given, who did for her charge all that the most devoted mother could have done, caring for her both day and night. In less than two years, this imprisoned soul had broken through the thick walls of her dungeon; or rather the light of faith and the rays of hope at last illumined the darkness of her solitary confinement.

Ludivine Lachance, who died in 1918, seven years after her arrival at the Institution, had become a young woman of exquisite cleanliness, able to dress herself and to find her way about the house without help. She had learned to know and love God, and her face became radiant each time she approached the holy table to receive her Lord.

Ludivine having been disobedient, her teacher pretends to be crying.
Ludivine wipes her eyes and begs her forgiveness.

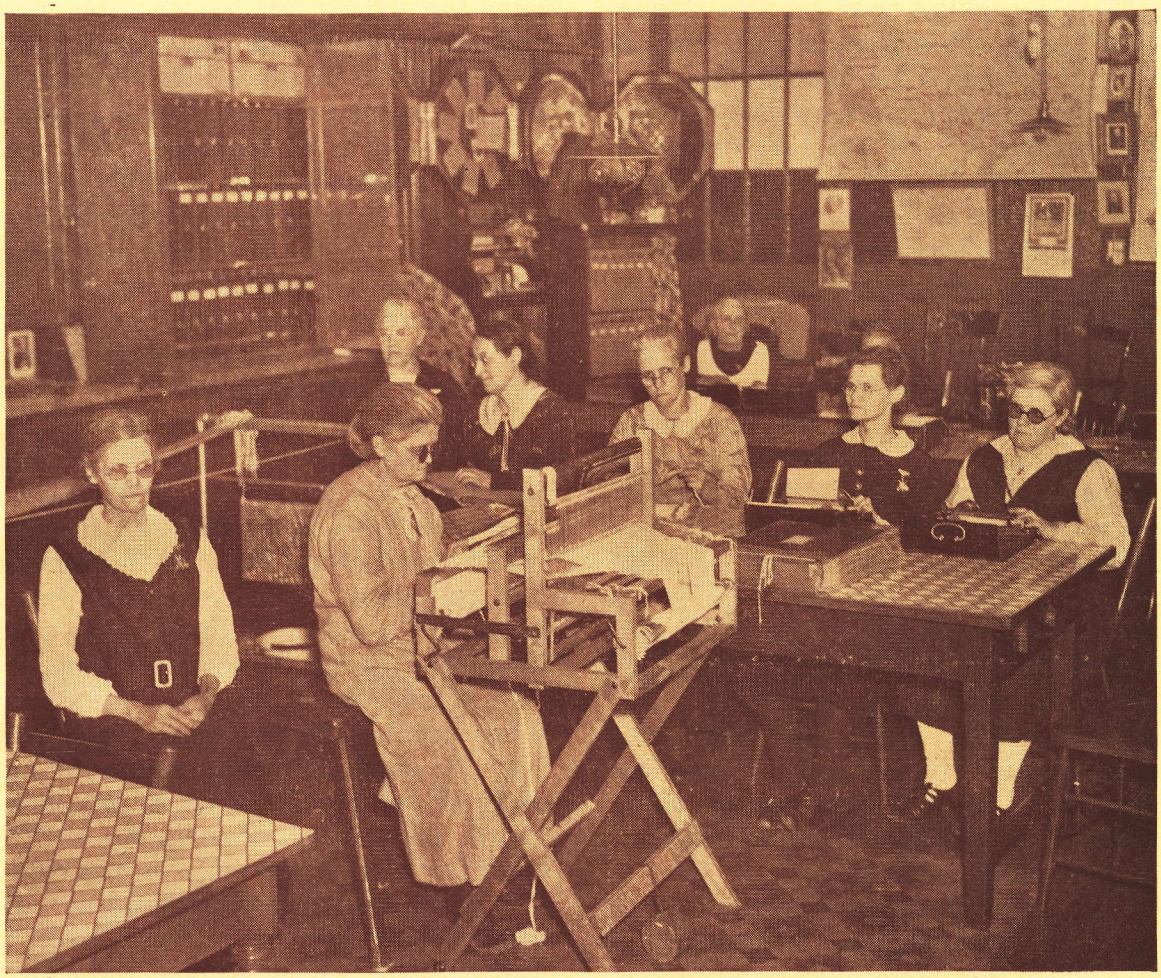
The story of Ludivine, *Hors de sa prison*, has been written by Madame Corinne Rocheleau-Rouleau, a former pupil of the Institution, who has never ceased to devote her splendid talents to the service of the deaf-mutes. Her work has been crowned by the French Academy, and has won great praise both for its literary

form and for the information it gives.

In 1924, a second blind-deaf-mute arrived at the Institution, Virginia Blais, aged fifty, and again she was given a special mistress. Virginia was very intelligent and took readily to study, learning to express her thoughts with facility by means of the conventional signs. She made her First Communion and became very fervent.

It was in reference to the education of the blind-deaf-mutes that Mr. C. J. Magnan of distinguished memory remarked: "In the early part of the twentieth century the Sisters of Providence wrote the most admirable page in the history of teaching in Canada."

This benefit was not limited to two pupils. Among the deaf-mutes of the Institution itself, some gradually lose their sight, and with it their laboriously acquired religious and secular learning. For these, the teaching of Braille was inaugurated in 1929. It was a modest beginning. The teacher had four pupils, and her idea was to furnish an incentive to the poor blind-deaf-mutes, cut off from all avenues of social contact and absorbed in their



Class room of blind-deaf-mutes

own profound melancholy, often given to fits of suspicion and eruptions of temper. By showing them how to read and write in Braille she hoped first to interest them, and then to favor their religious and intellectual development.

The initial efforts had such happy effects that it was judged opportune to organize a regular class for the "Helen Keller" cases, thus rounding out one of the great works of the Community.

A department spacious and flooded with sunshine was set apart for the work, with shelves and tables sufficiently large to accommodate the huge Braille volumes. Here the group lead a serene and relatively interesting life under the tutelage of the devoted Sister-teacher.

Each one has her own desk with lock and key, her own Braille typewriter, her personal books, and all the equipment needed for study. The class is furnished with geographical maps in relief, globes, even a clock with Braille figures so that the pupils may feel the luxury of independence in telling the time. They are also supplied with whatever other mechanical devices can give them this comfortable feeling.

Their Braille library has many volumes, particularly of smaller booklets (even these make huge volumes when written in the raised lettering) and is being continually enriched.

Occupational therapy also plays a great part in their regime. They bind the books which they themselves have written in Braille; and they make many useful household articles.

The intellectual results and the manual skills achieved would in themselves be a miracle of patience and deft teaching, but this is not all. It would be necessary to ponder the rule of life traced out for them, it would be necessary to weigh the influence of the supernatural in their daily routine in order to judge accurately the high moral value of the work.

Some of the impressions of strangers visiting the institution have been left on record :

"To reach intelligences which nature has cut off from all other intelligences; to penetrate into brains to which all the avenues are closed, walled up from birth; still more, to cultivate inaccessible minds, to give to the totally isolated a complete life. . . . . what a marvel ! What a miracle!

"A miracle of ingenuity ! To make oneself understood by a being without either eyes or ears, without the vestige of an idea of which the senses are the indispensable intermediaries; to give this being, moreover, the gift of being understood in her turn—it needs more than ingenuity; it needs inspiration !

"A miracle of patience also ! To develop these intellects, to instill the principles and fix the habits of morality; to convey the idea of the gifts and mysteries of the supernatural life, human means are not sufficient. It requires an *angelic* patience (a reference to the name of the directress, Sister Angelique Marie).

"A miracle of charity ! To release these pitiable beings from their living tomb, to shed upon their minds the light of truth; to reveal to these imprisoned hearts the reason of suffering and the consolation of hope—this is 'the setting free of captives, the conversion of unbelievers, the instruction of the ignorant' all united in the same continued and sublime act of charity." .

CANON TREPANIER INSTITUTE

The education of the deaf-mute is difficult, complicated. Even more than in any other branch of teaching it calls for competent instructors, specialists in the field, with all the methods and techniques suited to the needs of the handicapped.

After eighty years of existence and of progressive experience, the Institution for Deaf-Mutes fulfills these two conditions. Its program of special studies has been tried out and then improved. It was approved on September 25, 1935, by the Catholic Committee of the Council of Public Instruction, with authorization to grant to deaf-mute pupils who have followed the regular course, the Certificate of Studies.

A directress responsible for the classes gives continuous guidance to the group in their special studies.

A well-chosen library is at the service of the students, with reviews and reports of the leading institutions of a similar type throughout the world, permitting the teachers to keep abreast of newer techniques in the field.

The course requires three years for completion. Besides having fulfilled the regular educational requirements, the students must also have passed at least a year in the demutization course, and have manifested certain aptitudes for this specialized teaching.

The Congregation of the Little Sisters of Our Lady of Seven Dolors
at the time of its Golden Jubilee (1937)

The professional school for the training of teachers was inaugurated September 21, 1938, under the name of the Canon Trepanier Institute, in memory of the first chaplain and signal benefactor of the Institution for Deaf-Mutes of Montreal. The aim of the Institute is to prepare religious for the specialized work of instructing deaf-mutes. All the practice-teaching of the young religious is done under the supervision of experienced teachers.

A distinguished educator after having examined the program of the Canon Trepanier Institute declared : "It is a glory for the Province that has such a school and an honor for the Community which conducts it."

CONGREGATION OF THE LITTLE SISTERS OF OUR LADY OF SEVEN DOLORS

The culmination of the work of the deaf-mutes is the Congregation of the Little Sisters of Our Lady of Seven Dolors, founded in 1887, and intimately connected with our Community, on which it is entirely dependent. Its aim is to provide for deaf-mute girls manifesting a religious vocation the means of satisfying this desire. The Rule is that of our Community with wise modifications. The Congregation functions under the immediate authority of the General Council of the Institute, represented at the Institution by a directress and the local council.

The Little Sisters make annual vows after three years of probation. They remain for life at the Institution, where they devote themselves to their companions in misfortune. Their habit resembles that of the Sisters of Providence, except for the headdress which is that of the novices of our Community. Since the erection of the Congregation, fifty-three Sisters have pronounced their vows, and all have persevered in their vocation.

STATISTICS
of the work of the deaf-mutes
(January 1, 1943)

Deaf-mutes admitted since the foundation	2,447
Deaf-mutes now under instruction	237
Blind-deaf-mutes	8
Adult deaf-mutes in residence	120
Professed Sisters	123
Little Sisters	39
Novices	4
Postulants	2
Chaplains	2

A girls' class room, St. Mary's Training School

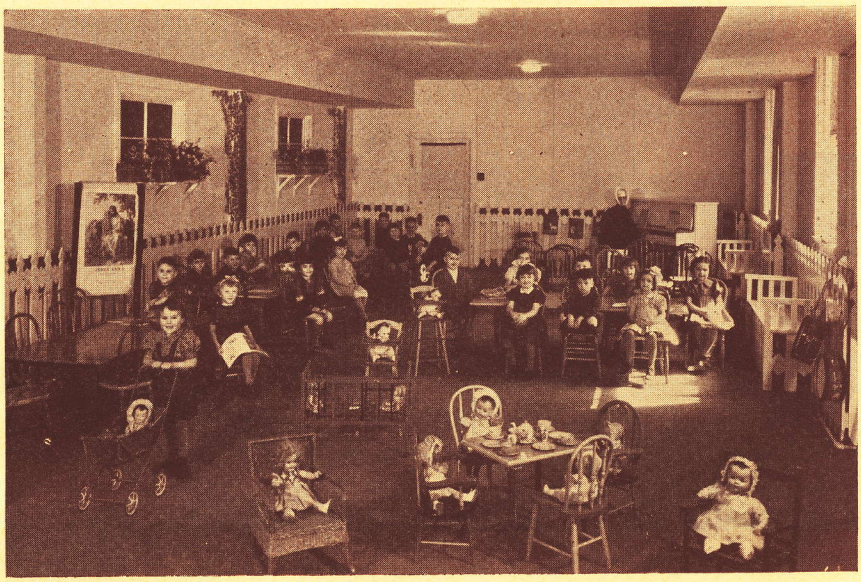
THE CITY OF YOUTH

In 1936, our Sisters assumed the guidance of St. Mary's Training School, Des Plaines, Illinois, an institution administered by priests of the Archdiocese of Chicago. St. Mary's was founded in 1882 and has since been one of the foremost institutions of charity in the United States.

In its half-century of existence, St. Mary's has cared for over 15,000 children, who have here found a new opportunity in life. Its eight-hundred-acre

tract is beautifully located in the valley of the Des Plaines River, twenty-five miles northwest of Chicago. Its grassy acres, with a deep fringe of woods along the banks of the winding river, furnish an ideal place for children to grow, and a habitat as well for the herd of sixty-four cows that supply the milk for the little city of youth.

St. Mary's is not just an institution; it is a real home where five hundred boys and three hundred girls grow to manhood and womanhood under the guidance of the priests and Sisters. The children live

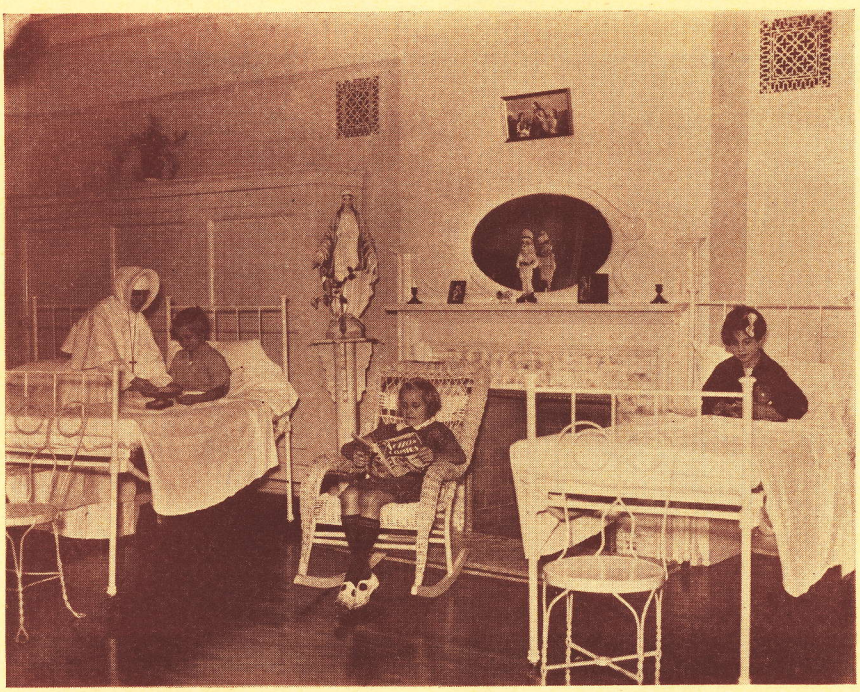


The little ones play

. . . the older ones too !

together in groups of thirty or forty of varying ages and sizes. Both in the boys' halls and in the girls', children of the same family are placed together, and the older members help with the care of their own brothers or sisters, respectively. The groups thus approximate more nearly to normal home conditions, with a con-

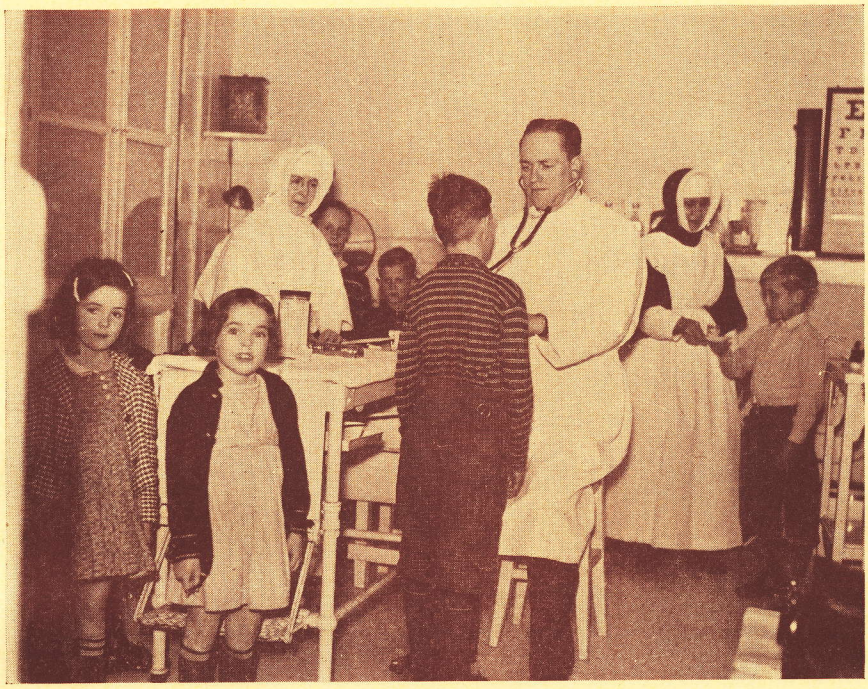
The baker is very popular



An infirmary

sequent development of the family bond. Each apartment is a complete unit with living room, dormitory, dining-room, lavatory, showers, and sewing room.

