



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.



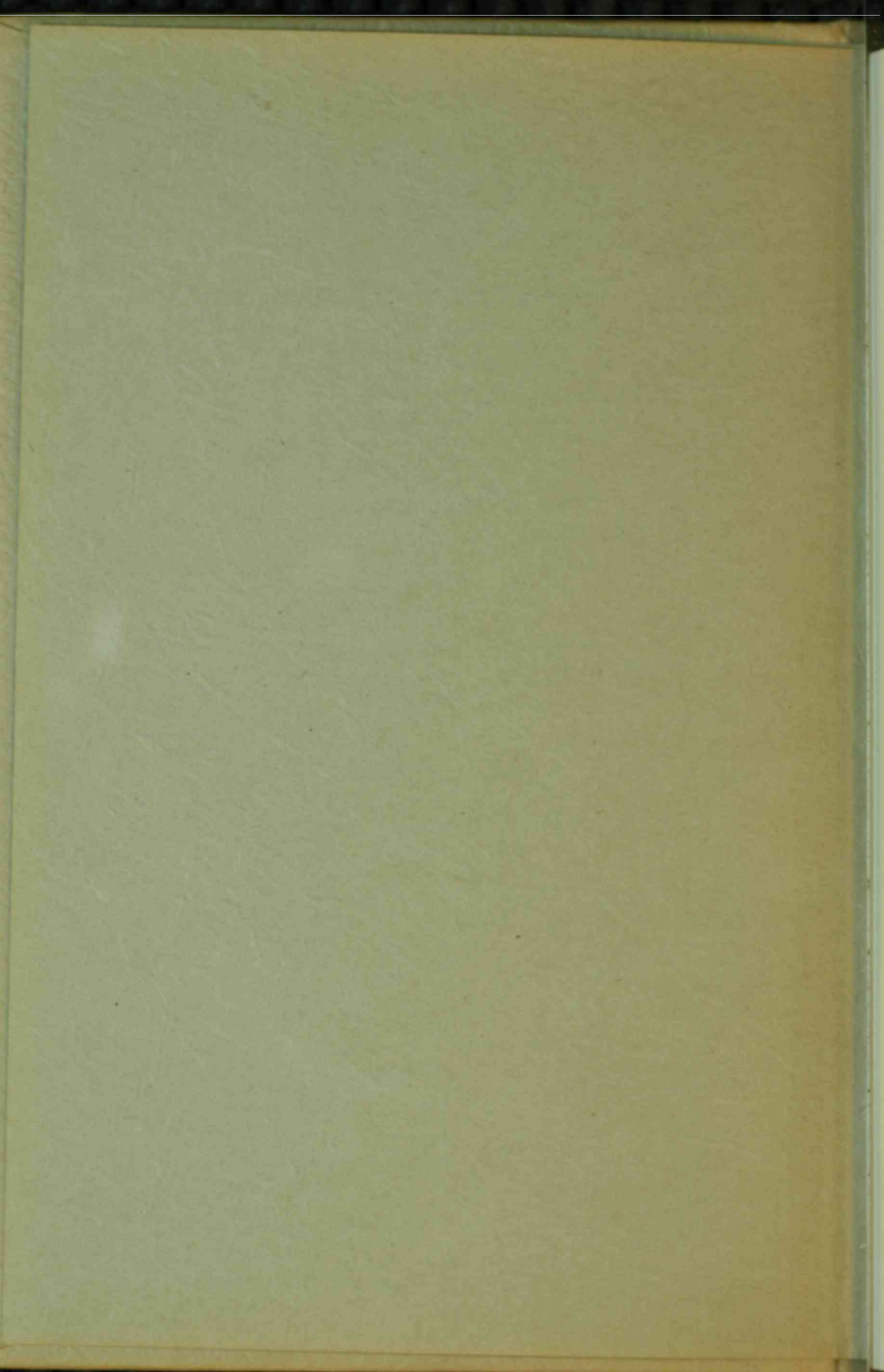
Retracer l'héritage et la contribution des
congrégations de religieuses au Canada,
leur mission en matière de soins de santé ainsi que la fondation
et l'exploitation des hôpitaux catholiques.

Sisters of Charity Halifax, Nova Scotia 1849–1949

SISTERS OF CHARITY
HALIFAX, NOVA SCOTIA

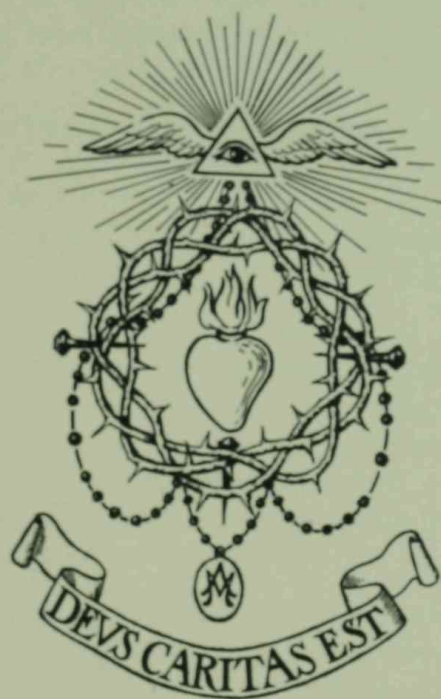
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SISTERS OF CHARITY

HALIFAX, NOVA SCOTIA



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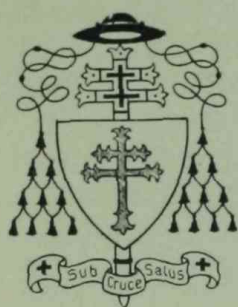
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+ J. T. McNALLY

Archbishop of Halifax

February 28, 1949



The Archdiocese and the city of Halifax have manifold reasons for grateful rejoicing on the approach of the celebration of the centenary of the coming here of their Sisters of Charity.

Several generations of young ladies have derived from these devoted and capable teachers the knowledge of the things worth while and the wisdom to use them well. Numbers of boys also have reaped the benefit of their goodly training, which even, in many cases, has inspired their vocation to the priesthood.

Many a pain-racked body has been soothed and healed by the ministrations of the Sisters' gentle hands, and many a soul fortified and prepared for its entry into everlasting life by their example and their holy admonitions. And many needy and abandoned mortals, old and young, have been the beneficiaries of the Charity their title proclaims.

From small beginnings this heavenly endowed institute has gradually grown, and extended its beneficent apostolate of life's noblest gifts far from that "thing of beauty" which we admire as Mount St. Vincent, the mother house and training school of this most meritorious community.

From coast to coast of Canada and in many—even the very largest—cities in the great republic to the south, yes,—even in the Summer Isles of mid-Atlantic, are to be found the houses of our Sisters of Charity, carrying on various works for human uplift.

While we are celebrating the hundredth anniversary of the coming of the Sisters of Charity to establish in Halifax the foundation from which, in ever increasing volume, so much good has been radiated both near and far, it is well to cast a sympathetic glance upon this community and what it means to God's Kingdom.

The Sisters, especially as individuals, make no claim upon public recognition—"their life is a voice of higher things, unseen to the common eye"—and it is a beautiful life, filled with rich fruit and ever accumulating merit. Among their members joining in this celebration quite a large number have borne the burthen of their labours for more than half those hundred years, among these being the present Superior General. What treasures they have garnered in the sight of their heavenly Spouse!

"Our Lady smiles on youthful nuns,
She loves them well.
Our Lady smiles, and sunshine floods
Each convent cell.
But fondest falls Our Lady's smile
Where old nuns dwell;

Old nuns, whose hearts are young with love
For Mary's Son,
Old nuns whose prayers for faltering souls
Have victory won,
Old nuns whose lives are beautiful
With service done."

The young are now filling their place and doing it nobly. They are finding many recruits sent by the Divine Master, it is true, but, if these were multiplied many times they could hardly meet the pleading calls for the staffing of new foundations, constantly received. I hope then, that some of those who take the trouble to read these lines, may lend an ear to the heavenly voice that, perhaps, calls them to this sublime service, and embrace the highest of vocations—God's chosen work for those He loves. And, failing this, which is a special favour, may all show their faith and zeal in another manner, by fervent prayers that many may be called by God—and answer that exalted call to devote their lives to His glorious service, whether at the altar or in the convent:

".....where in cloistered silence dim, the Brides of Jesus dwell
Where purest incense rises up from every lonely cell,
They plead not vainly—they have chosen and gained the better part,
And give their gentle life away to Him Who has their heart".

+ J. V. Du Vallé,
Archbishop of Halifax.



THE MOST REVEREND JOHN T. McNALLY, D.D.



MOTHER ELIZABETH SETON

This imaginative painting, the work of a Sister of Charity of Halifax, presents the idea of the spread of Mother Seton's Community in Canada.

DEDICATION

Like every family, that of the Sisters of Charity of Halifax has its roots deep in the labors, prayers and sacrifices of its members. To the Sisters of the First Century, therefore, this book is dedicated, and especially to the Mothers of the Community, those valiant women who, formed in the spirit of Mother Seton, built upon her foundations and carried her ideals to fulfilment:

MOTHER MARY BASILIA McCANN

First Superior of the Halifax Mission

1849-1855

First Mother of the Sisters of Charity of Halifax

1855-1858

MOTHER MARY ROSE MACALEER

1858-1864

MOTHER MARY JOSEPHINE CARROLL

1864-1870

MOTHER MARY ELIZABETH O'NEIL

1870-1876

MOTHER MARY FRANCES MACGUIRE

1876-1881

MOTHER MARY BENEDICTA HARRINGTON

1881-1884

MOTHER MARY CLEOPHAS CONNORS

1884-1889

MOTHER MARY BONAVENTURE KENNEDY

1889-1895

MOTHER MARY FIDELIS EUSTACE

1895-1901

MOTHER MARY BERCHMANS WALSH

1901-1908

First Mother General

1908-1926

MOTHER MARY LOUISE MEAHAN

Second Mother General

1926-1944

MOTHER MARY EVARISTUS MORAN

Third Mother General

1944-

Origin

One of the most charming and most dramatic of American biographies is that of Elizabeth Ann Bayley Seton, who was born in the stirring days of the war of Independence in the City of New York, August 28, 1774. Her father was Richard Bayley, Health Officer of the Port of New York, and her mother Catherine Charlton, of Huguenot descent. In the days when red-coated British soldiers tramped the streets to martial music, Elizabeth grew up under the tutelage of her father, for her mother died when the child was three. Lively and intelligent, she was at the same time deeply spiritual, as her early letters and diaries testify. Richard Bayley followed the free-thinking school popular in his day, but his little daughter attended regularly and with devotion the Episcopal Church of New York. At nineteen she was married to William Magee Seton, the son of one the wealthiest merchants in the city, and thenceforth the young couple made their home at Number 8 State Street, in a house which can still be seen.

Five children were born of this marriage: Anna, William, Richard, Catherine Josephine, and Rebecca. Within ten years, however, sorrow began to cloud her perfect happiness. First her father succumbed to an attack of yellow fever contracted through his duty as Port Health Officer. Then financial troubles darkened the prospects of the Seton trading business. The Napoleonic Wars in Europe and the strained relations between England and the young independent states of America jeopardized sea ventures, and heavy losses fell upon the merchant traders of New York. William Seton's health began to decline, and before the end of the year 1803 he was ordered abroad by physicians, who hoped that a sojourn in Italy with friends of his youth might restore him to strength. Elizabeth and his little daughter Anna accompanied him, but only to stand by his grave in Leghorn a few months later. The ship on which the Setons travelled was held in quarantine by the Italian immigration officials, and instead of the sunshine he craved, the invalid found only the damp cell of the lazaretto where for some weeks the party was detained. The release

from this miserable place was but the prelude to a happier release for William Seton, who died on December 27, 1803. Elizabeth tarried for some months with the Filicchi family, their kind friends, detained apparently by various accidents, but in reality by the benign Providence of God, Who was leading her imperceptibly to the discovery which changed her whole life; viz., that of the Catholic Church. "Sweet is the Providence that overrules us," she was to write in later life.

The Providence that brought Elizabeth Seton into contact with a model Catholic family opened her eyes to those sublime realities which gave a new impetus to her life. She returned to America strong in the determination to enter the Catholic Church immediately; but obstacles stood in her way, especially the opposition of her family and friends. Finally, however, grace triumphed. She resolutely turned her back on the promises and threats of her relatives and gave herself up, helpless and penniless, to Divine Providence.

With five children to support, she endeavored first to establish herself as a teacher in a boys' school in New York, but bigotry forced the school to close. On the advice of Archbishop Carroll and on the invitation of Father Du Bourg of the order Saint Sulpice, she went to Baltimore and there began a school for girls in a house on Paca Street. Her two sons were placed at college with the Sulpician Fathers at Mount Saint Mary's, Emmitsburg, and eventually Elizabeth herself moved to Emmitsburg with the group of young women who had begun to be associated with her work of teaching. This group was the nucleus of her community which, under the direction of Archbishop Carroll of Baltimore and Bishop Cheverus of Boston and the care of the Sulpician Fathers of Emmitsburg, was to develop into the first active order of Sisters in the United States. There were Ursulines in New Orleans, and Visitation nuns in Georgetown, and Carmelites in Charles County, Maryland; but only at Emmitsburg were there to be found religious who undertook in addition to the work of teaching, the care of the sick and the poor. Within twenty-five years young America was to need their ministrations.



The Stone House, Emmitsburg.

In 1809 the little community took possession of a farm two miles from Mount St. Mary's Seminary, Emmitsburg. This estate was the gift of Mr. Samuel Cooper, a convert who was studying for the priesthood. It was accepted by Mother Seton as a mark of the will of Divine Providence. The first few months, from August till February 1810 were spent in a small house of four rooms known as The Stone House. Sixteen persons dwelt in these crowded quarters, enduring not only the rigors of a harsh winter but the inevitable hardships that a lack of all but necessities entailed. It was here that Mother Seton's young sister-in-law, Harriet Seton, who had followed her into the Church in spite of family opposition and even persecution, died in the arms of Elizabeth two days before Christmas, 1809.

The White House, as it is still called, was meanwhile being erected on the property, and into this spacious mansion the community moved in February 1810. The cost of its erection was paid largely through the generosity of Antonio Filicchi, who placed his credit in New York at Mother Seton's disposal. With that nobility of spirit and complete simplicity of heart which is a mark of the truly great, Elizabeth accepted his proffered help, turning to heavenly account the bestowal of his earthly goods. Antonio was wont to say that the continued success of his business in the midst of conditions that wrecked many another firm was due entirely to the prayers of Mother Seton.

Once begun, Mother Seton's work of Education prospered. Catholic families sent their daughters from long distances to her school, where she presided not only as mistress but as mother. Her great anxiety, however, was to obtain for her community the guidance of some approved rule of religious life. Upon the advice of Archbishop Carroll, she applied to France to the Daughters of Charity of Saint Vincent de Paul for a copy of the Constitutions of their community. A copy of the Rule was obtained, and with certain alterations necessary for conditions in America which Archbishop Carroll insisted upon, this rule was adopted in 1812 by the Emmitsburg Community, henceforth known as Sisters of Charity. Arrangements had been made with the Superiors in France to send three Sisters of Charity from Paris to Emmitsburg, in order that they might train the young community.

Napoleon's blockade, however, prevented the Sisters from leaving France, and so the Sisters in Saint Joseph's Valley, Emmitsburg, were left to the direction of the Sulpician Fathers from Mount Saint Mary's. The revised Rule and Constitutions were formally approved by Archbishop Carroll on January 17, 1812. Elizabeth Seton was unanimously elected first Mother. The first novice to be admitted thereafter was her daughter Anna, then sixteen years old. But alas, the profession ceremony was performed on her death-bed; for Anna, who had been a novice only a few weeks, was anointed January 30. According to Community custom, she was permitted to pronounce her Vows. She died March 12, 1812, and was buried beside Harriet Seton in the little wood below the house.

Mother Seton's purpose had always been to provide the advantages of a good education not only for the children of those who could pay for it, but for the poor as well. The funds which she obtained from her private school provided the means to carry on the ministrations of the community to the poor and the education of their children. The Sisters furnished instruction to all the country round about and the name of the Sisters of Charity was everywhere blessed for their service to the poor, the sick, and the ignorant.

By the end of the year 1813 eighteen Sisters had been admitted to religious profession, and with the admission of ten aspirants a novitiate was established. Thus was completed the organization of the Sisters of Charity in the United States, a congregation which, in the designs of Providence, was to play so important a part in the development of schools, asylums, and hospitals in America.

Mother Seton died at Emmitsburg in the White House on January 4, 1821. She was only forty-six years old. After her death the work expanded rapidly, and today six communities of Sisters of Charity claim her as Foundress: Emmitsburg, New York, Cincinnati, Halifax, Greensburg and New Jersey.



The White House, Emmitsburg

In 1814 at the request of the Bishop of Philadelphia her Sisters took over a large orphanage there. In June 1817 three Sisters were sent to open a house in New York City, where orphaned children were to be cared for. In the days when plague often accompanied immigrants from Europe, especially from Ireland, it was providential that there was ready for their poor children a home in the new country where they were not only cared for materially but nurtured spiritually in their Catholic Faith.

"Sweet is the Providence that overrules us." In that city which she had left ten years before, outlawed by bigotry and hatred of the Catholic Church, Elizabeth Ann Seton left a living monument of her love and compassion, her forgiveness and her generosity. From the little house in Prince Street to which she sent three Sisters in 1817 her work was to spread throughout the Archdiocese of New York and eventually be carried to Canada in 1849.

In 1846 Bishop Hughes of New York asked for the separate organization of the Sisters of Charity in his diocese. The Emmitsburg Mother House was tending more and more towards union with the French Community of Saint Vincent de Paul, and in 1850 the Mother House where Mother Seton had lived and died adopted the dress of the Daughters of Charity of Saint Vincent de Paul, putting on the blue habit and white cornette and becoming affiliated with Paris. Thus the original Rule of 1633 was brought to America, and the Company of the Daughters of Charity was established in the United States. The Cincinnati Community, founded from Emmitsburg in 1829 became independent in 1852 and retained Mother Seton's rule and dress. So likewise the New York Community kept the black habit and continued to wear the black cap of Mother Seton, while preserving her Rule.

In 1848 Bishop Walsh of Halifax applied to New York for Sisters for his diocese in Nova Scotia. The request was granted, and on May 11, 1849, four Sisters arrived in Halifax by a ship that took forty-three hours to cover the distance from Boston. The Superior of this little group was Sister Basilia McCann, a pupil of Mother Seton's, who had been instructed by her for her First Holy Communion. Thus was the link established between the Halifax Mission and the Foundress of the Sisters of Charity in America.

History

The progressive town of Halifax, Nova Scotia, had just reached its hundredth birthday when the Sisters of Charity arrived from New York to take over the one parochial school which the town possessed. This was Saint Mary's on Barrington Street, a frame building in which the girls were taught upstairs by Miss McSweeny, and the boys downstairs by Mr. Fitzgerald, with one or two assistants. It was this house which was now converted into a dwelling for the Sisters as a school for girls.

School opened on May 20, and before a week was out, the Sisters had two hundred children on their hands, all packed into two rooms, with only one row of desks against the wall, where the writing class took turns for half an hour daily. In spite of crowding, good discipline prevailed, and learning and piety went hand in hand. The Rosary was recited daily, and it may be said that this devotion to Our Lady was popularized by the Sisters and spread through the city.

Education was the principal work of the Sisters; but like her dear mother and model, Mother Seton, Sister Basilia determined to undertake a parallel work of charity. An orphanage was opened in the Sisters' house and twenty children were received the first year. To raise funds, the first Charity Bazaar was held in Halifax, the proceeds of which amounted to \$16,000. The interest on this sum was handed over to Sister Basilia for her orphans. To meet financial needs, a select school was established in September, 1855. The fee was two dollars per quarter.

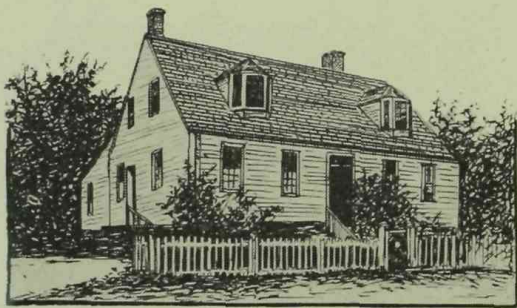
In 1854 Archbishop Walsh went to Rome, and in the following year arrangements were made with Archbishop Hughes of New York and the Superiors of the Sisters of Charity that the Halifax foundation should become a separate community.



Old St. Mary's Convent Barrington Street

Early in November 1855 Sister Basilia was summoned to New York, where on December 8 she was appointed Mother of the new community in Halifax. The Halifax Foundation was now entirely independent of the New York Mother House, but the stipulation was made that all five Sisters who had come from the New York community would have the right to return any time within five years. If they remained after that time they were to be considered no longer members of the New York community but Sisters of Charity of Halifax. A novitiate was now established at Saint Mary's on Barrington Street, and postulants were received. To make room for the novices, the parochial school was now transferred to the old Masonic Hall building, where a room was rented by the Sisters.

In May 1857 a school was opened in the basement of Saint Patrick's church, which had been renovated for that purpose. Within a year the Sisters had a house of their own in the parish and were finally located on Brunswick Street. The greatest educational development took place, however, during the episcopate of Archbishop Connolly, who succeeded Archbishop Walsh in the See of Halifax in April 1859. Dr. Connolly, who was wise as well as learned, advised the Sisters to prepare for the work of Higher Education, which he foresaw was soon to be demanded. In 1865 he went to England to plead the cause of Catholics in the work of Education. As a result, arrangements were made by which Catholic parents were able to obtain for their children an education under Catholic auspices. Thus it came about that the Sisters began to teach in the Public Schools in Nova Scotia, where they still maintain the high standards which were set for them by their predecessors nearly a century ago.



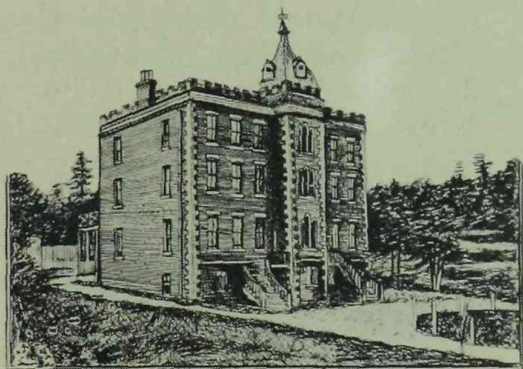
The Cottage where the Sisters lived during the summer of 1873.

In April 1866 occurred the episode of the Asiatic Cholera, when three Sisters, together with Canon McIsaac, Dr. Slayter and other doctors, gave their heroic services to a thousand Irish immigrants quarantined on McNab's Island. The arrival of the

ship "England" en route to New York, with cholera on board, was a signal for panic in the city of Halifax. Three hundred persons had already died on the voyage, and the remaining passengers either stricken already or in mortal terror of the plague, were conveyed to McNab's where under the shelter of tents they spent days and nights of misery. Although the entire community had volunteered to nurse the plague-stricken, only three Sisters were privileged to go, and all three, it may be noted, lived to be very old. Doctor Slayter, however, died a few hours after he had welcomed the Sisters to the island. The crisis lasted only a few weeks, but it was a test of heroism.

Apart from the regular nursing done in the hospitals, the Sisters of Charity have in times of public calamity always been conspicuous for their spirit of heroic service. This is entirely in keeping with the spirit of their founder, Saint Vincent de Paul, who did not hesitate to send his Sisters to minister to the wounded on the battlefields of Europe or to plague-stricken cities. Thus the Sisters in Boston were angels of mercy to the victims of the so-called "Spanish Influenza" which followed the First World War, and after the terrible Explosion which nearly destroyed Halifax in 1917 they went about giving first aid to the injured.

As early as 1864 missions had already been opened in New Brunswick, and now others were added in Western Nova Scotia. The novitiate was growing and the community was expanding so rapidly that a new location was sought for the Mother House. In 1872 property was purchased at Rockingham, a village five miles out of the city, and in October of that year the foundation was laid for Mount Saint Vincent. Early in the Spring (1873) the little cottage on the premises was fitted for the use of the Sisters for week-ends and the summer vacation. Here they came in detachments from the City and enjoyed to the full the salt air and the delightful woodland. On August 15, 1873 the new Mother House was blessed by Archbishop Connolly, who celebrated the first Mass in its chapel that day.



Mount Saint Vincent, 1873

The Community took possession of the new house on September 8. The Academy which opened there that fall soon became famous. From this centre in ever widening circles the Charity of Christ has continued to flow.

In 1887 the invitation came to establish a parochial school in Saint Patrick's parish, Roxbury, Massachusetts. In 1890 Mount St. Agnes Academy was opened in far-away Bermuda. Other schools quickly followed in the Boston archdiocese, until today they number seven; among them the Academy of the Assumption, Wellesley Hills, which includes Saint Joseph's Academy for Boys. The dioceses of Brooklyn, Camden, Trenton, Ogdensburg, and even far-off Seattle soon had their flourishing schools. Nova Scotia, meanwhile, had seen the Sisters settled in the Diocese of Antigonish, where in the mining towns and outlying districts of Cape Breton they were established in the Catholic schools of the Province. In 1924 came the call from the Far West, and Sisters were sent first to Vancouver and then to Edmonton, where an immense field of labour lay open to them. Still later, in 1935, a large elementary school was opened, together with a high school, in Saint Patrick's parish, Quebec. In 1944 in the same parish the Sisters of Charity from Halifax took over Saint Brigid's Home, a large institution in which aged men and women are cared for, as well as orphaned boys and girls.

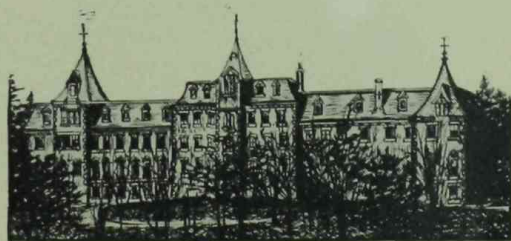
Meanwhile another charity demanded the care of the Sisters. In 1886 an eminent Halifax surgeon, Dr. Edward Farrell, requested them to open a surgical ward. Thus was begun the Halifax Infirmary, which today holds an outstanding position among the hospitals of Canada and sends its graduates in ever increasing numbers to minister to the sick. Other hospitals have been opened to meet the needs of various centres: Hamilton Memorial Hospital, North Sydney, in 1908; Immaculata Hospital, Westlock, Alberta, in 1927; Saint Anne's Hospital, Hardisty, Alberta, in 1928; Swan River Hospital, Manitoba, in 1929; and Seton Hospital, Jasper, Alberta, in 1930. Lourdes Sanatorium, Lourdes, Nova Scotia, opened in 1912, is devoted entirely to invalid Sisters of the Community.

Social Work from the start was the occupation of the Sisters in the hours after school and on Saturday. The poor were visited in their homes or in hospitals, or were received at the convent where spiritual comfort as well as material aid was given them. One of the most touching of the works of charity

was the school for adults which was conducted at Saint Mary's on Barrington Street, Halifax, several evenings a week. Here men and women, often with gnarled hands and grey heads, came after the labors of the day to learn from the patient Sisters the three R's which they had never had the opportunity of mastering in their childhood. Always, however, the spiritual went hand in hand with the instruction, and souls were guided and hearts were lifted by these simple classes. Today new methods have superseded the earlier ones, but the older folk, especially among the poor of Halifax, can never forget the kindness of the Sisters.

Three classes of persons were especially dependent on their generous service: the very old, the very young, and working girls. Accordingly, a house was opened in the North End of the city for receiving infants who had lost one or both parents. This asylum, known as "The Home of the Guardian Angel", was later moved to Brunswick Street, where it continues to flourish as a model institution of its kind. For working girls a house was opened on Barrington Street in the South End, where respectable young women could obtain board and lodging at reasonable rates and be protected from the dangers of city life. Thus Saint Theresa's Retreat came into existence in 1902. A separate house was later added to this institution for the care of invalided old ladies. The Orphanage, which had all along been under the care of Saint Joseph, finally was moved to Quinpool Road, where today a large and commodious building accomodates more than two hundred children.

Along the shores of Nova Scotia lie little fishing villages, cut off for the most part from the main highways. Here, too, the Charity of Christ has penetrated where little rural schools are taught by the Sisters. In one such small village classes are conducted in weaving or handicraft by which the pupils later earn a comfortable living. A nation-wide reputation has been won by "Star of the Sea" products, which are made at Terence Bay, in Halifax County. Here a successful social experiment was carried out in the rehabilitation of the village.



