



Alliance catholique canadienne de la santé  
Catholic Health Alliance of Canada

# The Master Lists of CATHOLIC HOSPITALS in Canada Since 1639

Greg J. Humbert



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# Preface

I have been told that the best way to complete a list is to publish one — the assumption being that those who read the list will inform the researcher of any items that are incorrect or not included. To set out to create a “master list” of all the Catholic hospitals that have ever existed in Canada is a daunting and humbling task. Yet I would be remiss, after researching Catholic hospitals in Canada these past 19 years, not to attempt to compile such a list. I remain convinced that such a comprehensive list has historical relevance as a research tool for others.

This being said, there are more important reasons for creating such a master list of all the Catholic hospitals in Canada. While I hope this list will be as complete and as accurate as possible, the overriding purpose is to demonstrate two things.

Firstly, to emphasize that the 55 congregations of Women Religious (and the four congregations of Men Religious) were not only pioneers of health care delivery and nursing education in Canada, but furthermore, their scope of service was national. In fact, they did not operate hospitals only in large urban centres. On the contrary, they took particular care to provide service to often small and remote communities in under-serviced areas.

Secondly, they provided a style of compassionate and values-based health care that made its mark on health care delivery in Canada. Regardless of one’s religious affiliation, the Sisters exemplified a mission and level of service to those in need that has become the hallmark of the health care system today, enshrining and culminating into a humane and communal approach to care outlined in the *Canada*

*Health Act*. From 1639 (when the Augustinian Sisters opened the first hospital in Quebec City) to modern times the Sisters undertook an indefatigable enterprise of outreach to the citizens of Canada. Regardless of the creed, social standing, or a person’s ability to pay they shaped the kind of health care delivery that hospitals and Nursing Homes provide to this very day. In short, these congregations of Women Religious and Men, who owned and operated hospitals in Canada, made a significant and lasting contribution to the health care that we all rely on, and are thankful for, today. In 129 Catholic hospitals and long term care homes today they continue to provide compassionate and professional health care delivery throughout Canada.

## Private or For-Profit Hospitals

Canadian *Medicare*, Canada’s universal, publicly-funded health care system, was established through federal legislation originally passed in 1957 and in 1966, and finally enshrined in the *Canada Health Act* of 1984. Prior to this all of Canada’s hospitals were charitable institutions that relied on financial support from well-established church and community organizations, wealthy citizens, subscription fees, and substantial subsidies from the Religious congregations who owned and operated them. In time provincial governments provided yearly grants to hospitals to offset operations. Capital building costs were generally undertaken by the municipality, the religious congregation or a partnership of both.

In the lead up to the introduction of *Medicare*, so called “private” hospitals were established in almost every province during the 19<sup>th</sup> century until the 1970s. The greater majority of these

“private” hospitals were established in the province of Quebec and most of these identified themselves as Catholic institutions. This is explicitly noted in two (among many) resources that I consulted to create the lists: 1) *List of Hospitals in Canada: Statistic Canada 1955*; and 2) *Les hôpitaux dans la Province de Québec: listes complètes, statistiques, associations, assurance-hospitalisation, documents divers*, 1961.

However, the term “private” used in these documents and by the Government of Canada in its statistical reports can be misleading. The notion of a public hospital or a private hospital does not refer to the ownership of the establishments, since the majority of the so-called “public” hospitals at the time belonged to private sector organizations such as religious communities, philanthropic organizations or municipalities. The difference between these public hospitals and the private hospitals that multiplied in the years prior to *Medicare* might be better differentiated by using the terms “not for profit” and “for profit”.

At the time, both Catholic and Municipal hospitals were public and not-for-profit. The “private/for profit” establishments noted by Statistics Canada and the Conférence Catholique Canadienne were more often than not smaller hospitals set up for a specific purposes such as chronic illness, convalescent care, rehabilitation or maternity hospitals. A few general hospitals also existed that were for-profit institutions. (see Aline Charles et François Guérard. *Portrait d’une institution oubliée : l’hôpital privé à but lucratif, 1900–1960*.)

As Charles and Guérard note, “Prior to the 1960s, for-profit hospitals left only scattered traces in the archives. Nevertheless, based on many sources, it is possible to roughly trace their existence. The reader, however, should keep in mind that an indeterminate number of them escape us, particularly before the 1940s.” (*Portrait d’une institution oubliée : l’hôpital privé*

*à but lucratif, 1900–1960*. p. 105). Earlier they estimate that in 1961 the 135 for-profit hospitals could be grouped into three broad categories: 41 general hospitals, 26 maternities and 67 establishments for chronic, convalescent or elderly care.

While my purpose is to highlight the legacy and health care ministry of religious congregations in Canada, I also include in this list the so-called “private” hospitals that existed prior to the 1970s. I do so for the explicit purpose of creating as comprehensive a list of Catholic hospitals as possible.

### Hospitals or Home

Again, prior to the *Canada Health Act* chronic hospitals or sanatoria for the treatment of tuberculosis were classified by government as hospitals and not as long-term care facilities.

Through the 19<sup>th</sup> and early 20<sup>th</sup> centuries the term hospital was applied loosely to institutions that provided many other services. The label hospital was used to identify institutions that provided acute and tertiary care, what we might call today a general, acute or tertiary hospital. For many years, however, even institutions that provided long term, chronic and convalescent care were also called a hospital. As well, hospitals for the poor and incurables (untreatable forms of consumption (TB), heart disease, and paralysis) were increasingly established to lessen the burden on active general hospitals. In time (and at different rates in different provinces) these convalescent and incurable “hospitals” became known more generally as long-term care homes, eventually dropping the designation of hospital all together.

Still, defining a hospital was not always so clear cut. Long term psychiatric or forensic institutions, as well as chronic care institutions have often retained the use of hospital to describe their role even today. That being said, the care of those suffering from mental health issues have continually “fallen between the cracks”

of availability and adequate funding, especially in rural Canada.

An unwanted consequence of this transition in government classification from “hospital” to “home” was that nursing homes no longer fell under the funding model of the *Canada Health Act*. Sometimes this has resulted in a disparity of care and resources allocated to nursing homes and nursing staff, and the emergence of a “for-profit” sector in senior’s care. Palliative care, too, has often been excluded from the care model resulting in inadequate training for pain management and proper funding – again, especially in rural areas.