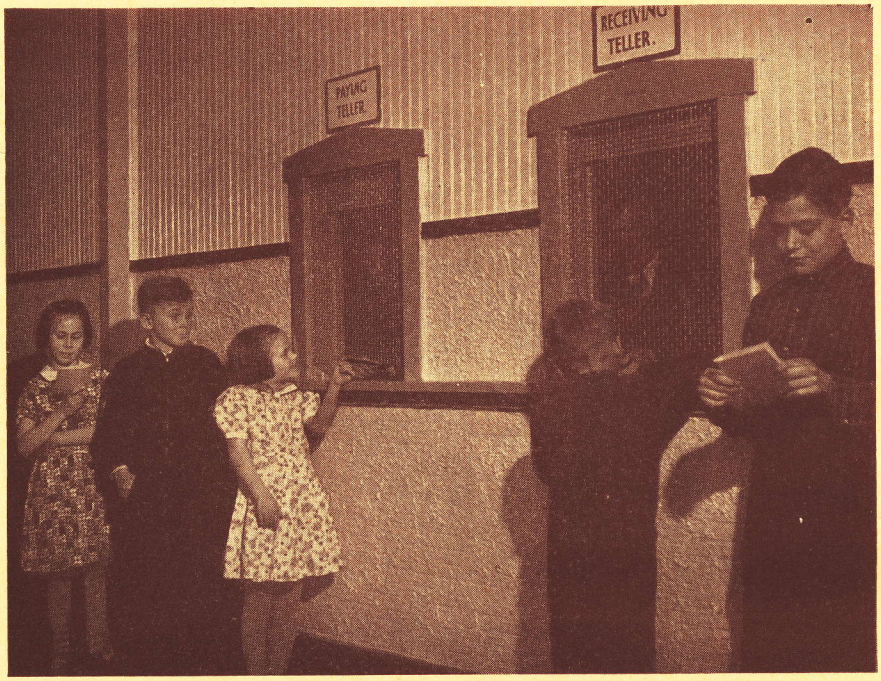
There are unusual opportunities for spiritual growth and guidance : confessions are heard daily; there are outside confessors monthly, and there is an an-



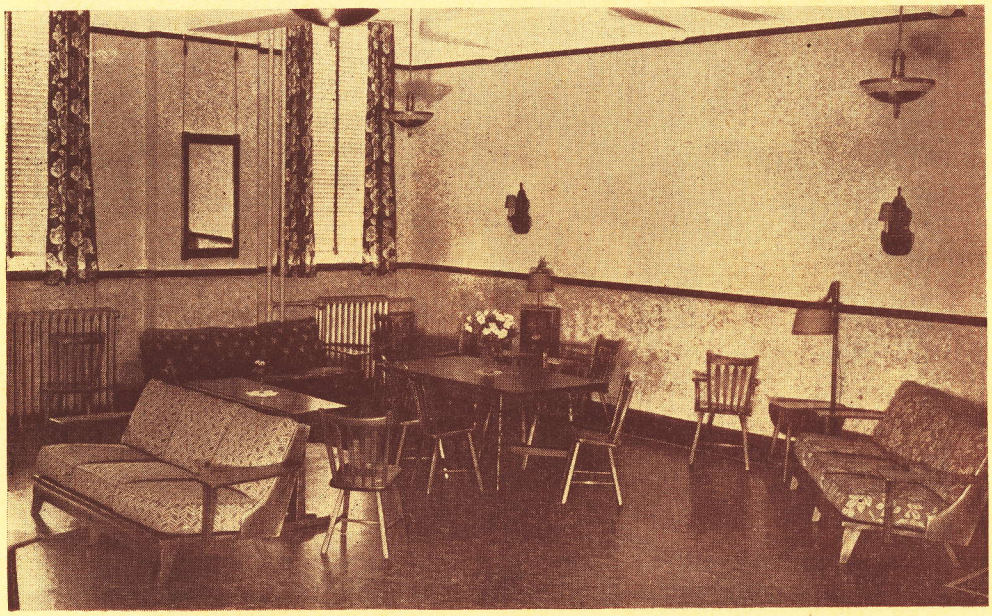
The doctor's daily visit

Experts in cooking !

nual retreat. The fathers in charge of the work are spiritual advisers to various groups, and there are frequent occasions for consultation. At all times the Sisters both of the class rooms and the halls stress the understanding of the Mass as the great liturgical act of worship and encourage week-day Mass attendance



Savings are deposited at the school Bank



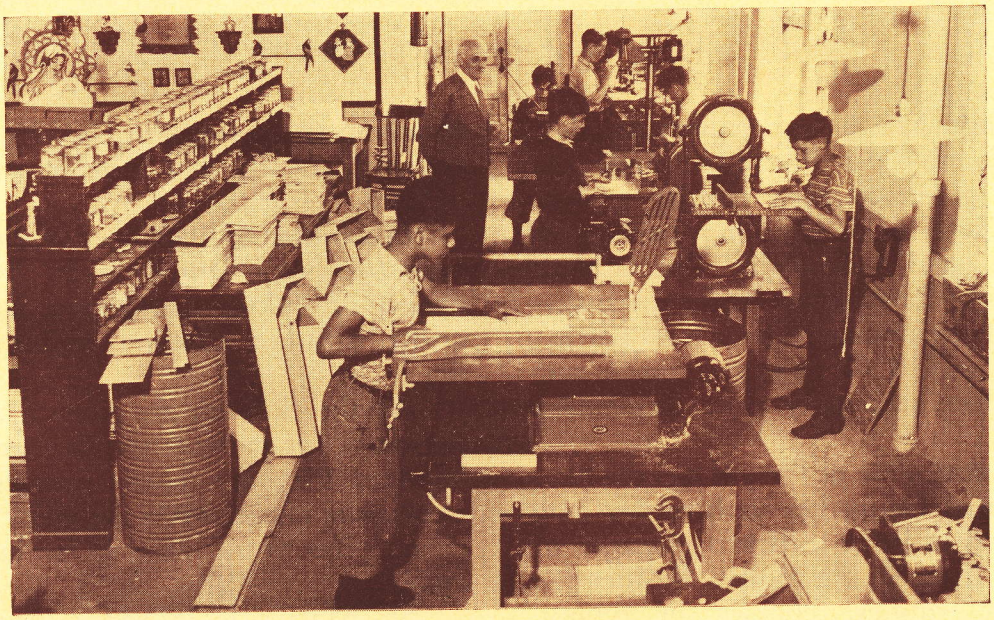
Living room

although only the Masses of obligation are compulsory.

The health of all the children is carefully guarded. Complete physical check-ups are held periodically. Three Sister-nurses, a physician, and a dentist are in daily attendance; and the sick are cared for in a well-equipped forty-bed infirmary.

The recreation is arranged so that

Gymnasium



The boys learn a trade

St. Mary's Training School — a graduating class

every child has an opportunity to play. The girls' physical education is under the capable guidance of a regular athletic director and includes hiking, basketball, bowling, and volleyball. The athletic activities of the boys are under the supervision of the priests. The school participates in all C.Y.O. sports in competition with other secondary and elementary schools.

The education of the girl has the twofold aim of fitting her to earn her own living and to be an efficient manager of her own home in the future. Besides the academic studies, courses in typing, bookkeeping, shorthand, dramatics, comptometry, dictaphone, beauty culture, cooking, sewing, and home relations are offered.

In addition to his school studies a boy must take up a definite trade. He has a choice of baking, barbering, arts and crafts, printing, farming, and shoemaking.

All the children are given a rare opportunity for musical training; over two hundred fifty are taking courses in instrumental music, while the glee club and choirs offer vocal training for hundreds more.

St. Mary's is indeed a democratic little city governed by its own student

council elected by the votes of all its young citizens. Thus they are trained for their life in the big city of the future.

But, above all, St. Mary's is a real home for all her boys and girls. When they leave her loving protection as graduates, they know that they are always welcome to return should the world deal harshly with them. No wonder her many sons and daughters look back with sincere affection and gratitude to their "City of Youth."

A drinking fountain

RELIGIOUS VACATION SCHOOLS

Religious instruction is one of the spiritual works of mercy in which our venerated Mother Gamelin was deeply interested, even before founding her Institute. Not content with furnishing material bread to her charges, she took care to nourish their souls with the truths of faith, herself assuming the obligation of imparting these lessons.

However, the religious vacation schools, so-called, are of quite recent origin. Their aim is to bring the knowledge of the faith to Catholic children far from Catholic centers and to those who attend public schools. The work is under the patronage of the bishops and is organized by the pastors. The actual teaching is done by religious and seculars who gladly sacrifice part of their summer vacation to bring the teachings of religion to these oftentimes neglected little ones.

The home should be the nursery of faith, but judging from the ignorance of some of the public school pupils regarding the very fundamentals of religion the conclusion may be drawn that God is a stranger in the home as well as in the classroom. Yet some of these pupils will make astonishing sacrifices to attend the religion classes and drink in the instructions as a thirsty plant absorbs water. This is the greatest consolation of the teachers who are privileged to help in this apostolate.

Many of the children have never seen a religious before or at least have never spoken to one; hence they come to the classes rather timidly. Soon, however, their shyness disappears; they become eager and attentive pupils showing affection and respect for their teachers, asking their help in the solving of their home and personal problems.

The Sisters of Providence have been active in the work of vacation schools from the beginning of the movement. Those who have been successful religion teachers in convent or parochial school are naturally often chosen for the work. They have the advantage of being familiar with the newer religion texts and methods, and with the various new aids that make the work more attractive to the children. The Sisters who share in this apostolate have the consolation of know-

ing that in vitalizing the faith of the individual child they are making a contribution to the future of the Church and the nation.

To the lot of the primary teacher falls the privilege of preparing the children who are to make their first Holy Communion. Even where the vacation school lasts several weeks, the time is short for this delicate and important task. The summer. The year-round program has therefore developed wherever possible. This enables the pupils to receive a more thorough preparation for first Holy Communion and Confirmation. They learn how to sing High Mass and how to take part in the Dialogue Mass. This plan has the tremendous advantage of explaining to the children how to live through the year with the Church. They follow the

1. "Vocation Day" 2. Group of pupils, Religious Vacation Schools 3. First Communion Day

pupils of grade school age study the Commandments and the Sacraments; and the older pupils make a study of their religion at the high school level.

Inevitably the result of such intensive instruction has been the conviction of the strong necessity for more continuous lessons, some connected system of teaching to bridge the gap between summer and sequence of the great liturgical feasts. The Rosary, the Angels, the Holy Souls, the Nativity, Lent, Easter, the months of May and of the Sacred Heart become real to them by instruction and project lessons; and the work carries over into the homes with happy results.

The Sisters of Providence have carried on this apostolate in the Eastern

States and in the three Western Provinces of the Institute, including Alaska. In the three remaining provinces of the Institute, practically all pupils have the benefit of a Catholic school system.

Statistics follow of the work for a single year in the State of Washington and in the St. Ignatius Province :

STATISTICS OF RELIGION CLASSES FOR PUBLIC SCHOOL CHILDREN

Sacred Heart Province (State of Washington)

Summer Religious Schools	20
Year-round Religious Schools	17
Number of pupils	1,602
Number of Sister-teachers	73
Number of dioceses	2
Number of First Communions	322
Number of conversions	14

St. Ignatius Province (Idaho and Montana)

Summer Religious Schools	22
Year-round Religious Schools	4
Number of pupils	1,104
Priest Teachers	2
Lay Teachers	16
Number of Sisters	51
Baptisms	10
First Communions	135
Confirmations	57

•

SEATTLE FRIENDSHIP HOUSE

A significant and very modern work of Catholic social action is the Seattle Friendship House and Blessed Martin de Porres Center established in that city in 1941-42 under diocesan authority. It is of interest to note that this foundation is the second of its kind in the United States, the first being the well-known Friendship House of the Baroness Catherine de Hueck in the Harlem district of New York (to which the Seattle House is indebted for its name.) A third Friendship House has since been established in Chicago. The Seattle work has no connection with the others except by way of friendly interest.

The location is in the East Madison district, which has a seventy per cent Colored population. The work grew out of a religious vacation school conducted by our Sisters for the children of the locality in 1941. So great was the need for guidance of the youth of the neighborhood with their lack of recreational and social life that the Bishop of the diocese asked the Sisters to continue and extend their mission.

Accordingly a two-story frame building was bought and remodeled, the apostolate being carried on meanwhile by home visitations and youth meetings in the basement of a Methodist Church. The Center was formally opened to the public at a Silver Tea, May 17, 1942.

A child-welfare program was immediately organized, with two Sisters in charge, the two departments being a nursery school and the after-school care of children. This work of providing supervision and recreation is deemed to be one of the most important activities of the Center.

The two groups that have been organized for the longest time are the Girl Scouts and the Brownies, which include girls from seven to fourteen years of age. The Cubs, junior Boy Scouts, are made up of boys between the ages of eight and twelve. They meet on Mondays after school.

It is to be noted that the Center functions as a rendezvous for the children in out-of-school hours regardless of their affiliation with any special club there. Many of their leisure hours are occupied pleasurably in the craft shop. There are also Red Cross courses and Standard and Advanced First-Aid.

The program is planned with a view to providing for the needs of the *whole*

child, spiritual, social, recreational, as well as educational. Religion classes, a Don Bosco club, and a lending library of Catholic books are direct means of caring for the spiritual needs of the children.

We have stressed youth's problems but the adults are not forgotten in the plan of Friendship House. In 1942 the Blessed Martin de Porres Gild (a variant spelling of Guild) was inaugurated for the futherance of interracial justice and charity. Its program is designed to develop the talents and skills of the people of the neighborhood and to make them loved and esteemed by the entire city, and this idea is extended throughout Seattle by Gild members who come to know and appreciate one another through interest and cooperation. At the Center this work is carried on through parents' clubs, religion classes and discussion groups, civilian defense work, and the application of Christian attitude and concepts, by the spiritual and corporal works of mercy.

A junior Gild of Blessed Martin de Porres has been organized for boys and girls from fourteen to eighteen years of age.

Such an enterprise obviously calls for the help of lay workers, and this is supplied by the Jocists, a number of business and professional women working under the direction of the Sisters. Their weekly Tuesday evening meetings open with a common supper prepared by two of their members. To carry on the Corporal Works of Mercy with Christ the Worker as their model is the ideal of the group.

Following the visit of Miss Mary Duffy of Dublin, International Directress of the Legion of Mary, the Praesidium of Our Lady of Sorrows was formed at Friendship House. Meetings are held each Wednesday evening at which a review of the past week's spiritual activities is reported and the following week's assignments in the Apostolate are made.

Though the venture is still in its initial stages and though its organizers are as yet making no claims for its success, they do hope that it may contribute its bit toward solving, according to the spirit of Christ, the most painful and complicated problem of American national life : the securing of justice for the millions of American citizens debarred of their rightful opportunities through no fault of their own.

MISSIONARY WORKS

First Missionary Effort — 1852

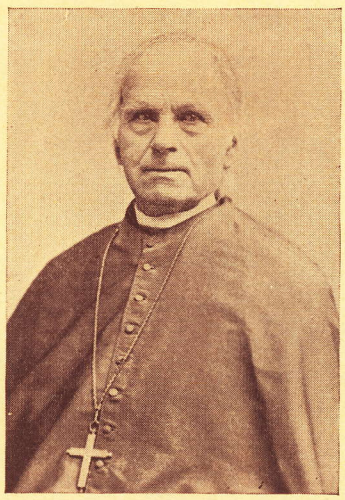
The missionary work of our Institute dates from 1852, nine years after the foundation. The call to the apostolate came from Bishop Augustine Magloire Blanchet, who had been confessor of the Sisters of Providence for some time before being named Bishop of Walla Walla in 1846. In 1850 he was transferred to the diocese of Nesqually with residence at Fort Vancouver, which was then part of the vast Oregon Territory. [1]

In 1852, Bishop Blanchet, while on a visit to Montreal, asked the ecclesiastical and religious authorities for the foundation of a house of Providence in his diocese.

The Institute at that time was made up of seven houses and fifty-three professed religious. Among the latter, the call of the missionary Bishop aroused the greatest enthusiasm. Monseigneur Bourget, however, did not make a hasty decision; he prescribed a pilgrimage to the shrine of Bon Secours and other special prayers to obtain the light of heaven on a question so important. Then he assembled the Sisters in their community room, not to stimulate their zeal but to put before them in the most coldly realistic fashion the sacrifices proposed to them : homesickness, dangers of all kinds, privations and contradictions which are the lot of the apostle. After this instruction, the Bishop questioned the Sisters as to their dispositions. To his great surprise all, with one exception, freely volunteered for the mission field. The exception, one of the youngest, declared : "I would rather be a little saint in Canada than a great missionary in Oregon."

At that time, the regions of the *Far West* were more remote from Canada than China or Central Africa is today.

The Community accepted the establishment and sent a first party of missionaries on October 18, 1852, under the guidance of a chaplain, Father Gedeon Huberdault. The superior of the group was one of the seven Foundresses, Mother Victoire Larocque. The party sailed by way of the Atlantic and the Gulf of Mexico, and crossed the Isthmus of Panama by flatboat and by packmules. The waters were infested with alligators; there were terrifying precipices and more terrifying swamps which threatened to engulf them. On arriving at the Pacific

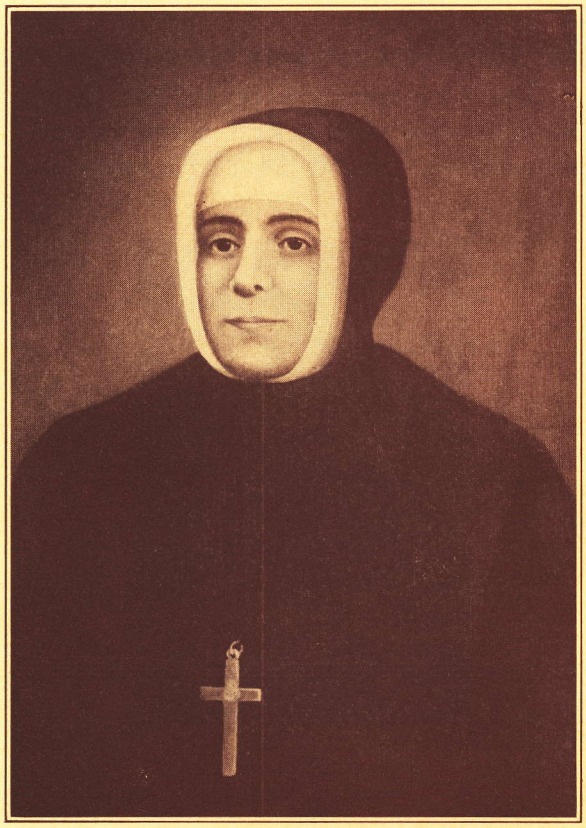


Mgr. A. M. BLANCHET,
bishop of Nesqually

[1] The original Oregon Territory extended from Alaska to the northern boundary of California, and from the Rocky Mountains to the Pacific Ocean.

side of the Isthmus they esteemed themselves very fortunate to have escaped without loss of life or limb.