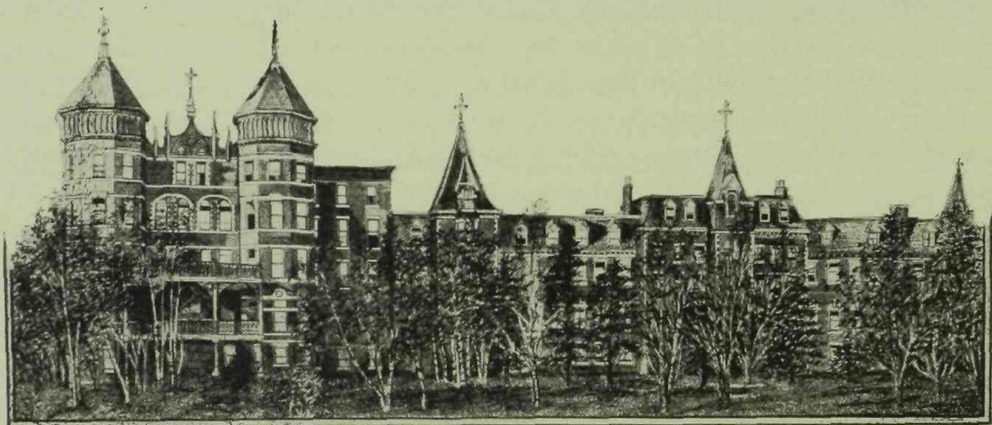
Mount Saint Vincent, 1888

About 1927 the Canadian Government approached the Sisters of Charity with a project in behalf of the Catholic Indians of Nova Scotia. A Residential School built for children of the Micmac tribe at Shubenacadie, Nova Scotia, has since 1930 been conducted most successfully by the Sisters under the direction of a priest chaplain who acts as Government Superintendent. In 1947 a public school on the Reservation at Micmac was put in the charge of the Sisters. On the far side of the continent the Sisters have since 1936 been conducting a residential school for the Indians of British Columbia at Cranbrook.

Private schools are also conducted by the Sisters whose academies enjoy a nation-wide reputation. Mount Saint Vincent Academy, Halifax, vies with Seton Academy, Vancouver; the Academy of the Assumption and St. Joseph's Academy, Wellesley Hills, Massachusetts, with Sacred Heart Academy, Meteghan and Mount Saint Agnes, Hamilton, Bermuda.

Mount Saint Vincent College, Halifax, was granted its charter by the Legislature of Nova Scotia in 1925. It is conducted entirely by the Sisters, and grants degrees in Arts and Science.

All the works undertaken by the Community harmonize in a great symphony of Charity to sing the praise of Him Who is Love Itself. In the space of a century more than a hundred and twenty works have developed, and all are flourishing at this day because on the central hearth of the Community as well as in the individual heart of each of its members the fire of divine love has been fed by sacrifice.



Mount St. Vincent today



A PROFESSED SISTER

The habit worn by the Sisters of Charity of Halifax is the same as that worn by the American Foundress, Mother Elizabeth Seton, except for the head dress and collar.

Owing to the difficulty of obtaining the material for the original black cap, which was made of glazed cotton, a change was made after the First World War. The present costume was adopted in 1921.



The Making of a Sister of Charity

As Saint Vincent de Paul was fond of saying, the idea of the Sisters of Charity did not come from him. "I never thought of it," he used to repeat, "Neither did Mademoiselle Le Gras. It was God Himself, my daughters, who brought your company into being."

This is consoling news. Even more consoling is the fact that the seal of Holy Church has been placed on the Rules and Constitutions of the Sisters of Charity, not only of the original French Community founded by Saint Vincent de Paul and Saint Louise Marillac (Mlle. Le Gras) in 1633, but of those of the daughter community founded in Halifax in 1856. In 1908 the Sisters of Charity of Halifax obtained from Rome the first approval of their Rules and Constitutions. The Decree of Pope Pius X thus given was reiterated in 1913 when the Final Approbation was granted on June 10. Because of this Decree, the Halifax Community has been able to spread its work over a wide area with confidence, conscious of the direction and protection of the Holy See.

"The need of our age is for valiant women, both in the cloister and in the world". These words express the conviction of a zealous laywoman whose life is devoted to the apostolate of Catholic Action. The Sister of Charity is not cloistered; neither is she of the world. She stands midway between the cloistered religious and the world, uniting in her daily life action with contemplation. Her Rule assures her that thus she imitates Jesus Christ, Who "went about doing good".

What training, then, is needed to fit a young aspirant for this life of supreme dignity and complete dedication? It would seem that years of prayer and instruction would be necessary before the ideals of such a life could be clearly grasped; but here, as in all human things, the applicant learns by doing. No amount of theory can fit a soldier for the battlefield nor a sailor for the sea. The real test of the Sister of Charity comes after she has made her First Vows; but the preparation for those Vows is long and arduous, for they are the foundation of her very life.

A Postulancy of six months is spent at the Mother House in Halifax, where amidst the beauty of hills that overlook the sea the young soul ponders the basic truths of Religion and Philosophy. The main object of these six months is one of discovery. The postulant discovers herself; and the Community, while revealing to her its aims, its ideals and its practical methods, discovers her. If all goes well, there is mutual satisfaction when the Day of Clothing comes. Then the postulant receives the holy habit and her name as a Sister of Charity, and enters the novitiate to test herself and to be tested.

Novitiate days are happy days. From dawn till dark the novices follow the Way of Perfection, guided in every detail by Obedience, which points out to them the Will of God at every hour. Now it is early morning, with prayer and meditation and Holy Mass; now it is the simple round of house duties, and now class. So the day passes, punctuated at intervals by practical instructions from the Mistress, whose sole care is the development and welfare of her charges.

During the First Year of Novitiate secular study is limited to a few periods a week. Instead, the novice endeavors to form herself on the models proposed to her by Holy Church through the Rule. With the Second Year she commences to study for the particular work for which she seems fitted.

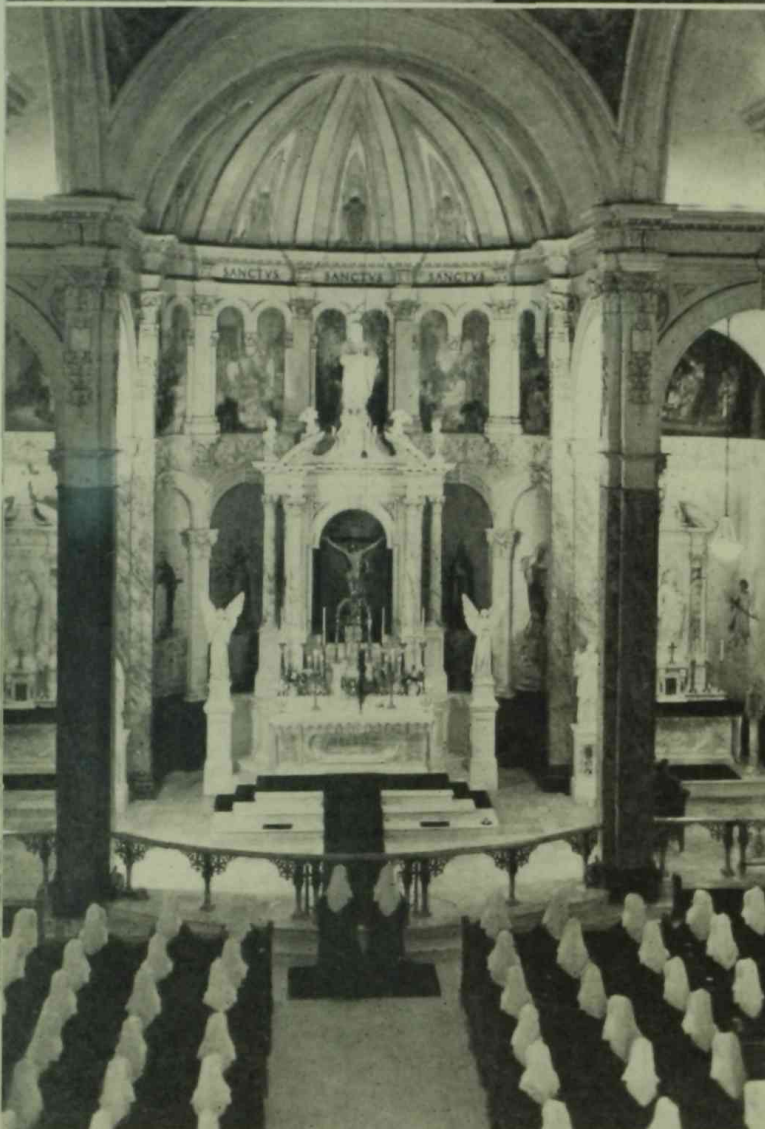
The Profession Ceremony takes place generally on Easter Sunday or on August fifteenth, the Feast of Our Lady's Assumption. It may, however, be fixed for any day, once the two years' novitiate is completed. It is a simple ceremony but very moving. The young Sister kneeling before the altar-rail at the Communion of the Mass, vows Poverty, Chastity and Obedience to her Divine Spouse, Whom she receives immediately and Whom she prays to "accept this holocaust of mine in an odor of sweetness."

First Vows are temporary. After a period of six years, Vows are made in perpetuity. After so long a testing there can be no doubt. Confident that He Who has led her so far on the Path of Perfection will conduct her to its end, she gives herself irrevocably to God.



A NOVICE

The novice wears a black habit similar to that of the Professed Sister, except for the shape of the collar. The undersleeves are blue, and no large Rosary is worn. The novice's veil and coif are white and differ from those of the Professed.





Laus Deo in aeternum!

Every half hour of the day two novices enter the Chapel and take their places before the sanctuary gates. The changing of the guard is an impressive sight. Such adoration has continued nearly twenty-five years, from after Mass until "De Profundis". The privilege of Daily Exposition was granted by our Most Reverend Archbishop on Easter Sunday, 1943. Granted originally for the duration of the war, this wonderful privilege has been extended indefinitely, so that Benediction of the Blessed Sacrament is given every evening.



Recreation on Saint Joseph's Hill

On Rosary Heights Overlooking Fatima Shrine

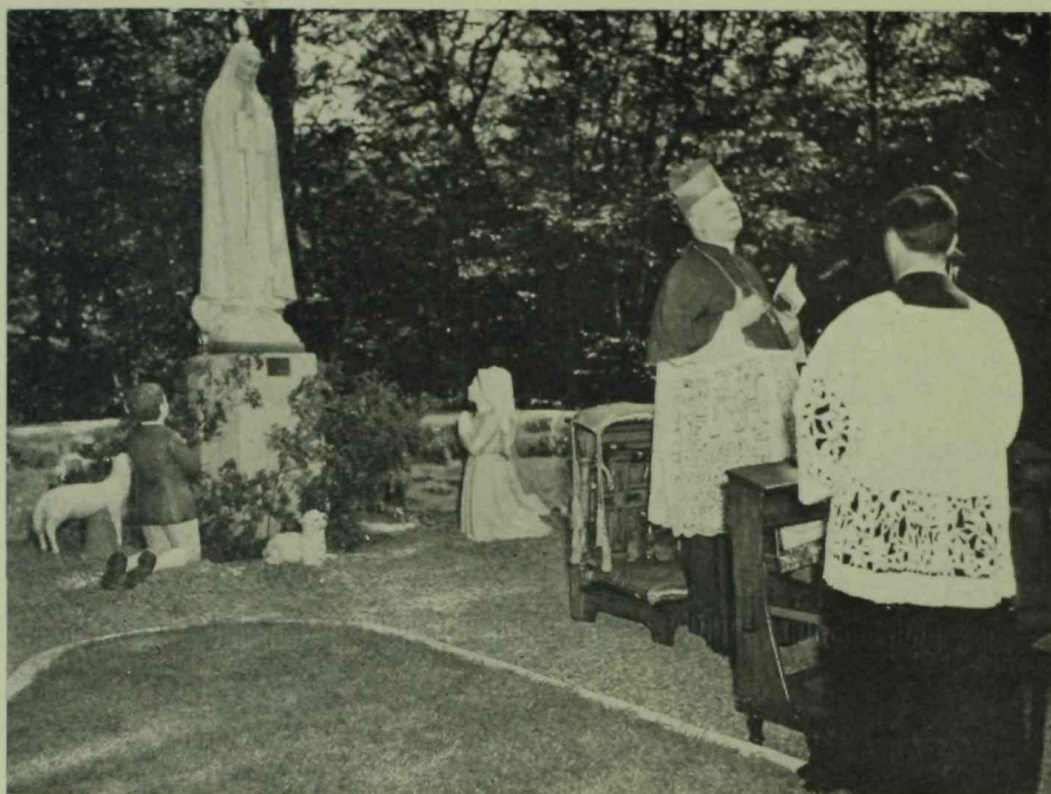


Our Lady of Fatima

On a hilltop overlooking the sea, the Shrine of Our Lady of Fatima stands on the grounds of Mount Saint Vincent, Halifax, Nova Scotia. This shrine was erected through the generosity of two priest brothers, the Reverend Robert and Francis X. O'Sullivan of Brooklyn, N. Y., who gave it as a memorial of their mother. It was blessed by His Excellency, Archbishop McNally of Halifax, on August 13, 1946.

It is the happy lot of the novices to care for our Lady's special preserve, and they have made it a place of beauty. Thither pilgrims find their way, singly or in groups, to dedicate themselves to the Lady of the Rosary and to pray for the fulfilment of her wishes. Because the Sisters of Charity have devoted themselves to the Love of God and their neighbor, they have nothing more at heart than to spread everywhere the Message of Peace through Love and Reparation, which is the message of Fatima. On the thirteenth of each month from May till October, the Community at the Mother House go in pilgrimage to the Shrine to beg God's mercy upon themselves and the whole world.

Millions of people have endured untold sufferings during the past ten years; but comparatively few have experienced the healing power of the Cross. At this hour when the atomic bomb is demonstrating the fearful potentialities of infinitesimal particles of matter in the physical world, Divine Providence has given to individual human souls the power to evoke the immeasurable forces of Divine Grace in devotion to Mary, the Mother of God and Mediatrix of all graces. "She shall crush thy head;" this pronouncement of Almighty God against the spirit of evil should give us confidence. The prayers of all Christians in this hour of spiritual darkness and world uncertainty will ultimately prevail. "Russia will be converted and there will be peace in the world." (Our Lady to the three children of Fatima, July 13, 1917).



The blessing of Our Lady of Fatima Shrine by
The Most Reverend J. T. McNally, D.D., August 13, 1946



Novices care for Our Lady of Fatima Shrine



Mission Crusade Pilgrimage, Mission Sunday, October 24, 1948



Crusaders dedicate themselves to Our Lady

The Work of Education

The principal work of the Community is that of teaching. In eighty elementary schools and thirty-nine high schools the Sisters carry on this all important task. They also conduct one college, Mount Saint Vincent, Rockingham. In parochial and public schools, both in Canada and the United States, in private academies for girls and boys, they devote all their energies to the development of the Christ life in the souls of the young. Education begins in the home, is systematized by the school, and is brought to perfection only by the Church.

The influence of the school on the home and thence on society is incalculable. Whole parishes have been transformed by the erection of a Sisters' school; vocations to the priesthood and the religious life spring up, and the Christian life flourishes.

The teaching Sister can mould not a few lives only but thousands, for her influence is carried on from one generation to another. "Good teachers make good schools;" and after years of training and experience, Sisters are usually good teachers. From day to day and year to year, they labor in a spirit of faith and optimism as well as of sacrifice, humbly and patiently following the routine of the classroom. Sometime, somewhere, they know their efforts will bear fruit.

The Sisters endeavor through study, method, and equipment, to make their schools rank among the best existing. After a century of educational work the Community beholds the fruit of its labors and sacrifices, and begs God's blessing on all those through whose instrumentality and co-operation this work has been made possible; the bishops, pastors, education superintendents, and parents, with whom it shares the immense responsibility of training the young.

Mount Saint Vincent College

The foundation and development of Mount Saint Vincent College is closely bound up with Mount Saint Vincent Academy. After almost a half century of growth marked by an ever increasing influence and prestige, the Academy found itself faced with the necessity of meeting the demand for higher education for women. The introduction of college courses into the curriculum in 1914 was brought about through an arrangement with Dalhousie University, whereby the first two years of the Arts course were taught by Mount Saint Vincent. This arrangement lasted until 1925 when by a charter granted by the Legislature of Nova Scotia, Mount Saint Vincent was empowered to grant its own degrees in Arts and Science.

The program of education sponsored by the college endeavors to conform to the standards laid down by our Holy Father, Pope Pius XI in his Encyclical on *The Christian Education of Youth*, by taking in "the whole aggregate of human life, spiritual and physical, intellectual and moral, individual, domestic, and social, in order to regulate and perfect it in accordance with the example and teaching of Christ."

At the beginning of its twenty-fifth year of service the college looks back on a long list of Alumnae whose lives have been enriched by association during their student years with the culture and wisdom which only the Catholic Church can offer, and who in the light of their training are enabled to recognize the signs of our times. It will be a matter of great joy to these and to many others that in this Centenary Year of the establishment of the Sisters of Charity in Halifax there is promise of a new setting for Mount Saint Vincent College, and that before long the college of our dreams will rise to shed its light not only through these Maritime Provinces but across Canada. In face of the tremendous expenditure entailed, the Community looks with confidence to its friends, in the hope that by their assistance and encouragement a new era for the college will be inaugurated with the celebration of the Centenary.



Mount
Saint Vincent
College
HALIFAX, NOVA SCOTIA

Above: Getting Acquainted

Centre: Seniors Entertain a
Freshman

Below: Capping Ceremony



Opposite page: Choral Group



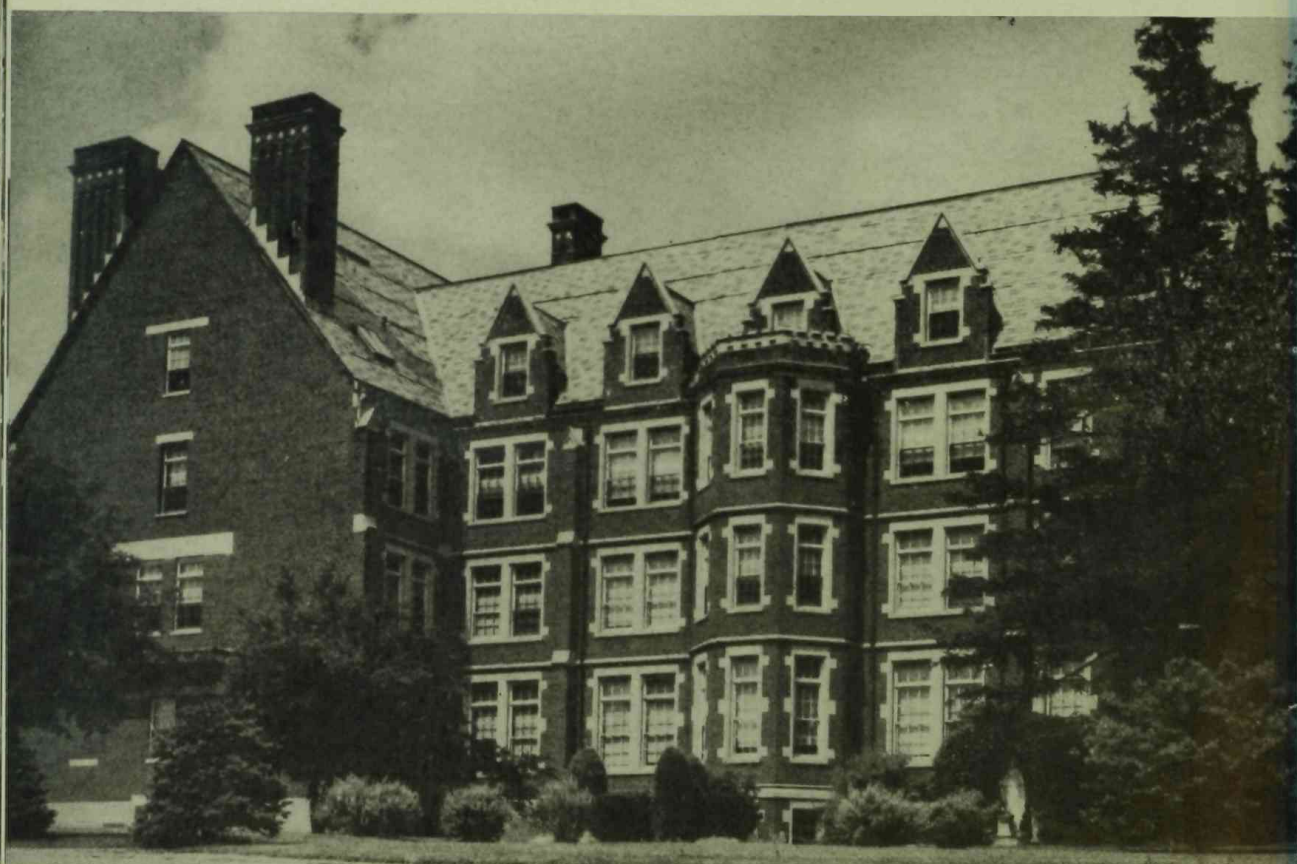
The Golden Year Offers Congratulations to our Archbishop on the occasion of the Golden Jubilee of his priesthood April 4, 1946





Mount St. Vincent Academy, Halifax, Nova Scotia

Academy of the Assumption, Wellesley Hills, Massachusetts





Mount St. Agnes Academy, Hamilton, Bermuda

Seton Academy, Vancouver, British Columbia



Academy

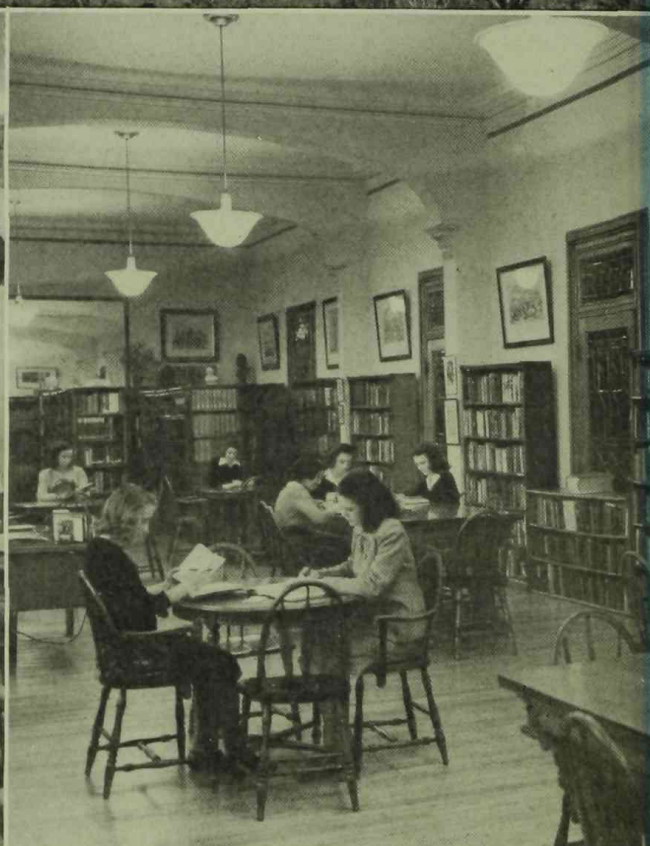
Mount St. Vincent
Halifax, Nova Scotia

One September Day

Graduation

Library

Off for a Canter





Academy

Mount Saint Agnes
Hamilton, Bermuda

Graduation

Corpus Christi Procession

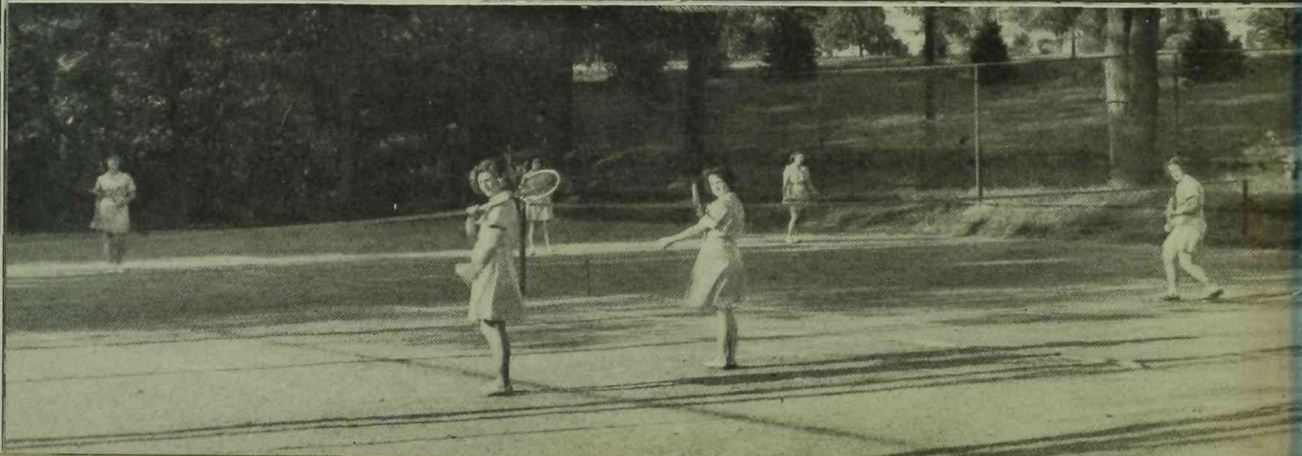
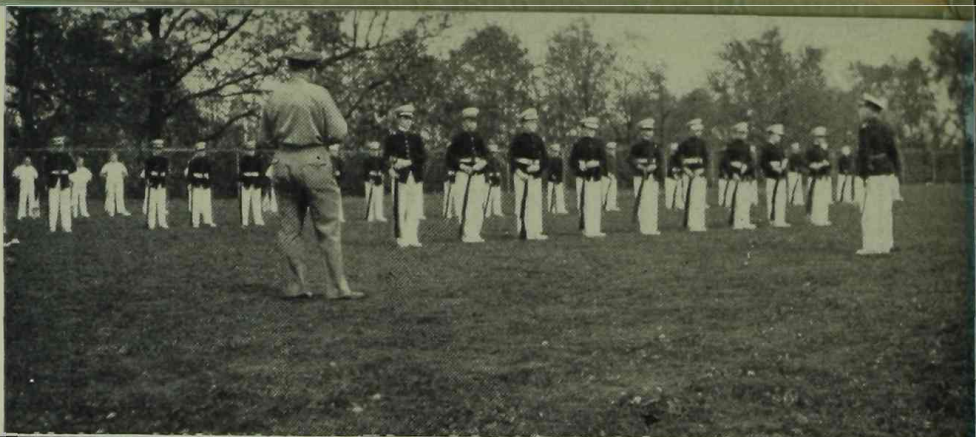
First Communion
Breakfast

Corpus Christi
Benediction



Academies

Wellesley Hills,
Massachusetts
Field Day:
St. Joseph's Cadets
Academy of
the Assumption
Archbishop Cushing
confers
Graduating Honors
A Girl's Ideal
Recreation Hours

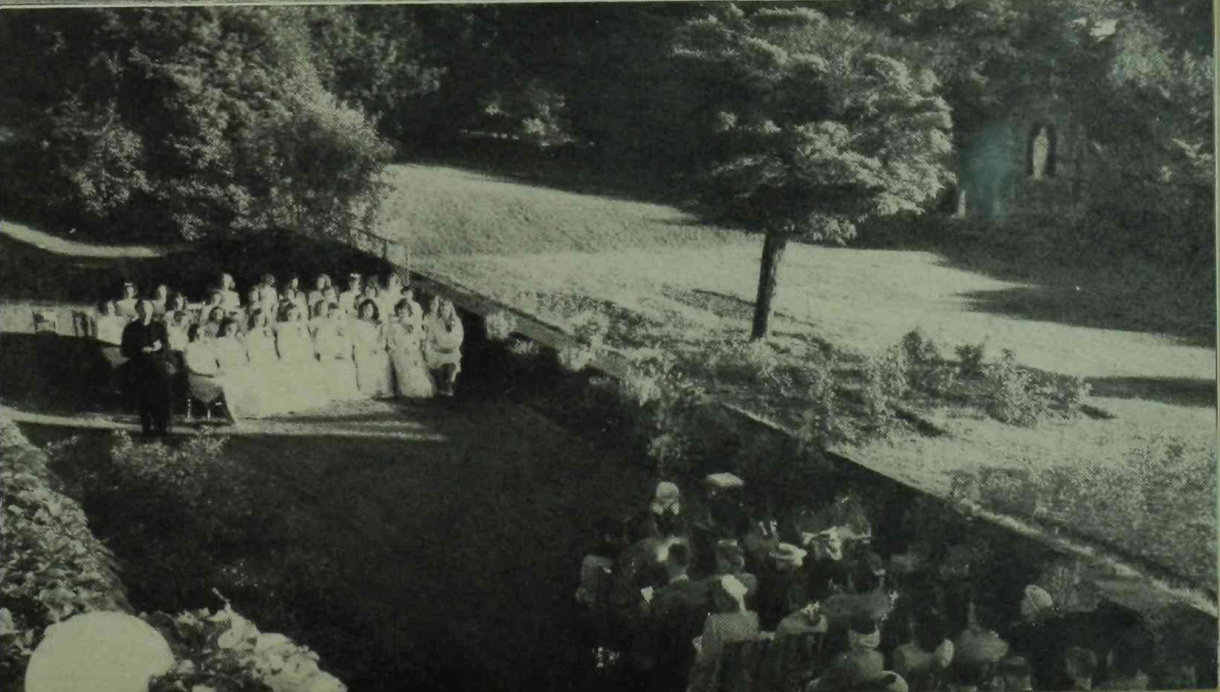


Seton Academy
Vancouver, British Columbia

May Procession

Distinguished Visitors
Cardinals Griffin, McGuigan and Gilroy
with Archbishop Duke of Vancouver
August 24, 1947