I am aware that this analysis is a general assessment and does not take into account the varied circumstances, historical development, nuances or different time lines that occurred in each province in Canada as they moved some health care institutions away from being designated hospitals to being called homes. Nonetheless, this list of hospitals includes all those designated as such prior to 1960.

### A Note on Dates

Determining the dates a hospital existed is equally complex and not as straightforward as at first it might appear. While I have done my best to provide dates to situate the hospitals during a particular time period it would be best to accept them with a measure of latitude, interpreting them through the lens of my observations below. My research often discovered slightly different dates for a hospital’s origin depending on the reference consulted – usually a discrepancy of a year or two (but sometimes more) from one quoted elsewhere. What is important to remember is that the dates provided in this list give a general indication when the hospital was in operation and when the Sisters were involved.

The dates recorded in the column “Years of Operation” should be interpreted with the following points in mind:

1. The first date that precedes the hyphen [e.g. 1639] can denote any number of possibilities. It can mark the year the hospital was founded, or constructed, or opened, all of which could have happened in different years. A hospital can be founded some years prior to construction which then can be a year or two before it is opened to the public. Any of these dates can be chosen by the local municipality or congregation to signify its “beginning”. Only reading an expanded history of the hospital can determine which date was ultimately chosen by the organization. My lists cite the generally accepted year.
2. Should the date the hospital opened be different from the year the congregation of Sisters took over operation or ownership of the hospital (which occurred in a few instances) then the date of foundation is followed by the date the Sisters became involved. [e.g. 1939 (S)1942-1969]
3. The date following the hyphen can signify a number of realities. This date can either indicate: a) the date the hospital closed permanently; b) in some instances the date the last Sister left the organization; and finally, c) the year the Sisters handed over ownership or operation of the hospital to provincial health authorities. The latter is particularly relevant for the provinces of Quebec, New Brunswick and Newfoundland. Should the hospital continue to exist after the Sisters left, then the date notes the year the Sisters transferred ownership. [e.g. 1929-(S)1970-1989].
4. A date that has no “closing” date following the hyphen usually suggests that the hospital is still functioning as a health care facility. [e.g. 1907-]. A question mark (?) after the hyphen suggests the hospital has closed but there is no date of its closure available at this time.

## Grateful for Your Assistance

A project of this scope takes many resources and people to make it possible. I have relied on 19 years of generous support from librarians, booksellers and congregational archivists who willingly answered my multiple enquiries seeking documents, information and clarifications. Because of your willing cooperation, a digital book collection of history books of Catholic hospitals in Canada numbering over 600 documents has been made available on line for viewing and research. From all of these resources, as well as multiple internet searches, I have been able to compile the master lists of Catholic hospitals in Canada in the pages following.

I have attempted to be as accurate on the following entries and dates as I possibly can. Living in northern Ontario has few drawbacks, but one of them is not being close enough to major libraries as well as the national and provincial archives that would make a more complete list possible and more accurate. I am particularly thankful to my colleagues in the Canadian Catholic Archivist Group who generously peer-reviewed my draft and provided me with valuable feedback.

However, should you have information that can add to the accuracy of the information contained in this document, or should you know of some Catholic hospital the list is missing, please use the "Contact Us" link on the Catholic Health Alliance of Canada web site [[www.chac.ca](http://www.chac.ca)] to inform me. I suggest that corrections or additions be backed up by the appropriate documentation and/or references to substantiate the change. Thank you.

Greg J. Humbert  
Founder and Volunteer Curator  
Catholic Hospital Digital History Book Collection  
September, 2023

## Sources

*Les hôpitaux dans la Province de Québec: listes complètes, statistiques, associations, assurance-hospitalisation, documents divers.* Ottawa, Département d'Action Sociale, Conférence Catholique Canadienne, 1961. 103 pages (28 cm). Usure au bas de la couverture supérieure. Collection "Documentation Sociale, Choix de Textes d'Intérêt Social, série : Hôpitaux, No 1.

*List of Hospitals 1965, Dominion Bureau of Statistics, Health and Welfare Division.* Institutions Section, [https://publications.gc.ca/collections/collection\\_2018/statcan/83-201/CS83-201-1965-eng.pdf](https://publications.gc.ca/collections/collection_2018/statcan/83-201/CS83-201-1965-eng.pdf). This is one of many "Lists of Hospitals" produced yearly between 1942 and 1992 by the Dominion Bureau of Statistics (now Statistics Canada).

*L'État et l'hôpital à but lucratif au Québec, 1961-1975 : une expérience décevante de partenariat.* par Aline Charles et François Guérard. Canadian Bulletin of Medical History (Volume 26:2 2009 / p. 499-526) <https://www.utpjournals.press/doi/pdf/10.3138/cbmh.26.2.499>

*Portrait d'une institution oubliée : l'hôpital privé à but lucratif, 1900-1960.* par Aline Charles et François Guérard. Canadian Bulletin of Medical History (Volume 32:1 2015 / p. 101-122) <https://www.utpjournals.press/doi/pdf/10.3138/cbmh.32.1.101>

Multiple articles, history books and web sites about individual Catholic hospitals were consulted.

# Explaining the Dates

## EXAMPLE 1

1900-1970

The hospital instituted by a congregation began in 1900 and closed in 1970.

## EXAMPLE 4

1930-?

No conclusive date as to when the hospital was closed. This is more prevalent with the so-called “private” hospitals.

## EXAMPLE 2

1639-(S)1999-

The hospital instituted by a congregation began in 1639. The last Sister left the hospital in 1999. However the hyphen after the date 1999 indicates the hospital is still functioning as a provincial institution. In a few cases the (S) is changed to a (F) to indicate it is an organization owned by Frères (a congregation of Brothers).

## EXAMPLE 5

1926-(S)1996  
1996-

Hospital is founded by the congregation in 1926. The Sister leave the organization in 1996. In 1996 the hospital is transferred either to another Catholic entity (Sponsor) or the provincial government.

## EXAMPLE 3

1918, (S)1923-1953

The hospital was initiated by a municipality or another organization. In 1923 it was taken over (most often just its administration) by a congregation. The hospital was closed in 1953.