They then took ship for California which they reached without incident. After a few days of repose in San Francisco, they sailed for Oregon City, by way of the Pacific, the Columbia River and the Willamette, arriving on Decem-



MOTHER LAROCQUE,
Foundress of the Providence missions in Chile

ber 1, 1852. Their voyaging had lasted forty-three days—and they were not yet at the end of their difficulties.

Unexpected and seemingly insurmountable obstacles now confronted them. Feeling that the projected foundation would be an impossibility, since the white settlers were deserting the territory, lured by the California gold rush, the little band resolved to return to Canada by way of Cape Horn. They returned to San Francisco and there obtained passage on a small Chilean sailing vessel bound for Valparaiso. But hardly had a few days elapsed when the Sisters realized the struggle they would have to sustain against the spirit of evil, for the captain began to manifest the most perverse and hostile dispositions. In this extremity the poor wanderers cast themselves into the arms of Providence, and that good Mother brought them through all. One day it was a tempest which prevented the boat from stopping at a desert island where it was the intention of the captain to abandon the Sisters. Next it was the spectre of famine. And when finally after eighty-three days of agonizing experiences at sea, the voyagers made port at Valparaiso, the people at the quay were horrified to see such living skeletons, their countenances livid from the sufferings through which they had passed. Our Sisters were received by the Sisters of the Sacred Heart of Picpus and gradually nursed back to health. This was in March, 1853.

After some weeks, when the Sisters felt strong enough to face the prospect of another sea voyage, the religious and civil authorities insisted on their remaining to take charge of an orphanage at Santiago. This foundation they accepted and, soon after, two others.

When it was possible to inform the superiors in Montreal of all that had happened (it must be remembered that at that epoch communications took months) they approved the decision of the missionaries, as the Chilean branch of the Community seemed promising. Trials, however, were not long in coming. The Chilean authorities soon decided to de-

tach this offshoot from the parent stem, that the new community might be entirely diocesan. In the face of this alternative, the Sisters recalled the words of Monseigneur Bourget at the moment of their departure : "My daughters, remain faithful to your Mother House, always." Sixteen of the Sisters therefore abandoned their field of action and returned to Montreal. "So immense was our sacrifice in leaving Chile," said one of them later, "that it seemed to us we could never smile again."

The religious of Chilean origin, of whom there were three by this time, continued to carry on the works of Providence with one Canadian Sister who remained at Santiago and who for more than half a century governed the Community as superior general. In 1880, the Providence of Chile became independent of the Mother House in Montreal by a decree of the Holy See.

MOTHER CARON, Superior of the Institute in 1852

Second Missionary Effort — 1856

By one of those paradoxes of which Providence sometimes deigns to make use, the failure of this first missionary attempt, far from discouraging our Sisters,

made them only the more eager to establish a foothold in Fort Vancouver. This was but an echo of the thought of our venerated Mother Foundress. When in 1847 Bishop Blanchet was setting out for his far-away diocese, she had expressed the wish to see her daughters serving God in Oregon and the joy that would be hers if she might be privileged to go herself. These apostolic sentiments had henceforth kindled a flame in the heart of the young Institute.

Consequently, when the missionary bishop renewed his petition in 1856, a pious enthusiasm swept through the group, whose hearts reechoed the words of the prophet : "How beautiful on the mountains are the feet of those who bring good tidings, who preach peace, who announce salvation."

So serious a step required deliberation. After mature reflection and fervent prayers, the Community accepted the proposal of Bishop Blanchet. As soon as the decision became public there was much criticism of the authorities who had agreed to so imprudent an undertaking. The more unkind remarked : "Bishop Bourget must enjoy sacrificing his Daughters of Providence attempting again a venture that has already come to disaster." Even the well-disposed said that this enthusiasm would quickly vanish. And the clergy themselves found it strange that the Sisters should be expatriated when there were not enough to supply all the needs of the diocese. In brief, it was in the midst of a storm of objections that the then superior, our admirable Mother Caron, and her coun-

Fort Vancouver in 1848

cilors maintained their determination.

The difficulty was not in finding volunteers; they were numerous and generous. But it was not easy to take Sisters from the employments and the missions already short of subjects by reason of the sending of a dozen recruits to Chile. After prayer and deliberation the difficulty seemed still insurmountable. Then our pious Founder, always forgetful of self, proposed to give the Sisters who were caring for the bishopric, to replace those chosen for Oregon.

FOUNDRESSES OF THE OREGON MISSIONS

Above : Sisters Praxedes of Providence and Blandine of the Holy Angels.
Center : Mother Joseph of the Sacred Heart.
Below : Sisters Vincent de Paul and Mary of the Precious Blood.

At this touching offer of the Bishop

(which, needless to say, was not accepted) a sense of deep joy spread throughout the Community. The word of the Founder, the expression of the divine will, dissipated all hesitations and fears, and the council proceeded at once to the nomination of missionaries. Sister Joseph of the Sacred Heart had already been named superior of the new foundation. Sisters Praxedes of Providence and Blandine of the Holy Angels, together with two postulants whom heaven seemed to have prepared for this end, were chosen to accompany her. (The two postulants made profession at Vancouver on September 19, 1858, taking the names of Sister Vincent de Paul and Sister Mary of the Precious Blood respectively.)

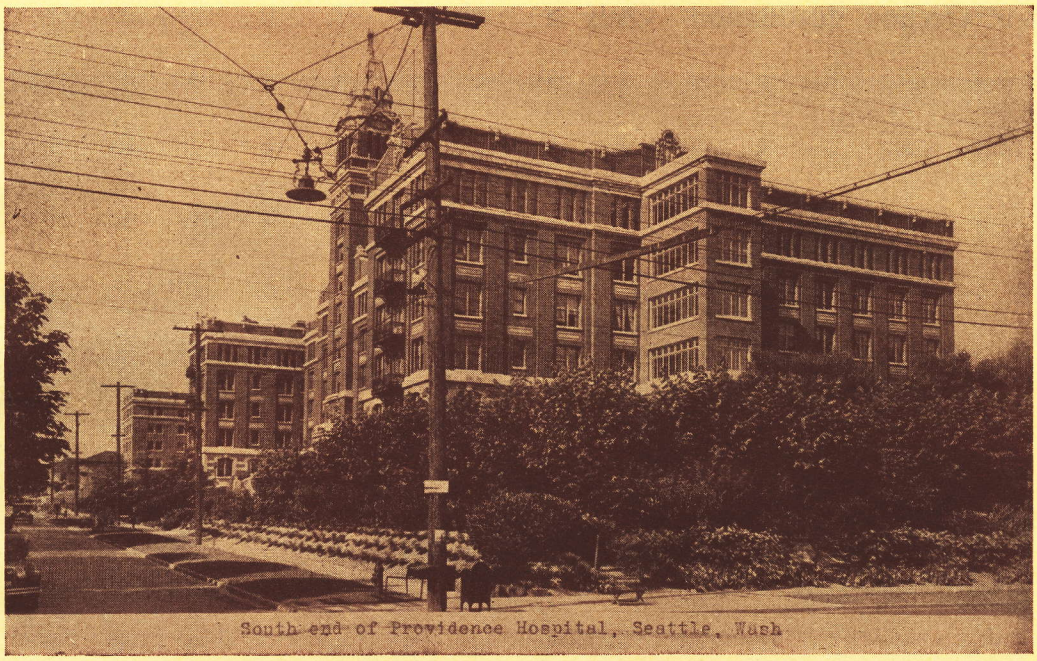
Historical painting of the Sacred Heart, presented in 1874 by Rev. Father Resther, S.J.

Such were the preliminaries of that foundation of which Bishop Prince of St. Hyacinth, former ecclesiastical superior of the Community, spoke, in addressing the new missionaries : "Your mission, my

Daughters, is a folly in the eyes of the world; but in the eyes of God it is the folly of the Cross."

Divine Providence, under the self-revelatory form of the Sacred Heart, was to have for the enterprise a love of predilection. It was on a First Friday, October 3, 1856, that the Community decided on the foundation at Fort Vancouver and chose the first superior, Sister Joseph, who henceforth and in view of her particular mandate—to spread devotion to the Sacred Heart—took the name which she was to wear with such distinction : Sister Joseph of the Sacred Heart. The heart of this dear Sister was overwhelmed with anguish in face of the humanly insurmountable difficulties hindering the enterprise. After she had promised to erect an altar to the divine Heart of Jesus in the chapel of the new foundation, all these apprehensions disappeared.

Finally, as though to stamp the project with the seal of divine authority, Monseigneur Bourget wrote in the mandate of obedience to the missionaries : "Remember always that it will be through the divine Heart of Jesus that you will succeed in propagating the faith and solidly establishing the various devotions of this Community." To the directives he gave them for their voyage he added these memorable words : "Go, my Daughters, and fear nothing. I send you in the name of our Holy Father the Pope, who charged me to aid the missions of Oregon according to my power. Why should you fear ? Your foundation will participate in the stability of our Mother the Church, since it is in obedience to the desire of her supreme head that I am sending you. Multiply your numbers, my Daughters, for the greater glory of God."

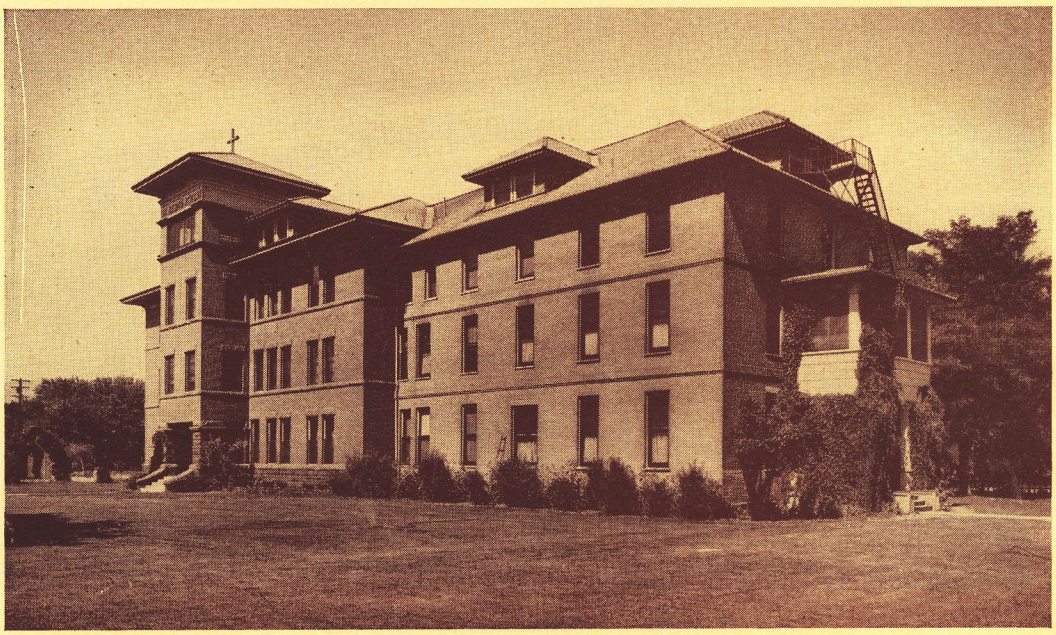


Providence Hospital, Seattle, Washington

Fortified by this message, the little

band left the Mother House on November 3, 1856, after touching adieux and tributes of sympathy and fraternal tenderness. Long years afterwards, our missionaries used to shed abundant tears in recalling this scene.

At this time, a journey to Oregon was a perilous ordeal. There were no transcontinental routes with their swift and comfortable service. It was necessary to make an ocean voyage to Panama, cross the Isthmus, and reembark on the Pacific for their Oregon destination. Only a feast of the Immaculate Conception. With what emotion our missionaries set foot on their new inheritance, as yet untilled and covered with thorns and brambles. The situation they found was not calculated to stimulate their courage. Bishop Blanchet's poverty was extreme; his episcopal palace was but a small cottage, almost as bare as the surrounding Indian huts; his cathedral, a small wooden building, was in such need of repairs that the Blessed Sacrament could not be kept there.



St. Joseph Academy, Yakima, Washington

burning charity and the desire for the glory of God could draw from their homeland these timid religious who had never been beyond the bounds of their province. Only this motive could make them face the terrors of the unknown, realizing that they were bidding a final adieu to all they held dear in the world.

After weeks of wearisome voyaging, fraught with dangers, the Sisters arrived at Fort Vancouver on December 8, 1856,

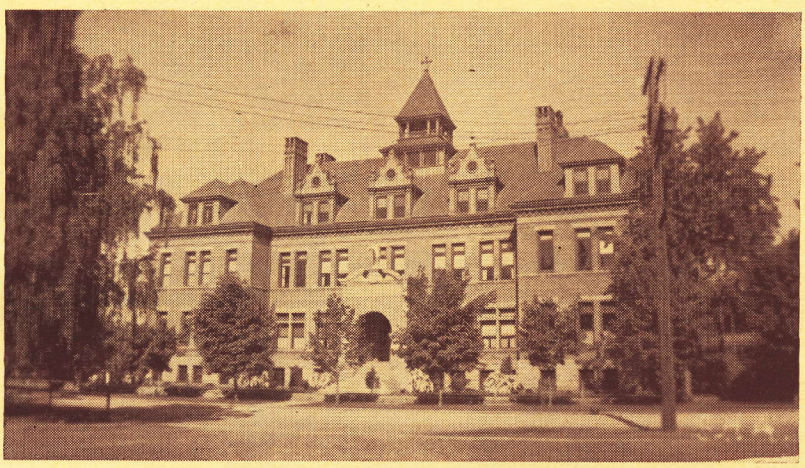
To fill their cup of bitterness, the Vicar General seemed to resent their coming, realizing the impossibility of giving them even the barest necessities. Our Sisters felt that they were only an additional burden, where they had hoped to be of real assistance in the apostolate. God evidently wished that no anguish, no sacrifice, no privation should be spared them.

Having no home of their own they

were obliged to lodge in a small room in the attic of the bishopric, a room which must serve as refectory, dormitory, kitchen, and community. It was the pain of beginnings which would bring blessings later. From the first, their cheerfulness helped to alleviate their misery even while, as the annals tell us, homesickness was a real martyrdom to some of the band.

Some months later they were installed in a house 24 by 16 feet, and there began the regular exercise of the works of their vocation. Their great joy then was to possess the Blessed Sacrament in their little home. "A wooden box, converted into a tabernacle, enclosed our ALL," writes the annalist. "Pictures of the Sacred Heart, the Blessed Mother, and St. Joseph keep Him company. There at the foot of that little altar we celebrated our first month of St. Joseph, our first Forty Hours of Mary Desolate; there we poured out our desires of extending His reign. How we envied the lot of the lamp burning itself away in this tiny sanctuary; for we must tell you that we have converted the attic into a dormitory, and through the cracks in the floor we see the flickering light from the chapel below."

Our first missionaries were evidently valiant and prayerful women. It is not surprising that the seed sown in tears produced a joyous harvest. The foundation at Fort Vancouver progressed rapidly, keeping pace with the development of Oregon. Ten years later, our Sisters had four houses in various parts of the vast diocese of Nesqually, and as they were continually being asked for other foundations they had great difficulty caring for the works confided to them.



Sacred Heart Academy, Missoula, Montana

Our missions of the American West have, since that time, prospered beyond the dreams of their founders. We see it in the present condition of the establishments born of the pioneer effort of December 8, 1856.

The Province of the Sacred Heart, whose provincial administration and novitiate were transferred to Seattle in 1924, now counts twenty-five houses and has 425 religious.

The large hospitals of Seattle, Port-

land, and Oakland rank among the most modern in the country. The total number of sick cared for in the fifteeen hospitals of the Sacred Heart Province in the course of the year 1942 was 80,827, and the number of pupils in the eight schools and academies was 2,447. The work of the religious in the midst of a people of all shades of belief cannot fail to advance the kingdom of God.

The conversions that occur in our institutions are efficacious in stimulating and sustaining the zeal of a Sister of Charity. Speaking of his personal experiences in one of our Western hospitals, a priest told the Sisters : "How much good you do, even unknown to yourselves ! How many hearts you prepare for the reception of grace by your prayers, your sacrifices, your works, and your good example !" And he cited a list of fifteen conversions, of wandering sheep that had returned to God after five, ten, twenty, even fifty and sixty years away from the fold. All of these cases had occurred during one year's ministry among our patients.

Third Missionary Effort — 1864

One of the chief activities of the little Providence of Vancouver, founded in 1856, was the welfare of the Christian population (most of them Canadians) of the region, whose wives and children were still pagan. They therefore cared for orphan children, the sick, and the aged together with the other works of charity. However, the most ardent desire of our missionaries was to devote themselves to the Indians. Their apostolic dream became a reality in 1864, when an appeal came from the Jesuit Fathers laboring among the Indians of the Rocky Mountains regions. They asked our Sisters to take charge of a school for little Indian girls at the St. Ignatius Mission in what is now the State of Montana.