Graduation Exercises





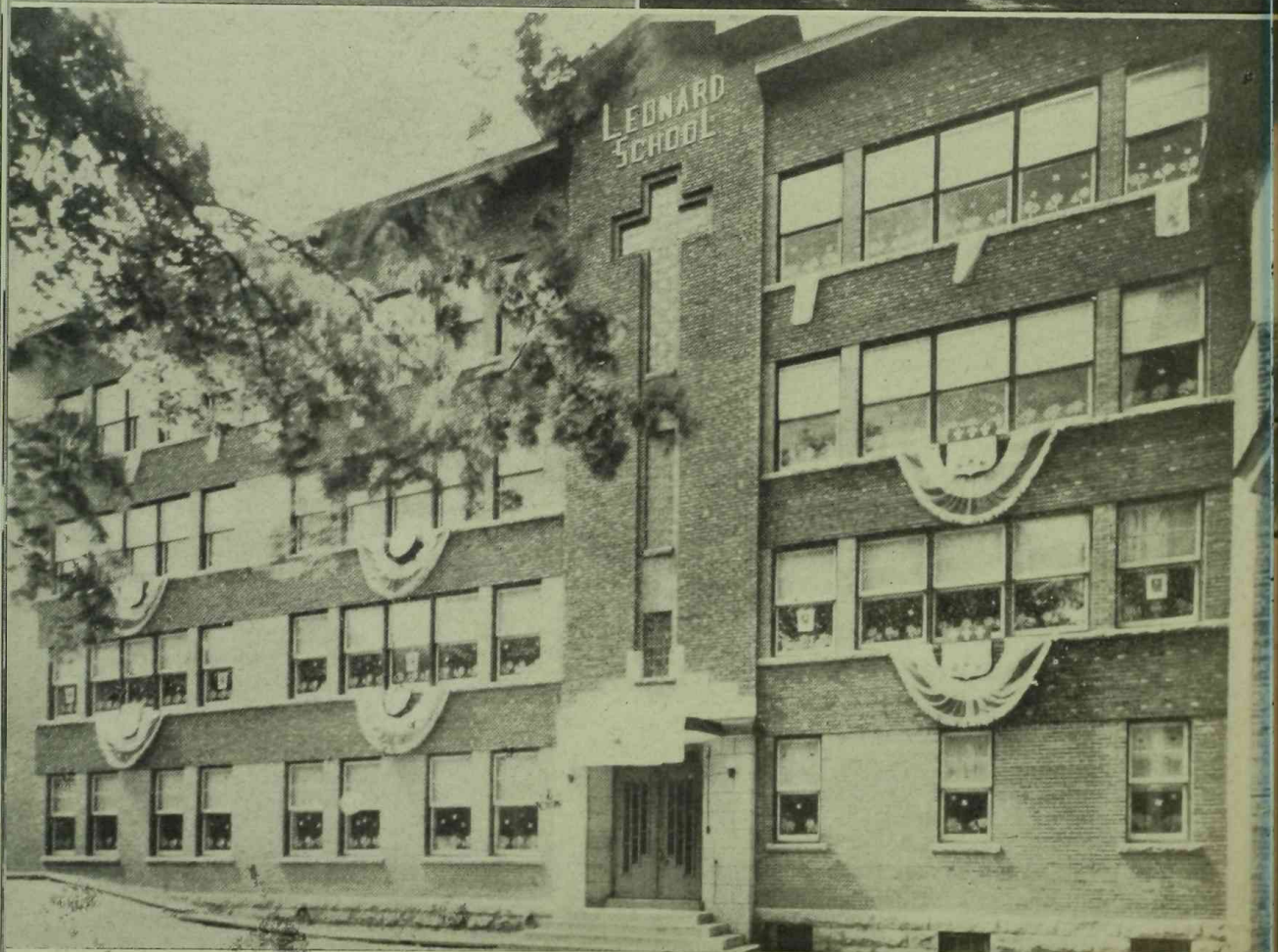
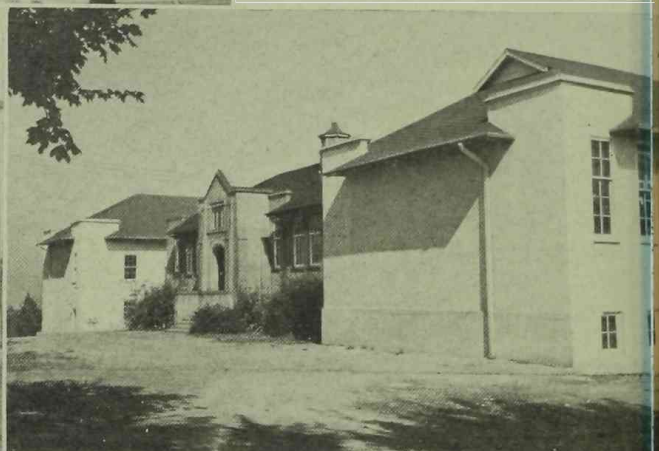
High Schools

St. Patrick's Girls
Halifax, Nova Scotia

St. Anne's, Glace Bay
Nova Scotia

Our Lady's School, Point
Grey, British Columbia

Leonard School, Quebec
City, Quebec



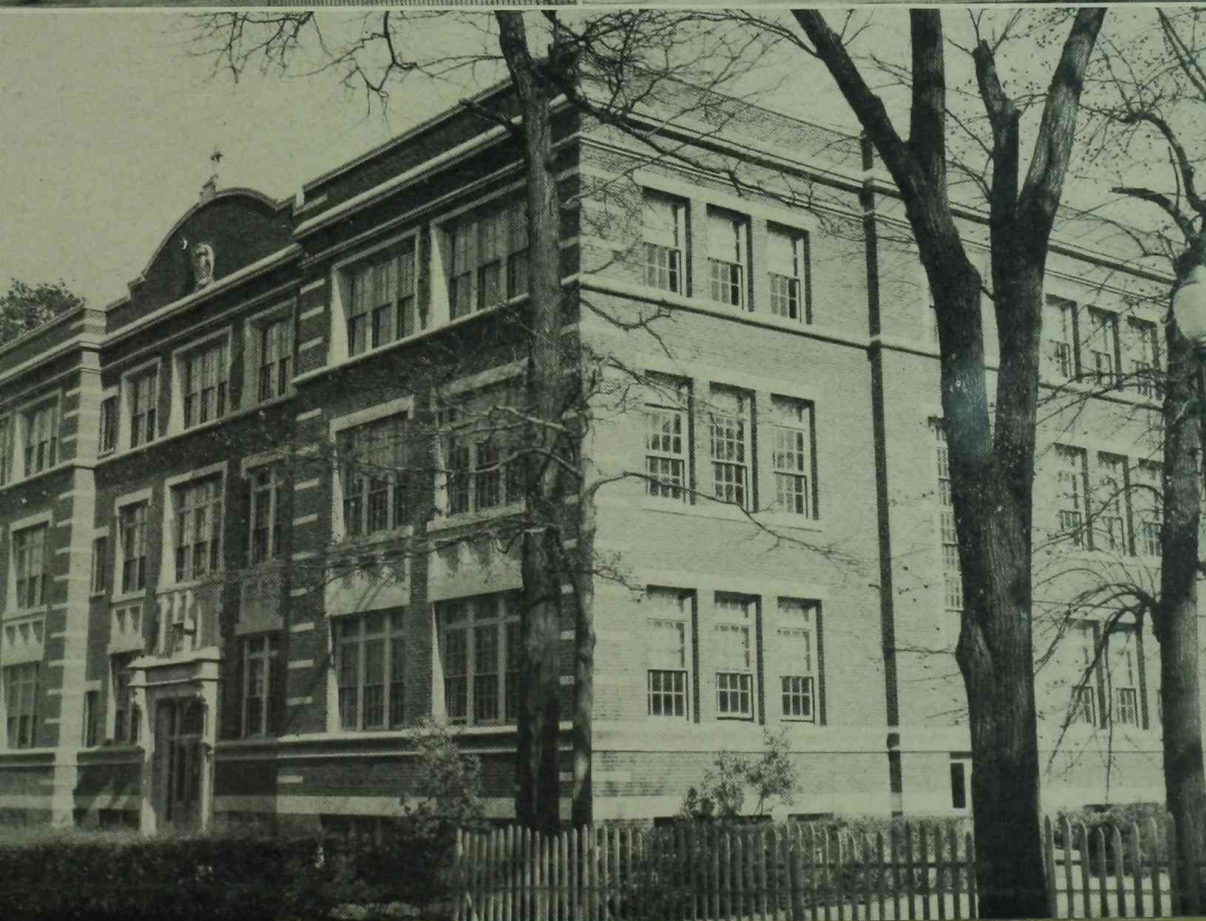
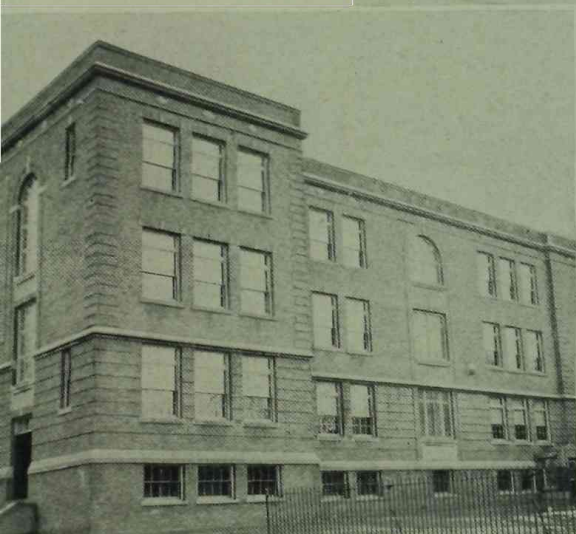
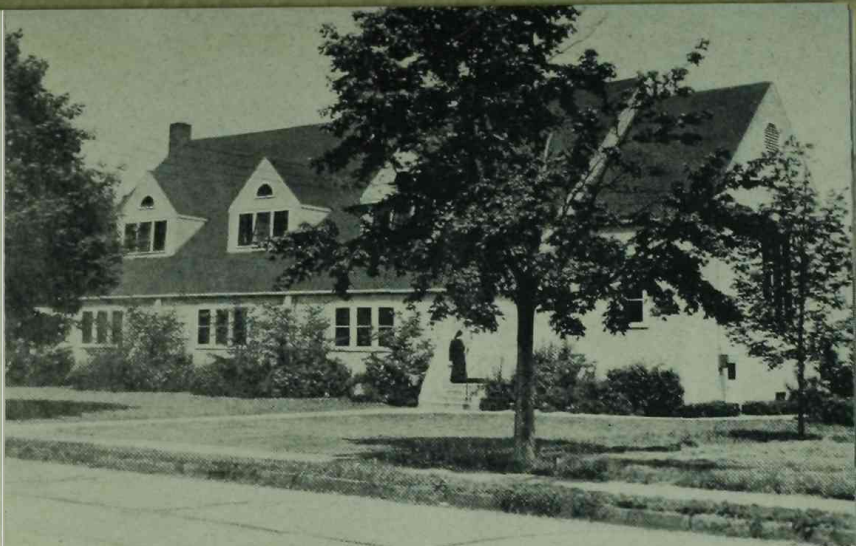
High Schools

Seton Hall, Patchogue
New York

Ryan Memorial High
School, Dorchester
Massachusetts

St. Patrick's High School
Lawrence
Massachusetts

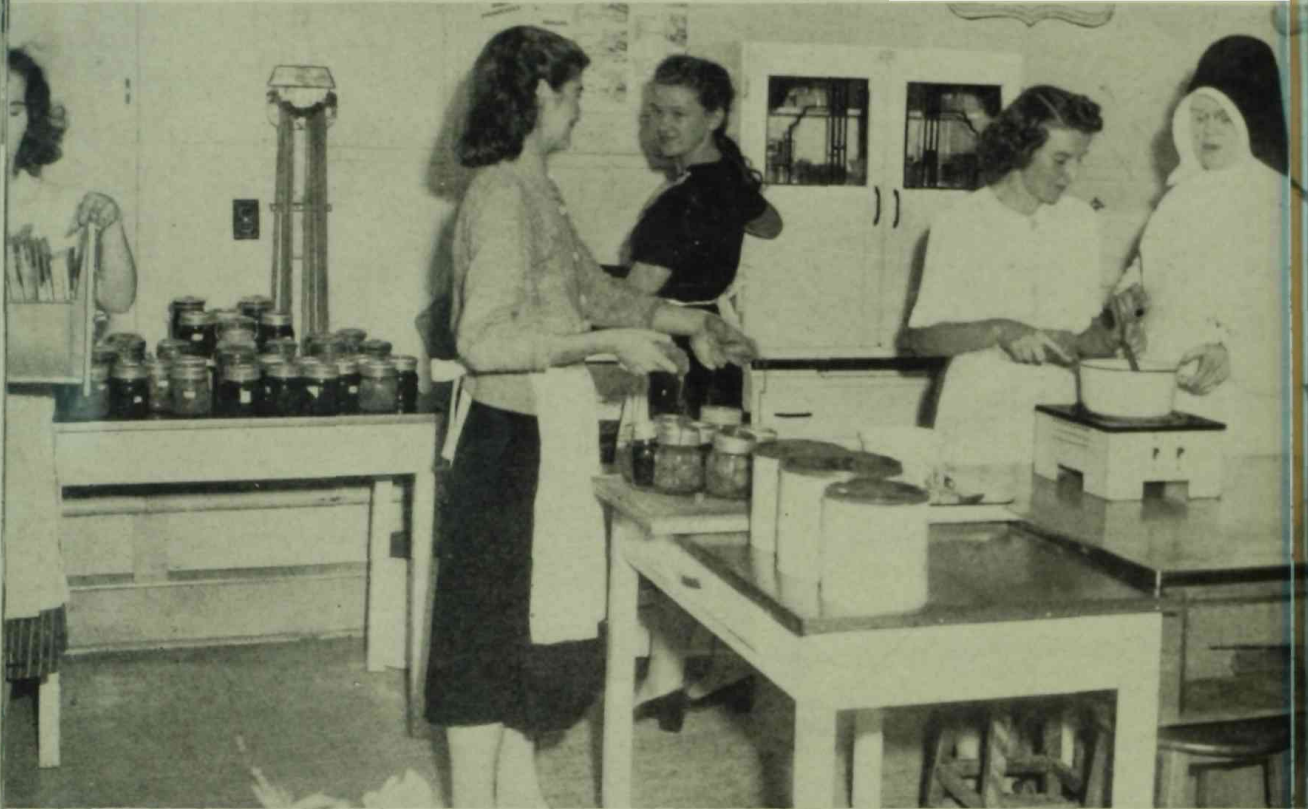
St. Patrick's High School
Roxbury
Massachusetts





High Schools

- (1) School's Out
- (2) Preserving Season
- (3) Cheer Leaders
- (4) Intricacies of Science



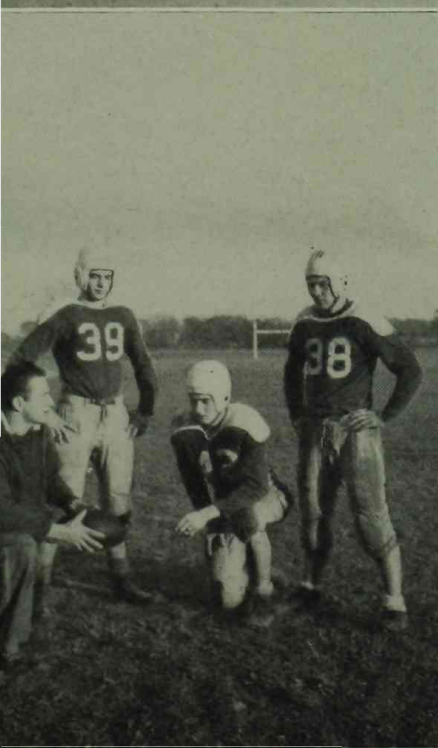
High Schools

Sewing Class

Reference Library

The Coach Gives Some
Instructions

In the Chemistry Lab.





High Schools

Book Week Display

Shorthand Class

Commercial Class

Study Period



High Schools

Accuracy and Speed

Combined Lecture and Experiment

Budding Artists

Catholic Action
(Holy Name Parade)





Grammar
Halifax, Nova Scotia

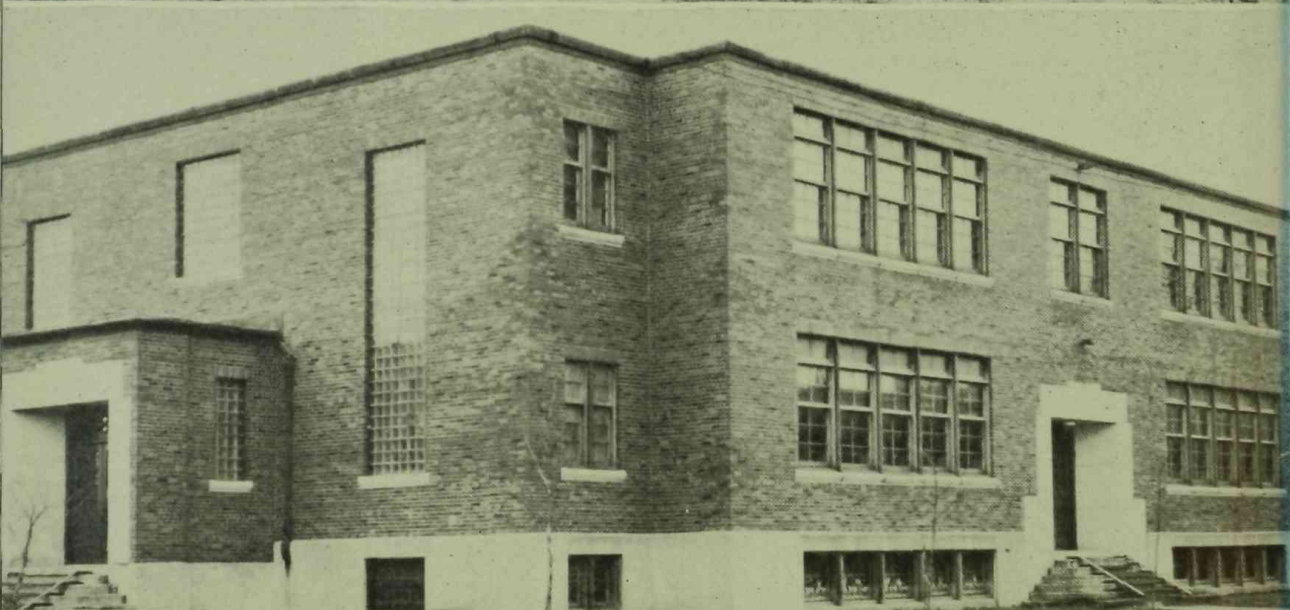
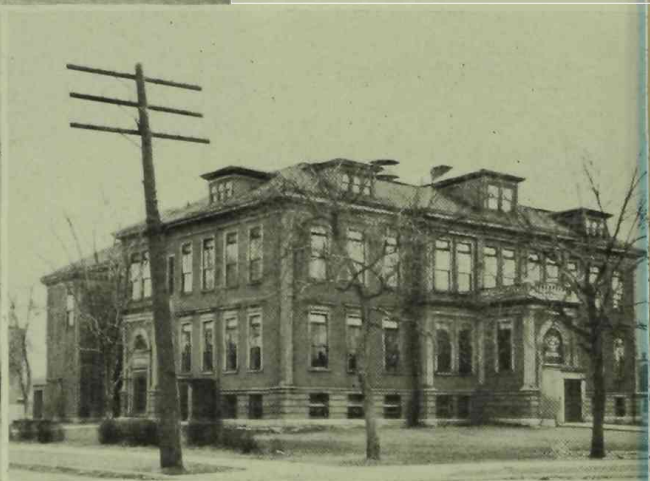
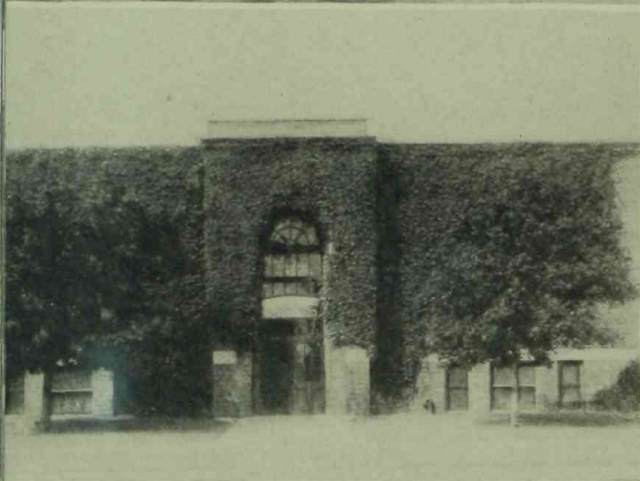
Saint Mary's Girls

Saint Thomas
Aquinas

Oxford Street

Saint Stephen's

Oxford Junior High



Schools

Saint Patrick's Girls
Halifax, Nova Scotia

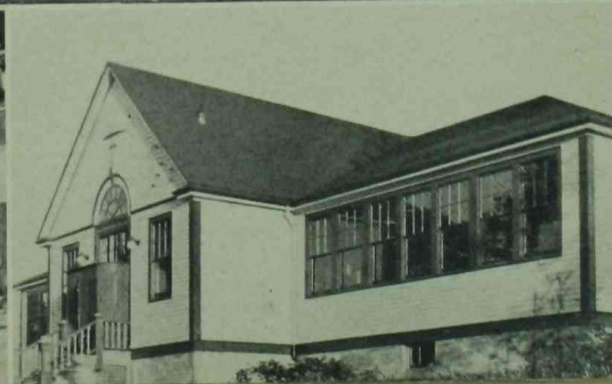
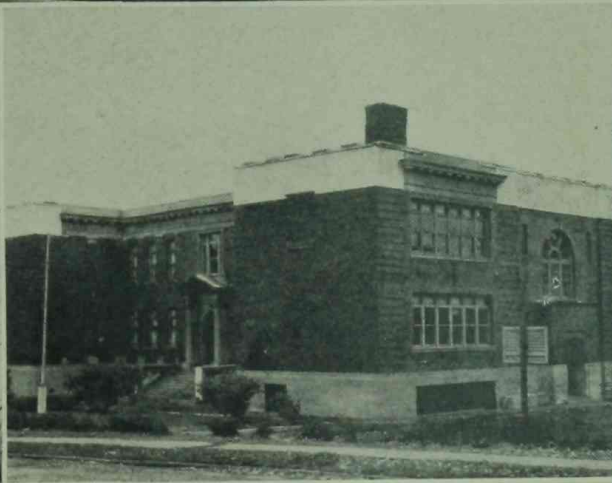
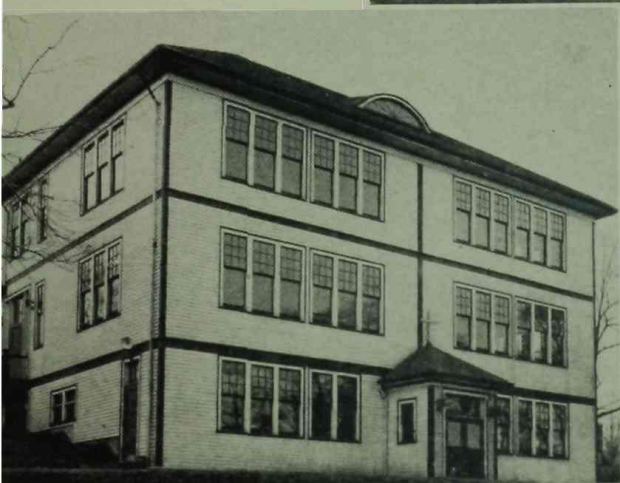
Saint Peter's, Dartmouth
Nova Scotia

Saint Joseph's, Halifax,
Nova Scotia

Saint Ambrose, Yarmouth
Nova Scotia

Saint Ignatius, Bedford,
Nova Scotia

Saint Paul's, North
Dartmouth, N. S.



Pre-School

(1) Hail Mary

(2) Young Art Critics

(3) (4) Kindergarten



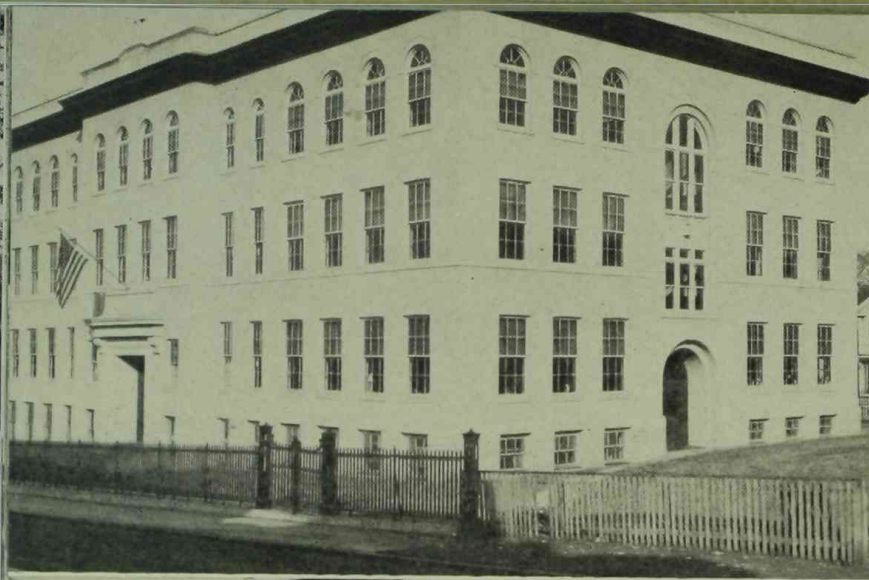
and Primary

Kindergarten

"Good Books are good friends"

Dismissal Hour





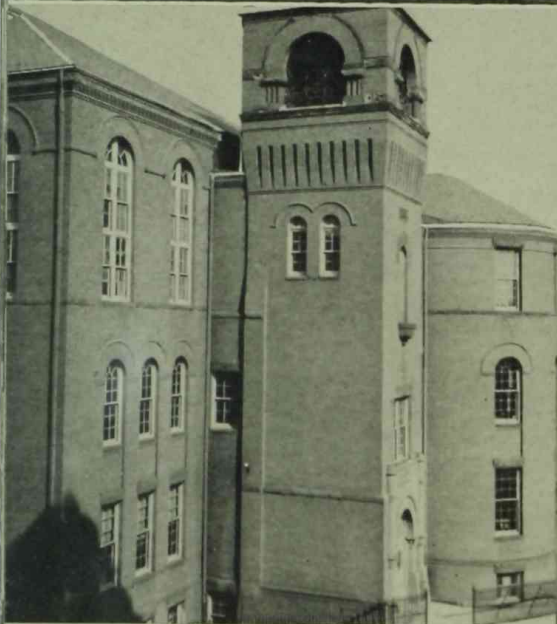
Grammar

St. Peter's, Lowell
Massachusetts

St. Patrick's, Roxbury
Massachusetts

St. Joseph's Academy
Wellesley Hills

St. Patrick's, Lawrence
Massachusetts

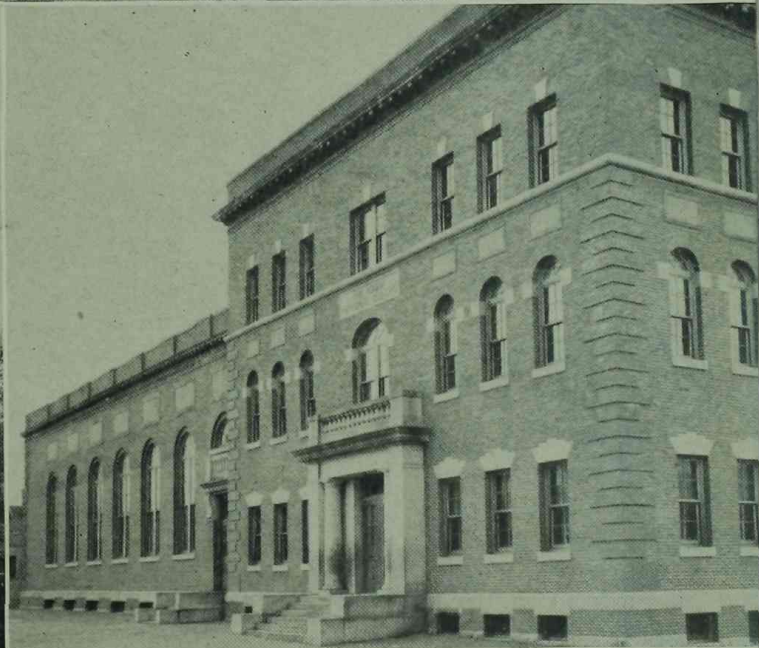
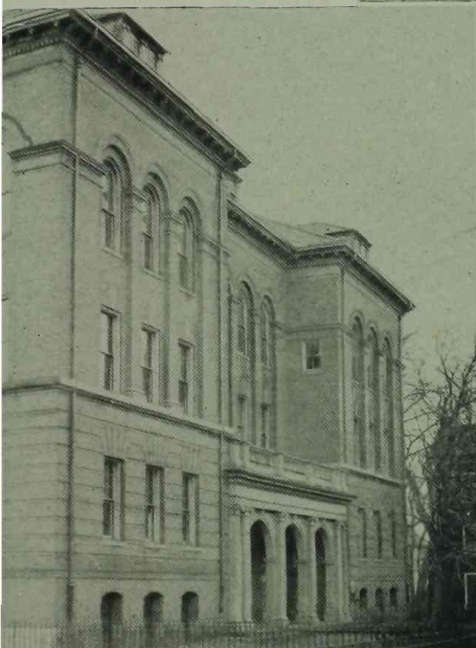


Schools

Saint Margaret's
Dorchester, Massachusetts

Saint Peter's
The Ronan Memorial
Dorchester, Massachusetts

Saint Kevin's
Dorchester, Massachusetts.