# The Healing Ministry of Jesus



## NUMBER OF CONGREGATIONS INVOLVED IN HOSPITALS

**55** Congregations of  
Women Religious

**4** Congregations of  
Men Religious

## NUMBER OF CATHOLIC HOSPITALS IN CANADA SINCE 1639

**456**



Jesus stretched out his  
hand and touched the person.  
MATTHEW 8:3





# THE CATHOLIC HOSPITALS OF CANADA

## A Master List of Catholic Hospital in Canada by City and Province

BRITISH COLUMBIA			
City	Hospital Name	Years of Operation	Founding Congregation
Campbell River	Our Lady of Lourdes Hospital	1926-1957	Sisters of St. Anne
Comox	St. Joseph's Hospital Transferred to the Diocese of Victoria	1913-(S)1992 1989	Sisters of St. Joseph of Toronto
Cranbrook	St. Eugene's Hospital	1900-1970	Sisters of Providence
Dawson Creek	St. Joseph's Hospital	1932-1973	Sœurs de la Providence
Fort St. John	Providence Hospital	1930-1976	Sœurs de la Providence
Greenwood	Sacred Heart Hospital	1901-1918	Sisters of St. Joseph of Peace, Newark, NJ
Nelson	Mount St. Francis Hospital	1947-1996	Sisters of St. Anne
New Westminster	St. Mary's Hospital	1886-2004	Sisters of Providence
Oliver	St. Martin's Hospital	1942-1973	Sisters of St. Anne
Rosland	Mater Misericordiae Hospital	1896-1969	Sisters of St. Joseph of Peace, Newark, NJ
Smithers	Sacred Heart Hospital (also known as Bulkley Valley District Hospital (?))	1934-1969	Sisters of St. Anne
Vancouver	St. Paul's Hospital Transferred to Providence Health Care	1894-2000 1994	Sœurs de la Providence
	Mount St. Joseph Oriental Hospital, Later called Mount St. Joseph Hospital Transferred to Providence Health Care	1922-1949 1949-1994 1994-	Sœurs Missionnaires de l'Immaculée-Conception
	St. Vincent's Hospital Transferred to Providence Health Care	1939-1994 1994-	Sisters of Charity of the Immaculate Conception
	Holy Family Hospital (Chronic & Rehabilitation) Transferred to Providence Health Care	1947-2000 2000	Sisters of Providence of Kingston
Vanderhoof	St. John's Hospital	1940-1964	Sisters of Providence
Victoria	St. Joseph's Hospital	1876-(S)1972	Sisters of St. Anne
	Mount St. Mary Hospital	1941-	Sisters of St. Anne

ALBERTA			
City	Hospital Name	Years of Operation	Founding Congregation
Athabasca Landing	Sacred Heart Hospital	1908-1916	Sisters of Providence
Banff	Mineral Springs Hospital Transferred to the Alberta Catholic Health Corporation. Transferred to Covenant Health Alberta	1930-2008 1988 2008-	Sisters of St. Martha of Antigonish
Barrhead	St. Joseph's Hospital Previously called St. Elizabeth's Hospital at the time of the Sisters of Charity of Halifax. Transferred to the Barrhead General Hospital	1927, (S)1929-(S)1932 1932-1940 1940-1947 1947-(S)1969-1974 1974-	Sisters of Charity of Halifax Unknown Religious Hospitallers of St. Joseph Sisters of St. Joseph of Pembroke
Bonnyville	St. Louis Hospital Transferred to Covenant Health Alberta	1919-2006 2008-	Sœurs de Charité de Notre-Dame-d'Évron
Calgary	Holy Cross Hospital	1891-1969	Sœurs Grises de Montréal
Camrose	St. Mary's Hospital Transferred to Alberta Catholic Health Care Corporation Transferred to Covenant Health Alberta	1924-2008 2002 2008-	Sisters of Providence of Kingston
Cardston	Hôpital Notre-Dame-des-Sept-Douleurs. Name Changed to Blood Indian Hospital Sold to the Government of Alberta.	1893-(S)1954 1954	Sœurs Grises de Montréal
Castor	Our Lady of the Rosary Hospital Transferred to the Alberta Catholic Health Corporation which became Covenant Health Alberta	1911-(S)2002- 2003- 2008-	Filles de la Sagesse
Daysland	Providence Hospital Sold to the Government of Alberta. Name changed to Daysland General Hospital	1908-(S)1973 1973-	Sisters of Providence of Kingston
Edmonton	Edmonton General Hospital Transferred to Covenant Health Alberta	1896-2008 2008-	Sœurs Grises de Montréal
	Misericordia General Transferred to Covenant Health Alberta	1900-2008 2008-	Sœurs de Miséricorde

Edmonton	St. Joseph's Hospital for the Chronically Ill <i>Name changed to St. Joseph's Auxiliary Hospital.</i> Transferred to Alberta Catholic Health Care Corporation Transferred to Covenant Health Alberta	1927-1957 1957-2008- 2001  2008-	Sisters of Providence of Kingston
	Grey Nuns Hospital Transferred to Covenant Health Alberta	1988-2008 2008-	Sœurs Grises de Montréal
Edson	St. John's Hospital	1914,(S)1926-(S)1991	Sisters of Service
Fort McMurray	St. Gabriel Hospital	1938-1969	Sœurs Grises de Montréal
Fort Vermillion	St. Theresa's Hospital	1925-(S)1983	Sisters of Providence
Galahad	St. Joseph's Hospital	1927-1978	Sisters of St. Joseph of London
Grouard	St. Joseph Hospital	1909-1933	Sisters of Providence
Hardisty	St. Anne's Hospital	1929-1972	Sisters of Charity of Halifax
High Prairie	Providence Hospital	1937-1972	Sœurs de la Providence
Jasper	Seton Hospital	1930-1972	Sisters of Charity of Halifax
Killam	Killam General Hospital, later named Killam Health Care Centre	1930-2003	Sisters of St. Joseph of London
	Transferred to Covenant Health Alberta	2008-	
Lac La Biche	St. Catherine's Hospital	1937-1973	Filles de Jésus
Lethbridge	St. Michael's Hospital	1929-2008	Sisters of St. Martha of Antigonish
	Transferred to the Alberta Catholic Health Corporation Transferred to Covenant Health Alberta	1985  2008-	
McLennan	Sacred Heart Hospital	1929-1973	Sœurs de la Providence
Mundare	Mundare General Hospital (In 1962 renamed Mary Immaculate Hospital)	1903-2008	Sister Servants of the Immaculate Conception
	Transferred to Covenant Health Alberta	2008-	
Pincher Creek	St. Vincent's Hospital	1924-1975	Filles de Jésus
Radway	St. Joseph's Hospital	1926-1979	Sisters of Charity of the Immaculate Conception
Rimbey	St. Paul's Hospital	1932-1949	Sisters of St. Joseph of London
Spirit River	Holy Cross Hospital	1941-1970	Sœurs de la Charité d'Ottawa
Standoff	see, Cardston		
Stettler	Stettler Municipal Hospital	1926-1927	Sisters of St. Joseph of London
Trochu	St. Mary's Hospital	1909-2008	Sœurs de Charité de Notre-Dame-d'Évron
	Transferred to Covenant Health Alberta	2008-	