The Community gladly accepted the request. The first caravan of four Sisters

Foundation house, De Smet, Idaho

left Vancouver on September 12, 1864, spending a few days with their Sisters at Walla Walla before the pioneer trip proper began. The party set out from Walla Walla on horseback, under the guidance of three Jesuit Fathers. In the expedition were also two jovial Irishmen in charge of the large lumbering prairie schooner containing provisions and all the Sisters' earthly goods. Great were the hardships of these inexperienced travelers, breaking a trail through a wild and almost impassable country. Their way lay through thick underbrush and over rocks and fallen trees. Sometimes they were in danger of falling over sheer precipices or of being swept away in the rushing torrents that barred their route. At night they slept in a tent under the stars with their saddles for pillows. The painful and amusing accidents of the day were plentiful, but so also were their good spirits. In the evenings they amused themselves by recounting the happenings of the day. Father Giorda, the superior, hearing their voices through the canvas, would remark amiably to his companions: "Birds chirping in the evening bring fair weather in the morning !"

The journey of seven hundred miles, four hundred of which were made on horseback, took a month. During the latter part of the expedition, they occasionally encountered groups of miners, who, on learning that the Sisters were going to St. Ignatius to teach the Pend d'Oreilles and Flatheads, exclaimed : "You will never be able to stay there. No white woman could live in such surroundings." Hardly consoling prophecies, but our missionaries were sustained by the thought that they were doing the will of God. Their faith was rewarded. The superior of the party, Sister Mary of the Infant Jesus, died at the age of ninety-one after having consecrated fifty-two years of her life to the welfare of the Indian tribes of that region.

Present day house, De Smet, Idaho

In the two states of Montana and Idaho our Institute directs numerous schools, hospitals, and works of charity which have prospered and developed year by year. The Province of St. Ignatius, born of the missionary effort of 1864, has thirteen houses, with a personnel of 295 religious. In addition there are the College of

Senior pupils, De Smet Mission

Junior pupils, De Smet Mission

Young *Coeur d'Alene* Indian girl

Education of Great Falls and a parochial school at Colfax, which are not counted as separate administrations. In the seven hospitals of the province, 26,146 patients were cared for during 1942. The highest enrollment at the College has been 450 in a single term, and the five schools have an enrollment of nearly one thousand.

fortunate than the pioneers of the St. Ignatius Mission, traveled in a wagon with springs loaned to them by the Jesuit Fathers. Their little house was made of logs with a kind of adobe covering. At the opening of class there were fourteen girls and thirteen boys. Since that time the Sisters have endured many hardships

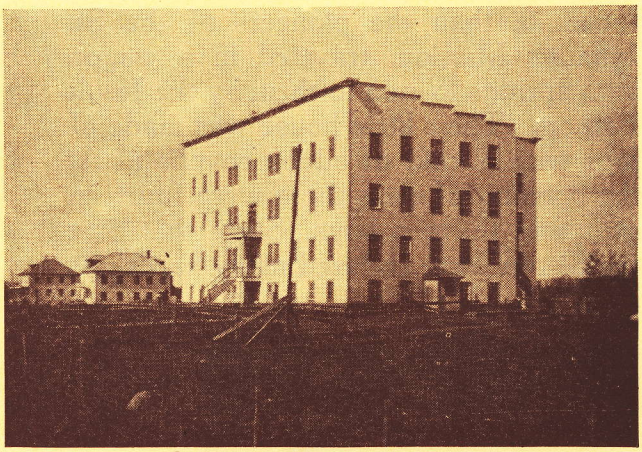
Group of Coeur d'Alene Indians

De Smet Mission

The Indian population of the Rocky Mountains region has decreased considerably. Those of today live on reservations and are wards of the American Government. Our mission at De Smet, Idaho, founded in 1878, still cares for the Indian girls of the vicinity. From its foundation days this mission has been remarkable for its vicissitudes and for the constant struggle to make ends meet.

The foundresses of this mission, more in order to teach the truths of religion to the Coeur d'Alenes. When the latter go to live in another environment, the majority hold to the faith they have learned at the school and transmit it to their children.

One day the priest was called to an aged Indian who was dying. His confession finished, his children and grandchildren recited aloud the prayers for Holy Communion. These were prayers the sick man had learned at school and which he had taught to his family.



LAKE WABASKA
Convent, Hospital, and residence of the Oblate Fathers

WABASKA — School at Point St. Charles

Class room at Point St. Charles

When the priests go to the most remote habitations of the Indians, they ordinarily find someone who can prepare the altar for Mass, having been instructed at the convent how to do this.

In 1842, the entire tribe of Coeur d'Alenes was consecrated to the Sacred Heart by Father Nicholas Point, S. J. The centenary of this event was celebrated at the De Smet Mission in December, 1942. The Indians themselves sang the Gregorian Mass, *Orbis Factor,* with a mastery choirs of whites might have envied. The entire day was given up to rejoicings. The Jesuit Fathers of the Mission gave to all the people a banquet followed by an interesting program depicting the foundation and development of the Catholic life of the tribe.

The Providence at De Smet has today forty-one Indian pupils. The Sisters also visit the sick in their homes and maintain a dispensary.

MISSIONARY WORKS OF THE CANADIAN NORTH

The missionary efforts of 1852, 1856, and 1864 gave birth to numerous foundations which began in great privations but are today among the most important and most prosperous in the Community. These posts, so difficult of access at that epoch, are now within a few days' journey, thanks to the improvements in transportation. For a long time, there has been no real missionary post in the American Northwest, with the exception of De Smet.

However, there still remained a vast stretch of country where the Sisters of Providence were to exercise their apostolic zeal. In 1894, the Oblate Fathers asked the assistance of our Community in the work of evangelizing the Indian

tribes of the area, the Kootenays, Shuswaps, and Kamloops in British Columbia, and the Crees, Beavers, Blackfeet, and other tribes in Alberta.

Succeeding the first mission at St. Bernard on Little Slave Lake, foundations followed one another swiftly in that vast and beautiful land where our Sisters are privileged to devote themselves to the salvation of the poor Indians who received with so much confidence the *women of prayer*. There are at present six Indian schools in Northern Alberta and four hospitals; in Northern British Columbia there are three hospitals.

The following extracts from annals and letters give a general idea of the work.

Leaving Point St. Charles for St. Martin Mission

Blackfeet Indians — group of sodalists and aspirants

Going to visit the sick

Travels

At the time of the foundation of St. Bernard Mission (1894) travel in the Grouard Vicariate was a series of dangers and fatigues. Navigation, in certain parts of the Athabaska River, was difficult and perilous, because of the many rapids. For whole days then the passengers must walk along the banks of the river while the Cree oarsmen towed the barge, lightened of its cargo. This latter burden the crew were obliged to carry on their backs. Certain places of encampment were almost inaccessible. One day the barge stopped far from the bank and the Sisters wondered how they could ever reach the shore. One of the Indians solved the difficulty by placing the Sister Superior on his back and wading to shore. The other Indians did the same for her companions, leaving no time for expostulation, and soon deposited them safe and sound on the bank. The *Christophers* then waded back to the barge apparently enchanted with their exploit.

"En route" . . .

Visiting an Indian family

The missionary Sister nurses the sick in their homes

Another time it was a furious tempest that sprang up during the night on Slave Lake. For several hours their boat was out of control and was at the mercy of the waves. Though trembling with fear at seeing themselves adrift, the Sisters kept calm and all invoked the Star of the Sea. Toward morning the barge drifted toward the mouth of a little river where it was possible to make a landing. The occupants, though drenched by the waves and the torrential rain, were nevertheless happy to find themselves safe after such great danger.

Each evening after a trying, or perhaps a pleasant, day, tents were set up for the night. To guard against the wolves whose howls could be heard in the distance, the Fathers cut cedar branches and made an enclosure around the tents (and around the horses when travel was by land). The resinous branches burning slowly through the night made a glow which frightened away the wild beasts. Each morning, a portable altar was set up and the Father said Mass at which the travelers had the happiness of receiving Communion. Fortified by the Bread of the strong, they felt able to face the cold, the fatigue, the dangers of the route ahead of them.

The journey of our Sister foundresses to the Mission of Lake Wabaska was particularly exciting. It was made in three stages : from Montreal to Edmonton by railway; from Edmonton to Athabaska in a wagon drawn by four or six horses according to need as when the sloughs to be crossed were too deep; from Athabaska Landing to Pelican Lake on a kind of raft built for the occasion.

One of the missionaries has left her impressions of the journey :

"In listening to descriptions of others, nobody could gain any idea of the fright-

ful roads. One must have an experimental knowledge of them. Saturday we were busy making our evening meditation when we came to one of these sloughs. It was so deep and the shock was so violent that the horses almost lost their footing, and the driver was thrown from the wagon. Sister Superior, too, was almost thrown out but had the presence of mind to cling to one of us. Without a driver and terrified by our cries, the horses might have caused further damage, had anxiously scanned the river for the promised canoes. Neither person nor boat of any kind was to be seen.

"After a halt of two days here, we learned through our guide, Father Husson, O.M.I., that our letters had gone astray and that nobody at Lake Wabaska knew at what date to expect us. Moreover, all the Hudson's Bay boats had already left. What were we to do ? Father Husson decided to construct a raft of trunks of trees securely fastened by

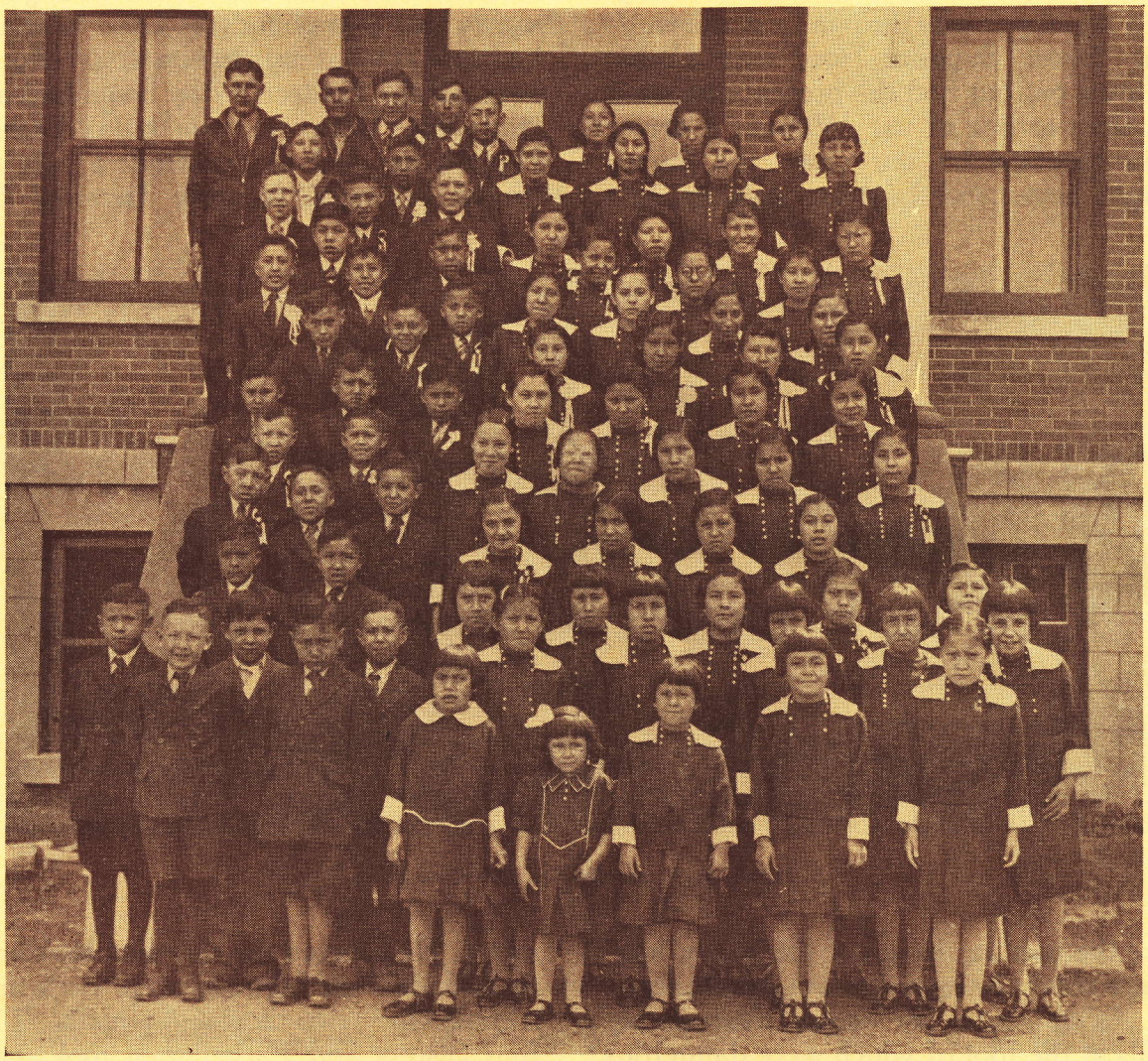
Indians enjoy parading on special occasions

not the men in charge of the heavy baggage trucks hastened to our assistance....

"Our route lay across thirteen big hills at the foot of which were dangerous gullies. How relieved we were each time we passed one safely. From afar we could see the highest, which, we were told, was the last. It looked so formidable that we decided to climb it on foot, hoping to arrive the sooner. Exhausted by fatigue, we painfully toiled up, but it was only at seven o'clock that we reached the Landing after five days of travel. We ropes. He covered the raft with bark and then loaded our luggage on it, declaring it could carry two thousand pounds. The four Sisters and Father then took their places, and found seats as best they could on boxes or sacks. Thus for five long days we voyaged on the Athabaska as far as Pelican Lake. Ninety miles of travel still remained including a three-mile portage across the woods, through water and mud to the knees. This last stage took seven days. On our arrival the whole population, Indian and halfbreed,

turned out to welcome us. Flags were hoisted, guns were fired, the church bell rang wildly, mingling its peals with the welcomes of the poor children of the forest."

mattress while they awaited the beds and other effects they had brought from Montreal, but which were still delayed along the line, and, in fact, arrived only seven months later. The Sisters meantime



Pupils of St. Joseph School, Cluny, Alta.

Poverty — Sufferings — Sacrifices

A house had been built for the Sisters, but as they were not expected until the following year it had no furnishings. There were neither tables, chairs, cupboards, nor beds. A little hay served as

lived in the most extreme poverty, in spite of the solicitude of the Oblate Fathers who deprived themselves of necessaries in order to ameliorate the situation. Their only food was fish with a sort of small cakes, and a few potatoes that they succeeded in cultivating.

But these privations were nothing compared to those of the winter season when their walls, poorly mortared, admitted the frost and the icy blasts of the north wind.

A smile from Wabaska

One year after the foundation the Superior wrote to the Mother House : "It has been deep winter here ever since All Saints, and we have had snow since September 15. Although we are better provided for than last year, we have had to cut up woolen blankets to cover the feet of the twenty-eight children. Each one has a pair of cotton stockings, but those are for Sundays only. Last week the Fathers had two beef cattle slaughtered for us. A piece of steak tastes good after a fish diet for seven months. However you would scarcely believe the effect produced by our change from starvation diet to richer food. For two weeks we were so weak we could scarcely stand erect. But that reaction passed and we are now regaining our strength. We have two thousand fish dried; it takes two hundred a month to feed the personnel and it is really excellent food. Just now I am taking care of good Brother Poulin who had his feet frozen while catching fish for us."

All our Northern missions founded at this period bore the same stamp of poverty, suffering, sacrifices of all sorts including the scarcity of news from the outside world. At Vermilion, for example, the Sisters received mail only twice a year. As for the supplies sent them, it took more than a year for shipments from Montreal to reach them.

The Indians, who did not yet understand the benefits of a Christian education, were reluctant to leave their children with the Sisters. There was only one argument that the Sisters recruiting for the boarding schools found effective, that the children were obliged to learn their cat-

Indians in full regalia

echism in order to prepare for their First Communion. In general they submitted in a spirit of faith. The children, however, were not convinced and pined for the complete liberty that had been theirs; in consequence, truancies were frequent in the first years. At times the parents themselves removed the children pretending that they were poorly fed, badly treated, etc.

Trials were frequent. At one time the Sisters found themselves in such dire poverty that they were obliged to send half of their pupils back to their families, as they had no food for them. They kept only the orphans who had nobody to care for them.

Washing day at Grouard

Success and Consolations

After the hardships of the first years, living conditions grew gradually better, and the attitude of the Indians toward the missionaries greatly improved. Already in 1905, Mother Mary Antoinette, Superior General, making the first official visit of the Grouard Vicariate could write : "What success I have witnessed ! The Sisters are venerated by the Indians. These poor people, who live only for their children, willingly consent to place them with the Sisters, having seen the splendid training they there receive. To win the confidence of the Indians, the Sisters visit the sick in the families; and the Fathers pronounce remarkable the cures they have wrought. Moreover, they call the Superior (Sister Tiburce) *the great queen,* a title she carries modestly enough, if one may judge by her patched garments and the poor moccasins she wears. The costume of the Sisters resembles ours in cut, but I have had to permit them to wear *green,* all their habits having turned that color in spite of the precautions they take to care for them. They have forty-two pupils, and you would be surprised to hear these children sing, pray, recite.

Their manners show poise and politeness. They study well and are also adept in manual tasks."

Bishop Clut, O.M.I., visiting an Indian school one day asked a pupil, "What are you learning here?" And the child answered, "I learn to play, to eat, to work, to study, to obey, and to pray." The Bishop was charmed with the answer; and after he had examined the knitting and sewing display of the girls he could not resist telling the religious how proud he was of their school and of its fine record. Shortly after, the report of a government inspector won for the school an annual grant for the manual works.

At the present time, the Indian schools are on an equal footing with the schools for white children, though the pupils do not usually advance beyond the eighth grade. In general they are faithful to their religious duties and preserve a grateful memory of the Sisters to whose arduous toil they owe their education.