Grammar

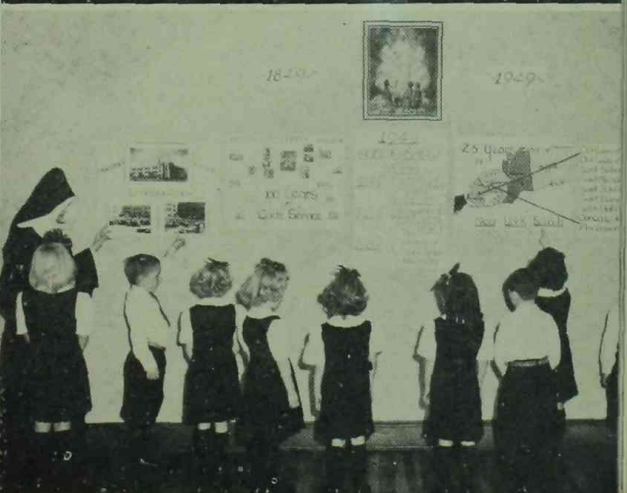
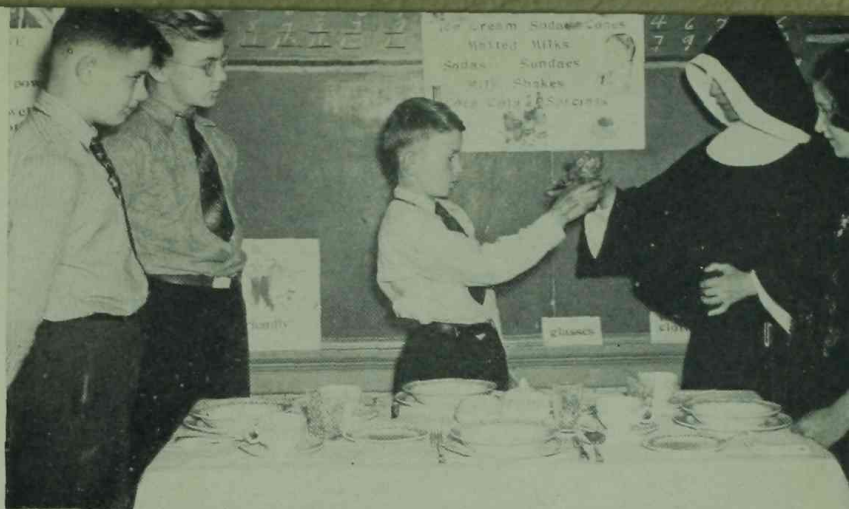
Folk Dancing

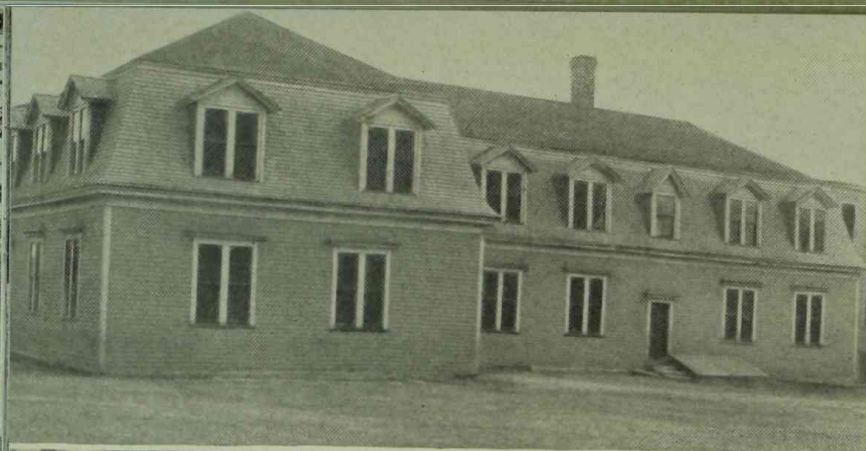
- (1) Outdoors
- (4) With Classroom Singing
- (2) Arithmetic Lesson
- (3) Cooking Class
- (5) Vocational Guidance
- (6) Pride of the Parish



Schools

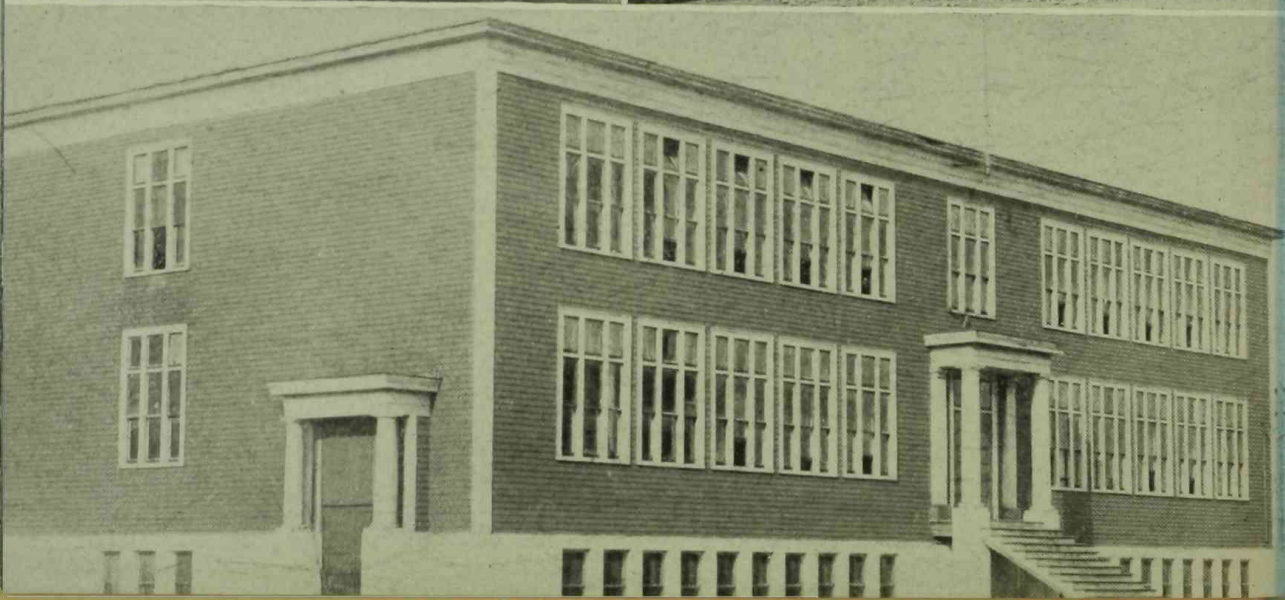
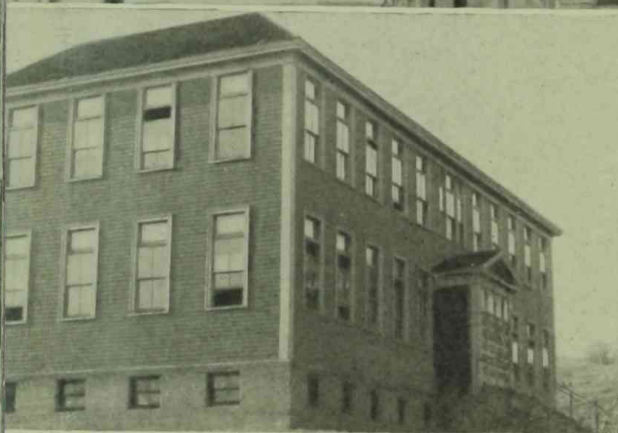
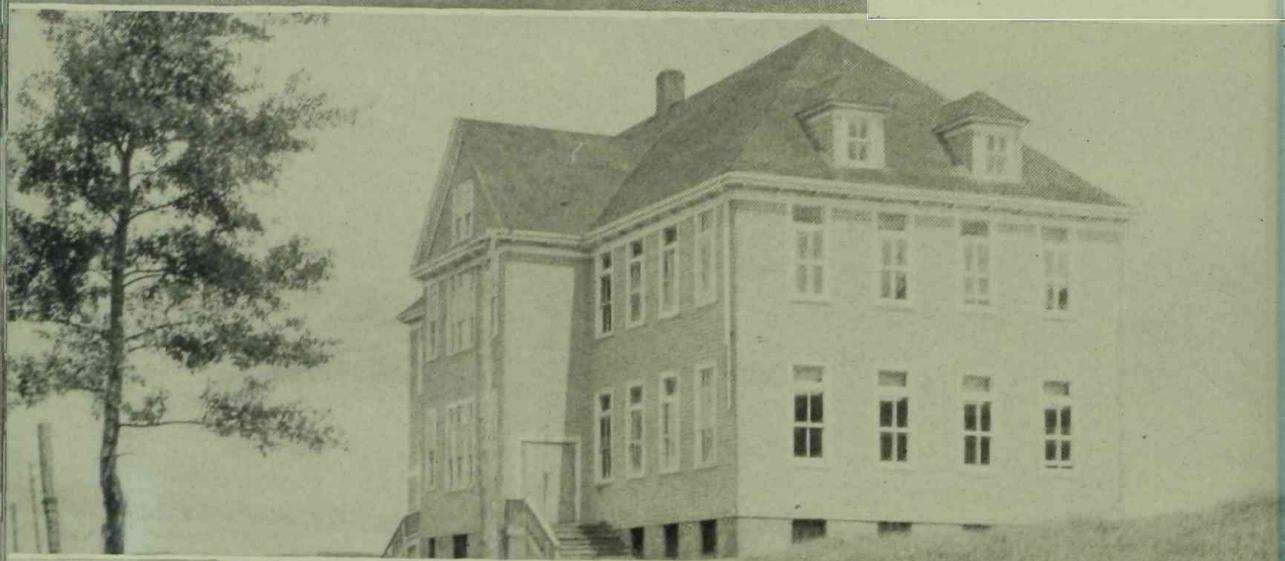
- (1) Lesson in Social Amenities
- (2) Examinations Ahead
- (3) Introduction to Literature
- (4) Opportunity Class
- (5) Recording a Dramatization
- (6) Harmony Nine
- (7) Centenary and Jubilee Posters





Grammar

St. Anne's, Glace Bay
Nova Scotia
St. Mary's, Port Hawkes-
bury, Nova Scotia
St. Joseph's, North Syd-
ney, Nova Scotia
St. Agnes', New Water-
ford, Nova Scotia
St. John's, New Aberdeen
Nova Scotia



Schools

Mount Carmel, New
Waterford, N. S.
St. Mary's School
Lourdes, N. S.
Immaculate Conception
Harbor Boucher, N. S.
St. Anthony's School
Passchendaele, N. S.
St. Joseph's School
Reserve Mines, N. S.



Grammar



(1) Mother Seton Club Officers



(2) Research Work

(3) Safety Patrol Instruction



(4) Undivided Attention



Schools

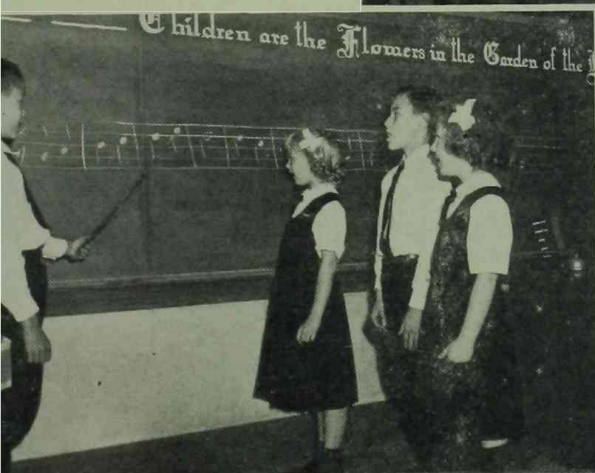
(1) Visual Education
("Men at Work")



(2) Reading Lesson



(3) Sight Singing





Our Lady of Angels, Brooklyn, New York



Saint Sylvester's, Brooklyn, New York

Grammar Schools

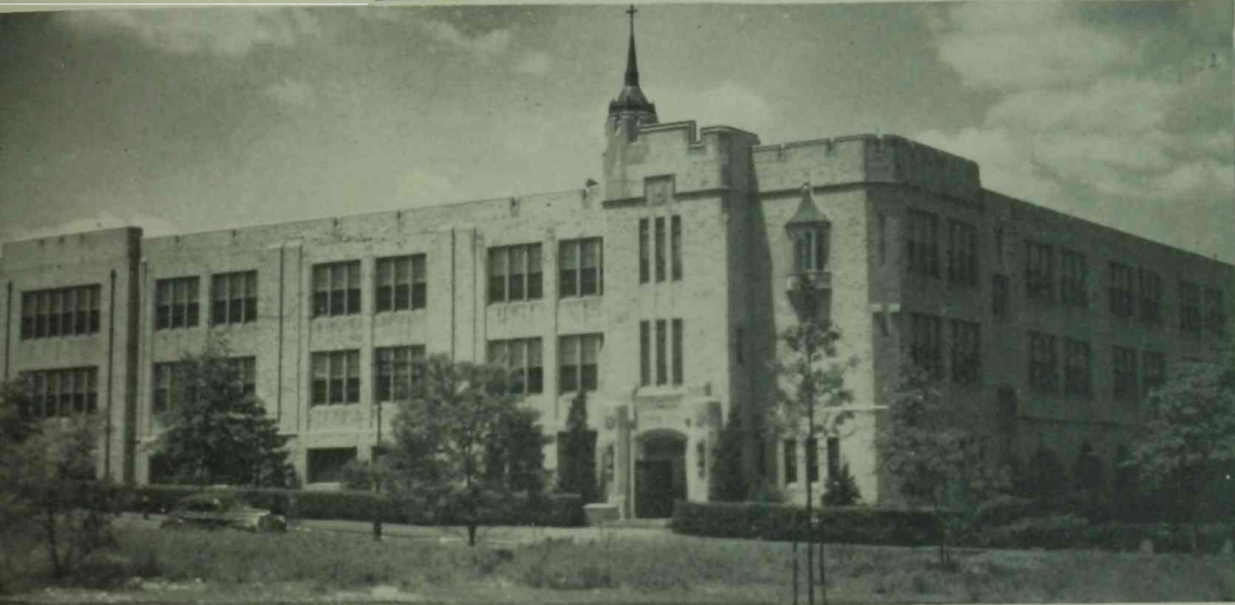
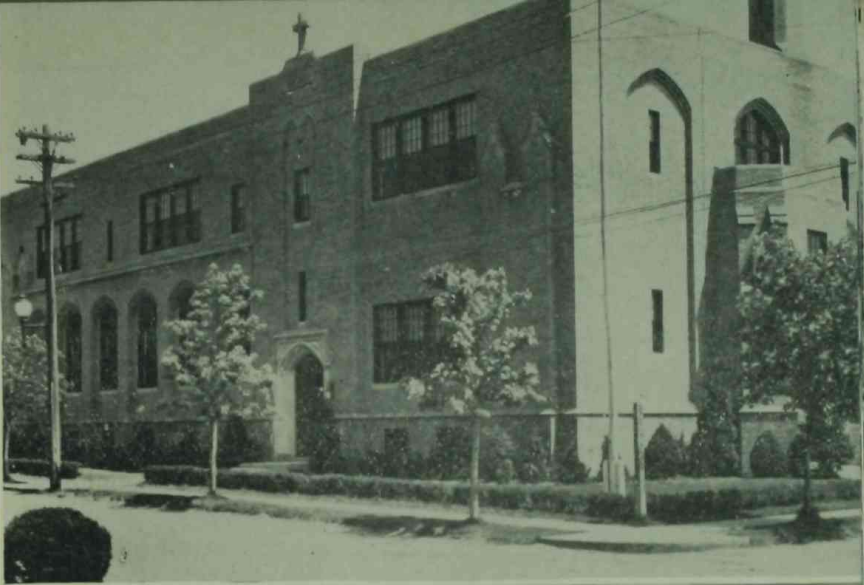
Our Lady Help of Christians, Flatbush, Brooklyn, New York



Saint Barnabas
Bellmore, Long Island,
New York,

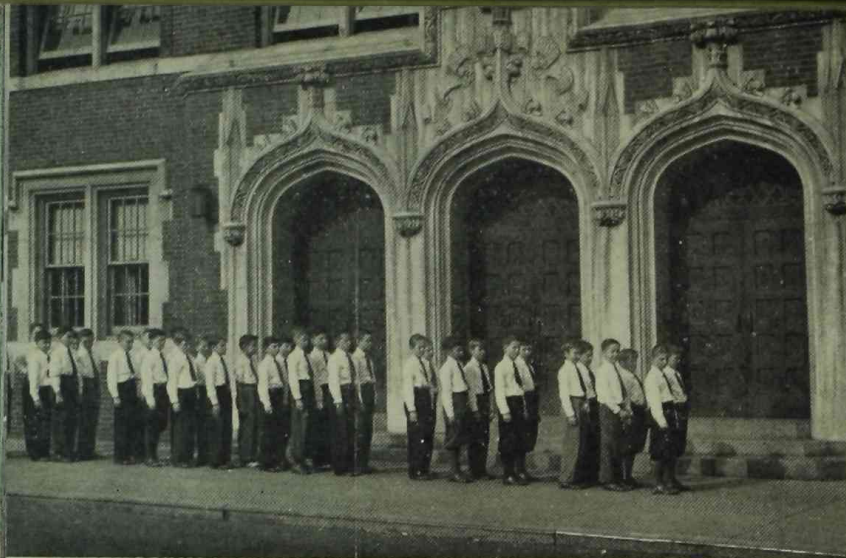
Ascension
Rego Park, Long Island
New York

Saint Sebastian's
Woodside, Long Island,
New York



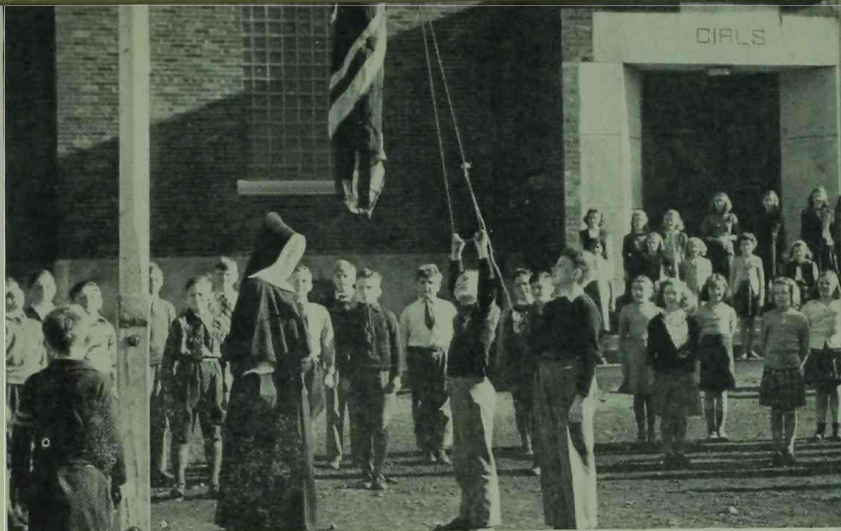
Grammar

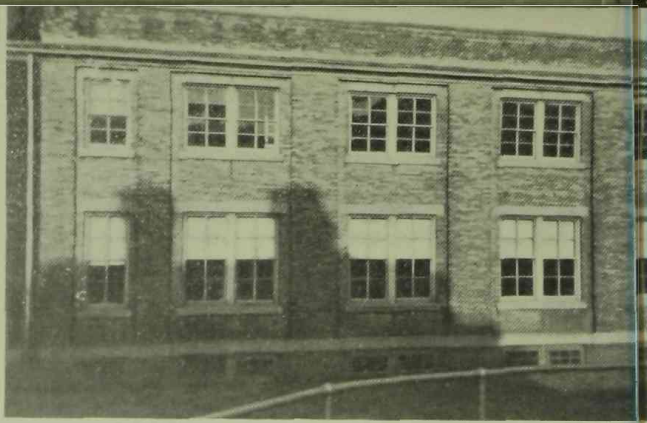
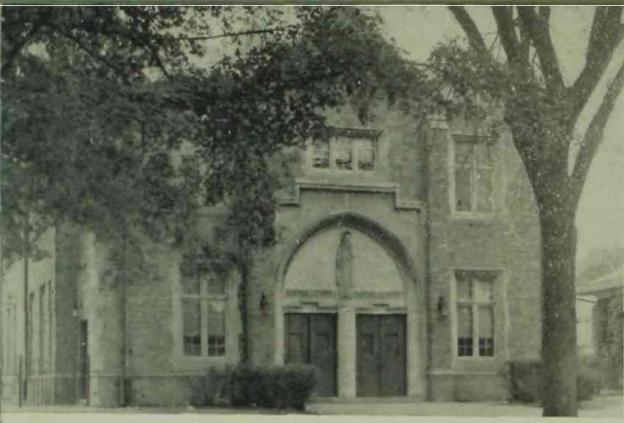
- (1) Line-up for Class
- (2) May Procession
- (3) C. Y. O. Parade
- (4) In the School Library
- (5) Saluting the Flag



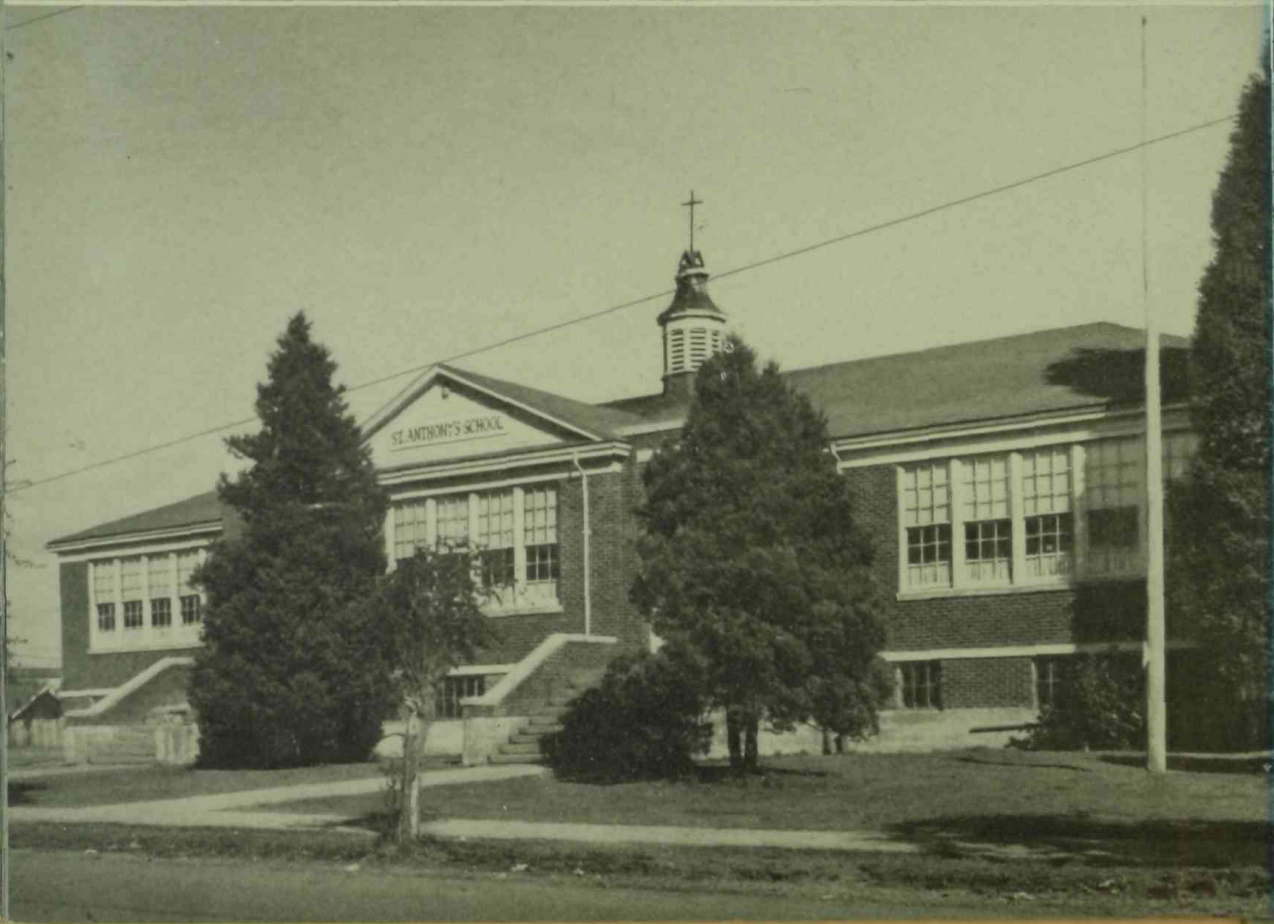
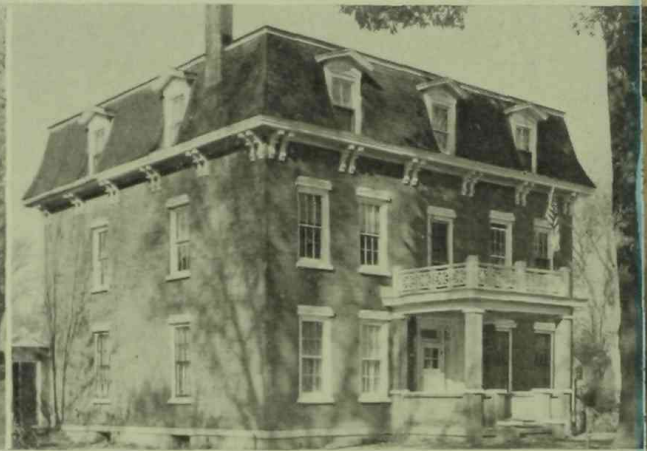
Schools

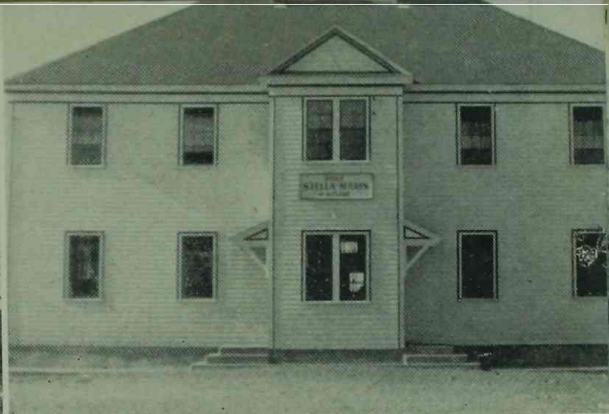
- (1) Flag Raising
- (2) May Procession
- (3) Science Demonstration
- (4) Physical Drill Exhibition
- (5) Volley Ball





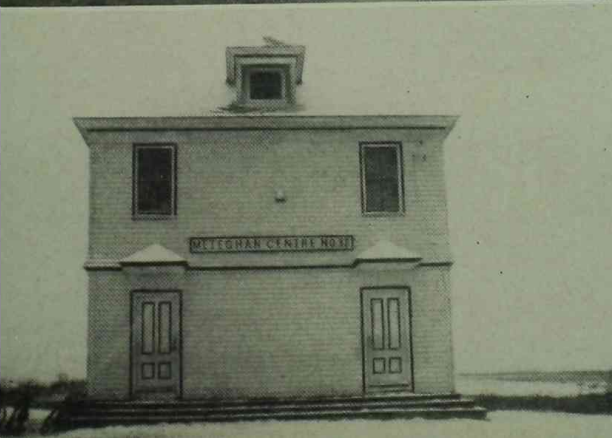
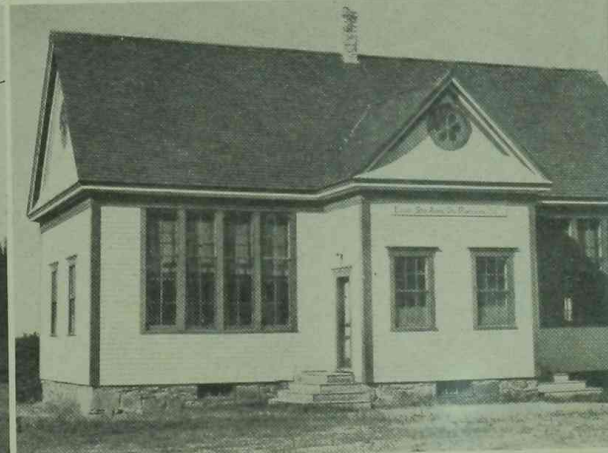
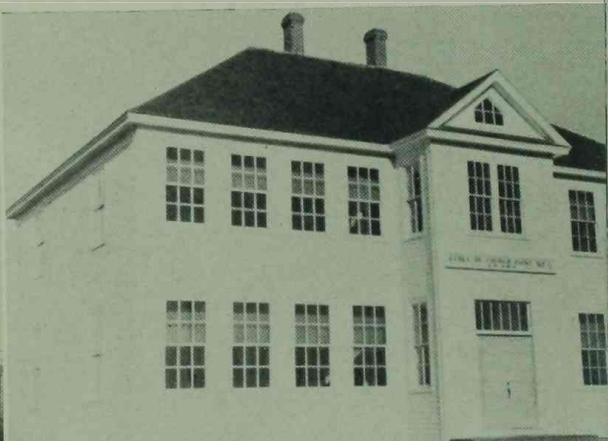
Sacred Heart School, Riverton, New Jersey Our Lady of Good Counsel School,
Staten Island, N. Y.
Holy Saviour School, Westmont, New Jersey, Saint Mary's School and Convent,
Canton, New York
Saint Anthony's School, Renton, Washington