Vegreville	St. Joseph's General Hospital Transferred to Covenant Health Alberta	1910-2008 2008	Sœurs de Charité de Notre-Dame-d'Évron
Vilna	Our Lady's Hospital Transferred to the Government of Alberta.	1925-(S)1970 1970-1991	Sisters of Service
Wabasca-Desmarais	St. Martin's Hospital	1929-1974	Sisters of Providence
Westlock	Immaculata Hospital	1927-1995	Sisters of Charity of Halifax
Whitelaw	Hôtel Dieu Hospital	1952-1979	Religious Hospitallers of St. Joseph
Willingdon	Mary Immaculate Hospital	1935-1995	Sister Servants of the Immaculate Conception

SASKATCHEWAN			
City	Hospital Name	Years of Operation	Founding Congregation
Biggar	St. Margaret's Hospital	1923-1967	Sœurs Grises de Montréal
Broadview	St. Michael's Hospital	1936-(S)1969	Sisters of St. Martha of Antigonish
Cudworth	St. Michael's Hospital	1924-1998	Sisters of St. Elizabeth
Esterhazy	St. Anthony's Hospital Transferred to Emmanuel Care	1940-(S)1989 1989-(S)2000 2000	The Grey Sisters of the Immaculate Conception Sœurs Grises de Montréal
Estevan	St. Joseph's Hospital Transferred to Emmanuel Care	1938-(S)1993	Sisters of St. Joseph of Peterborough
Gravelbourg	St. Joseph's Hospital Transferred to Emmanuel Care	1928-	Sœurs Grises de Montréal
Humboldt	St. Elizabeth's Hospital	1912-2007	Sisters of St. Elizabeth
Île-à-la-Crosse	St. Joseph's Hospital	1873	Sœurs Grises de Montréal and Oblate Fathers
La Loche	St. Martin's Hospital	1943-2001	Sœurs Grises de Montréal and Oblate Fathers
Leoville	Leoville Union Hospital	1946, (S)1956-1979	Filles de la Sagesse
Lestock	St. Joseph's Hospital	1937-1981	The Grey Sisters of the Immaculate Conception
Macklin	St. Joseph's Hospital Transferred to Emmanuel Care	1922-2014 2014-	Sisters of St. Elizabeth
Melville	St. Peter's Hospital (previously Melville Community Hospital, 1911-1940) Transferred to the Saskatchewan Catholic Health Corporation.	1911- (S)1940-(S)1980 1980-	Sisters of St. Martha of Antigonish
Moose Jaw	Providence Hospital	1912-1995	Sisters of Providence of Kingston
North Battleford	Notre Dame Hospital	1911(3)-1966	Sœurs de la Providence
Ponteix	St. Gabriel's Hospital	1918-1967	Sœurs de Notre-Dame de Chambriac
Prelate	St. Joseph's Hospital Reopened and renamed Prelate Union Hospital	1930-(S)1932 1940-1968	Private Hospital initiated by Fr. Joseph Riedinger, OMI. Administered by the Ursulines of Prelate. Operated and owned by the municipality.
Prince Albert	Holy Family Hospital	1910-1997	Sisters of Charity of the Immaculate Conception
Radville	Radville Community Hospital	1946-1981	Sisters of St. Joseph of Pembroke

Regina	Grey Nuns Hospital Hospital sold to the Government of Saskatchewan. Now called Pasqua Hospital.	1907-(S)1972 1972-	Sœurs Grises de Montréal
	Our Lady of Mercy Hospital Becomes Martha House for unwed mothers Purchased by the Archdiocese of Regina	1936-(S)1984 1964- 1984-1994	Sisters of St. Martha of Antigonish  Sisters of St. Joseph of Peterborough, Ontario
Rosthern	Saint John's Hospital,	1927-1935 1925-1950	Sœurs Grises de Montréal Franciscan Sisters of St-Elizabeth
Saskatoon	St. Paul's Hospital Transferred to the Saskatchewan Catholic Health Corporation	1907-(S)1999 1999	Sœurs Grises de Montréal
Tisdale	St. Theresa's Hospital Transferred to the Government of Alberta	1925-(S)1976 1976	Sœurs de Charité de Notre-Dame-d'Évron
Val Marie	Notre-Dame Hospital	1946-1965	Sœurs de Notre-Dame d'Auvergne
Zenon Park	Notre-Dame de l'Assomption Hospital	1952-1971	Sœurs de Notre-Dame d'Auvergne