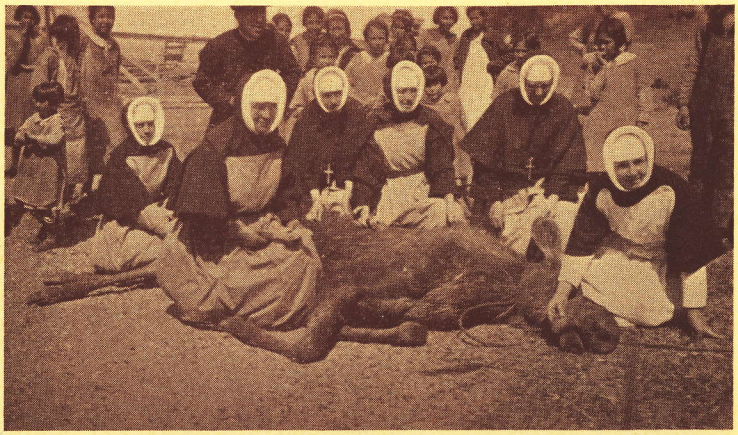
Today the Indian school at St. Augustine has become an academy for white pupils who may there complete their studies to the end of the twelfth grade. Among its former pupils it counts one Franciscan, one Redemptorist, one Jesuit, two secular priests, one Brother, and fifteen Sisters, twelve of the latter belonging to our Community.

Some of the foundation convents have been replaced by roomy structures equipped with many modern conveniences; others are still in their primitive state, and our Sisters await better days when they too may have comfortable and convenient convents. The frightful roads where conveyances and horsemen used to come to grief have in places become fine automobile highways; nevertheless one must still use heavy wagons in summer and dog teams in winter to

One of our numerous half-breed families

After a Baptism

The missionary Sister visits the wigwams



Providence provides for the needs of Its creatures

Winter travelling in the great Canadian North

The airplane sometimes replaces the dog-sled . . .
and long distances are quickly covered

reach Lake Wabaska, unless one is fortunate enough to be able to take advantage of the occasional airplane service.

With the gradual opening up for settlement of this vast region, material progress has been introduced. At the same time the spread of religion has been facilitated because of the new importance given to the apostolic works of the missionary religious.

Missionary Hospitals

Our first missions in the Far North had for principal end the care, evangelization, and education of the Indian children. However, to this apostolic work of first necessity each mission added that of visiting the sick in their homes and of maintaining a dispensary where hundreds of prescriptions were distributed annually to the sick of the region.

At Lake Wabaska and at Fort Vermilion, the Sisters even have small hospitals beside the schools, the former having twenty-five beds; the latter, fifteen.

In the Vicariates Apostolic of Grouard and Prince Rupert, five other regular hospitals have been opened, at McLennan and High Prairie in Alberta; and at Vanderhoof, Fort St. John, and Dawson Creek in British Columbia. With the building of the Alaska Highway, the two latter have greatly increased in importance.

The first of the five, founded in 1929, was McLennan, situated at a railway junction where, as on the famous *Pont d'Avignon* "everybody passes by." McLennan has a strategic location which augurs well for its future prosperity; it is proud of its thriving little thirty-six-bed hospital.

The foundation at Fort St. John was first refused by the General Council; but

in the following year, 1930, Bishops Grouard, Joussard, and Guy renewed their petition, urging the interests of religion in that growing region, with the result that the Community accepted the mission. Fort St. John, situated in the northwest of the Vicariate of Grouard, and in the "Peace River Block," is destined by its location to become the Vancouver of Northern British Columbia. It has a population of four thousand, most of them owners of "homesteads." All the citizens appreciate the service rendered by Providence Hospital to the sick of the vicinity, of whom it cares for five hundred annually. The Dawson Creek Hospital, fifty-four miles south of Fort St. John, is situated at a terminal of the Northern Alberta Railway. Its hospital can accommodate thirty patients.

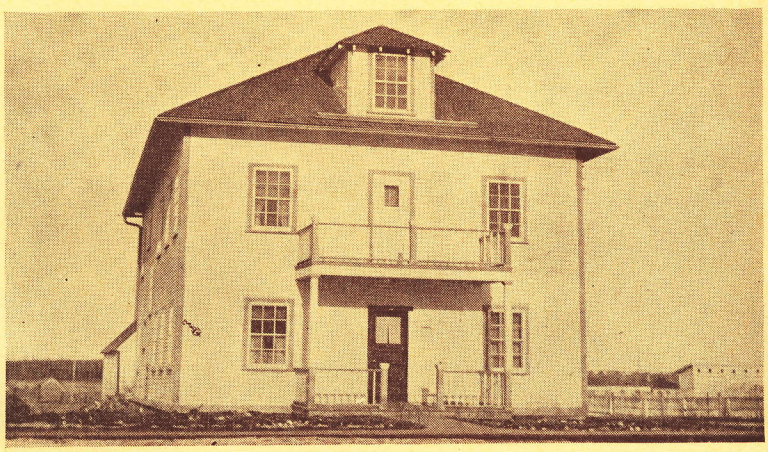
The work accomplished by our Sisters in these establishments was thus described by the Vicar Apostolic of Grouard in a letter addressed to the General Council in 1932 :

" . . . You are correct in saying that it is a question of the salvation of souls and of the greater glory of God. It is evident that in this country hospitals rank before churches. The latter are sometimes empty, but the former necessarily draw all classes and creeds and lead them to reflect on their last end as well. Both the patients and their visitors see the Sisters at work and are edified by their example. *They are thus true missionaries.* I dare say that in certain places they do more than the Fathers for the evangelization of the poor people of our Vicariate."

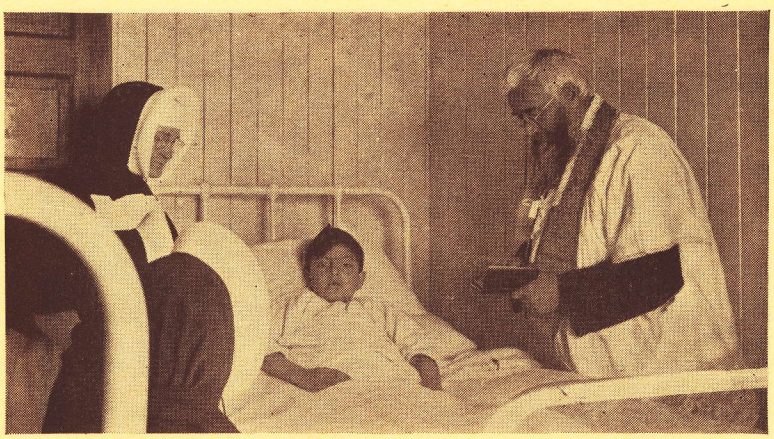
At least one may admit that the ministry of the hospital Sister in mission countries is particularly fruitful, when one reads in the chronicles declarations like the following : "Not one patient received since the opening of our little hospital (a

Grouard domestic science class room

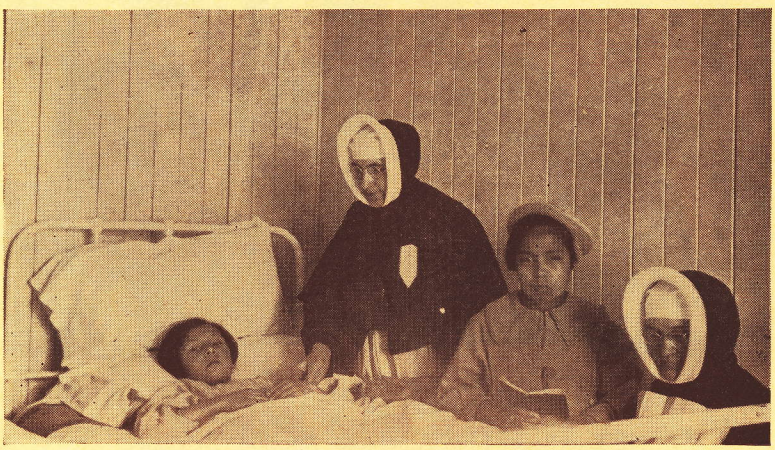
His Excellency Mgr. Antoniutti, Apostolic Delegate, visits St. Bernard Mission, Grouard



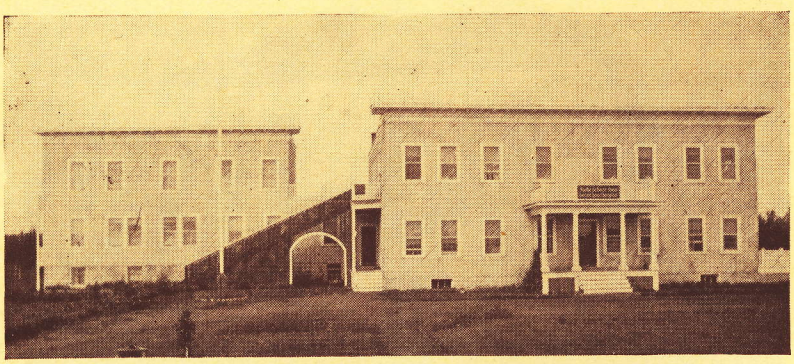
The Hospital, St. Martin Mission, Lake Wabaska



Rev. Father Floch, O.M.I., administers Extreme Unction to a young Indian at the Hospital



The infirmarian praying at the bedside of an Indian girl



Sacred Heart Hospital, McLennan, Alta.

period of ten years) has died without first being reconciled with the good God." (McLennan Hospital)

The total number of beds for the sick in our seven hospitals of the Canadian North is 242. During the year 1942, they received 4,061 patients and gave 6,512 days of free hospitalization.

In Alaska

Our Community possesses in Alaska two general hospitals, that of Fairbanks founded in 1910; and that of Anchorage, opened in 1938.

At the time of their establishment at Fairbanks one of the Sisters gave this description of their new post :

"Fairbanks is a pretty little town of about three thousand souls which surpasses Nome (1) in importance and in organization; it is the headquarters of a United States District Court. It was founded in 1903 by experienced miners who came from Dawson and the Klondike; consequently it was organized in an intelligent and practical manner, and that explains its rapid development.

"Its climate appears more favorable than that of Nome thanks to the greater number of hours of sunshine and the consequent health-giving light and heat. There is a certain amount of farming; sufficient oats, potatoes, and other vegetables are raised to supply all or part of the needs of the population.

"The hospital is quite comfortable. It is a three-story wooden structure 90 x 40 feet, with a hot-water heating system, and

1 In 1902, the Institute had opened a hospital at Nome on Bering Sea, a town that had sprung up almost over night during the Alaska gold rush. At Nome there are only three months of summer, during which time the sun does not disappear below the horizon; while in winter there is a corresponding period of darkness. This hospital was closed in 1918.

with steam for the laundry. The machinery of the latter is operated by electric power. The house is equipped with electric lighting and bell system, and has also two telephones.

"The climate is dry and cold. In October, the sun rises about ten o'clock in the morning and sets at two in the afternoon.

takes a mere trifle of fourteen days; it is the route of the tri-weekly mail service."

The present means of travel are much better and more expeditious. The steamship from Seattle reaches Seward in five or six days when navigation is favorable. From Seward one may reach Fairbanks in two days by railway, or in a few hours by airplane.

St. Joseph Hospital, Fairbanks, Alaska (*left* : the parish church)

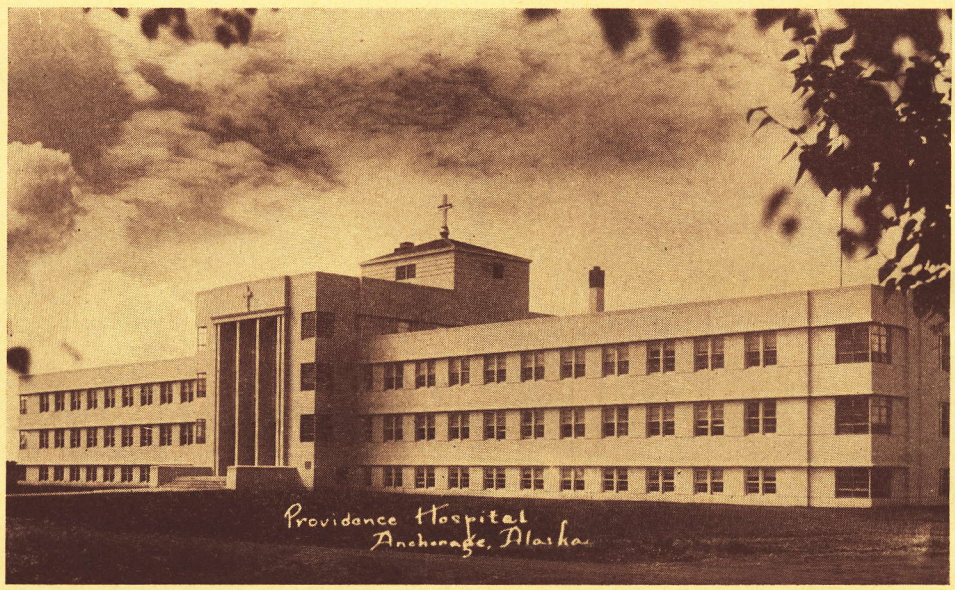
"Of the many gold-mining camps in the territory, Fairbanks is the most considerable. The other riches of the country include silver, copper, marble, coal, ivory, furs, and fish.

"The best method of winter communication is by steamer from Seattle to Valdez, a town situated on the Gulf of Alaska; thence by stage to Fairbanks, 373 miles further north. This overland trip

At the present time, Fairbanks has a population of about 2500 inhabitants. This town, situated 162 miles from the Arctic Circle, is still prosperous because of the surrounding gold-mining area that gives the town its title of "Alaska's golden heart." It is the interior terminus of the Alaska Railroad and is the distributing point for the entire region, particularly for the fertile Tanana Valley.

The first hospital has been enlarged by an annex, and is entirely modern in its equipment and conveniences. On the occasion of the twenty-fifth anniversary of the arrival of the Sisters of Providence at Fairbanks, a local newspaper made the following editorial comment : "The question of difference of race, color, or religion is never raised at St. Joseph Hospital. The pioneers who came to Fairbanks in 1910 brought *neither scrip nor purse,* but they brought something infinitely better : the love of their Creator and of their fellowmen. They came here not in search of gold but of sufferings to assuage, of pains to solace. They were women of culture and experience; but more than that, they were devoted nurses, exceptionally competent for the task that was to be theirs. Others came to continue the work so well begun and to follow in their footsteps. Their characteristic spirit of progress has brought to the hospital a development comparable to that of the mines of this Arctic region. The imposing annex recently added to the original building is a proof of it. It combines beauty of exterior structure with interior comfort and conveniences."

What the newspaper did not record is the spirit of zeal which animates our dear Sisters. Their apostolate is particularly fruitful. The annals of each year tell of many conversions; lapsed Catholics rarely leave the hospital without having made their peace with God.



Providence Hospital, Anchorage, Alaska

Providence Hospital, Anchorage, which counts scarcely five years of existence, has also many beautiful pages in its spiritual records. Its first patient, received July 10, 1939, had not practised his religion for sixty-two years. He was seventy-six and seemed to have entirely lost the faith; nevertheless his obstinacy in error was conquered by grace in less than a month. And at the same time, three other fallen-away Catholics were reconciled with God. Such a harvest of

souls, at the beginning of the work, was a precious encouragement for our missionary Sisters of Anchorage.

Our two Alaska hospitals have 109 beds for the sick, and received 3,836 patients in the course of 1942.

In closing this very inadequate sketch of the missionary work of the Community, it is fitting to point out that the salvation of souls was the ardent ambition of our venerated Foundress and of our first Sisters. It inspired them to heroic deeds which appeared foolhardy to merely human prudence. But God blessed them beyond all expectation. And it would seem that from their heavenly home Bishop Bourget and Mother Gamelin, and our predecessors as well, acclaim our humble efforts, each time we try to follow in the path they traced at the cost of inconceivable sacrifices.

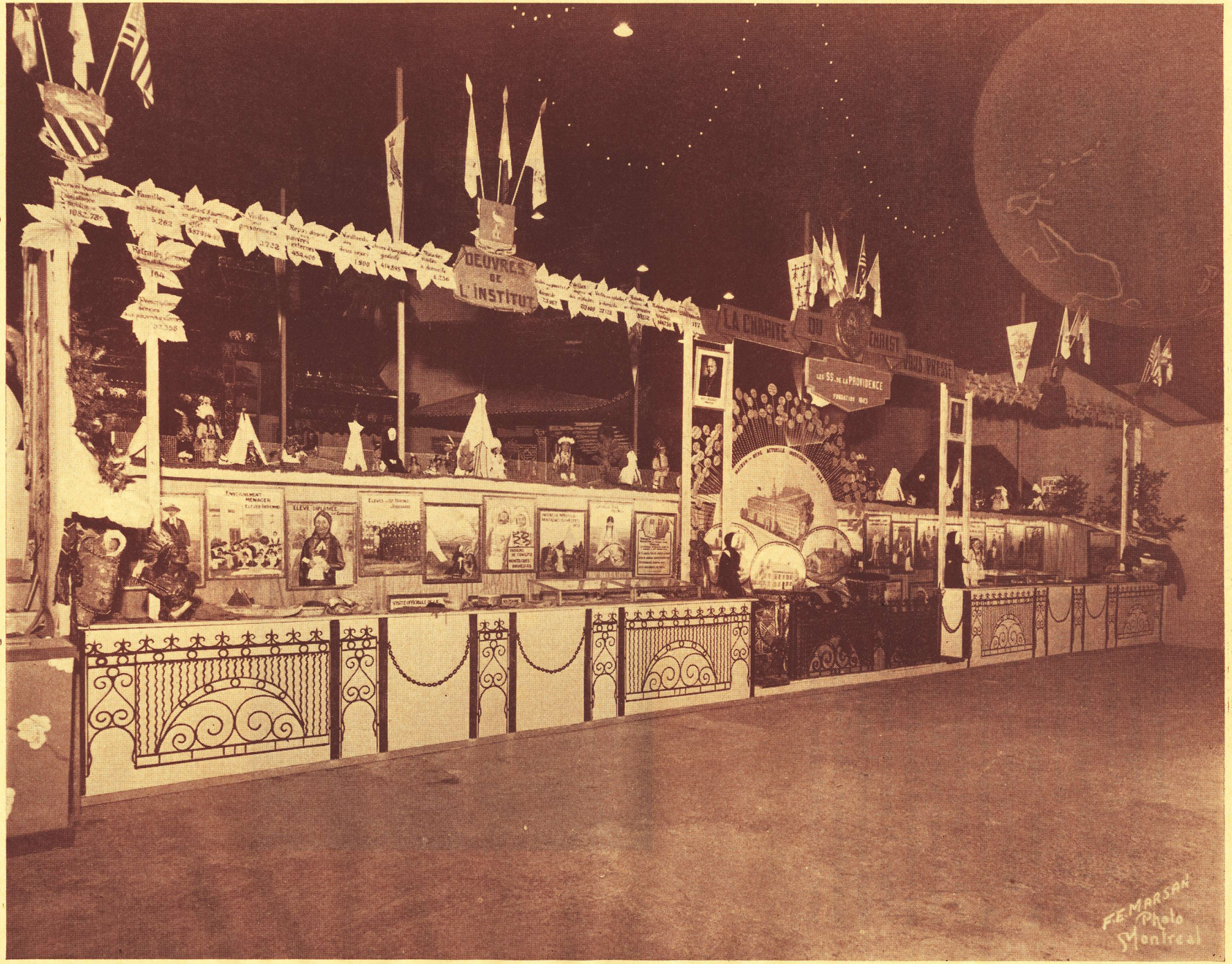
To God be the glory, and to the neighbor the benefit !