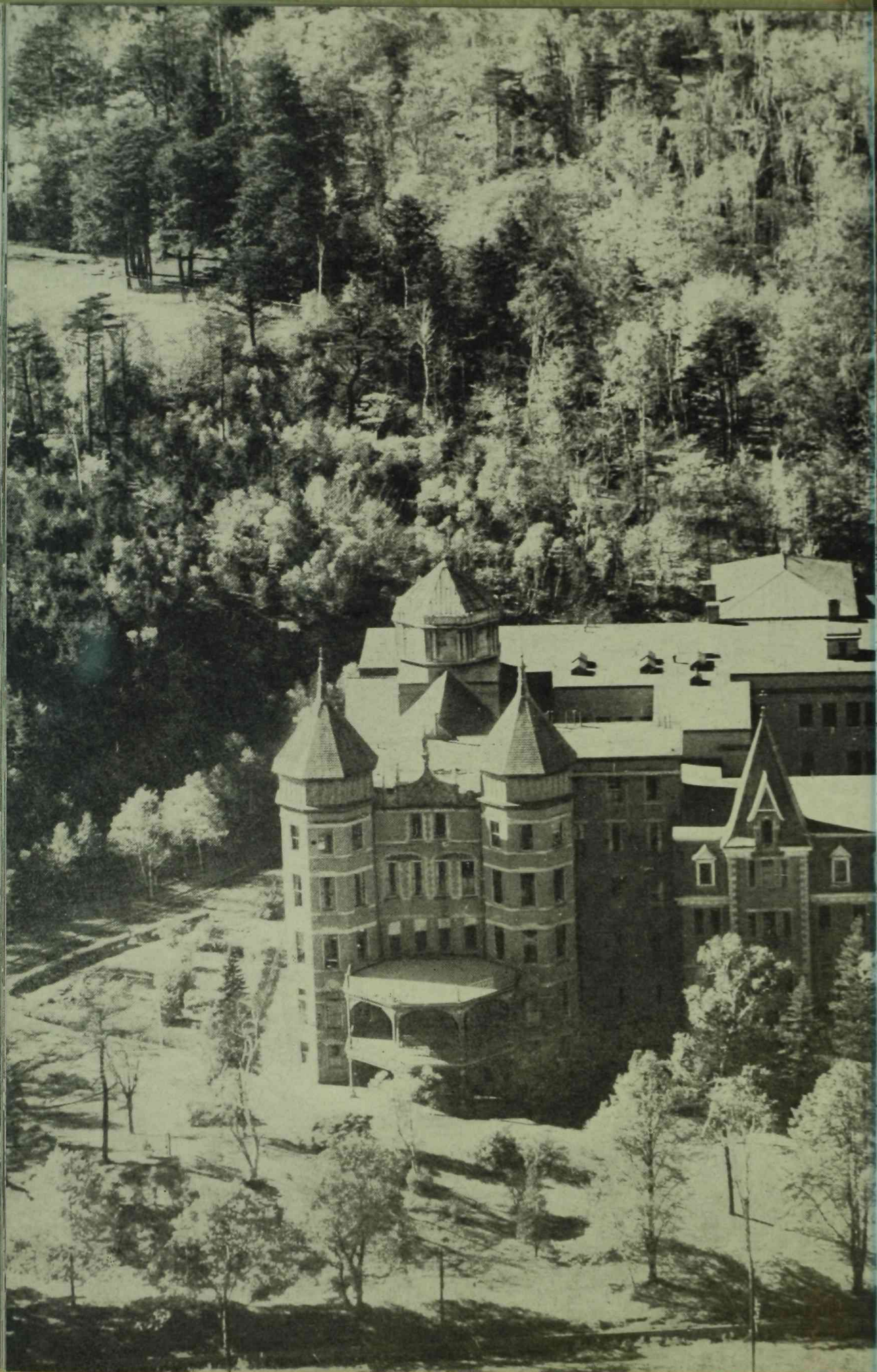


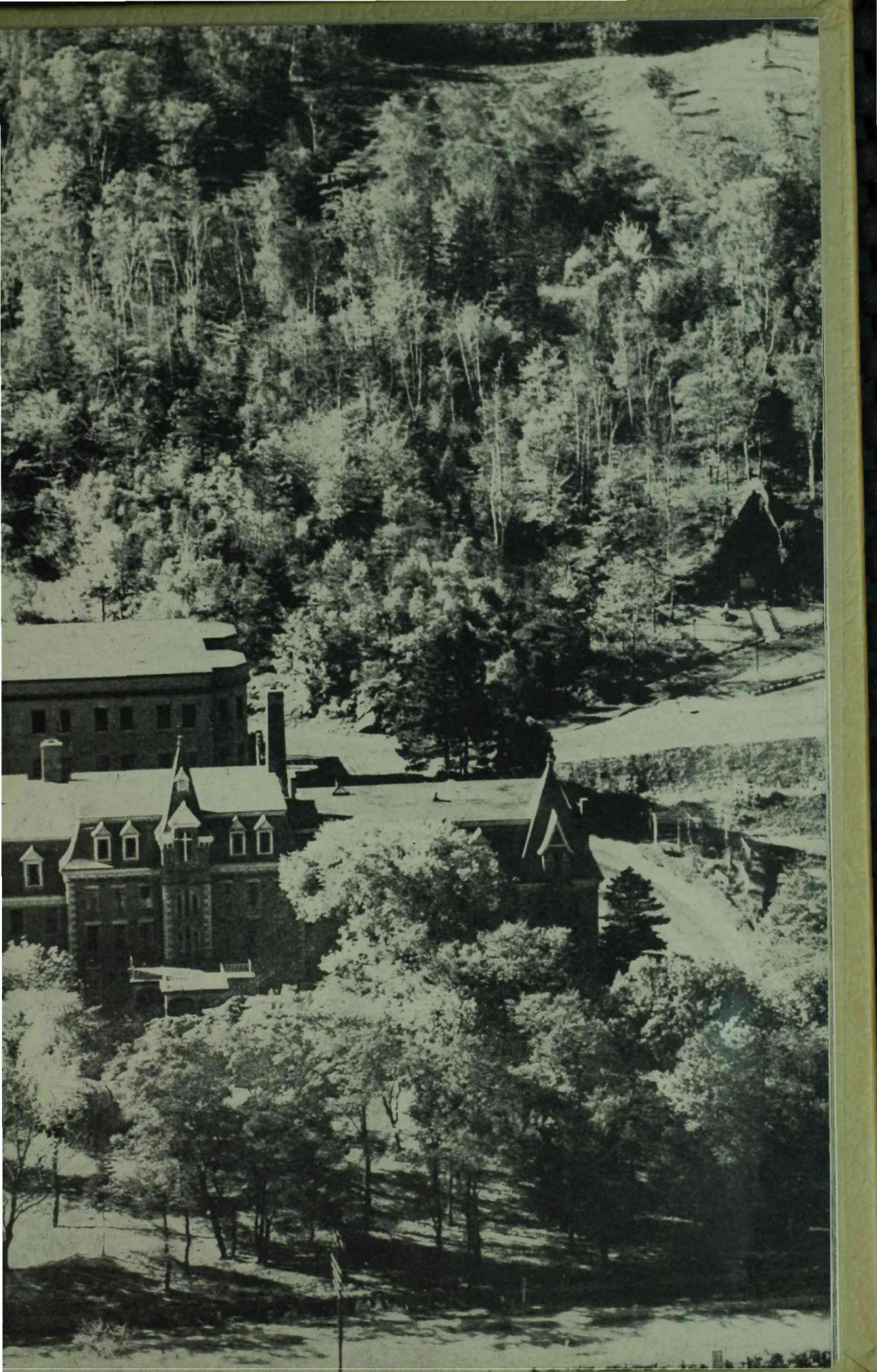


Saint Charles School, Amherst, N. S.
 Saint Michael's School, Wedgeport, N. S.
 Indian Reserve School, Micmac, N. S.
 Meteghan Centre School, Meteghan, N. S.

Stella Maris School, Meteghan, N. S.
 Saint Mary's School, Church Point, N. S.
 Ste. Anne's du Ruisseau School, N. S.
 E. H. Horne School, Enfield, N. S.







Care of Children

The Home of the Guardian Angel deserves its title, for to this haven of refuge come those who have no parental roof to shelter them in their hour of need. Since the early days of the Sisters in Halifax one of the greatest needs of charity has demanded their womanly help; it is the case of the forsaken infant and the unmarried mother. The problems connected with such work are very great, but the attitude of the Sisters is that of their Divine Master; their aim to give to those who come to them a real approach to a normal, happy life, to heal the wounds that life has dealt them and lead them to higher, holier ways of thinking and acting—ways of which most of them have never heard before. Helped by temporary security, and encouraged by patient kindness and good example, these young women leave the Home with courage and confidence.

And the children who are for the most part, left in the care of the Sisters—what potentialities for good or evil lie waiting in these tiny frames for the development of the years! With tenderest care they are watched over night and day, nursed through sickness and fostered in health. Charming as they are, the Sisters know that their best chance in life lies in securing a good home. Hence the Institution endeavors to place these children in permanent homes where they can enjoy normal family life. Sooner or later foster homes are found for most of them, some being adopted legally by suitable people. In this way the children are recompensed in some measure for the loss of real parents; they are saved from becoming institutionalized through childhood and youth and are prepared to face life with that liberty which is denied them in an institution.

Children who have parents or who are not adopted are sent at the age of five to Saint Joseph's Orphanage. Here the Sisters receive them lovingly and they become part of a large family of boys and girls with whom they share a happy routine of study and prayer and play.

The spacious building erected on Quinpool Road in 1898 has since been greatly enlarged. With its chapel and classrooms, playrooms, work rooms, dormitories and playing fields, it offers all the advantages of a well equipped boarding school. School sessions begin at 8.35. A full public school program is followed each day, beginning with religious instruction. Training in domestic arts, home-making, cooking, sewing, weaving and wood-working are part of the educational syllabus. Opportunity for high school is afforded those children who wish to avail themselves of it and these attend local junior and senior high schools. Recreation offers a diversity of seasonal activities; basket-ball, volley ball, roller skating and ice-skating, base-ball, foot-ball and hockey. Indoor games—badminton, folk dancing, table games and pool, take care of winter evenings. There is a growing spirit of industry among the children in the form of handicrafts which pleasantly fill free periods. Local theatres extend invitations to the children when suitable programs are available. Boys and girls are frequently guests of local clubs at outstanding events, such as horse shows, dog shows, and big league hockey games. Yachting and swimming invitations are also extended, as well as an occasional trip to a point of interest.

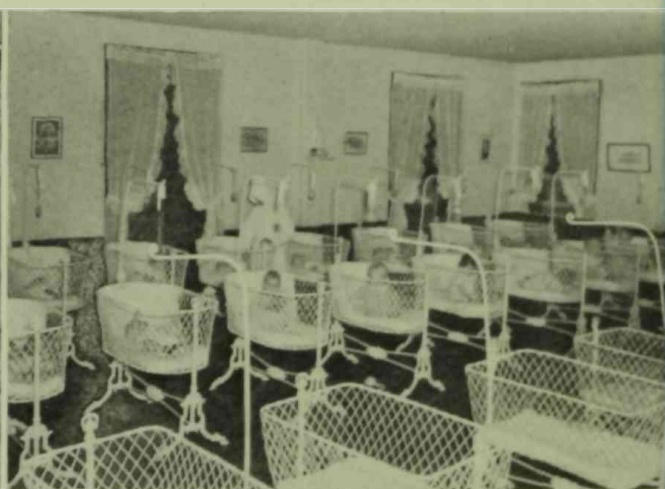
Devotion to the Blessed Sacrament is the centre of life at the Orphanage; and after that, devotion to our Blessed Mother. Each of her feast days is marked by a coronation ceremony, and the Shrine of our Lady of Fatima in the garden has many small visitors. The daily Rosary and the Perpetual Rosary of the First Saturday of the month in her honor are the children's response to her loving appeal to all the world. The outdoor Christmas Crib erected in 1947 is a symbol of all that the Orphanage stands for: the recognition in the unprotected child of Him Who came to us as a child.

At St. Brigid's Home in Quebec orphaned boys and girls are also cared for. The children live at the Home and some attend the neighboring schools. Association with children outside thus breaks down the barrier created by institutional routine; and the orphans, while less privileged, are made to feel that their chance of success in life is as good as that of more fortunate children. Boys remain at St. Brigid's until the age of twelve, but girls remain until they have finished high school.



Home of the Guardian Angel, Halifax, Nova Scotia: "Where Life is Love"

Below: Welcome! (2) Sleepy Heads (3) One, Two, Three, Play!



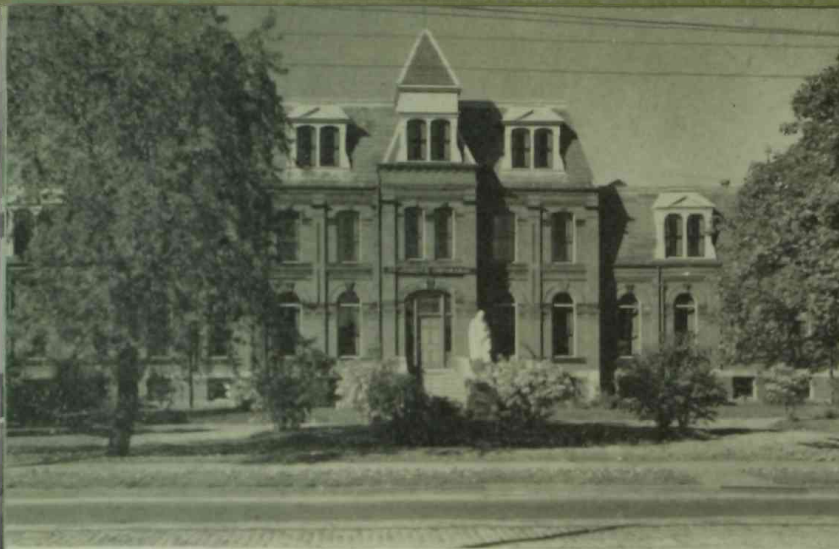
(1) "Where Love is Life"

(2) Another Day Begins

(3) Having Fun Together

(4) Getting Up Speed





Saint Joseph's Halifax

The Josephites Relax
(2) (3) (6)

(4) Regular Check Up

(5) School Hours

(7) Basket Ball
Practice



Orphanage Nova Scotia

tima Shrine in the
Garden

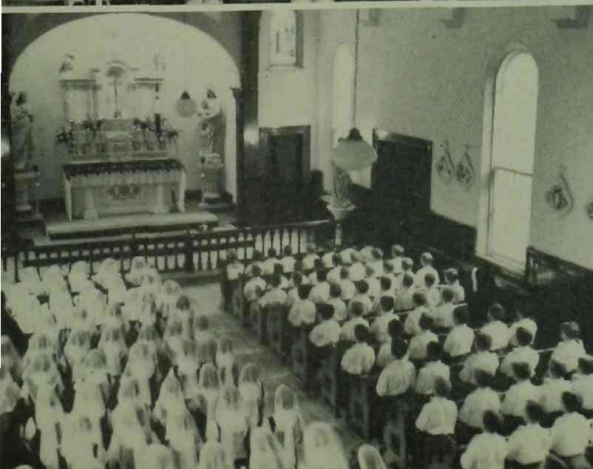
creation Indoors and
Out

(2) (3) (5) (6)

Music Festival
Winners

Before the Most
Holy

Rhythm Band,
Ready!



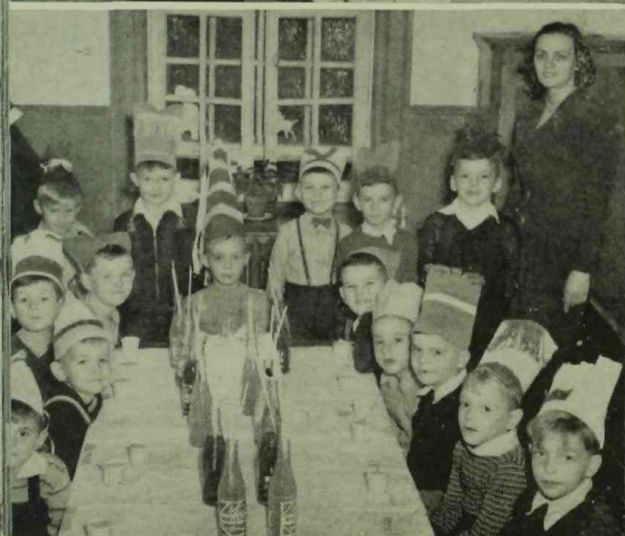


Orphanage Scenes

(2) Christmas At St.
Brigid's
Quebec City

(5) "Happy Birthday!"
(Saint Brigid's)

St. Joseph's, Halifax
(1) (3) (4) (6)



Care of Indian Children

Almost all of Canada lies between the two Indian Residential Schools, Shubenacadie, Nova Scotia, and Cranbrook, British Columbia, and it is said that the difference between the two is likewise vast. Both schools are supported by the Canadian Government. Micmac Indians of Nova Scotia and Prince Edward Island, and a few Malisset Indians from northern New Brunswick are cared for at Shubenacadie; those of the Kootenay, Okanagan, and Shushwap tribes attend the school at Cranbrook.

Once the primary grades are passed, the program provides for a half session of manual labor. The girls are taught Home Economics; the boys are trained in woodwork and farming. At Shubenacadie the Sisters conduct classes in pottery, an abundant supply of excellent clay being available in the neighborhood. The Kootenay Indians show marked talent for drawing and bead work.

Spiritual training and the formation of good habits are most important. The Shubenacadie School is under the direction of a priest; that at Cranbrook is in the charge of the Oblate Fathers of Mary Immaculate of Ottawa, who have charge of the boys and minister to the spiritual needs of the School.

Boys and girls who finish the elementary school courses are encouraged to continue their education, and the Department of Indian Affairs gladly pays for their further tuition. In British Columbia the children attend the public high schools, the government supplying buses for their transportation. In Nova Scotia about a dozen are attending university or high school and are doing creditable work.

In addition to the Residential School, the Sisters are in charge of the public school on the Reserve at Shubenacadie, where a convent was opened in 1947. From Cranbrook the Sisters go to the surrounding white settlement, where they assist the Oblate Fathers in training children for First Communion and Confirmation.



Indian Residential School.
Shubenacadie, Nova Scotia

- (2) Pottery Class (Girls)
- (3) Cooking Class
- (4) Pottery Class (Boys)
- (5) School Hours





Indian Residential School
Cranbrook, British Columbia

- (2) Full Dress Rehearsal
- (3) Indoor Recreation
- (4) Sewing Class
- (5) Domestic Science Class
- (6) In the Classroom



Care of The Aged

In recent years great emphasis has been placed on the idea of security in old age. This has been visualized as freedom from financial want. There is a deeper security, however, which the Sisters are able to offer in the homes they conduct for old people, both men and women. St. Theresa's Retreat in Halifax, and St. Brigid's Home in Quebec are havens of refuge for those who, buffeted by life's storms and left behind by their contemporaries, find shelter with the Sisters and peace in their loving care.

St. Theresa's, located on Barrington Street, opened its hospital doors first in 1902. Here for nearly fifty years the Sisters have sustained the courage and made endurable by the sweetness of Christian Charity the pains, the pangs, and the penalties of old age. Usually the aged applicants come physically able to care for themselves, and they remain permanently. When they become chronically ill, they are cared for until death. A special house on Morris Street is set apart for invalids. Like most people, these old ladies face death as they faced life. Grumbling, irritable often in every day intercourse, in their last hours they become "as little children"; the efficacy of the Sisters' prayers and sacrifices, the silent working of the Source of all Grace in the Tabernacle, lifts them at last above their petty faults to the secure supernatural dignity for which God made them. Everything is pointed to the accomplishment of this great objective.....a happy death. And these elderly ladies die happily and holily.

It would take a volume to tell the life stories of those who live in the Retreat to-day, to say nothing of the hundreds who have passed through its doors during a half century. Over these portals might be inscribed the words of the Master: "Come to Me all you who labor and are burdened and I will refresh you."

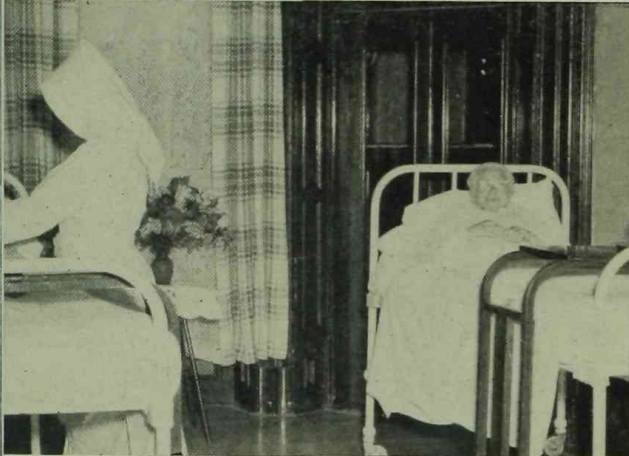
And what of the Sisters who serve so joyously? They, too, have found the secret: "Take My yoke upon you and learn of Me that I am meek and humble of heart; My yoke is sweet and My burden light."

In July, 1944, sixteen Sisters of Charity of Halifax took over the care and management of St. Brigid's Home, the only English-speaking institution in Quebec City, where the Grey Nuns had labored for sixty-seven years. "In My Father's House are many mansions" might be applied as a descriptive text to St. Brigid's; for here there are departments within departments, since the institution serves not only old men and old women, but orphan boys and girls as well. Twenty-two Sisters now carry on this immense labor of love, shedding joy and peace into lives otherwise forlorn. A comfortable room, well-cooked meals, companionship and occasional visitors; above all, the daily Mass and the abiding Presence of Jesus in the Blessed Sacrament, what more could one ask in the declining years of life? Living quarters for both men and women are cheerful and very comfortable. Each group has its spacious recreation room and pleasant dining room, where small tables are set for four. Here friends dine and chat together. The Infirmary is an entirely separate department, both for men and women. Here tender nursing is given to the bed-ridden and the helpless.

Among the men are some not so old, who live at St. Brigid's knowing that left to themselves they would succumb to the temptations of a lonely life. One of these has his electrical workshop, another his carpenter shop, and still another his paint shop; and each in his turn assists in one way or another with the work in the house or the garden. A more silent and yet contented group of men it would be hard to find.

It is worthy of note that even the earliest Masses in the church of the Redemptorist Fathers next door are attended by our old folks. If they can walk at all, you will meet them hobbling along to the church where they assist not only at one Mass but several in succession. No service would be complete without a goodly number from St. Brigid's present. For many of the old folks the twilight of their lives is one long communion with God. The Chapel is never empty. You might think it is, but listen carefully and you will hear one or other of the old people telling their beads in the gallery, where they can slip in at any hour and be at rest.

At St. Brigid's the Sisters' lives are filled with labor for God's poor. They are filled also with the sunshine of God's love, for to each comes the assurance: "Inasmuch as you did it to the least of these, you did it unto Me."



THE FLINN HOUSE
Halifax, Nova Scotia

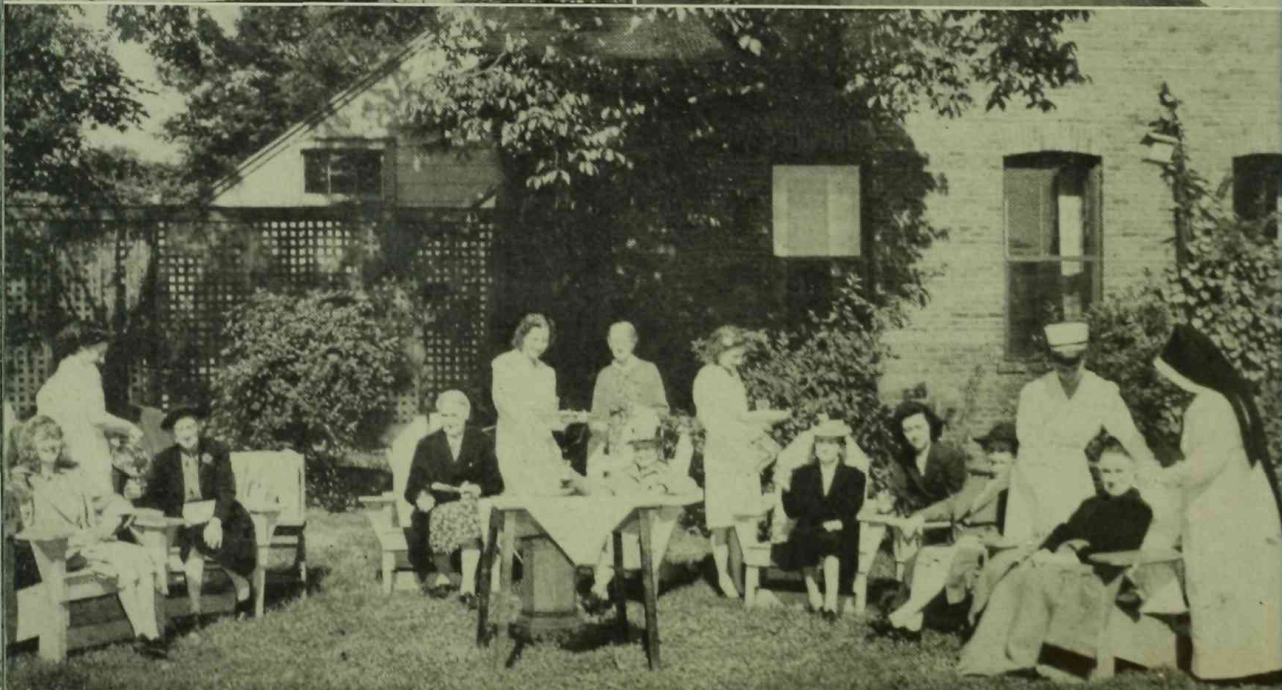
Benediction of
the Blessed Sacrament

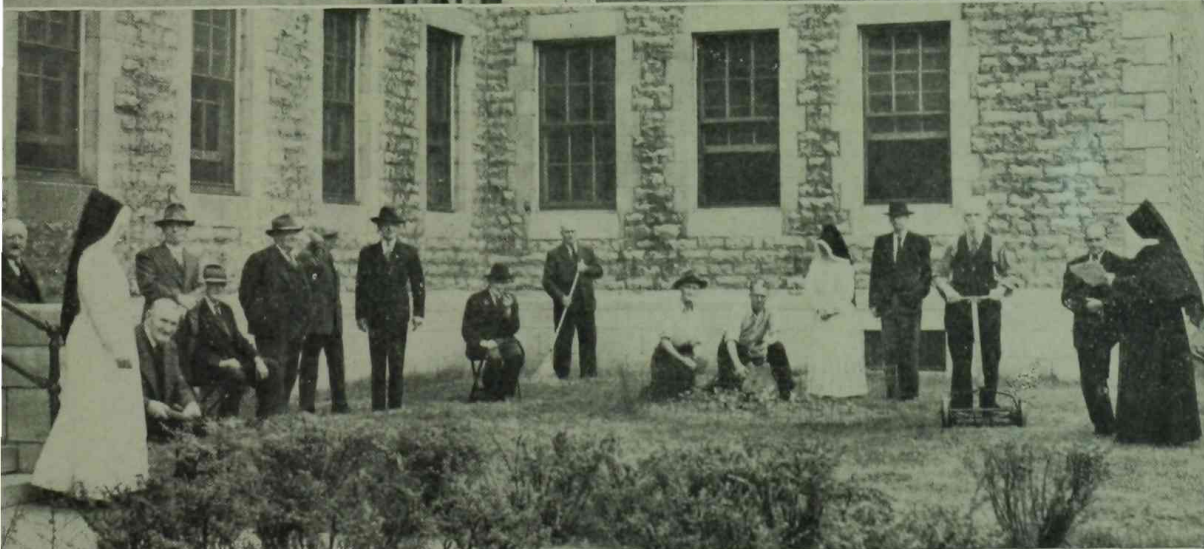
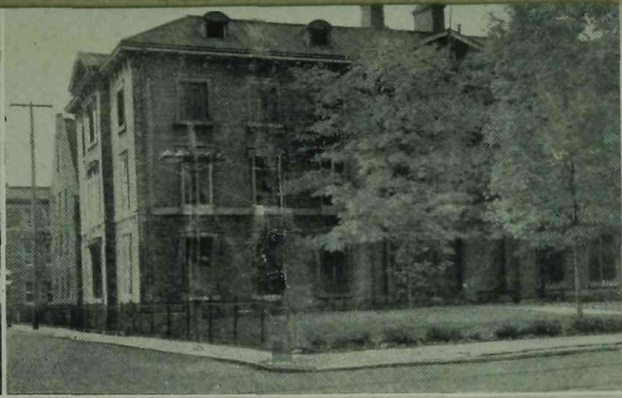
In the Infirmary

Afternoon Tea

The Daily Rosary

Tea in the Garden (St. Theresa's)





SAINT BRIGID'S HOME, QUEBEC CITY: Chapel and Outside View
 (3) Men's Recreation Room. (4) Women's Infirmary. (5) Men's Infirmary.
 (6) Women's Recreation Room. Bottom: Volunteer Gardeners.