MANITOBA			
City	Hospital Name	Years of Operation	Founding Congregation
Berens River	Notre-Dame-des-Neiges Hospital	1937	Sœurs Grises de Montréal
Birtle	St. Mary's General Hospital	1934-1970	Sisters of St. Benedict
Flin Flon	General Hospital	1938-1970	Sœurs Grises de St-Hyacinthe
Gimli	Johnson Memorial Hospital	1940-1972	Sisters of St. Benedict
Le Pas	St. Anthony's Hospital Sold to the Manitoba Hospital Commission.	1912-(S)1970 1970	Sœurs Grises de St-Hyacinthe
Russell	Sacred Heart Hospital	1929	Sisters of St. Benedict
St-Boniface	St-Boniface General Hospital Transferred from the Sisters of Charity of Montreal to the Catholic Health Corporation of Manitoba (now named Réseau Compassion Network)	1871-2000  2000-	Sœurs Grises de Montréal
Sainte-Rose-de-Lac	Hôpital General Sainte-Rose Transferred from the Sisters of Charity of Montreal to the Catholic Health Corporation of Manitoba (now named Réseau Compassion Network)	1938-2000  2000-	Sœurs Grises de Montréal
Saint-Vital	Sanatorium St-Boniface Hôpital Saint-Vital	1931-1974 1961-1974	Sœurs Grises de Montréal
Swan River	Swan River Hospital	1929-1949	Sisters of Charity of Halifax
Winnipeg	St. Roch's Hospital	1895-1942	Sœurs Grises de Montréal
	Misericordia Hospital	1898-	Sœurs de Miséricorde
	St. Joseph's Hospital (Home for Aged and Infirm)	1918, (S)1923-1953	Sisters of St. Joseph of Toronto
Winnipegosis	Crerar Hospital Transferred by the Sisters of the Order of St. Benedict to the Catholic Health Corporation of Manitoba (now named Réseau Compassion Network)	1936-1966  2003-	Sisters of St. Benedict



ONTARIO			
City	Hospital Name	Years of Operation	Founding Congregation
Attawapiskat	St. Mary's Hospital	1951-1963	Oblates of St Mary Immaculate & the Sœurs de la Charité d'Ottawa
Barry's Bay	St. Francis Memorial Hospital	1952-(S)1975	Sisters of St. Joseph of Pembroke
Blind River	St. Joseph's Hospital Transferred back to the Government of Ontario	1940-(S)2001 2001	Sisters of St. Joseph of Sault Ste. Marie
Brantford	St. Joseph's Hospital Transferred to St. Joseph's Health System	1955-(S)2001 1991	Sisters of St. Joseph of Hamilton
Brockville	St. Vincent de Paul Hospital Transferred to Providence Continuing Care Transferred to Catholic Health Sponsors of Ontario	1887-(S)2006 1996-2006 2006-	Sisters of Providence of Kingston
Chatham	St. Joseph's Hospital Transferred to St. Joseph's Health Care Society Becomes part of the Chatham-Kent Health Alliance The old St. Joseph's Hospital is renovated and becomes Riverview Gardens for seniors.	1890-(S)1993 1993- 1998  2006-	Sisters of St. Joseph of London
Cornwall	Hôtel-Dieu Hospital Transferred to the Cornwall community becoming the Cornwall Community Hospital	1897-(S)2004- 2004	Religious Hospitallers of St. Joseph
	Macdonell Memorial Hospital	1959-1989	Religious Hospitallers of St. Joseph
Elliot Lake	St. Joseph's Hospital Transferred from the Sisters of St. Joseph of Sault Ste. Marie to Catholic Health Sponsors of Ontario	1958-(S)1998 1999-	Sisters of St. Joseph of Sault Ste. Marie
Fort Albany	Saint Anne's Hospital	1903-(S)1975	Sœurs de la Charité d'Ottawa
Fort Frances	La Vérendrye Hospital	1941-(S)2000	Sœurs Grises de Montréal
Guelph	St. Joseph Hospital	1861-2002	Sisters of St. Joseph of Hamilton
Haileybury	Hôpital de la Providence	1912-1929	Sœurs de la Providence
	Misericordia Hospital	1929-1971	Sœurs de Miséricorde
	St. Mary's-on-the-Lake Sanatorium	1932	Sœurs de Miséricorde

Hamilton	St. Joseph's Hospital Transferred to St. Joseph's Health System	1890-(S)1991 1991	Sisters of St. Joseph of Hamilton
Hawkesbury	Notre-Dame Hospital	1927-1981	Sœurs de la Charité d'Ottawa
	Hôpital Sacré-Cœur-de-Marie Originally named Bon Pasteur Maternity Hospital. The merger of Saint-Cœur-de-Marie and Notre-Dame hospitals formed Hawkesbury and District General Hospital in 1970.	1937-1970	Sœurs du Bon-Pasteur de Québec
Hearst	Notre-Dame Hospital Sold to the Government of Ontario.	1954-(S)2001 2003-	Sœurs de la Providence
Kenora	St. Joseph's Hospital ( <i>also called</i> Lake of the Woods Hospital)	1903-(S)1971	Sœurs de la Providence
Kingston	Hôtel-Dieu Hospital Transferred to Catholic Health International Amalgamated with Kingston General Hospital to become Kingston Health Sciences Centre	1845-(S)2008 2008- 2017-	Religious Hospitallers of St. Joseph
	St. Mary's of the Lake Hospital [From 1942-1946 it was known as the Kingston Military Hospital.] Transferred to Catholic Health Sponsors of Ontario	1946-(S)2006  2006-	Sisters of Providence of Kingston
	Providence Continuing Care formed with the amalgamation of Providence Manor and St. Mary's on the Lake Hospital. St. Vincent de Paul Hospital, Brockville is added. The mental health service from the former Kingston Psychiatric Hospital is added. Transferred from to the Catholic Health Sponsors of Ontario	1991-(S)2006  1996 2000  2006	Sisters of Providence of Kingston
Kitchener	St. Mary's Hospital Transferred to St. Joseph's Health System	1924-(S)1991 1991	Sisters of St. Joseph of Hamilton
Lake Temiskaming	Algonquine St-Claude Mission Hospital (moved to Ville-Marie in 1887)	1863-1887	Sœurs de la Charité d'Ottawa
Little Current	St. Joseph's Hospital	1945-(S)1979	Sisters of St. Joseph of Sault Ste. Marie