And may all the works of our Institute continue to be inspired by our beautiful motto, borrowed from the great Apostle :

Charitas Christi Urget Nos !

The Charity of Christ presseth us !

Midnight sun in Alaska



The Providence booth at the Missionary Exposition of Montreal
(September 1942 — St. Joseph Oratory)

PART III

Significant Statistics

Sometimes figures have comparatively little significance ; but when statistics tell us of thousands of poor assisted, of orphans and aged received and sheltered, of sick cared for, of pupils educated, then figures take on a vitality and an attractiveness that raise our minds and hearts to the God of charity, to the compassionate Christ who said : "Whatsoever you do to the least of Mine, I shall regard as done unto Me."

This divine word the Sister of Charity bears in her heart wherever obedience sends her. She finds in it her consolation in her life of sacrifice for the neighbor and her joyous certitude of the eternal recompense.

MEMBERS OF THE GENERAL COUNCIL AT THE CENTENARY OF THE INSTITUTE

Below : Mother Praxedes of Providence, Superior General; *left* : Mother John of Canti, first Assistant General; *right* : Mother Mary Hedwidge, second Assistant General.

Standing, from left to right : Mother Vincent of Providence, Secretary General; Mother Gerard of Providence, third Assistant General; Mother Mary of Gethsemane, fourth Assistant General; Mother Leon Eugene, Depositary General.

GENERAL STATISTICS OF THE

Personnel and Works of the Institute

March 25, 1943

On March 25, 1943 — exactly one hundred years after its foundation — the Institute of Providence numbers 120 establishments located in 29 dioceses and 3 vicariates apostolic of Canada and the United States (counting two houses in Alaska).

3474 professed Sisters exercise their devotedness toward the poor, the sick, and the children.

The novitiate at the Mother House, Montreal, has 75 novices and 44 postulants. That of Seattle, Washington, has 22 novices and 15 postulants, a total of 97 novices and 59 postulants preparing for religious life.

The present general Council is as follows :

Mother Praxedes of Providence, superior general

Mother John of Canti, first assistant general

Mother Mary Hedwidge, second assistant general

Mother Gerard of Providence, third assistant general

Mother Mary of Gethsemane, fourth assistant general

Mother Vincent of Providence, secretary general

Mother Leon Eugene, depositary general.

The superior of the Mother House is Sister Victor of Jesus.

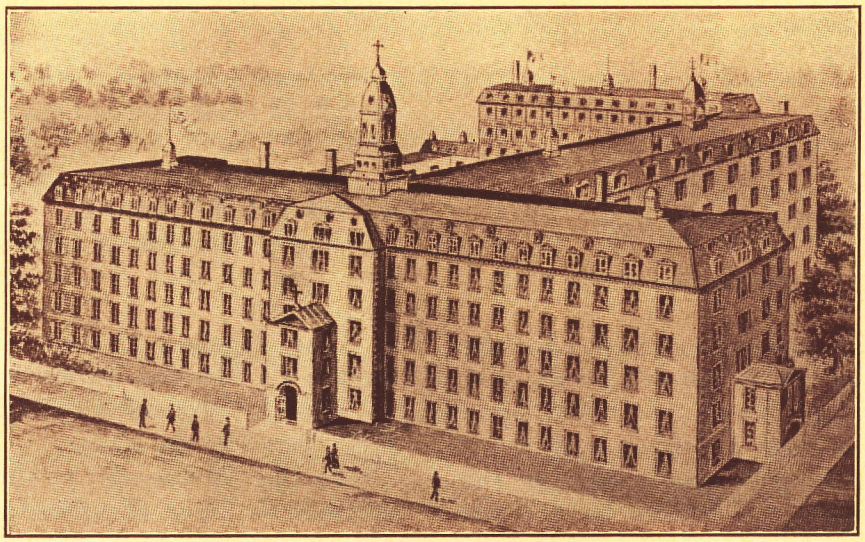
The provincial superiors are :

Mother Adeodat — Our Lady of Seven Dolors Province

Mother Margaret of Scotland — St. Vincent de Paul Province

Mother Françoise Romaine — Bourget Province

Mother Donatille — St. Joseph Province



Mother House — 2311 St. Catherine St. East, Montreal

Mother Mary Mildred — Sacred Heart Province
Mother Pascal — St. Ignatius Province
Mother Ann Philomena — Holy Angels Province

JUBILARIAN SISTERS

Professed vocal

Golden Jubilee	353
Diamond Jubilee	75
Ruby Jubilee	5

Professed Coadjutrix

Golden Jubilee	102
Diamond Jubilee	13
Ruby Jubilee	1

JUBILARIAN SISTERS LIVING

March 25, 1943

Professed vocal

Golden Jubilee	130
Diamond Jubilee	22
Ruby Jubilee	0

Professed Coadjutrix

Golden Jubilee	57
Diamond Jubilee	2
Ruby Jubilee	1

•

GENERAL SURVEY

of the Works of the Institute during 1942

In the 38 Hospices or Homes for the Aged — 31 of which are in Canada and 7 in the United States — 1,966 aged people of both sexes are taken care of.

In the 66 houses where visits in the homes are made the Sisters have made 54,468 visits to 6,519 sick and 2,478 poor families.

At the Depots, 68,803 meals were given; at "La Soupe", 103,000 guests were taken in. Alms in money and goods were estimated at $70,222.63.

4,815 visits to prisoners were made.

The Gamelin Creche received 189 babies; 75 were still there on January 1st, 1943. At the same date, Burlington Creche had 17.

The Asiles received 182 children, boys and girls; Day Nurseries received 188.

In our 21 Orphanages — 18 of which are in the East and 3 in the West — 2,522 children are kept and taught; 882 boys and 1,640 girls.

Our 51 hospitals — 17 of which are in the East and 34 in the West — have a total of 13,600 beds; 165,932 patients have been cared for.

Patients at the Dispensaries number 40,573 — 41,136 free prescriptions were given to the poor.

Free hospitalizations : 402,386 days.

Night watches with the sick: 225,483.

Our 24 Schools of Nursing — 9 in the East and 15 in the West — number 1,722 pupils.

In our Preparatory Schools, all in Canada, 775 boarders and 1,830 day pupils.

At the Emily Tavernier School for subnormal children, 300 pupils have benefited of the devotedness of our Sisters : 197 boys and 103 girls.

Our Hospital of St. John of God has a total of 6,207 insane.

The Institution for Deaf-Mutes keeps and teaches 365 deaf-mutes (children and adults).

The Normal School of St. Ursule counts 73 Normal School students.

The College of Education of Great Falls has 356 students.

In our 49 boarding schools and day schools — 26 in the East and 23 in the West — there are 8,193 pupils — 1,196 boarders and 6,997 day pupils.

One closed Retreat was given to 78 young girls (besides the regular annual retreats provided for all the older school pupils).

The Adult Boarders in our houses number 322.

Our Missionary Works comprise 7 schools for Indians and 9 hospitals (including those of Fairbanks and Anchorage).

Our Indian and half-breed pupils count 679.

In the missionary field our hospitals have a total of 351 beds. They have received 7,897 patients during 1942 and given 8,136 days of free hospitalization. (These numbers are included in the statistics given above).

•

GENERAL SURVEY

of our houses

There are 120 houses — including those of Burbank, St. Agathe des Monts, and Lachute : 75 houses in Canada and 45 in the United States.

These 120 houses are scattered in 32 dioceses, 19 of which are in Canada and 13 in United States (3 Vicariates Apostolic included).

With the understanding that in certain houses many of the works of mercy are exercised simultaneously, we count :

51 Hospitals — 17 in the East and 34 in the West.

38 Homes for the Aged — 31 in the East and 7 in the West.

21 Orphanages — 18 in the East and 3 in the West.

49 Boarding Schools and Academies — 26 in the East and 23 in the West.

15 Preparatory Schools — all in the Province of Quebec.

2 Creches for foundlings.

1 Institution for Deaf-Mutes (Boarding School and Residence).

1 College of Education at Great Falls, Montana.

3 Colleges of Nursing : Oakland, California; Portland, Oregon; Seattle, Washington.

1 Normal School at St. Ursule.

1 Scholasticate Normal School at the Mother House.

1 Medico-Pedagogical School at St. John of God Hospital.

1 School for subnormal children at St. John of God Hospital.

1 Normal School for teachers at the Institution for Deaf-Mutes.

In these figures are included our 7 schools for Indians and 9 hospitals in missionary fields : Alberta, Montana, Alaska, British Columbia.

NUMBER OF HOUSES IN THE DIOCESES

CANADA (March 25, 1943) :

Diocese of Montreal	26
" " St. John (of Quebec)	1
" " St. Hyacinthe	1
" " Valleyfield	4
" " Joliette	8
" " Quebec	2
" " Three Rivers	4
" " Gaspé	2
" " Ottawa	2
" " Timmins	1
" " Moncton, N. B.	2
" " Mont Laurier	1
" " St. Boniface, Manitoba	1
" " Calgary, Alta.	3
" " Prince Albert, Saskatchewan	1
" " Vancouver, B. C.	3
" " Nelson, B. C.	1
Vicariate Apostolic of Grouard, Alta.	11
" " " Prince Rupert, B. C.	1
TOTAL :	75

UNITED STATES :

Diocese of Burlington, Vermont	3
" " Manchester, N. H.	1
" " Newark, N. J.	1
" " Chicago, Illinois	2
" " Seattle, Washington	15
" " Spokane, Washington	6
" " Portland, Oregon	4
" " San Francisco, California	1
" " Los Angeles, California	1
" " Boise, Idaho	3
" " Helena, Montana	3
" " Great Falls, Montana	3
Vicariate Apostolic of Alaska	2
TOTAL :	45

Grand total 120 houses, 75 of which are in Canada and 45 in the United States.

HOUSES IN THE DIOCESE OF MONTREAL :

1 — Mother House, Montreal
2 — Asile of Providence, Montreal
3 — Providence St. Alexis, Montreal
4 — Sacred Heart Hospital, Cartierville
5 — Providence Notre Dame de Grâce, Montreal
6 — General Hospital of Christ the King, Verdun
7 — St. Joseph Hospital, Lachine
8 — St. John of God Hospital, Montreal
9 — St. Ann's School and Day Nursery, Montreal
10 — Institution for Deaf-Mutes, Montreal
11 — Providence St. Vincent de Paul, Montreal
12 — Providence St. Enfant Jésus, Montreal
13 — Providence St. Elizabeth, Maisonneuve

Asile of Providence — Provincial House of Our Lady of Seven Dolors Province
(Mother House until 1888)

14 — Hospice Auclair, Montreal
15 — Providence Bourget, Montreal
16 — Providence St. Genevieve, Montreal
17 — Hospice Gamelin, Montreal
18 — Providence St. Adele, St. Adele, Que.
19 — Providence of the Sacred Heart, St. Andre d'Argenteuil
20 — Providence St. Marguerite, St. Marguerite du Lac Masson
21 — St. George School, Mont Rolland
22 — Hospice Drapeau, St. Therese de Blainville
23 — Hospice Notre Dame, L'Assomption, Que.
24 — House of Providence, St. Vincent de Paul (Laval)
25 — Residence Our Lady of Providence, Cartierville
26 — Providence Hospital, Lachute, Que.

JOLIETTE :

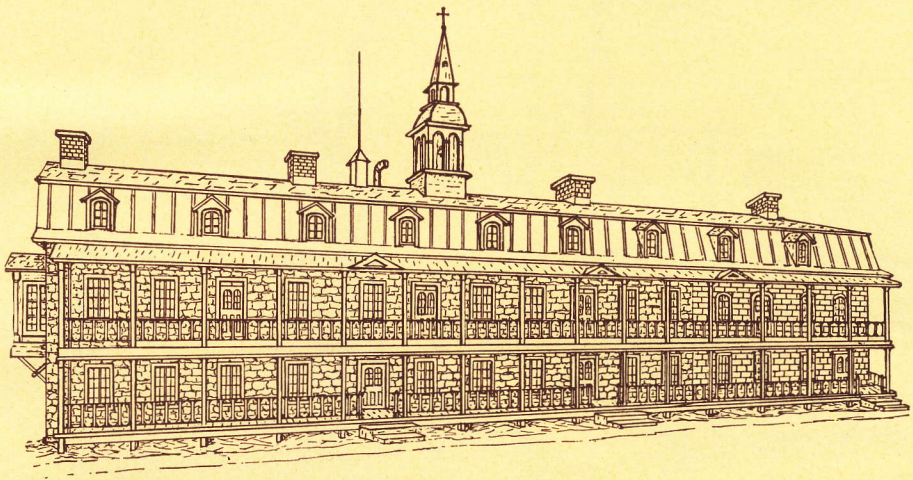
1 — St. Eusebe Hospital, Joliette
2 — St. Joseph's Boys' School, Joliette
3 — Providence St. Joseph, Lanoraie
4 — House of Providence, Mascouche
5 — House of Providence, St. Elizabeth
6 — Hospice St. Antoine, St. Lin des Laurentides.
7 — House of Providence, St. Thomas
8 — House of Providence, St. Paul

QUEBEC :

1 — St. Joseph Hospital, Riviere du Loup
2 — House of Providence, St. Casimir

THREE RIVERS :

1 — St. Joseph Hospital, Three Rivers
2 — Providence Our Lady of the Rosary, St. Tite



Providence St. Isidore — Provincial House of St. Vincent de Paul Province

ST. JOHN OF QUEBEC :

1 — Hospice Our Lady of Seven Dolors, Laprairie

ST. HYACINTHE :

1 — Providence St. Victor, Beloeil

VALLEYFIELD :

1 — Hospice St. Vincent de Paul, Valleyfield
2 — Hotel Dieu, Valleyfield
3 — Providence St. Ignatius, Coteau du Lac
4 — Providence St. Aubin, Nouveau Salaberry
3 — St. Ursule Normal School, St. Ursule
4 — Hospice of Providence, Louiseville

GASPE :

1 — Hospital-Hospice of Providence, Chandler
2 — House of Providence, Cap d'Espoir

OTTAWA :

1 — Sacred Heart Hospital, Hull, Que.
2 — Providence of the Sacred Heart, St. Andre Avellin

TIMMINS :

1 — St. Mary Hospital, Timmins, Ont.

MONT LAURIER :

1 — Providence Hospital, St. Agathe des Monts, Que.

MONCTON, N. B. :

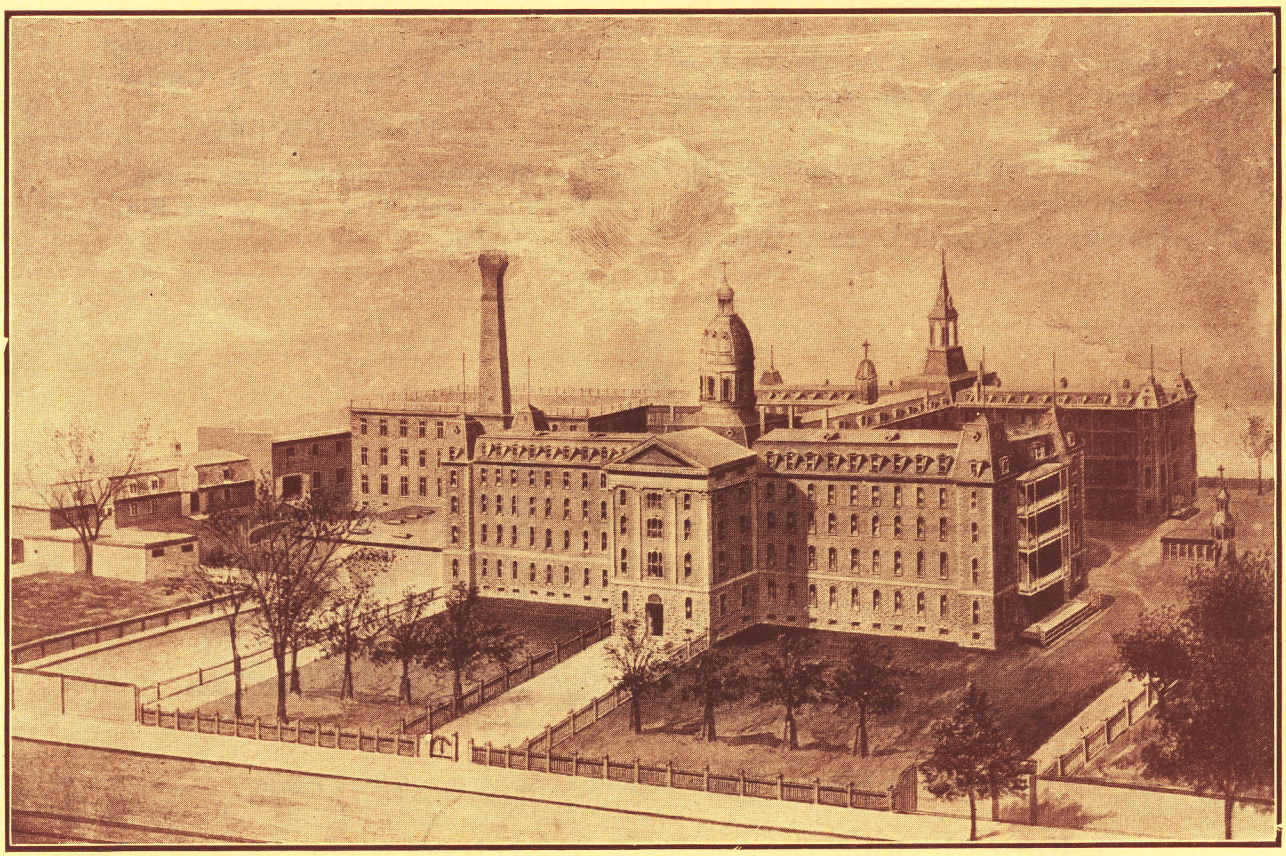
1 — Providence St. Joseph, Shediac
2 — Hotel Dieu, Moncton

PRINCE ALBERT, Sask. :

1 — Notre Dame Hospital, North Battleford, Sask.