The Halifax Infirmary, Halifax, Nova Scotia

Care of the Sick

The tradition of willing service in any emergency begun by the first Sisters of Charity nursing the plague-stricken on McNab's Island still characterizes the Sisters in the seven hospitals operated by the Community; three in Nova Scotia, one in Manitoba, and three in Alberta. Largest and most outstanding, the "training-ship" for the others, is the Halifax Infirmary, "equipped to fulfill the dreams of physician, surgeon and obstetrician."

Wearing the King's Jubilee Medal of 1933 in recognition of its magnificent service through the years since 1886, the Infirmary through its Superior was invested in 1948 with the Order of the British Empire, "in grateful acknowledgment by King George VI of the devoted care given by the Hospital during the Second World War to the men of the Merchant Marine service of every land." This bare statement covers volumes of personal history and ranges from tragedy to comedy in the story of the hundreds of men who arrived at the Infirmary in all stages of exhaustion, with every form of human ill, and left it, some through the door of death, but many restored to health of soul as well as of body. It may be said truly, "The Halifax Infirmary is known all over the world."

The Infirmary School of Nursing enjoys a wide reputation for excellence; but scientific method and mere humanitarian service, even of the most heroic type, has never been the ultimate goal of the program followed by the Sisters and their staff of trained workers. In the words of a great spiritual director, Reverend Alphonse Schwitalla, S.J., former President of the Catholic Hospital Association: "The hospital is the Tabernacle of God with man. Here, the omnipotence of God in the conservation of man is applied through the healing arts, where God's love is translated into medical and nursing care. Christ has his tabernacle here, not alone in His Eucharistic Presence in the Chapel, but also in wards, rooms, corridors, operating and case rooms, laboratory and demonstration rooms." Each member of the staff knows that he or she is serving those with whom Christ has identified Himself. Each strives to be like the Master, who as related in the Gospel, taking the sick man "healed him and sent him away."



Hospitals

Soul Health Centre

Practical Demonstration

Corner of the Nursery

Library Service
(Ladies' Auxiliary)

Nurses' Library
(Study Period)





Hospitals

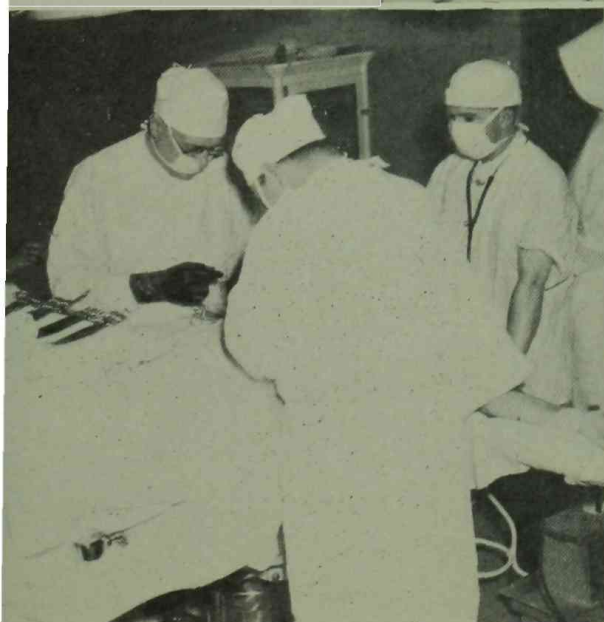
(1) In the Children's Ward

(2) X-Ray Treatment

(3) First Inoculation

(4) Operation in Progress

(5) Convalescence





Hospitals

Seton Hospital
Jasper, Alberta

Saint
Anne's
Hospital
Hardisty,
Alberta

Lourdes Sanatorium
Lourdes, Nova Scotia





Swan River Hospital
Manitoba

Immaculata
Hospital
Westlock,
Alberta



Hamilton Hospital
North Sydney, Nova
Scotia





St. Theresa's Retreat, Halifax, N. S.

Residences for Girls

St. Theresa's Retreat, located on Barrington Street at the South End of Halifax, was opened in 1902 for the double purpose of accommodating elderly ladies, and young women who need a convenient boarding place while working in the city as clerks or stenographers. The Flinn Memorial House has since 1937 been devoted to invalid old ladies, and St.

Theresa's mainly to younger women. Every effort is made to provide the comforts of home in a pleasant, attractive atmosphere with good food at a very reasonable charge. The young lady boarders are given liberties which are a test and a challenge. They may come and go as they wish, and are perfectly free to have contacts with outsiders. Recreational facilities are provided through groups within the Retreat, and the Social Room is in constant use during the evenings and on holidays. Spiritual privileges are likewise accorded. The girls may attend Mass daily if they wish, and Benediction of the Blessed Sacrament in the chapel whenever it is given.

Seton Hall, Truro, has since 1928 served as a boarding place for girls students at the Provincial Normal School. About twenty-five girls are comfortably accommodated in this large house, where a homey atmosphere is maintained by the Sisters and the students are protected from the dangers which might otherwise beset them away from their families. The Sisters also conduct Christian Doctrine classes for children in the parish.



Seton Hall, Truro, Nova Scotia

Terence Bay Development

Before 1938 Terence Bay, Nova Scotia, was unknown to the world at large. To-day as the home of "Star of the Sea" woven products and the scene of a successful social experiment, it receives visitors the year round. In the spring of 1938 three Sisters were sent to begin the work. The project was financed entirely by Senator W. H. Dennis of Halifax.

From the little white convent built on a knoll next to the Church entitled "Star of the Sea", the Sisters began a house to house visitation of the fishing village. Everywhere it was the same story; poverty, sickness, neglect and discouragement. Distribution of clothing, bed-clothes, and medical supplies commenced at once. Bedside nursing became part of the daily program, and the convent kitchen served as the local clinic, where gradually the shyness of the people was broken down.

Classes in home-cooking and sewing were inaugurated; courses in home-nursing and home-decorating were given. Before long a new spirit was evident in homes transformed by simple materials applied with new-learned skill. Weaving was now introduced to bring young girls to the Community Centre. An amazing development was soon evident, and a new industry was born; an industry where all the profits belong to the workers, who come and go as they wish, one of their number acting as supervisor under a Sister's direction. The handling of fine wools and lovely colors, and the realization of beauty in pattern and design has brought about a change in the outlook of these young women; physical, cultural, and even spiritual benefits have been reaped. Pride in workmanship has produced such perfection that it is difficult to-day to fill the orders which pour in from large firms handling sales all over Canada.

For the boys a similar development in wood work was begun. only to be interrupted permanently by the war. All this social service, however, has led to the ultimate goal, the return of souls to God. To-day the Sisters teach also in the village school. Through Christian Doctrine classes, study clubs, choir work and personal contact they spread the spirit of Christ among His much loved fisher folk.



STAR OF THE SEA
CONVENT
Terence Bay, Nova Scotia

Weaving in Various Stages:

- (a) Making a warp
- (b) Weaving
- (c) Putting warp on loom
- (d) Final Inspection





The Weaving House

(e) Weaving Handicraft

(f) Left: Removing Finished Product

Right: Threading Bobbins

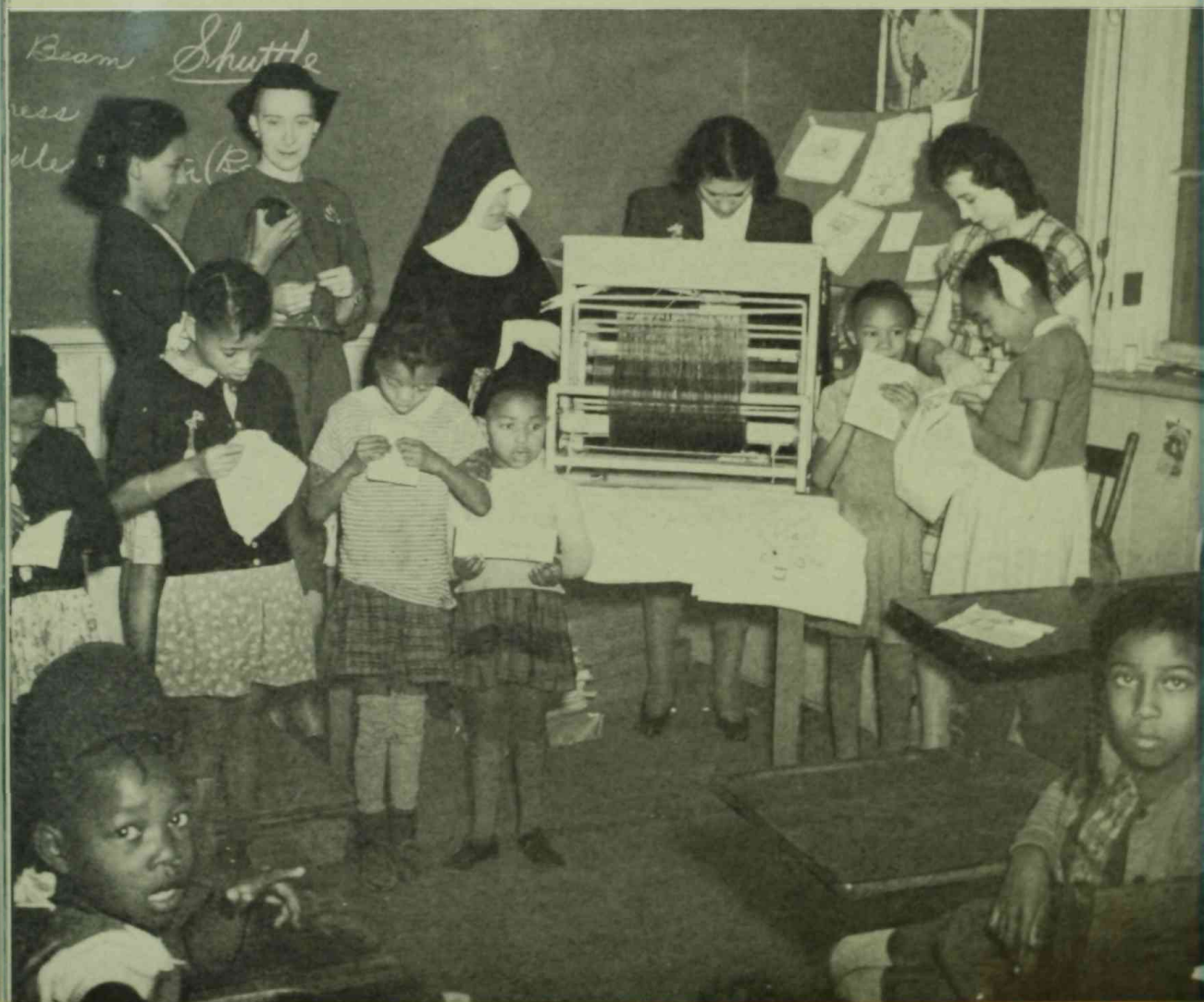
(g) Preparing Shipments





Mission Work at Beechville, Nova Scotia

Crafts School at Africville, Nova Scotia



People's Libraries and the Training of Librarians

The cultural and spiritual benefits of good reading can hardly be exaggerated. Mount St. Vincent School of Library Science, established in 1938, prepares students by means of a post graduate course of one year for professional service in public, college, and school libraries. This school, which is the only one of its kind in Canada east of Montreal, has already placed a number of its graduates in responsible positions. Its professional library including manuscripts, examples of early printing and special presses, and a splendid children's collection, is attached to Mount St. Vincent College Library, which in itself houses about 40,000 volumes. A recent acquisition is a very fine collection of several thousand volumes, the personal library of Mr. William MacDonald of Sydney, Nova Scotia.

Among the students are Sisters who are being trained for professional work in schools and institutions. Within the past fourteen years two "people's libraries" have been established; the first in Reserve Mines, Nova Scotia, through the initiative of Reverend J. J. Tompkins, LL.D., who enjoys a wide reputation for his social work in Cape Breton. The People's Library at Reserve has placed special emphasis on Adult Education and Economics. Here through study clubs a number of social enterprises have been successfully carried through. The Sister Librarian at Reserve is the first graduate of the Mount St. Vincent School of Library Science.

Mount St. Vincent Lending Library, opened in 1937 for the service of the neighboring villages, moved into its present attractive quarters in 1943. In addition to its up-to-date collection of more than 5,000 volumes, it possesses an abundance of non-reading material in film strips, records and pictures. Its clientele includes folks of all ages and classes, business men and housewives, students and teen-agers, down to tiny tots whose reading habits are early formed by gentle guidance. The friends of the Library show their appreciation by yearly contributions and occasional projects to raise funds; a common interest is created and a new bond of fellowship found in good books.



Library Service

Mount St. Vincent School
of Library Science

Practice in the Lending
Library

Students at Work

Teen-Agers' Corner
Lending Library



Library Service

Reserve Mines, Nova
Scotia

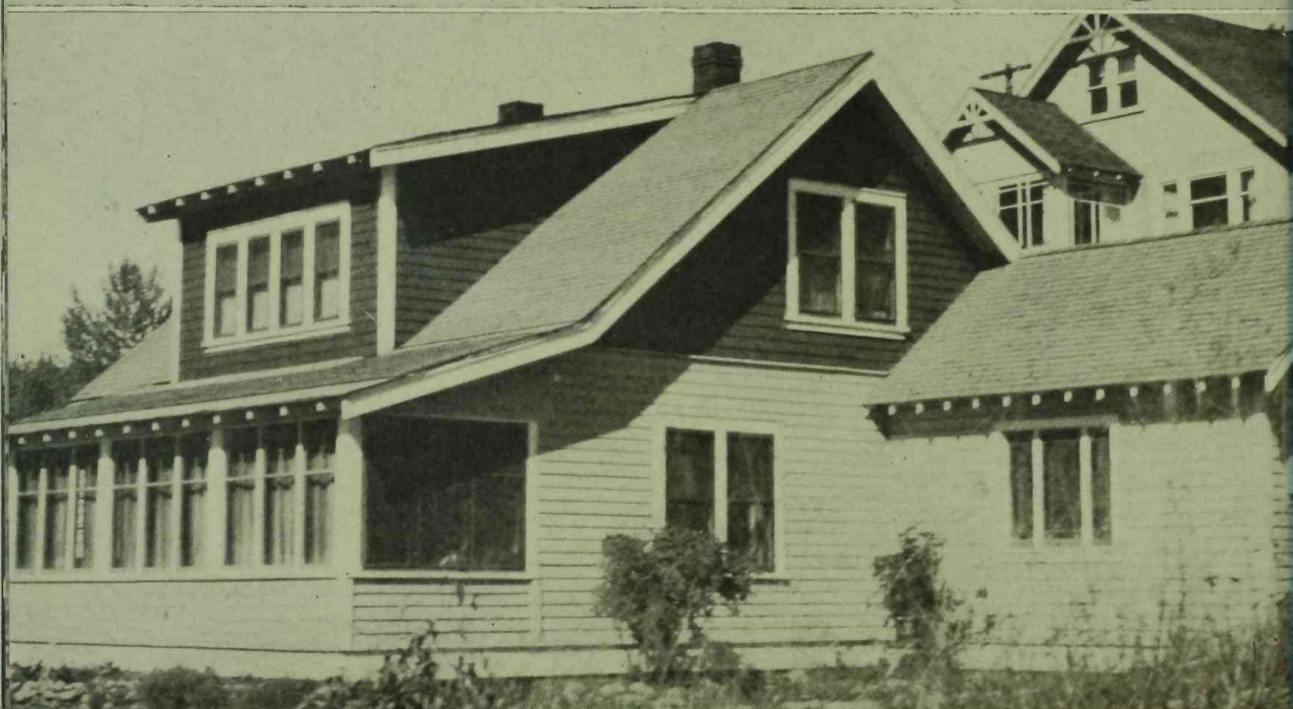
People's Library (1) (3)

St. Joseph's School
Library





Immaculate Conception Convent, Kelowna, British Columbia
 Kelowna Summer School of Christian Doctrine
 Sacred Heart Convent, Kimberly, British Columbia



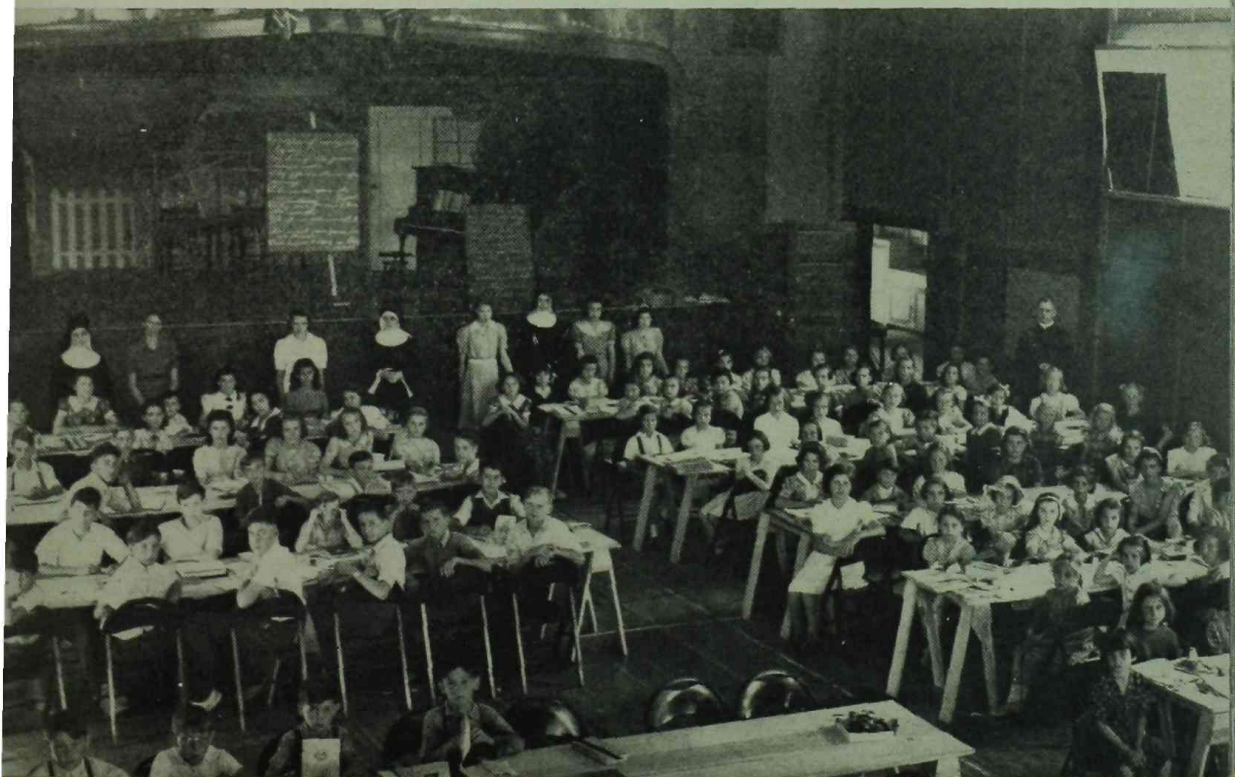
Mission Work in British Columbia

Great possibilities for good or evil lie in the sparsely settled regions of the Canadian West. In two centres in British Columbia the Sisters do parish visiting, teach Christian Doctrine, and assist the pastors in the work of Catholic Action through sodalities and clubs. Kelowna, in the heart of the fruit-growing district has increased from a population of 5,500 in 1940 to 13,500 in 1947. Kimberley, situated amidst the richest ore mines of Canada, has 7,000 people. Here the Sisters conduct a kindergarten school and teach Religion classes to children of all grades every day. Junior and Senior choirs are also conducted by them.

In the summer Christian Doctrine schools are taught in Cranbrook, Kelowna and Kimberley, in order to reach children who were unable to attend the winter classes. These are for the most part collected by the pastors and brought by car to the religious centre. Thus the faith is kept alive in far off places and families saved for the Church.

Vacation Religion schools are likewise conducted by the Sisters in Vancouver who with the pastors visit outlying missions and farms and prepare children for the Sacraments. It is mission work in the true sense of the word, a work vital to souls.

Religion Vacation School in British Columbia





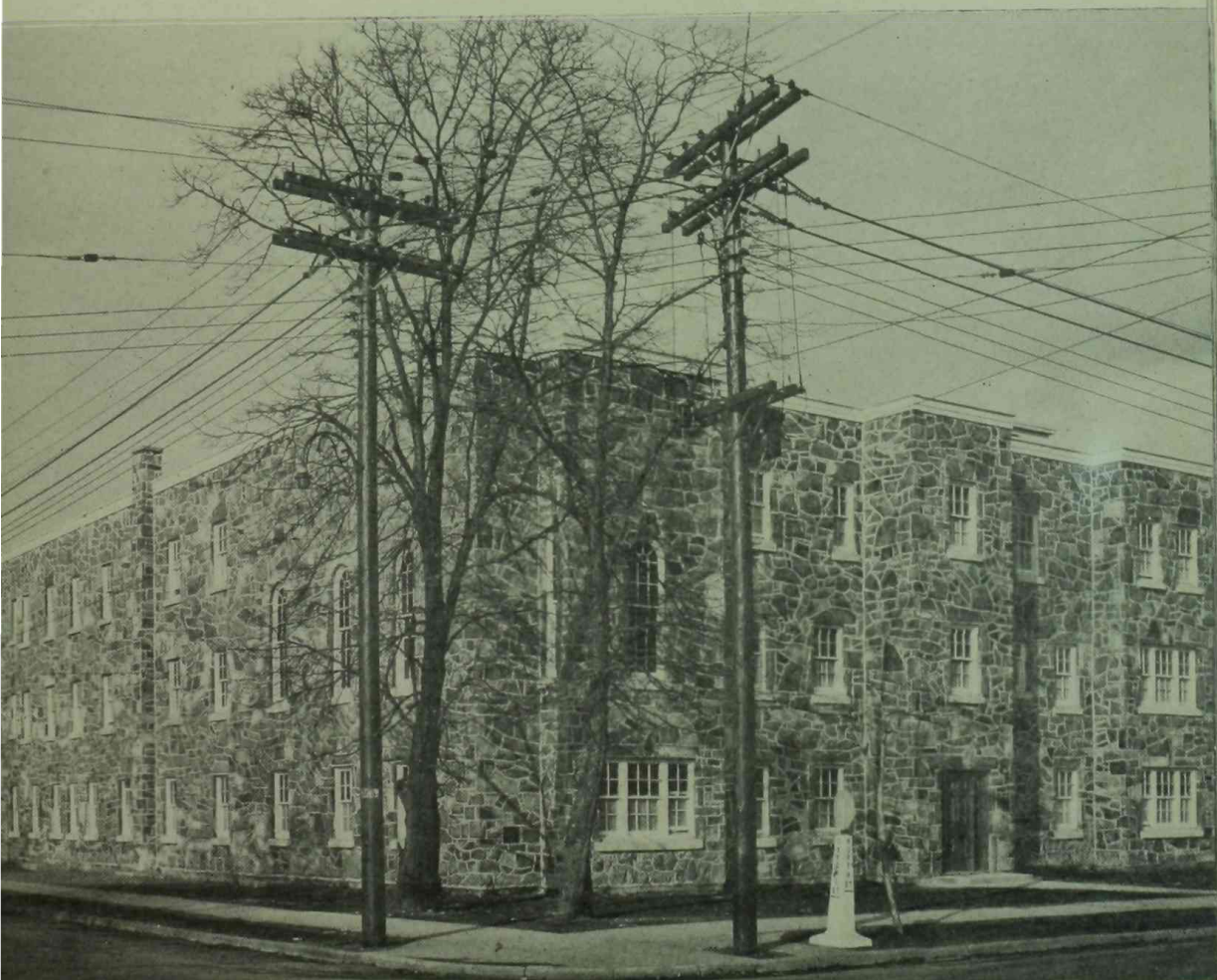
Saint Mary's Convent
(formerly The Halifax
Infirmary)
Halifax, Nova Scotia

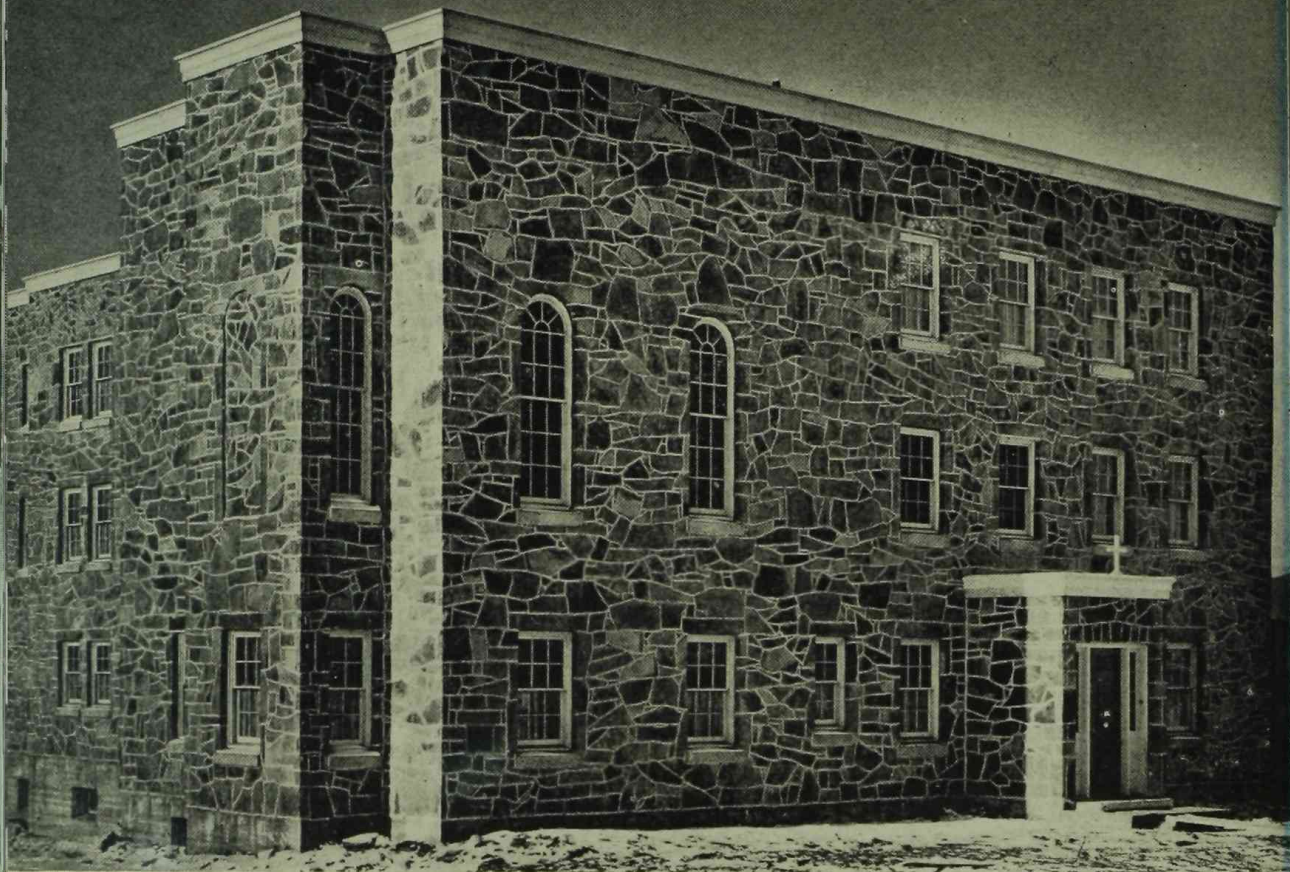
Saint Patrick's Convent
Halifax, Nova Scotia