London	St. Joseph's Hospital - <i>Renamed</i> St. Joseph's Health Centre	1888-(S)1993	Sisters of St. Joseph of London
	Transferred to St. Joseph's Health Care Society	1993-	
	St. Mary's Hospital Amalgamation with St. Joseph's Hospital to form St. Joseph's Health Centre Transferred to St. Joseph's Health Care Society	1951-1983 1983- 1993	Sisters of St. Joseph of London
Mattawa	Mattawa General Hospital (Formerly known as St. Joseph's Hospital, and also as Hôpital Notre-Dame-des-Sept-Douleurs) Transferred from the Sisters of Charity of Ottawa to Catholic Health Sponsors of Ontario	1878-(S)1997  2003-	Sœurs de la Charité d'Ottawa
Moosonee	Hôpital Notre-Dame-de-l'Assomption	1949-1972	Sœurs de la Charité d'Ottawa
North Bay	St. Joseph's General Hospital	1931-2011	Sisters of St. Joseph of Sault Ste. Marie
Ottawa	Hôpital Ottawa Général Hospital Also known as Élisabeth Bruyère Hospital	1845-(S)1980-	Sœurs de la Charité d'Ottawa
	Misericordia Hospital (Hôpital Ste-Marie). Also known as House of Mercy Lying-in Hospital	1879-1900	Sœurs de Miséricorde
	Hospice St-Charles	1871-	Sœurs de la Charité d'Ottawa
	St. Vincent's Hospital (originally named Saint-Vincent House). In 1996 merger of four establishments: Hôpital Saint-Vincent, Centre de Santé Elisabeth-Bruyère, Résidence Saint-Louis and Villa Marguerite to become "Service de Santé des Soeurs de la Charité d'Ottawa" (SSSCO). Transferred from the Sisters of Charity of Ottawa to Catholic Health Sponsors of Ontario	1924-(S)1996-  1996  2003-	Sœurs de la Charité d'Ottawa
	Hôpital St. Louis-Marie de Montfort Hospital Sold to the Government of Ontario. Renamed Hôpital Montfort	1953-(S)1970 1969	Filles de la Sagesse
	Élisabeth Bruyère Health Centre 1996 merger of four establishments: Hôpital Saint-Vincent, Centre de Santé Elisabeth-Bruyère, Résidence Saint-Louis and Villa	1980-(S)1996-	Sœurs de la Charité d'Ottawa

Ottawa	Marguerite become "Service de Santé des Sœurs de la Charité d'Ottawa" (SSSCO) Transferred from the Sisters of Charity of Ottawa to Catholic Health Sponsors of Ontario	2003-	
Parry Sound	St. Joseph's Hospital Transferred to the city of Parry Sound and renamed the Parry Sound Health Care Centre.	1907-1994 1994-	Sisters of St. Joseph of Peterborough
Pembroke	Pembroke General Hospital  Transferred from the Grey Sisters of the Immaculate Conception to Catholic Health Sponsors of Ontario	1878-1926 1927-(S)1998 1998-2007-	Sœurs de la Charité d'Ottawa The Grey Sisters of the Immaculate Conception
Penetanguishene	Penetanguishene General Hospital Transferred back to the Government of Ontario	1911, (S)1942-1992 2007-	The Grey Sisters of the Immaculate Conception
	Waypoint Centre for Mental Health Care (Originally an "asylum for the insane." Then in 1933 it provided custodial care for the "criminally insane" and finally in 1969 was renamed the Penetanguishene Mental Health Centre.) Transferred to the Catholic Health Sponsors of Ontario	1904-  2007-	
Peterborough	St. Joseph's Hospital Construction of the hospital was led by the local bishop in the late 1880s and handed over to the Sisters to administer in 1890. Transferred to the City of Peterborough and renamed Peterborough Regional District Health Centre.	1890-(S)1998  1998-	Sisters of St. Joseph of Peterborough
Port Arthur	see Thunder Bay		
Sarnia	St. Joseph's Hospital - <i>Renamed</i> St. Joseph's Health Centre	1944-(S)1999	Sisters of St. Joseph of London
	Transferred to St. Joseph's Health Care Society Ownership transferred to the Lambton County Hospital Group.	1993-2003 2003	

Sault Ste. Marie	General Hospital  Transferred to the Catholic Health Corporation of Ontario. Transferred to the Government of Ontario the amalgamating the Sault Ste. Marie General Hospital Inc. (Catholic) and the Plummer Memorial Public Hospital (public	1898–1926 1926–1997 1997-2002  2002-	Sœurs de la Charité d'Ottawa Grey Sisters of the Immaculate Conception
Smiths Falls	St. Francis de Sales General Hospital	1904-1975	Sisters of Providence of Kingston
St. Catharines	Hotel Dieu Hospital Transferred to the RHSJ Health System, which later becomes Catholic Health International Taken over by the Niagara Health System	1948-(S)1980 1980-2004  2004-	Religious Hospitaliers of St. Joseph
	Hotel Dieu Shaver Hospital and Rehabilitation Centre administered by the RHSJ Health System, which later becomes Catholic Health International	2004-	
Sturgeon Falls	Hôpital St-Jean-de-Brébeuf	1927-1977	Filles de la Sagesse
Sudbury	Hôpital St-Joseph. The first hospital was set up in Dr. Goodfellow's house from 1896 to 1898.	1898-1974	Sœurs de la Charité d'Ottawa
	General Hospital of the Immaculate Heart of Mary	1950-1997	Sisters of St. Joseph of Sault Ste. Marie
Thunder Bay	St. Joseph's Hospital, (originally Port Arthur)  Becomes part of St. Joseph's Care Group Transferred from the Sisters of St. Joseph of Sault Ste. Marie to Catholic Health Sponsors of Ontario	1884-1890 1890-1936 1936-(S)1994- 1994- 1999-	Sisters of St. Joseph of Toronto Sisters of St. Joseph of Peterborough Sisters of St. Joseph of Sault Ste. Marie
Timmins	Providence Hospital Renamed St. Mary's Hospital	1923-1926 1926-1993	Sœurs de la Providence
Toronto	Providence Healthcare, (Scarborough) Originally called House of Providence. Also known as Providence Villa and Hospital and Providence Centre	1857-	Sisters of St. Joseph of Toronto

Toronto	Transferred to Catholic Health Sponsors of Ontario Becomes part of Unity Health	1998-  2017-	
	St. Michael's Hospital Transferred to Catholic Health Sponsors of Ontario Becomes part of Unity Health	1892-(S)1998 1998-  2017-	Sisters of St. Joseph of Toronto
	St. Mary's Infant Home & St. Mary's Hospital Rosalie Hall	1914-1956 1956-1989	Sœurs de Miséricorde
	St. Joseph's Hospital. St. Joseph's merged with Our Lady of Mercy Hospital in 1980 to create St. Joseph's Health Centre. Transferred to Catholic Health Sponsors of Ontario Becomes part of Unity Health	1921-(1998)  1998-  2017-	Sisters of St. Joseph of Toronto
	Our Lady of Mercy Hospital, adjacent to St. Joseph's Hospital. In 1980, it merged with St. Joseph's Hospital to create St. Joseph's Health Centre.	1925-1980	Sisters of St. Joseph of Toronto
	Scarborough General Hospital	1956-1972	Misericordia Sisters
	St. Bernard Convalescent Hospital	1954-2001	Missionary Sisters of the Precious Blood
Windsor	Hôtel-Dieu of St-Joseph Hospital Amalgamates with the Salvation Army's Grace Hospital to form Hôtel-Dieu Grace Hospital. Taken over by the Windsor Regional Hospital	1888-(S)2008 1994-2013  2013-	Religious Hospitallers of St. Joseph
	Hôtel-Dieu Grace Healthcare (formerly Windsor Regional Hospital's Tayfour Campus) assumed by Catholic Health International	2013-	

# QUEBEC

(All Catholic Hospitals, except one, were eventually transferred from the Religious Congregations to the Government of Québec.)