VANCOUVER, B. C. :

1 — St. Paul Hospital, Vancouver, B. C.
2 — St. Mary Hospital, New Westminster, B. C.
3 — Providence St. Genevieve, New Westminster, B. C.



Institution for Deaf-Mutes — Provincial House of Bourget Province

ST. BONIFACE, Man. :

1 — St. Joseph Hospital, Kenora, Ont.

CALGARY, Alta. :

1 — St. Joseph School, Cluny, Alta.
2 — Lacombe Home, Midnapore, Alta.
3 — Our Lady of Providence Residence, Calgary, Alta.

NELSON, B. C. :

1 — St. Eugene Hospital, Cranbrook, B. C.

VICARIATE APOSTOLIC OF GROUARD, Alta. :

1 — St. Bernard Mission, Grouard, Alta.
2 — St. Bruno Mission, Joussard, Alta.
3 — St. Francis Xavier Mission, Calais, Alta.

4 — St. Martin Mission, Lake Wabaska, Alta.
5 — St. Augustine School, Peace River, Alta.
6 — St. Henry Mission, Fort Vermilion, Alta.
7 — Sacred Heart Hospital, McLennan, Alta.
8 — Providence Hospital, Fort St. John, B. C.
9 — St. Joseph General Hospital, Dawson Creek, B. C.
10 — Providence Hospital, High Prairie, Alta.
11 — St. Theresa of the Infant Jesus School, Friedenstal, Alta.

VICARIATE APOSTOLIC OF YUKON AND PRINCE RUPERT, B. C. :

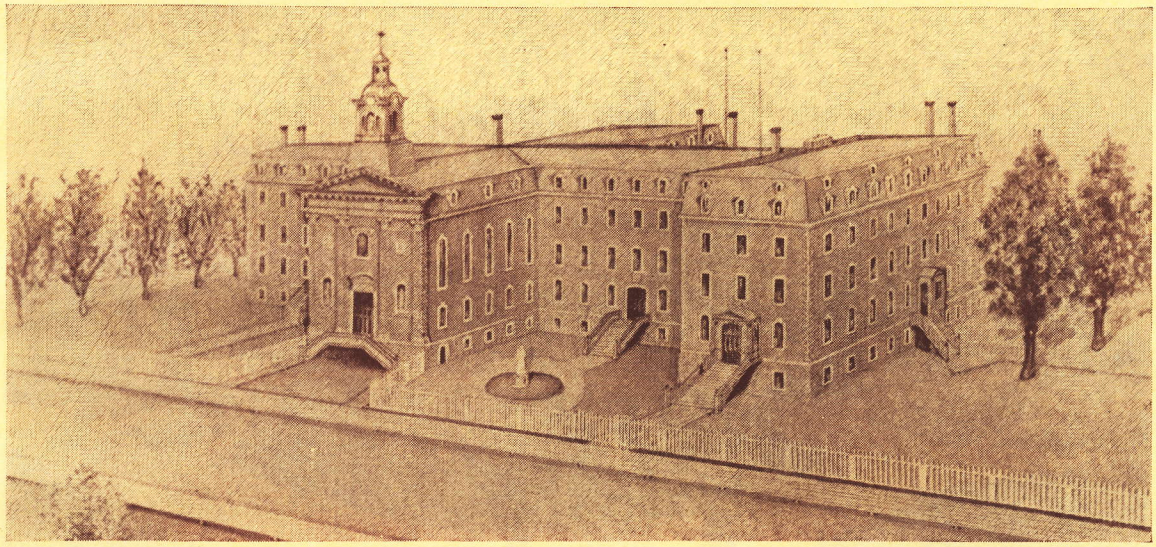
1 — St. John Hospital, Vanderhoof, B. C.

CHICAGO, Illinois :

1 — Lewis Memorial Maternity Hospital, Chicago, Illinois
2 — St. Mary's Training School, Des Plaines, Illinois

SEATTLE, Washington :

1 — Mount St. Vincent, Seattle, Washington
2 — Providence Hospital, Seattle, Washington
3 — Holy Family School, Seattle, Washington
4 — St. Catherine School, Seattle, Washington
5 — Providence Academy, Vancouver, Washington



St. Eusebe Hospital, Joliette — Provincial House of St. Joseph Province

BURLINGTON, Vt. :

1 — St. Joseph Orphanage, Burlington, Vt.
2 — St. Louis Convent, Winooski, Vt.
3 — St. Johnsbury Hospital, St. Johnsbury, Vt.

MANCHESTER, N. H. :

1 — St. Vincent de Paul Boarding School, Manchester, N. H.

NEWARK, N. J. :

1 — St. Ann's Home for the Aged, Jersey City, N. J.

6 — St. Joseph Hospital, Vancouver, Washington
7 — St. Joseph Academy, Yakima, Washington
8 — St. Elizabeth Hospital, Yakima, Washington
9 — Providence Hospital, Everett, Washington
10 — St. Peter Hospital, Olympia, Washington
11 — St. Michael School, Olympia, Washington
12 — St. John of the Cross Hospital, Port Townsend, Washington

13 — Holy Rosary School, Moxee, Washington
14 — Ozanam Home, Tacoma, Washington
15 — Sacred Heart School, Tacoma, Washington

SPOKANE, Washington :

1 — Sacred Heart Hospital, Spokane, Washington
2 — St. Mary Hospital, Walla Walla, Washington

PORTLAND, Oregon :

1 — St. Vincent Hospital, Portland, Oregon
2 — Providence Hospital, Portland, Oregon
3 — St. Mary Hospital, Astoria, Oregon
4 — Sacred Heart Hospital, Medford, Oregon

GREAT FALLS, Montana :

1 — Columbus Hospital and College of Education, Great Falls, Montana
2 — St. Clare Hospital, Fort Benton, Montana

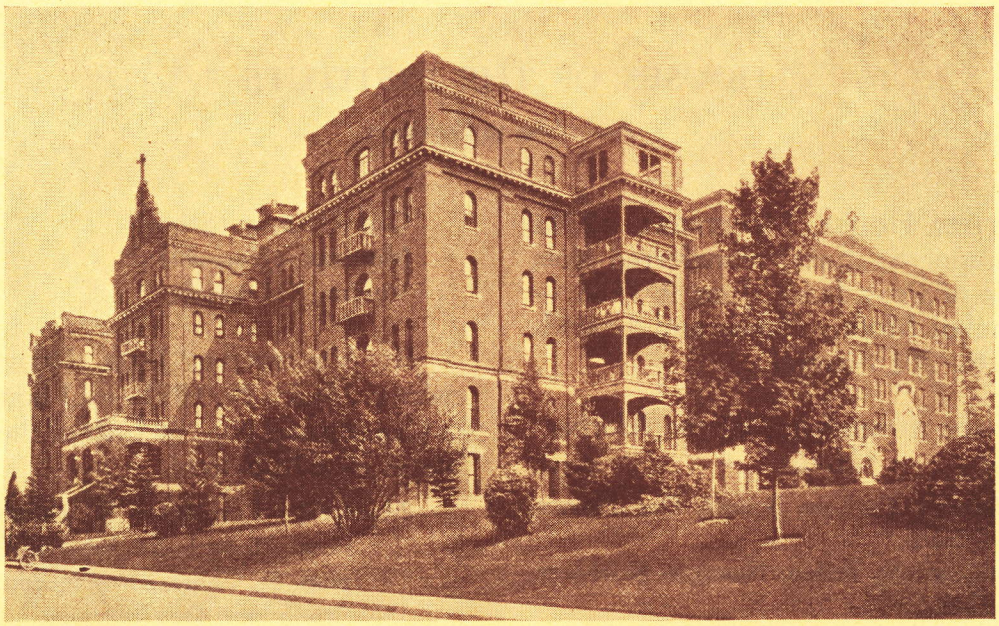
Mount St. Vincent, Seattle, Washington — Provincial House of Sacred Heart Province

3 — St. Vincent Academy, Walla Walla, Washington
4 — St. Joseph Academy, Sprague, Washington
5 — St. Ignatius Hospital, Colfax, Washington
6 — St. Joseph's Home for the Aged, Spokane, Washington

3 — St. Thomas Orphans' Home, Great Falls, Montana

HELENA, Montana :

1 — Sacred Heart Academy, Missoula, Montana
2 — St. Patrick Hospital, Missoula, Montana
3 — Holy Family Hospital, St. Ignatius, Montana



Sacred Heart Hospital, Spokane, Washington — Provincial House of St. Ignatius Province

BOISE, Idaho :

1 — Providence of Mary Immaculate, De Smet, Idaho
2 — Our Lady of Lourdes Academy, Wallace, Idaho
3 — Providence Hospital, Wallace, Idaho

SAN FRANCISCO, California :

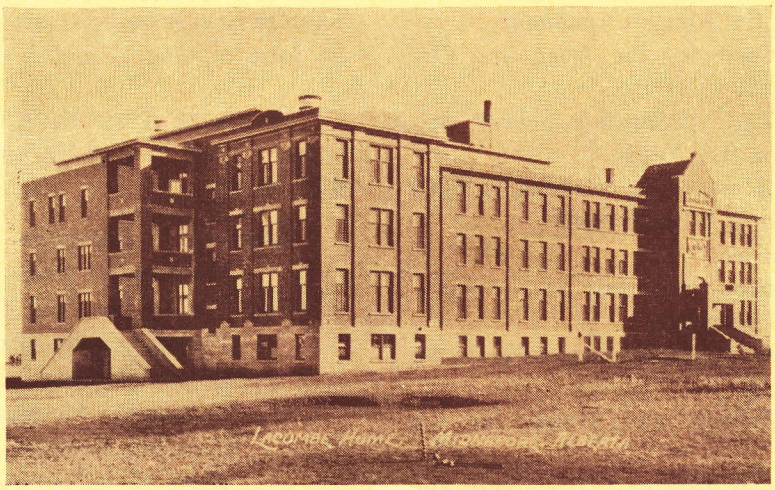
1 — Providence Hospital, Oakland, California

LOS ANGELES, California :

1 — St. Joseph Hospital, Burbank, California

VICARIATE APOSTOLIC OF ALASKA :

1 — St. Joseph Hospital, Fairbanks, Alaska
2 — Providence Hospital, Anchorage, Alaska



Lacombe Home, Midnapore, Alberta — Provincial House of Holy Angels Province

HOUSES OF THE INSTITUTE

According to Provinces

MOTHER HOUSE, MONTREAL, (2311 St. Catherine St. East) transferred from the Asile of Providence, June 9, 1888 — Personnel of Mother House and dependent houses, 301 Sisters.

Under the dependence of the Mother House

St. Mary's Training School, Des Plaines, Illinois
Providence St. Aubin, Nouveau Salaberry, Que.
Our Lady of Providence Residence, Cartierville
St. Joan of Arc School, Nitro, Que. (The Sisters reside at the Hotel Dieu, Valleyfield).
Providence Hospital, St. Agathe des Monts, Que.
Providence Hospital, Lachute, Que.

OUR LADY OF SEVEN DOLORS PROVINCE — erected March 29, 1891 — 15 houses in Canada — 660 Sisters.

Montreal : Providence Asile (Provincial House); St. Alexis Orphanage.
Laprairie, (Home for the Aged and Orphanage)
Coteau du Lac, (Boarding School and Home for the Aged)
Valleyfield : Hospice St. Vincent de Paul; Hotel Dieu, Nitro School
Lachine, (Hospital)
Riviere du Loup, (Hospital)
Cartierville, (Hospital)
Shediac, N. B. (Orphanage and Home for the Aged)
Chandler, (School and Home for the Aged)
Notre Dame de Grace, (Orphanage and School)
Cap d'Espoir, (School)
Moncton, (Hospital)
Verdun, (Hospital)

ST. VINCENT DE PAUL PROVINCE — erected March 29, 1891 — 11 houses — 5 in Canada and 6 in the East of the United States — 628 Sisters.

Montreal : Providence St. Isidore (Provincial House), St. John of God Hospital, St. Therese Residence; St. Ann's School and Day Nursery.
Burlington, Vt., (Orphanage)
Winooski, Vt., (School)
St. Andre Avellin, Que., (School and Home for the Aged)
Manchester, N. H., (Boarding School and Home for the Aged)
St. Johnsbury, Vt., (Hospital and School)
Jersey City, N. J., (Home for the Aged)
Hull, Que., (Hospital)
Timmins, Ont., (Hospital)
Chicago, Illinois, (Hospital)

Note. — Providence St. Isidore and St. Therese Residence form one administration with St. John of God Hospital.

BOURGET PROVINCE — erected February 15, 1926 — 14 houses in Canada — 442 Sisters.

Montreal : Institution for Deaf-Mutes (Provincial House); Providence St. Vincent de Paul (Visitation Street); Providence St. Enfant Jesus (Mile End); Providence St. Elizabeth (Maisonneuve); Hospice Auclair; Hospice Gamelin; Providence Bourget; Providence St. Genevieve.
Beloeil, (School and Home for the Aged)

St. Andre d'Argenteuil, (Boarding School for boys)
St. Therese de Blainville, (Home for the Aged and School)
St. Marguerite du Lac Masson, (School)
St. Adele, (School and Residence)
Mont Rolland, (School)

ST. JOSEPH PROVINCE — erected March 29, 1891 — 15 houses in Canada — 443 Sisters.

Joliette : St. Eusebe Hospital, (Provincial House); St. Joseph School
St. Elizabeth, (School and Home for the Aged)
St. Paul, (School and Home for the Aged)
Mascouche, (School and Home for the Aged)
Three Rivers, (Hospital, Home for the Aged, Orphanage)
St. Vincent de Paul, Isle Jesus, (School and Home for the Aged)
L'Assomption, (Orphanage and Home for the Aged)
St.Ursule, (Boarding School, Normal School, Home for the Aged)
Lanoraie, (School and Home for the Aged)
St. Thomas, (School and Home for the Aged)
St. Casimir, (School and Home for the Aged)
St. Tite, (School and Home for the Aged)
St. Lin des Laurentides, (Home for the Aged)
Louiseville, (Home for the Aged and School)

SACRED HEART PROVINCE — erected March 29, 1891 with the Provincial House at Vancouver, Washington. — Transferred to Mount St. Vincent, Seattle, January 25, 1924. — 25 houses in the United States (West) — 425 Sisters.

Seattle : Mount St. Vincent, (Provincial House); Providence Hospital; Holy Family School; St. Catherine School
Vancouver : Providence Academy; St. Joseph Hospital
Walla Walla : St. Vincent Academy; St. Mary Hospital
Portland : St. Vincent Hospital; Providence Hospital
Astoria, (Hospital)
Yakima : St. Joseph Academy; St. Elizabeth Hospital
Olympia : St. Peter Hospital; St. Michael School
Port Townsend, (Hospital and Home for the Aged)
Oakland, California, (Hospital)
Everett, (Hospital)
Fairbanks, Alaska, (Hospital)
Medford, (Hospital)
Moxee City, (School)
Tacoma : Sacred Heart School; Ozanam Home for the Aged.
Anchorage, Alaska, (Hospital)
Burbank, California, (Hospital)

SAINT IGNATIUS PROVINCE — erected March 29, 1891 with the Provincial house at Missoula, Montana. Transferred to Spokane, Washington, August 21, 1926. —13 houses in the United States (West) 295 Sisters.

Spokane : Sacred Heart Hospital, (Provincial House); St. Joseph Home for the Aged
St. Ignatius, (Hospital)
Missoula : Sacred Heart Academy; St. Patrick Hospital
De Smet, (Indian Mission)
Fort Benton, (Hospital)
Sprague, (Academy)
Wallace : Providence Hospital; Our Lady of Lourdes Academy
Great Falls : Columbus Hospital and College of Education; St. Thomas Orphans' Home.
Colfax, (Hospital and School)

HOLY ANGELS PROVINCE — erected August 28, 1912 with the provincial house at Vancouver, B. C.; transferred to Cranbrook, B. C., April 11, 1915, then to Midnapore, Alberta, June 12, 1920. — 21 houses in Canada (West) — 280 Sisters.