Saint Joseph's Convent, Halifax, Nova Scotia

Saint Theresa's Convent, Halifax, Nova Scotia





Saint Stephen's Convent, Halifax, Nova Scotia

Saint Peter's Convent, Dartmouth, Nova Scotia



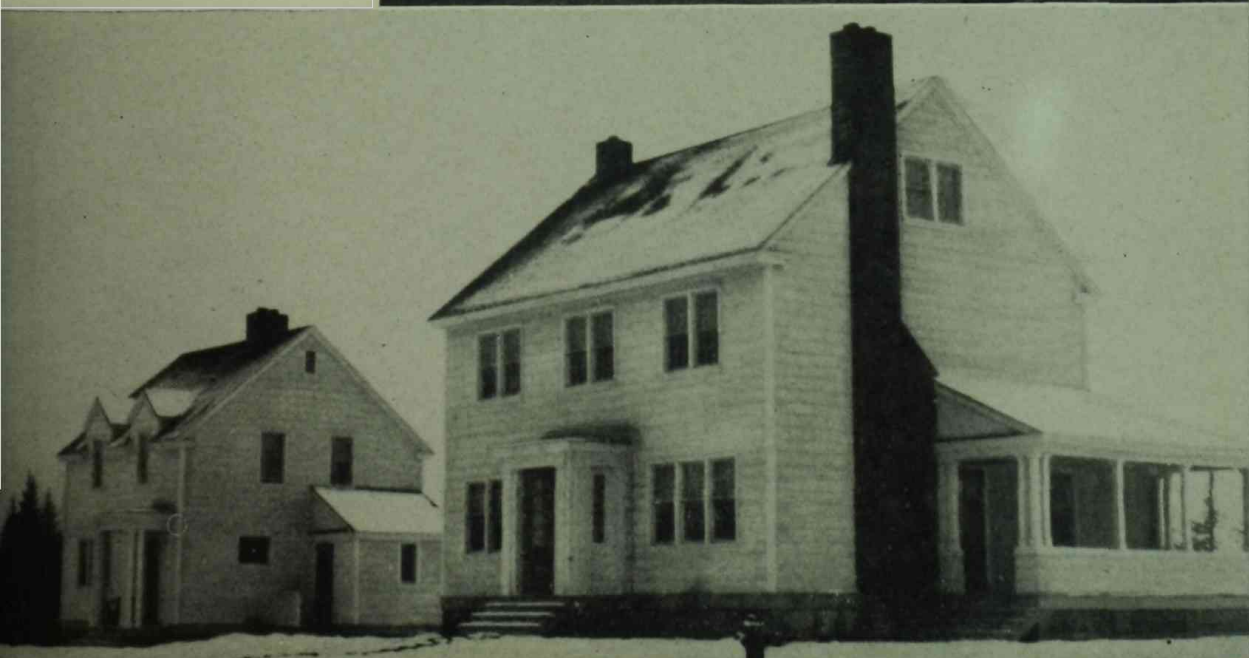


St. Paul's Convent
North Dartmouth
Nova Scotia



St. Anselm's Convent
West Chezzetcook
Nova Scotia

Indian Reserve Convent
Micmac
Nova Scotia





Saint Ignatius Convent, Bedford, Nova Scotia

Saint Bernard's Convent, Enfield, Nova Scotia

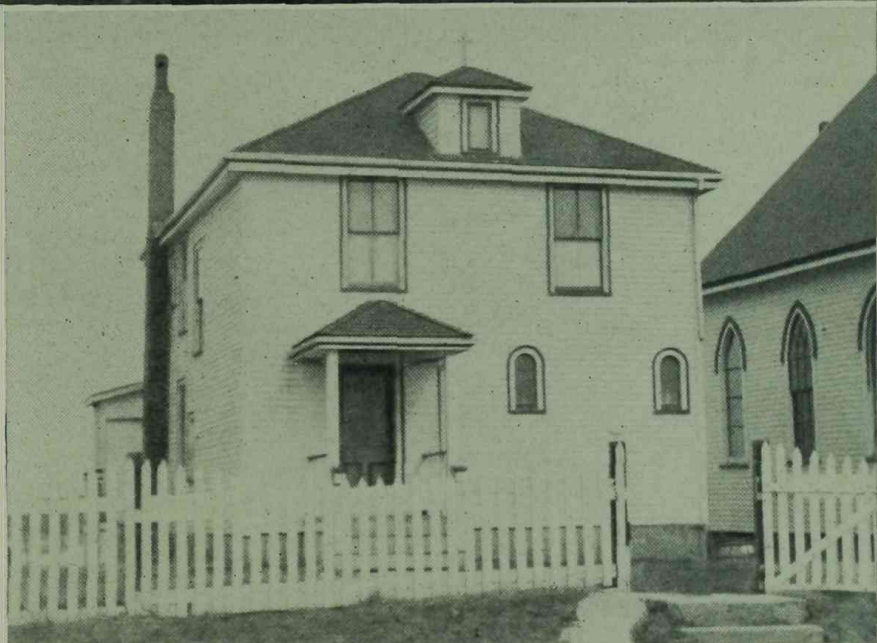




St. Paul's Convent
Herring Cove
Nova Scotia

Our Lady of
Mt. Carmel Convent
Prospect, Nova Scotia

Our Lady of
Good Counsel Convent
Ketch Harbor
Nova Scotia





Saint Peter's Convent
Pubnico, Nova Scotia

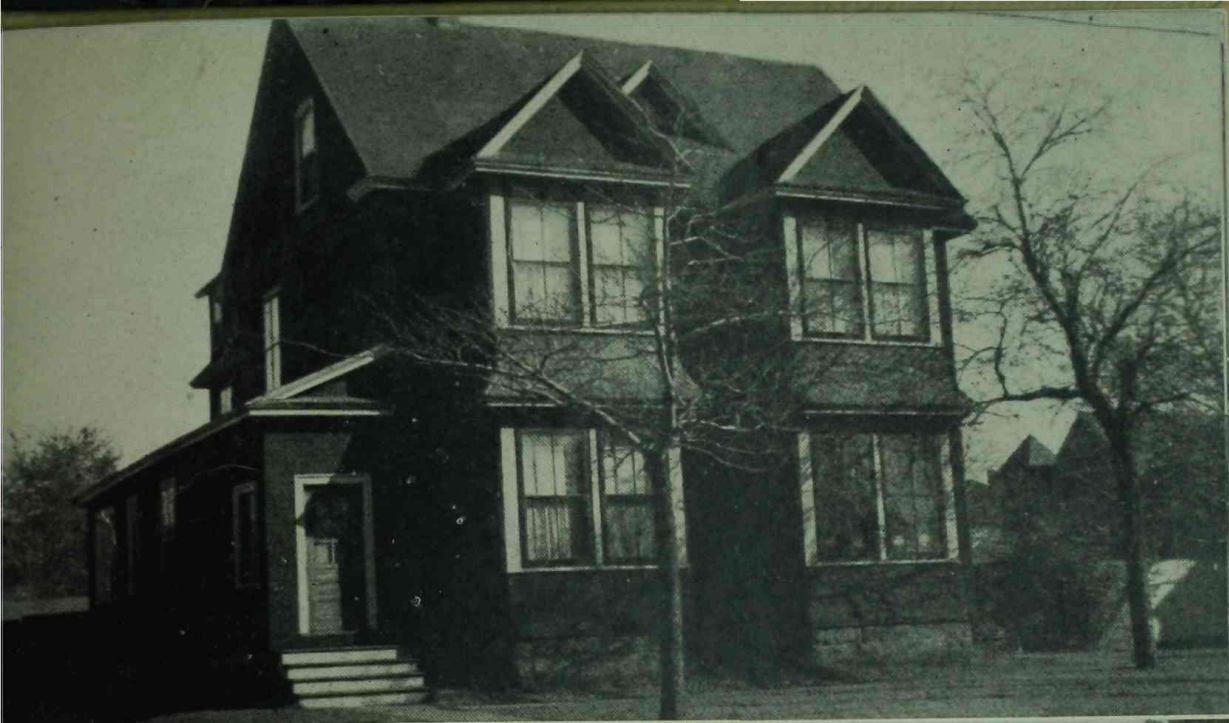


Saint Ambrose Convent
Yarmouth, Nova Scotia

Saint Mary's Convent
Church Point,
Nova Scotia

Saint Michael's Convent
Wedgeport, Nova Scotia



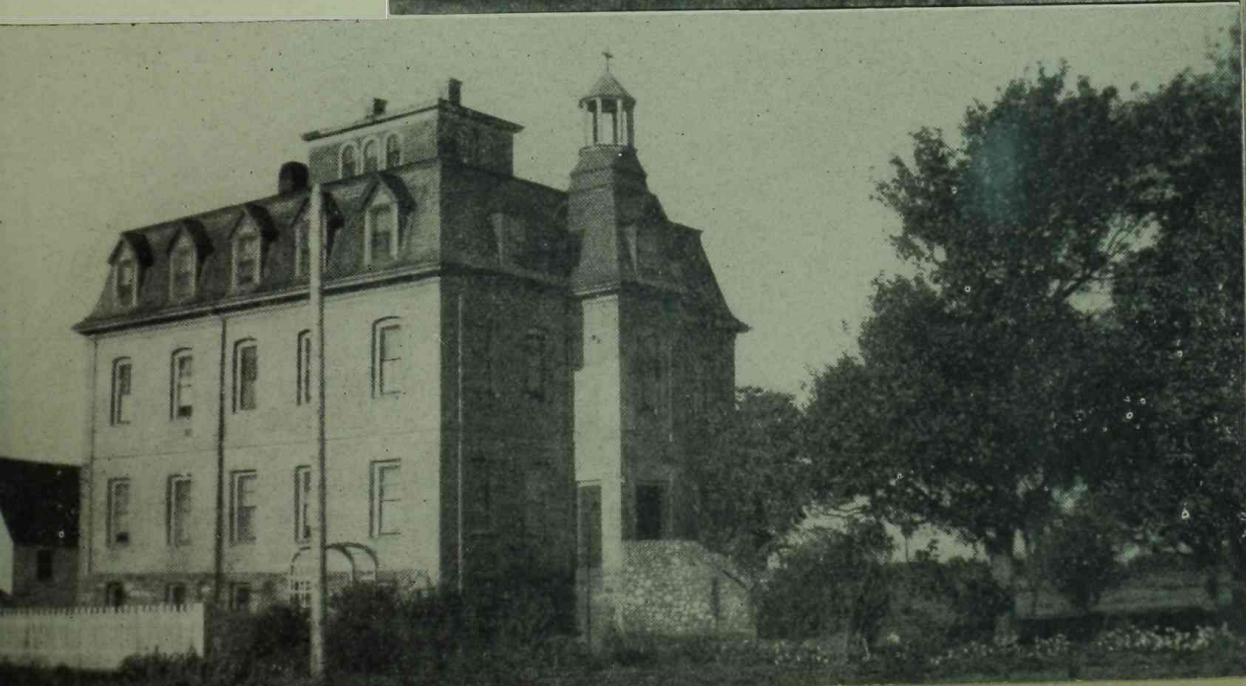


Saint Charles' Convent
Amherst
Nova Scotia

Saint Anne's Convent
Ste. Anne du Ruisseau
Nova Scotia



Sacred Heart Convent
Meteghan
Nova Scotia





Our Lady of Lourdes Convent, Lourdes, Nova Scotia

Saint Mary's Convent, Port Hawkesbury, Nova Scotia





Mount St. Joseph, North Sydney, Nova Scotia

Saint Joseph's Convent, Reserve Mines, Nova Scotia





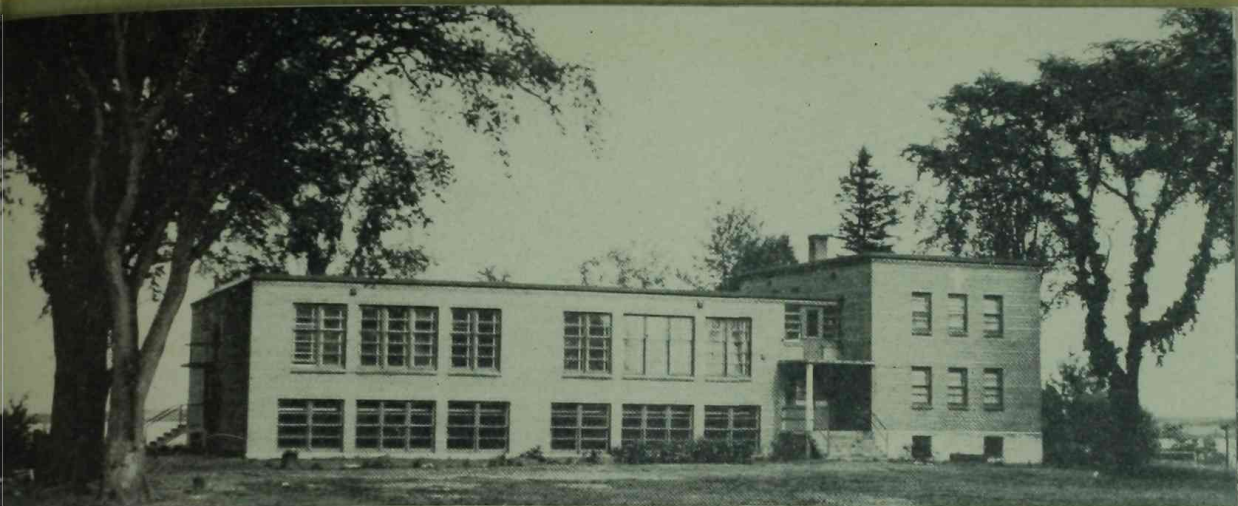
Saint Anne's Convent
 Glace Bay
 Nova Scotia



Saint John's Convent
 New Aberdeen
 Nova Scotia

Saint Anthony's Convent
 Passchendaele
 Nova Scotia





Holy Family School and
Convent, West Bathurst,
New Brunswick

Sacred Heart Convent
Bathurst, New Brunswick

Sacred Heart School
Bathurst, New Brunswick





Saint Patrick's Convent, Roxbury, Massachusetts

Saint Peter's Convent, Lowell, Massachusetts





Saint Peter's Convent, Dorchester, Massachusetts

Saint Patrick's Convent, Lawrence, Massachusetts





Saint Margaret's
Convent
Dorchester
Massachusetts

Saint Kevin's
Convent
Dorchester
Massachusetts



Our Lady
of Angels Convent
Brooklyn, New York



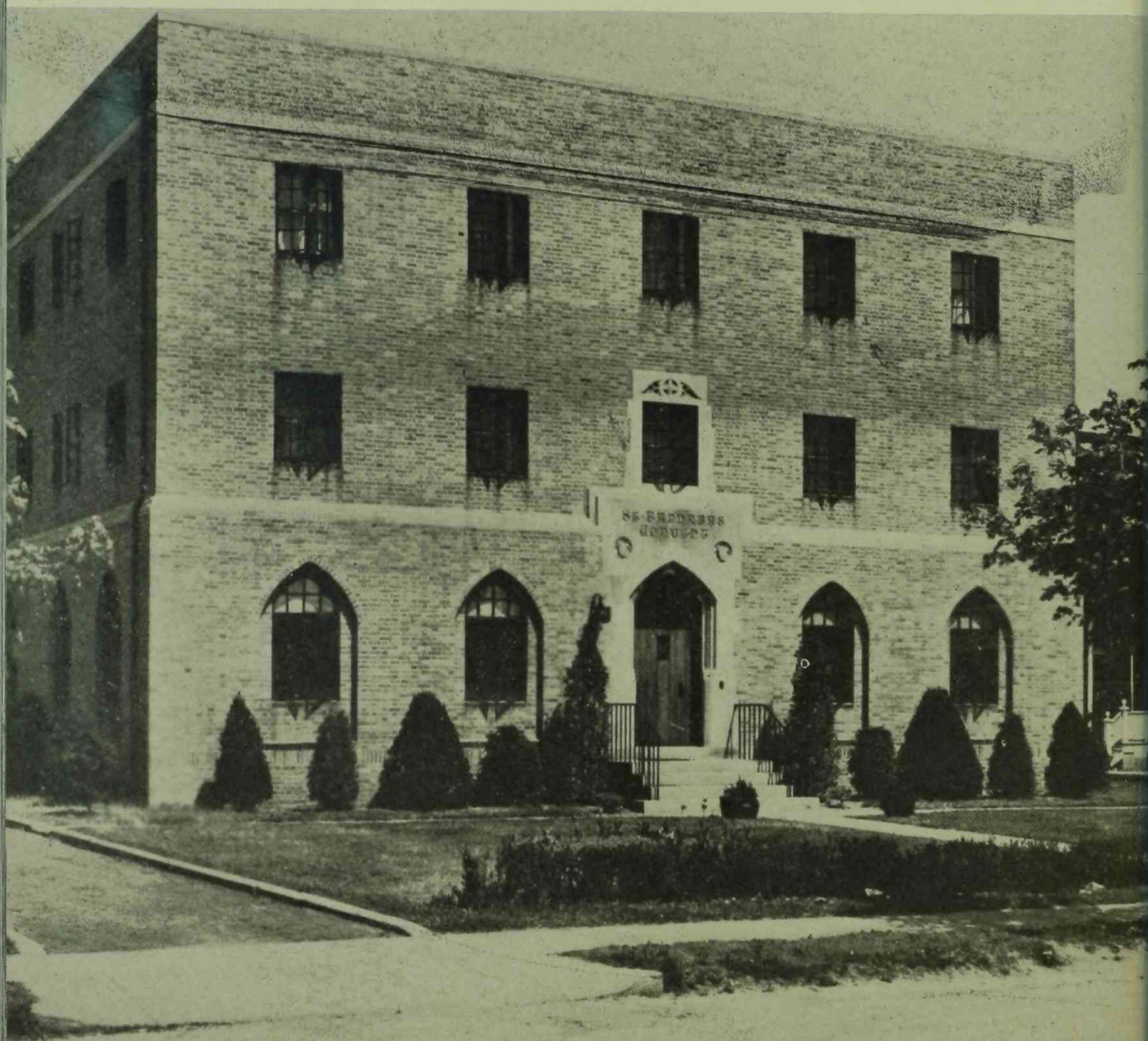
St. Sylvester' Convent
Brooklyn, New York





Ascension Convent, Rego Park, Long Island, New York

Saint Barnabas Convent, Bellmore, Long Island, New York





Saint Nicholas of Tolentine School and Convent, Jamaica, Long Island, New York

Our Lady Help of Christians Convent, Flatbush, Brooklyn, New York



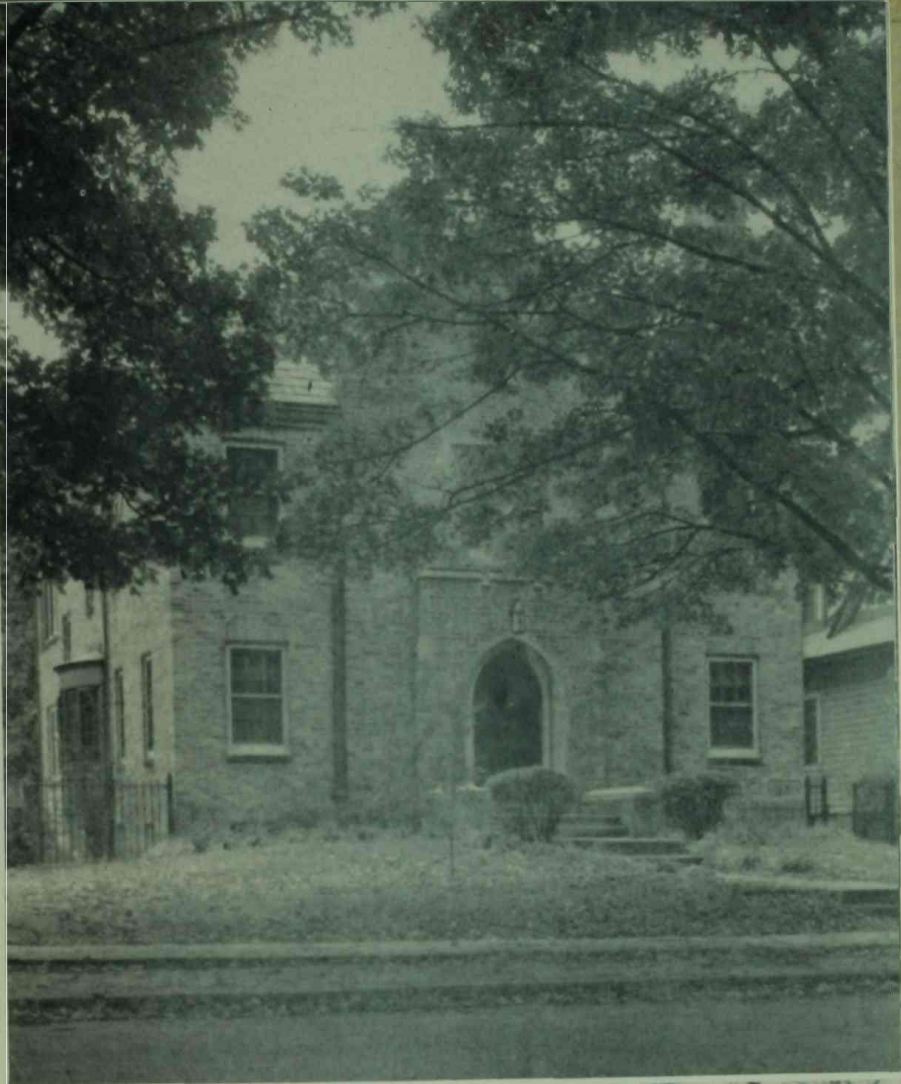


Saint Sebastian's Convent
Woodside, Long Island
New York

Our Lady of Good Counsel
Convent, Staten Island
New York



Sacred Heart Convent
Riverton, New Jersey



Holy Saviour Convent
Westmont, New Jersey





Saint Patrick's
Convent
Quebec City, P. Q.

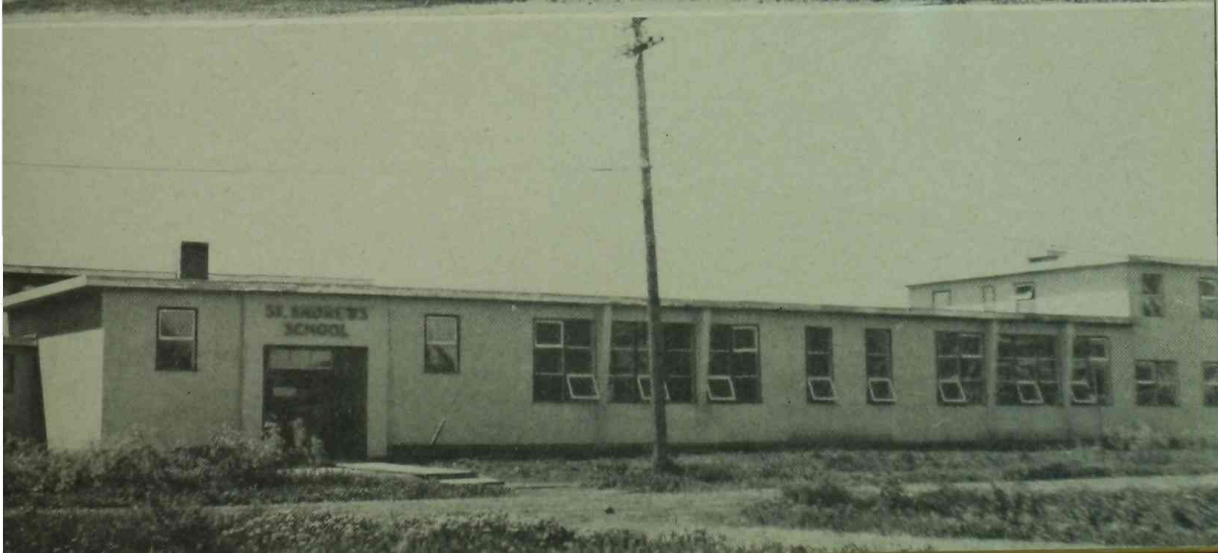
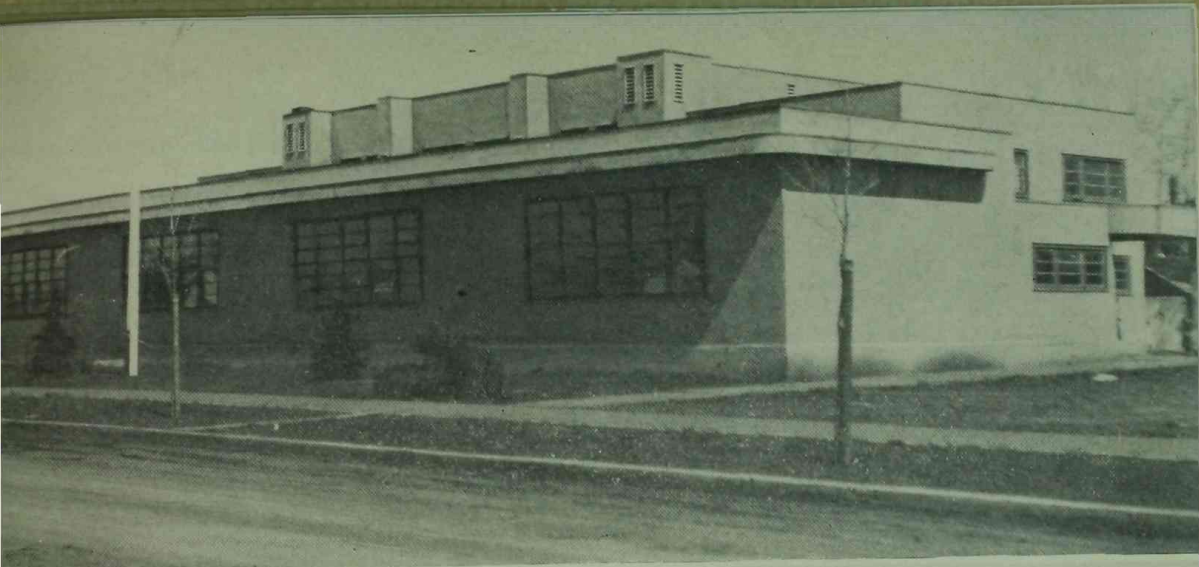
Opposite Page:
Saint John's School
Edmonton, Alberta

Saint Vincent's
Convent
Edmonton, Alberta

Saint Andrew's School
Edmonton, Alberta

Below:
Saint Anthony's School
Renton, Washington

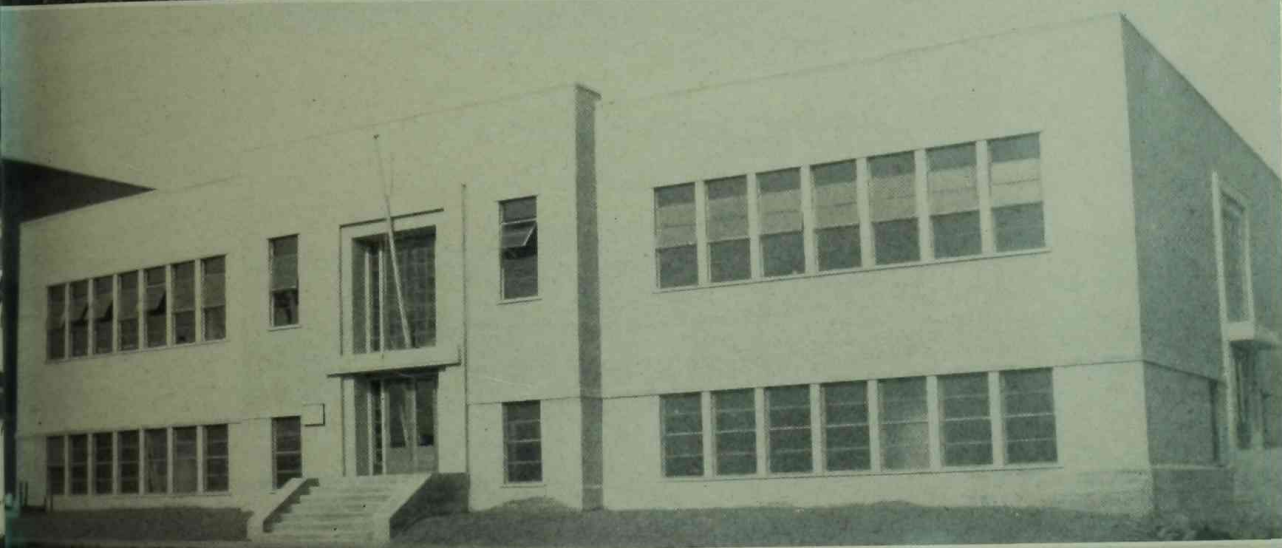


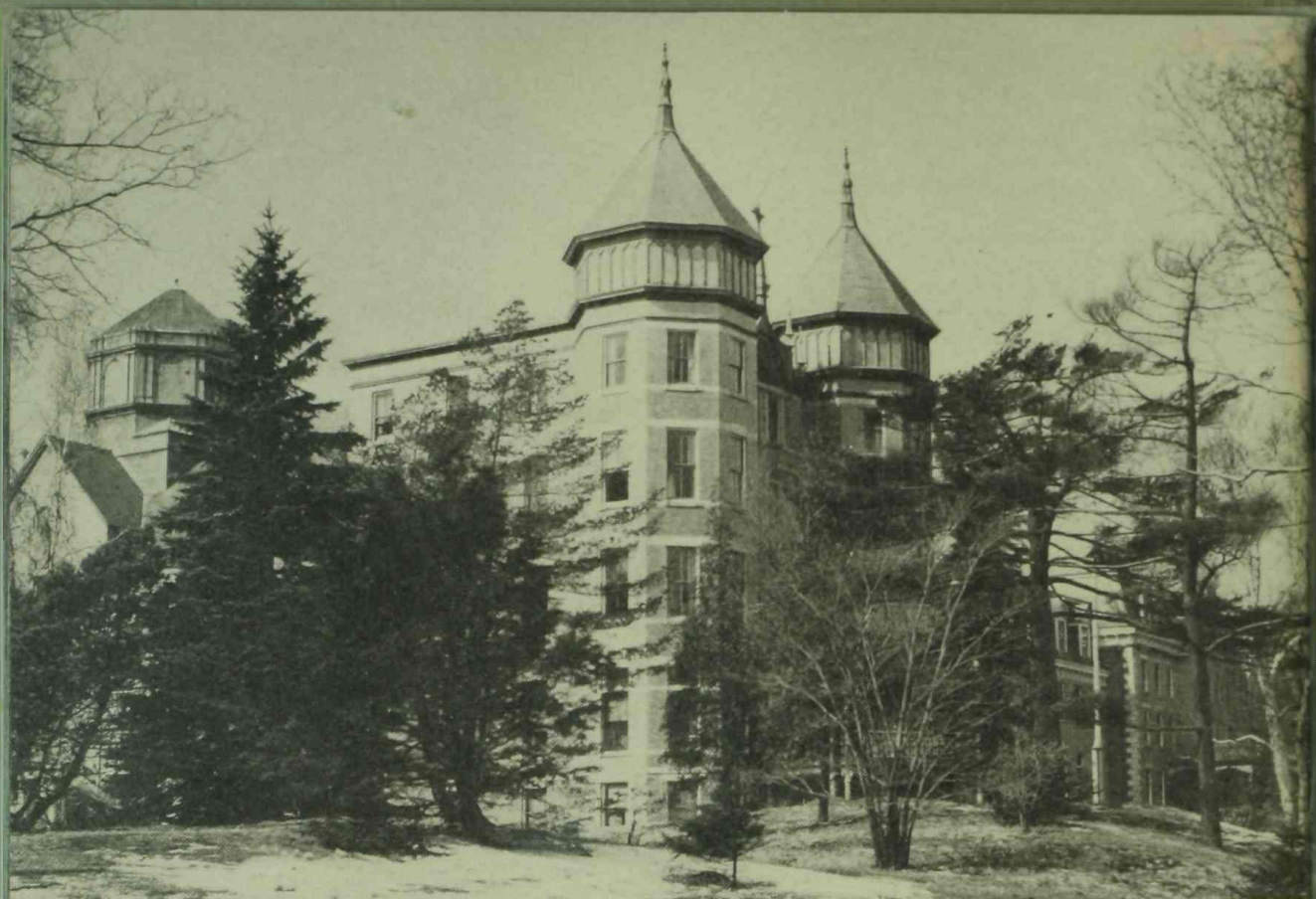


Our Lady of Perpetual Help
Convent
Ladysmith, B. C.
Our Lady's Convent
Point Grey, B. C.
Our Lady of Sorrows Convent
Vancouver, B. C.