City	Hospital Name	Years of Operation	Founding Congregation
Acton Vale	Hôpital Saint-André (maternity hospital)	1948-1964	Private Hospital - Dr. Lionel Laliberté
Alma	Hôpital St-Antoine de Padoue	1930-?	Private Hospital
	Hôpital Hôtel-Dieu	1954-(S)1967-1988	Augustines Hospitalières
Amos	Hôtel-Dieu. <i>Originally named</i> Hôpital Hôpital Ste. Thérèse from 1930-1942. Transferred to the Government of Québec	1930-(S)1985 1972-	Sœurs Grises de Montréal
Amqui	Hôpital Notre-Dame de l'Espérance	1954-1962	Sœurs de la Sainte-Famille de Bordeaux
	Hôpital d'Amqui	1962-	Sœurs de la Sainte-Famille de Bordeaux
Ancienne-Lorette	Hôpital St-Augustin	1947-1989	Ordre hospitalier de Saint-Jean-de-Dieu
Asbestos	Hôpital St-Luc	1909-1960	Filles de la Charité de Saint Vincent de Paul
Arthabaska	See Victoriaville		
Aylmer	Hôpital Saint-Paul	1952-?	Private Hospital – Mrs. L. E. Butters
Baie-Comeau	Hôtel-Dieu Notre-Dame de Hauterive	1950-(S)1976	Religieuses Hospitalières de Saint-Joseph
Baie-St-Paul	Hôpital Ste-Anne Transferred to the Government of Québec	1890-(S)1974 1974-	Petites Sœurs Franciscaines de Marie
Beauceville	Hôpital St-Joseph Chronic Hospital Transferred to the Government of Québec	1917-(S)1982 1982-	Sœurs Grises de Québec
Beauport	Hôpital St-Michel-Archange <i>Transferred to the Government of Québec</i>	1893-(S)1996 1996-	Sœurs Grises de Québec
	Sanatorium Mastai	1900-1970	Sœurs Grises de Québec
	Hôpital Civique Transferred to the Government of Québec	1915-(S)1963 1963-	Sœurs Grises de Québec
	Clinique Roy-Rousseau Transferred to the Government of Québec	1926-(S)1996 1996-	Sœurs Grises de Québec
	Pavillon La Jemmerais Transferred to the Government of Québec	1928-(S)1976 1976-	Sœurs Grises de Québec
	Pavillon Dufrost Transferred to the Diocese of Québec	1931-(S)1988 1988-	Sœurs Grises de Québec
	Hôpital Saint-Augustin	1947	Frères Hospitaliers de St-Jean-de-Dieu
Bedford	Hôpital Notre-Dame du Rosaire	1954-1964	Private Hospital – Mrs. M.-R. Lagacé
Bellevue	Hôpital St-Joseph	1948-1971	Sœurs de Saint-Joseph de Saint-Vallier

Beloeil	Hôpital Saint-Mathieu	1959-?	Private Hospital – Mr. and Mrs. P. L. Harel
Berthlerville	Hôpital Le Château de Berthier	1955-1993	Private Hospital – Mrs. Camille Ducharme
Blanc-Sablon	Hôpital Notre-Dame de l'Espérance	1950-	Oblates of Mary Immaculate Sœurs de la Sainte-Famille de Bordeaux
Bois-des-Filion	Hôpital O-Bon-Air	1953-?	Private Hospital – Mrs. Isabelle Dumontet
Buckingham	Hôpital St-Michel Transferred to the Government of Québec	1906-(S)1976 1972-	Sœurs de la Charité d'Ottawa
Cap-de-la-Madeleine	Hôpital Cloutier Transferred to the Government of Québec	1951-(S)1974 1974	Sœurs de la Charité d'Ottawa
Cap-sux-Meules	Notre-Dame-de-la-Garde, (Iles-de-la-Madelaine) Transferred to the Government of Québec	1938-(S)1988 1973-	Sœurs Grises de Québec
Caughnawaga <i>Also Kahnawake</i>	Hôpital du Sacre-Cœur, later called Kateri Memorial Hospital	1905 - 1919 1919 – (S)1955 1970-	Jesuit missionaries and M <sup>me</sup> Adele Perronno Sœurs Servantes du Saint-Cœur de Marie Kahnawà:ke Indigenous Peoples
Chandler	Hôpital de la Providence	1915-1975	Sœurs de la Providence
Chapeau	Chapeau Community Hospital	1955-1977	Private Hospital – Dr. Harold C. Keon
Charny	Hôpital Notre-Dame Transferred to the Government of Québec	1932, (S)1942-(S)1987 1987	Sœurs de St-François d'Assise
	Centre Hospitalier Paul Gilbert	-1987	Sœurs de Saint-Paul-de-Chartres
Chibougamau	Hôpital Maternité Chibougamau	?	Private Hospital – Mrs. Arthur Labrie
Chicoutimi	Hôpital Hôtel-Dieu St-Vallier Transferred to the Government of Québec	1884-(S)1970- 1970-	Augustines Hospitalières
Clarke City	Hôpital de Clarke City	1924-1976	Petites Sœurs Franciscaines de Marie
Coaticook	Hôpital Ste-Catherine Labouré	1953-1970	Filles de la Charité de Saint Vincent de Paul
Dolbeau	Hôtel-Dieu du Sacré-Cœur-de-Jésus Transferred to the Government of Québec	1955-(S)1997 1970	Augustines Hospitalières
Drummondville	Hôpital Ste-Croix Transferred to the Government of Québec	1910-(S)1973 1973	Sœurs Grises de Montréal
	Hôpital Michaud	1933-1970	Private Hospital – Dr. Jean .R. Michaud
Farnham	Hôpital Ste-Elizabeth	1876-	Sœurs Grises de St-Hyacinthe
Gaspé	Hôpital Hôtel-Dieu Notre-Dame-des-Neiges Transferred to the Government of Québec	1926-(S)1996 1972-	Augustines Hospitalières
	Sanatorium Ross, <i>or</i> Sanatorium Saint-Camille	1951-(S)1960 1960-(S)1968	Augustines Hospitalières Sœurs de Ste-Anne
Gatineau	Hôpital du Sacré-Cœur (formerly Hull)	1911-(S)1974	Sœurs de la Providence