Lacombe Home, Midnapore, Provincial House
New Westminster, B. C. : St. Mary Hospital; Providence St. Genevieve.
Grouard, St. Bernard Mission
Vancouver, B. C., Hospital
Peace River, St. Augustine School
Cluny, Alta., Indian School
Fort Vermilion, St. Henry Mission
Cranbrook, B. C., Hospital
Lake Wabaska, St. Martin Mission and St. Charles Mission (branch)
Kenora, Ont., Hospital
Calais, St. Francis Xavier Mission
North Battleford, Sask., Hospital
Joussard, St. Bruno Mission
McLennan, Hospital and School
Fort St. John, Hospital
Dawson Creek, Hospital
High Prairie, Hospital
Friedenstal, School
Vanderhoof, Hospital
Calgary, House of Studies.

GENERAL STATISTICS OF THE WORKS OF THE INSTITUTE

Comparative Table of the Jubilee Years

	1868	1893	1918	1943
Establishments	22	59	105	120
Graduate Nurses	—	—	443	1,070
Pupil Nurses	—	—	288	1,722
Employees of both sexes hired by the year	—	53	769	3,350
Aged Guests of both sexes	185	732	1,279	1,966
Orphan Boys	108	262	464	882
Orphan Girls	286	794	1,312	1,640
Indian pupils of both sexes	—	519	582	679
Foundlings admitted during the year	—	—	19	205
Foundlings present January 1st	—	—	11	92
Deaf-Mutes under instruction	86	194	212	241
Deaf-Mutes lodged in the Institution	—	—	129	128
Mental patients	20	1,396	2,809	7,325
Patients admitted in hospital during the year	52	6,118	52,797	165,932
Number of beds for patients	—	—	6,988	13,600
Days of free hospitalization	—	—	29,788	402,386
Days of hospitalization, under the Law of Public Charities	—	—	—	668,325
Private Retreats (Ladies and young girls)	—	—	64	78
Adult boarders present January 1st	65	261	369	322
Resident pupils (both sexes)	325	1,211	1,104	1,196
Extern pupils (both sexes)	1,341	4,124	4,845	6,997
Pupils in Infant Schools	—	407	293	182
Resident pupils in Boys' Schools	—	70	566	775
Day pupils in Boys' Schools	—	—	896	1,830
Children in Nurseries	—	—	—	188
Normal students	—	—	—	73
College students	—	—	—	356
Number of patients visited in their homes	4,374	9,684	8,099	6,519
Visits to patients in their homes	19,223	143,203	55,494	33,353
Visits to the poor in their homes	—	—	26,731	21,115
Visits to the prisoners	—	—	84	4,815
Night watches with the patients	1,061	13,186	73,641	226,190
Meals given to the outside poor	3,771	72,033	59,059	68,803
Work of "La Soupe" (Prov. Asile)	—	—	—	103,000
Amount of alms in cash and clothing distributed to the poor	—	—	$31,187.89	$70,222.63
Patients (Dispensaries and Clinics)	5,754	4,375	10,834	40,573
Prescriptions served to the outside poor	9,670	58,583	232,790	41,136
Needy families assisted	—	—	1,999	2,478

ESTABLISHMENTS IN EXISTENCE, MARCH 25, 1943

(in order of foundation)

Date of Foundation	Number of the House	Name and Address	Province of the Institute
Transferred *June 9, 1888*	1. —	Providence Mother House 2311 St. Catherine St. East Montreal, P. Q.	
March 25, 1843	2. —	Providence Asile 551 St. Catherine St. East Montreal, P. Q.	Our Lady of Seven Dolors
May 16, 1846	5. —	Hospice Notre Dame des Sept-Douleurs Laprairie, P. Q.	Our Lady of Seven Dolors
Sept. 15, 1849	8. —	House of Providence St. Elizabeth Joliette County, P. Q.	St. Joseph
Feb. 19, 1851	10. —	Institution for Deaf-Mutes 3725 St. Denis St. Montreal, P. Q.	Bourget
Sept. 2, 1853	12. —	House of Providence Saint Paul Joliette County, P. Q.	St. Joseph
Dec. 18, 1853	14. —	Providence St. Alexis 1469 St. Denis St. Montreal, P. Q.	Our Lady of Seven Dolors
Jan. 17, 1854	15. —	Providence St. Vincent de Paul 980 Visitation St. Montreal, P. Q.	Bourget
May 1, 1854	16. —	St. Joseph Orphanage North Avenue Burlington, Vt.	St. Vincent de Paul
Feb. 13, 1855	18. —	House of Providence Mascouche Assumption County, P. Q.	St. Joseph
Aug. 10, 1855	19. —	St. Eusebe Hospital Joliette, P. Q.	St. Joseph

Date of Foundation	Number of the House	Name and Address	Province of the Institute
Dec. 8, 1856	22. —	Providence Academy Vancouver, Wash.	Sacred Heart
April 9, 1858	23. —	St. Joseph Hospital Vancouver, Wash.	Sacred Heart
Oct. 5, 1858	27. —	House of Providence St. Vincent de Paul Laval County, P. Q.	St. Joseph
Aug. 25, 1863	30. —	House of Providence Coteau du Lac Soulanges County, P. Q.	Our Lady of Seven Dolors
Feb. 18, 1864	32. —	St. Vincent Academy Walla Walla Washington	Sacred Heart
Oct. 17, 1864	33. —	Holy Family Hospital St. Ignatius Montana	St. Ignatius
Oct. 27, 1864	34. —	St. Joseph Hospital Three Rivers P. Q.	St. Joseph
Sept. 1, 1868	37. —	Providence St. Enfant Jesus 5001 St. Dominic St. Montreal, P. Q.	Bourget
Jan. 11, 1869	39. —	St. Louis Convent Winooski Vermont	St. Vincent de Paul
Jan. 30, 1869	40. —	Providence St. Victor Beloeil, P. Q.	Bourget
Sept. 2, 1870	41. —	Hospice Notre Dame L'Assomption, P. Q.	St. Joseph
Sept. 23, 1870	42. —	St. Ursule Normal School St. Ursule Maskinonge County, P. Q.	St. Joseph
April 19, 1873	44. —	St. Patrick Hospital Missoula Montana	St. Ignatius
Oct. 24, 1873	46. —	St. John of God Hospital Gamelin Laval County, P. Q. (also)	St. Vincent de Paul

Date of Foundation	Number of the House	Name and Address	Province of the Institute
		Residence St. Therese Gamelin Laval County, P. Q.	
		(also)	
June 5, 1852		Residence St. Isidore 324 De Boucherville St. Montreal	
Sept. 1, 1874	49. —	House of Providence Lanoraie, P. Q.	St. Joseph
May 10, 1875	53. —	St. Vincent Hospital Portland Oregon	Sacred Heart
Nov. 6, 1875	54. —	St. Joseph Academy Yakima Washington	Sacred Heart
May 2, 1877	56. —	Providence Hospital Seattle Washington	Sacred Heart
Aug. 14, 1878	58. —	Providence du Sacré-Coeur St. Andre d'Argenteuil P. Q.	Bourget
Nov. 22, 1878	59. —	Providence Mary Immaculate De Smet Idaho	St. Ignatius
Jan. 27, 1880	60. —	St. Mary Hospital Walla Walla Washington	Sacred Heart
July 30, 1880	61. —	St. Mary Hospital Astoria Oregon	Sacred Heart
Aug. 22, 1881	62. —	St. Michael School Olympia Washington	Sacred Heart
May 31, 1884	65. —	Hospice St. Vincent de Paul Valleyfield, P. Q.	Our Lady of Seven Dolors
Aug. 24, 1885	66. —	House of Providence St. Thomas Joliette County, P. Q.	St. Joseph

Date of Foundation	Number of the House	Name and Address	Province of the Institute
Sept. 10, 1885	67. —	Sacred Heart Academy Missoula Montana	St. Ignatius
April 30, 1886	68. —	Sacred Heart Hospital Spokane Washington	St. Ignatius
July 6, 1886	69. —	St. Mary Hospital New Westminster B. C.	Holy Angels
Aug. 5, 1886	70. —	St. Clare Hospital Fort Benton Montana	St. Ignatius
Dec. 28, 1886	71. —	House of Providence Sprague Washington	St. Ignatius
June 18, 1887	72. —	St. Peter Hospital Olympia Washington	Sacred Heart
May 15, 1889	74. —	St. Joseph Hospital Riviere du Loup P. Q.	Our Lady of Seven Dolors
June 3, 1890	75. —	St. John Hospital Port Townsend Washington	Sacred Heart
July 31, 1890	76. —	House of Providence St. Casimir Portneuf County, P. Q.	St. Joseph
Aug. 22, 1890	78. —	House of Providence St. Andre Avellin P. Q.	St. Vincent de Paul
July 1, 1891	79. —	Providence Hospital Wallace Idaho	St. Ignatius
Aug. 2, 1891	80. —	St. Elizabeth Hospital Yakima Washington	Sacred Heart
Sept. 11, 1891	81. —	House of Providence St. Tite Laviolette County, P. Q.	St. Joseph

Date of Foundation	Number of the House	Name and Address	Province of the Institute
July 2, 1892	82. —	Hospice Drapeau St. Therese de Blainville P. Q.	Bourget
Aug. 11, 1892	83. —	St. Vincent de Paul Boarding School 253 Lake Avenue Manchester, N. H.	St. Vincent de Paul
Sept. 23, 1892	84. —	Columbus Hospital Great Falls Montana	St. Ignatius
April 17, 1893	85. —	St. Ignatius Hospital Colfax Washington	St. Ignatius
May 7, 1894	86. —	Providence St. Elizabeth 1691 Pius IX Avenue Maisonnèuve Montreal, P. Q.	Bourget
June 16, 1894	87. —	St. Bernard Mission Grouard Alberta	Holy Angels
July 1, 1894	88. —	Hospice Auclair 4220 Henri Julien Avenue Montreal, P. Q.	Bourget
Aug. 19, 1894	89. —	St. Johnsbury Hospital St. Johnsbury Vermont	St. Vincent de Paul
Oct. 18, 1894	90. —	St. Paul Hospital Vancouver, B. C.	Holy Angels
Dec. 10, 1894	91. —	Hospice Gamelin 1440 Dufresne St. Montreal, P. Q.	Bourget
June 25, 1898	92. —	St. Augustine School Peace River Alberta	Holy Angels
Oct. 30, 1899	93. —	Providence Bourget 3500 Ontario St. East Montreal, P. Q.	Bourget
Dec. 4, 1899	94. —	St. Joseph School Cluny, Alberta	Holy Angels

Date of Foundation	Number of the House	Name and Address	Province of the Institute
Dec. 4, 1899	95. —	Sacred Heart Hospital 3300 Gouin Blvd. West Montreal, P. Q.	Our Lady of Seven Dolors
Feb. 19, 1900	96. —	Providence St. Genevieve 836—12th St. New Westminster, B. C.	Holy Angels
July 3, 1900	97. —	St. Henry Mission Fort Vermilion Alberta	Holy Angels
Nov. 11, 1900	98. —	St. Eugene Hospital Cranbrook B. C.	Holy Angels
June 16, 1901	99. —	St. Martin Mission Lake Wabaska Desmarais P. O. Alberta	Holy Angels
May 24, 1902	101. —	Providence Hospital Oakland California	Sacred Heart
Jan. 16, 1903	103. —	St. Joseph Hospital Kenora Ontario	Holy Angels
Sept. 21, 1903	104. —	Providence St. Genevieve 4078 Delorimier St. Montreal, P. Q.	Bourget
Sept. 12, 1904	105. —	Hotel Dieu Valleyfield	Our Lady of Seven Dolors
March 1, 1905	106. —	Providence Hospital Everett Washington	Sacred Heart
May 14, 1905	107. —	St. Joseph School 12 des Carrieres St. Joliette, P. Q.	St. Joseph
Jan. 7, 1906	108. —	Our Lady of Lourdes Acad. Wallace Idaho	St. Ignatius
May 12, 1906	109. —	Hospice St. Antoine St. Lin des Laurentides P. Q.	St. Joseph

Date of Foundation	Number of the House	Name and Address	Province of the Institute
Aug. 18, 1906	110. —	House of Providence St. Marguerite du Lac Masson P. Q.	Bourget
Sept. 14, 1906	111. —	House of Providence St. Adele Terrebonne County, P. Q.	Bourget
Oct. 22, 1907	112. —	St. Francis Xavier Mission Calais, Alberta	Holy Angels
June 17, 1909	114. —	Lacombe Home Midnapore Alberta	Holy Angels
Oct. 1, 1910	115. —	St. Joseph Hospital Fairbanks Alaska	Sacred Heart
Dec. 21, 1910	117. —	St. Thomas Orphanage Great Falls Montana	St. Ignatius
May 12, 1911	119. —	Providence St. Joseph Shediac N. B.	Our Lady of Seven Dolors
May 27, 1911	120. —	Sacred Heart Hospital Medford Oregon	Sacred Heart
June 20, 1911	121. —	Notre Dame Hospital North Battleford Sask.	Holy Angels
Aug. 1, 1911	122. —	St. Ann's Home 198 Old Bergen Road Jersey City, N. J.	St. Vincent de Paul
Aug. 7, 1911	123. —	Sacred Heart Hospital 222 Laurier Avenue Hull, P. Q.	St. Vincent de Paul
Aug. 15, 1912	126. —	St. Mary Hospital Timmins, Ontario	St. Vincent de Paul
Jan. 7, 1913	127. —	St. Bruno Mission Joussard, Alta	Holy Angels
April 15, 1913	128. —	St. Joseph Hospital Lachine near Montreal	Our Lady of Seven Dolors

Date of Foundation	Number of the House	Name and Address	Province of the Institute
July 26, 1914	129. —	St. Ann's School and Day Nursery 287 Eleanor St. Montreal, P. Q.	St. Vincent de Paul
Sept. 21, 1915	132. —	Providence Hospital Chandler Gaspé County, P. Q.	Our Lady of Seven Dolors
Sept. 25, 1915	133. —	Holy Rosary School Moxee Washington	Sacred Heart
Aug. 28, 1917	134. —	House of Providence Cap d'Espoir Gaspé County, P. Q.	Our Lady of Seven Dolors
May 5, 1919	135. —	Providence Notre Dame de Grâce 4441 Décarie Avenue Notre Dame de Grace Montreal, P. Q.	Our Lady of Seven Dolors
Aug. 12, 1922	139. —	Hotel Dieu Providence Street Moncton, N. B.	Our Lady of Seven Dolors
Jan. 25, 1924	140. — (*Prov.*) 141. — (*Local*)	Mount St. Vincent Seattle Washington	Sacred Heart
Aug. 21, 1925	142. —	St. Joseph Home for the Aged 707 E. Mission Ave. Spokane Washington	St. Ignatius
May 1, 1926	144. —	House of Providence Louiseville P. Q.	St. Joseph
Sept. 1, 1927	146. —	Holy Family School 1815 West Roxbury St. Seattle, Wash.	Sacred Heart
March 1, 1929	147. —	Ozanam Home 1812 Yakima Avenue Tacoma, Wash.	Sacred Heart
March 8, 1929	148. —	Sacred Heart Hospital McLennan, Alberta	Holy Angels

Date of Foundation	Number of the House	Name and Address	Province of the Institute
Aug. 1, 1929	149. —	Sacred Heart School 4530 McKinley Avenue Tacoma, Wash.	Sacred Heart
July 24, 1930	150. —	Lewis Memorial Maternity Hospital 3001 South Michigan Avenue Chicago, Illinois	St. Vincent de Paul
Dec. 15, 1930	151. —	Providence Hospital Fort St. John B. C.	Holy Angels
Nov. 30, 1930	152. —	House of Providence Mont Rolland Terrebonne County, P. Q.	Bourget
Dec 8, 1931	153. —	General Hospital of Christ the King 4000 LaSalle Blvd. Verdun, Montreal, P. Q.	Our Lady of Seven Dolors
Aug. 31, 1932	154. —	St. Joseph's General Hospital Dawson Creek, B. C.	Holy Angels
Sept. 12, 1933	156. —	Our Lady of Providence Residence 1804 Centre Street South Calgary, Alberta	Holy Angels
July 1, 1936	157. —	St. Mary's Training School Route 1, Box 24 Des Plaines, Illinois	Administered by the Mother House
July 15, 1937	158. —	Providence Hospital High Prairie, Alberta	Holy Angels
July 15, 1937	159. —	St. Theresa of the Child Jesus School R. C. Mission, Box 3 Friedenstal, Alta. Via Fairview	Holy Angels
Feb. 9, 1938	160. —	Providence Hospital Anchorage, Alaska	Sacred Heart
Aug. 20, 1939	161. —	Providence Hospital 700 N. E. 47th Avenue Portland Oregon	Sacred Heart
May 9, 1940	162. —	St. John Hospital Vanderhoof B. C.	Holy Angels

Date of Foundation	Number of the House	Name and Address	Province of the Institute
Aug. 1, 1941	164. —	St. Catherine School 8610 Eighth Avenue N. E. Seattle, Wash.	Sacred Heart
Sept. 23, 1941	165. —	Providence St. Aubin Nouveau Salaberry Beauharnois County, P. Q.	Administered by the Mother House
March 6, 1942	166. —	Our Lady of Providence Residence 4701 Gouin Blvd. West Montreal, P. Q.	Administered by the Mother House
Sept. 12, 1942	167. —	St. Joseph Hospital 501 S. Buena Vista St. Burbank, California	Administered by Sacred Heart Province
March 25, 1943	168. —	Providence Hospital St. Agathe des Monts Terrebonne County, P. Q.	Administered by the Mother House
March 25, 1943	169. —	Providence Hospital Lachute Argenteuil County, P. Q.	Administered by the Mother House

Printed by

Thérien Frères

494 Lagauchetière Street West

MONTREAL