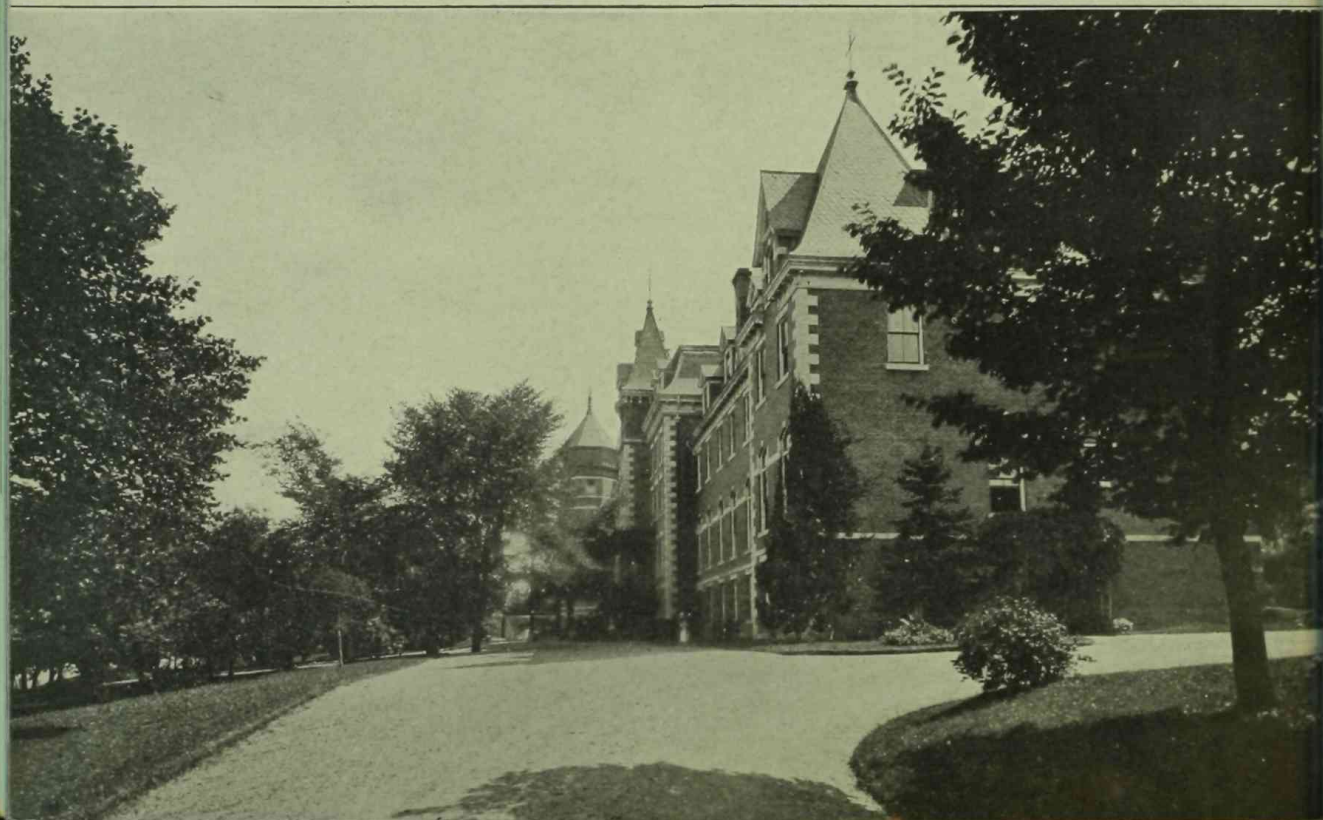
Vancouver, British Columbia
St. Joseph's School and Convent
Saint Helen's School
Our Lady of Sorrows Schools





Mount St. Vincent, South Towers

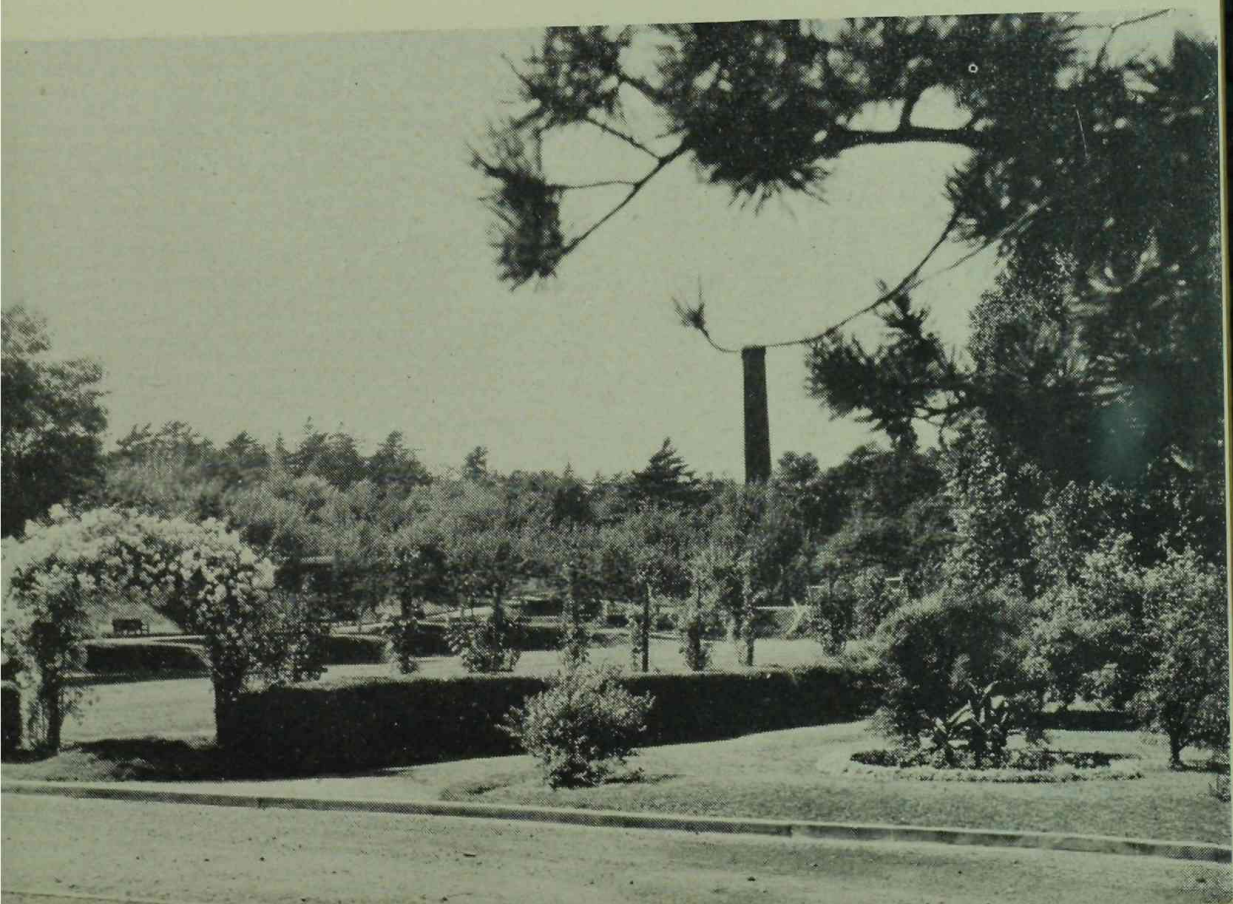
North Driveway

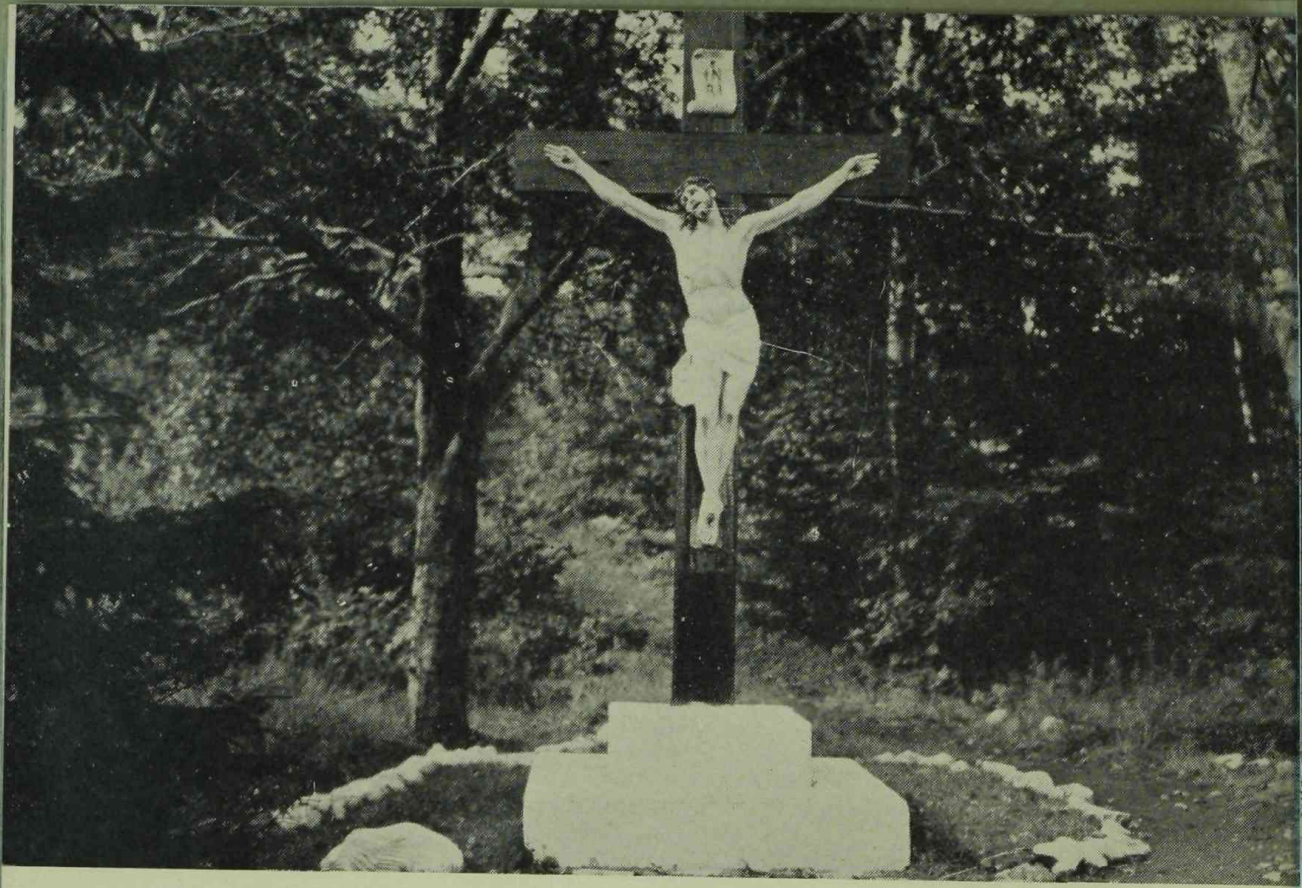




View from the Towers. looking North

Rose Garden and Terraces





Woodland Calvary

A Campus Walk





Grotto of Our Lady of Lourdes, Mount St. Vincent

Mount St. Vincent College (West View)



Epilogue

The sun sets behind the hills that frame the western end of Bedford Basin. In the cool, clear glow of a Spring evening the pines and hemlocks stand etched against the sky. Nearer, the birches gleam silver in the fading light, their delicate tracery tipped with buds that hold the mystery of unfailing promise. Maples are there, too, but their reddish glow is lost in the deepening night. Now there are stars, those same stars that shone above this scene a century ago; Venus low in the West. The Angelus rings out from the towers below: "Angelus Domini nuntiavit Mariae.....Ecce ancilla Domini.....Verbum caro factum est.....Ora pro nobis, Sancta Dei Genitrix....."

One hundred years ago those same stars were there; these same shores encircling quiet waters. Then there was peace; the order of nature undisturbed by men. To-night there is peace; the peace of God in human hearts, the order of His Will working through human intelligence. Below, in the gathering darkness the red of the sanctuary lamp glows through the chapel windows; the gleam of candles brings into radiance the storied panes. Nearer, high in a rocky niche, the image of Our Lady of Lourdes stands in a flood of white light. Through open windows the cry of exultation rises on the quiet air: "O Salutaris Hostia! quae caeli pandis ostium. Bella praemunt hostilia. Da robur, fer auxilium."

It is a cry of faith, a cry of hope, not wrung in anguish from fearful hearts, but uttered in calm confidence that is untroubled by the illusions of the world. "Our help is in the name of the Lord, Who made heaven and earth." A century ends; a century begins, and this house founded on the rock still stands firm on the Will of God. Disaster has struck twice in the space of thirty years. Twice the City of Halifax has been rocked by a terrible explosion, the first of which on December 6, 1917 wiped out whole sections of its population; but this House, shaken and shattered, survived the ordeal. Had the collision between the Imo and the Mont Blanc taken place at a few yards' distance from where it did, Mount St. Vincent would have disappeared, its occupants buried beneath the debris. Had the flames of that terrible night of July 18, 1945 spread further in the direction of the Naval Magazine stores across the Basin, to-day there would

be no Mother House standing on its shores. God's ways are mysterious; but God's word is firm: "He that trusteth in the help of the Lord shall abide under the shadow of the God of Heaven....." All during World War II that Psalm arose from the hearts of the Mother House Community each morning before the Blessed Sacrament Exposed. "He hath given His angels charge over thee....." yes, surely; and not only His angels but His Blessed Mother, for is not her Miraculous Medal fastened to every window in the house? And so while beams were cracked and glass was splintered, not one of the inmates suffered the least injury. "Ora pro nobis, sancta Dei Genitrix....."

At the end of World War II a striking photograph appeared in a Canadian paper. It showed the outline of Halifax Harbor, its shores blacked out, and Bedford Basin filled with ships; troop ships, convoys, battleships of all kinds; and the caption was: "Now It Can Be Told." Blacked out of the picture, but its outlines faintly visible, the Mother House of the Sisters of Charity stands close to the shore. Now, indeed, "it can be told"; not a story of conquest through violence, but of victory through love.

What is this victory which love has won? It is the story of Christ's conquest of hearts; the power of His mysterious attraction that has drawn soul after soul out of the ranks of ordinary life to assume His livery and follow His colours. In face of the wreckage which the passions of men have strewn about the world, the army of Charity pitches its tents where the battle is fiercest; in cities and towns, where there are factories and mines; in villages and farms, where a living must be wrung from the sea or from the soil; far off on the prairies or amid the mountains of the West there are souls to be saved, lives to be built; for the ways of the Spirit are upon all roads. Through nursing, through teaching, through social endeavor, the work must go on. How few, how few are the labourers! and yet the harvest is great.

From every part of Canada and from four States of the Union messages are flowing on this Spring night, May eleventh, which marks the end of the Century. Where there were four in the house on Barrington Street that first evening, there are more than fourteen hundred now. Three hundred and twenty have finished their course; they have kept the faith

and gone to God, rich in good works. "May light perpetual shine upon them!" Their hearts are one with ours to-night; our cry of wonder and gratitude is theirs: "Te Deum laudamus....." Do they perchance kneel beside us in the Chapel or walk the terraces outside and look with love upon this stately pile of buildings that through the years has grown into the Mother House? Do their thoughts go back to novitiate days, the first at Old Saint Mary's, or later in the Mount's first wing, or to the present spacious quarters where despite the differences in convenience, the same old lessons are taught: self renunciation, indifference to worldly standards and utter dedication to God? Do they live over again the days of recollection or the annual retreats, where alone with God they meditated on His Truth and realized the beauty of His ways? GOD IS LOVE; and the living and the dead are one in that grand summing up of all their striving.

The night deepens. A sickle moon is low in the West. The world of nature sleeps beneath its beneficent glow; but in the world of the spirit whole nations lie cut and bleeding beneath another sickle which has mowed them down; broken beneath a hammer which knows no mercy. "Save us, O Lord, waking, and guard us sleeping....." The rest which comes at the end of the century is but a lull; to-morrow we shall wake and pull our armour once more upon us, for a new century shall have begun. Our fears are many, but our hope is great. It stands upon another sickle, a sign fixed in the heavens: "Behold a woman clothed with the sun and the moon beneath her feet and a crown of twelve stars about her head." To Mary, Queen of Heaven, we lift our hearts in thanksgiving for her miraculous protection of us, her ceaseless intercession for us; we lift our hands in supplication to our Mother, who is also Mother of God. We who are privileged to behold the finger of God in the inception, development and continuation of a great work, can only echo her Magnificat in gratitude for the past, and looking to the future repeat: "His mercy is from generation to generation to them that fear Him."

HOUSES OF THE SISTERS OF CHARITY OF HALIFAX

MOTHER HOUSE
Mount Saint Vincent, Halifax

MISSIONS

ARCHDIOCESE OF HALIFAX

St. Mary's Convent, Halifax, Nova Scotia
St. Patrick's Convent, Halifax, Nova Scotia
St. Joseph's Convent, Halifax, Nova Scotia
St. Theresa's Convent, Halifax, Nova Scotia
St. Stephen's Convent, Halifax, Nova Scotia
St. Joseph's Orphanage, Halifax, Nova Scotia
Home of the Guardian Angel, Halifax, Nova Scotia
St. Theresa's Retreat, Halifax, Nova Scotia
Halifax Infirmary, Halifax, Nova Scotia
St. Peter's Convent, Dartmouth, Nova Scotia
St. Paul's Convent, North Dartmouth, Nova Scotia
Our Lady of Mount Carmel, Prospect, Nova Scotia
St. Paul's Convent, Herring Cove, Nova Scotia
St. Anselm's Convent, West Chezzetcook, Nova Scotia
Star of the Sea Convent, Terence Bay, Nova Scotia
St. Mary's Convent, Church Point, Nova Scotia
Sacred Heart Academy, Meteghan, Nova Scotia
St. Charles' Convent, Amherst, Nova Scotia
St. Anne's Convent, Ste. Anne-du-Ruisseau, Nova Scotia
St. Peter's Convent, Middle West Pubnico, Nova Scotia
St. Michael's Convent, Wedgeport, Nova Scotia
St. Ambrose Convent, Yarmouth, Nova Scotia
St. Bernard's Convent, Enfield, Nova Scotia
Indian Residential School, Shubenacadie, Nova Scotia
Seton Hall, Truro, Nova Scotia
Mount Saint Agnes, Ham lton, Bermuda
St. Ignatius Convent, Bedford, Nova Scotia
Our Lady of Good Counsel Convent, Ketch Harbor, Nova Scotia
Indian Reserve Convent, Micmac, Nova Scotia

DIOCESE OF ANTIGONISH

Our Lady of Lourdes Sanatorium, Lourdes, Nova Scotia
Our Lady of Lourdes Convent, Lourdes, Nova Scotia
Immaculate Conception Convent, Harbor Boucher, Nova Scotia
St. Mary's Convent, Port Hawkesbury, Nova Scotia
Hamilton Hospital, North Sydney, Nova Scotia
Mount Saint Joseph, North Sydney, Nova Scotia
St. Anne's Convent, Glace Bay, Nova Scotia
St. Joseph's Convent, Reserve Mines, Nova Scotia
St. John's Convent, New Aberdeen, Nova Scotia
St. Agnes' Convent, New Waterford, Nova Scotia
Mount Carmel Convent, New Waterford, Nova Scotia
St. Anthony's Convent, Passchendaele, Nova Scotia

DIOCESE OF BATHURST

Sacred Heart Convent, Bathurst, New Brunswick
Holy Family Convent, West Bathurst, New Brunswick

ARCHDIOCESE OF BOSTON

St. Patrick's Convent, Roxbury, Massachusetts
Academy of the Assumption, Wellesley Hills, Massachusetts
St. Peter's Convent, Dorchester, Massachusetts
St. Margaret's Convent, Dorchester, Massachusetts
St. Kevin's Convent, Dorchester, Massachusetts
St. Patrick's Convent, Lawrence, Massachusetts
St. Peter's Convent, Lowell, Massachusetts

ARCHDIOCESE OF NEW YORK

Our Lady of Good Counsel Convent, Staten Island, New York

DIOCESE OF BROOKLYN

Our Lady of Angels Convent, Brooklyn, New York
St. Sylvester's Convent, Brooklyn, New York
St. Sebastian's Convent, Woodside, New York
St. Nicholas of Tolentine Convent, Jamaica, New York
St. Barnabas' Convent, Bellmore, New York
Our Lady Help of Christians Convent, Brooklyn, New York
Seton Hall, Patchogue, New York
Ascension Convent, Rego Park, New York

DIOCESE OF CAMDEN

Holy Saviour Convent, Westmont, New Jersey

DIOCESE OF TRENTON

Sacred Heart Convent, Riverton, New Jersey

DIOCESE OF OGDENSBURG

Saint Mary's Convent, Canton, New York

ARCHDIOCESE OF QUEBEC

St. Patrick's Convent, Quebec, P. Q.
St. Brigid's Home, Quebec, P. Q.

ARCHDIOCESE OF EDMONTON

St. Vincent's Convent, Edmonton, Alberta
Immaculata Hospital, Westlock, Alberta
St. Anne's Hospital, Hardisty, Alberta
Seton Hospital, Jasper, Alberta

ARCHDIOCESE OF WINNIPEG

Swan River Hospital, Swan River, Manitoba

ARCHDIOCESE OF VANCOUVER

Seton Academy, Vancouver Heights, British Columbia
St. Joseph's Convent, Vancouver, British Columbia
Our Lady of Sorrows Convent, Vancouver, British Columbia
Our Lady's Convent, Point Grey, British Columbia

DIOCESE OF VICTORIA

Our Lady of Perpetual Help Convent, Ladysmith, British Columbia

DIOCESE OF NELSON

Kootenay Residential School, Cranbrook, British Columbia
Immaculate Conception Convent, Kelowna, British Columbia
Sacred Heart Convent, Kimberley, British Columbia

DIOCESE OF SEATTLE

St. Anthony's Convent, Renton, Washington

Message of Our Mother General

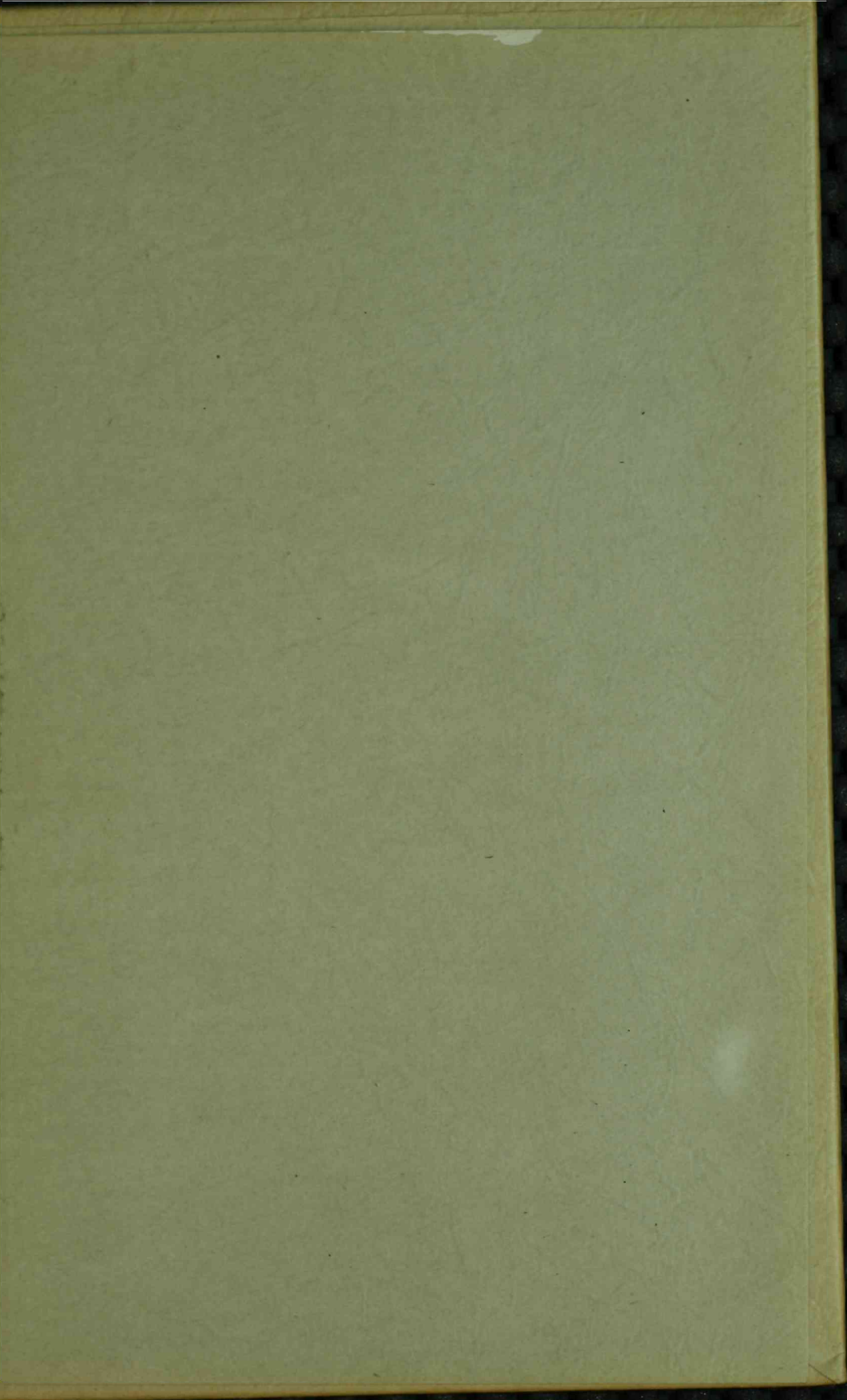
The first century ends. We close this book with mingled feelings of gratitude and humility. In our joy we must humbly acknowledge a fourfold debt: first, to Almighty God, Who brought the Community into being and caused it to flourish through the work of His grace; second, to our early Sisters, for the words of our Divine Saviour are indeed true: "I have sent you to reap that in which you did not labour; others have laboured and you have entered into their labours" (John IV: 38); third, to our benefactors living and dead: to bishops, priests, religious communities and individuals, both men and women, and a multitude of good people who have been friends through the years; whose names, we trust, are recorded in the Book of Life. This debt we acknowledge daily when we pray in common: "Vouchsafe, O Lord, for Thy Name's sake, to reward with eternal life all those who have done us good."

Finally, we owe eternal gratitude to our beloved Foundress, Mother Seton, whom God called "out of darkness into His marvellous light", that she might do His work. In this year of the Centennial of the Halifax Community, one hundred and forty years after her foundation at Emmitsburg, let us with all her other Daughters scattered over this North American Continent unite in prayer for her Beatification:

"O God, the Giver of all good gifts, Who hast shown the power of Thy grace in the life and virtues of Thy servant, Elizabeth Seton, deign to draw others to Thy service by the sweet influence of her example, and if such be Thy holy Will, hasten the cause of her beatification. This we beg of Thee through the intercession of Thy Blessed Mother, the Queen of Saints. Amen."

Mother M. Evaristus

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