	Transferred to the Government of Québec	1974	
Gatineau	Sanatorium St-Laurent (formerly Hull) Transferred to the Government of Québec	1937-(S)1962 1962-	Sœurs de la Charité d'Ottawa
	Hôpital Notre-Dame	1959-?	Private Hospital – Mr. Claude A. Gauthier
Granby	Hôpital St-Joseph Transferred to the Government of Québec	1944-(S)1968 1968-	Sœurs Grises de St-Hyacinthe
Grand-Mère	Hôpital Laflèche	1950-1973	Filles de Jésus
Hâvre-St-Pierre	Hôpital St-Jean-Eudes <i>Transferred to the Government of Québec</i>	1930-(S)1997 1973-	Sœurs Grises de Québec
Hawkesbury	Hôpital Sacré-Cœur-de-Marie. Originally named Bon Pasteur Hospital	1938-1981 1970-	Sœurs du Bon-Pasteur de Québec Sœurs de la Charité d'Ottawa
Hull	<i>see</i> Gatineau	1930	Sœurs Grises de Québec
l'Île de Fort George	Hospital l'Île de Fort Georg, Baie James Hôpital Sainte-Thérèse-de-l'Enfant-Jésus Transferred to the Government of Québec.	1930-1971-  1969-	Sœurs de la Charité d'Ottawa With the Oblates of Mary Immaculate
Joliette	Hôpital St-Eusèbe Transferred to the Government of Québec	1855-(S)1980- 1980	Sœurs de la Providence
	Hôpital du Christ-Roi (maternité)	?	Private Hospital – Mrs. Gilberte Larue
	Hôpital Saint-Charles	1959-1970	Private Hospital – M. J. M. Crépeau The Carmelite Missionary Sisters of Joliette served as nurses in the hospital.
Jonquière	Hôtel-Dieu Notre-Dame de l'Assomption Transferred to the Government of Québec	1955-(S)1993 1970-	Augustines Hospitalières
Labelle	Hôpital Notre-Dame-des-Laurentides Transferred to the Government of Québec	1960-1977 1977-	Frères de la Charité
Lachute	Hôpital de la Providence	1943-(S)1982	Sœurs de la Providence
	Hôpital Notre-Dame du Sourire (Chronic)		Sœurs Oblates Franciscaines de Saint-Joseph
Lac Édouard	Sanatorium du Lac Édouard	1904, (S)1921-(S)1936 (S)1936-(S)1948	Sœurs Grises de Québec Sœurs Dominicaines-de-l'Enfant-Jésus
Lac Mégantic	Saint-Agnès Hospital Opened during the Spanish Flu epidemic	1918-1920	Private Hospital – Dr. Georges-Stanislas Grégoire and his son Georges.
	Hôpital St-Joseph Transferred to the Government of Québec	1944-(S)1962 1962-	Sœurs Mariantes de Ste-Croix
	Hôpital Saint-François	?	Private Hospital – Mr. François Aumont

La-Malbaie	Hôpital St-Joseph  Transferred to the Government of Québec	1918-1920  1943, (S)1944-(S)1973 1973-	Private Hospital – Père Pierre-Marcellin-Hudon et infirmières laïques Sœurs Grises de Québec
La Pocatière	Hôpital Notre-Dame-de-Fatima Transferred to the Government of Québec	1955-(S)1997 1997-	Sœurs Dominicaines-de-l'Enfant-Jésu
La Prairie	Hospice Notre-Dame des Sept -Douleurs	1846	Sœurs de la Providence
Laprairie	Hôpital Preville	?	Private Hospital
La Sarre	Hôpital St-François d'Assise	1958-1972	Sœurs Oblates Franciscaines de Saint-Joseph
La Tuque	Hôpital St-Joseph Transferred to the Government of Québec	1912-(S)1973 1973	Sœurs Grises de Montréal
Les Éboulements	Clinique du Dr Frève	?	Private Hospital – Dr Léonard Frève
Les Escoumins	Hôpital Saint-Alexandre Transferred to the Government of Québec	1958-(S)1979 1974-	Sœurs Servantes du Saint-Cœur de Marie
Lévis	Hôpital Hôtel-Dieu du Cœur-Agonisant-de-Jésus Transferred to the Government of Québec	1892-(S)1997- 1997-	Augustines Hospitalières
	Hôpital Saint-David	1954-1962	Private Hospital – Mariette Caron, director
Longueuil	Hôpital de Longueuil Enrg. (Ltd.)	?	Private Hospital – M. J. P. Melançon
	Hôpital Régina (La Flèche)	1958-?	Private Hospital – Miss Georgette Dugas
	Hôpital St-Félix	?	Private Hospital – M. Réal Jasmin
Loretteville	Hôpital St-Ambroise	1956-1975	Oblates of Mary Immaculate
Louisville	Hôpital Comtois	1954-(S)1989	Sœurs Servantes du Saint-Cœur de Marie
Macamic	Sanatorium St-Jean	1950-(S)1975	Filles de la Sagesse
Magog	Hôpital la Providence Previously an orphanage (crèche) opened in 1907	1939-1983	Filles de la Charité du Sacré-Cœur de-Jésus
Malartic	Hôpital de Malartic	1967	Filles de la Charité du Sacré-Cœur de Jésus
Maniwaki	Hôpital St-Joseph After 1966 the Sisters no longer administer the hospital but remain employed. Transferred to the Government of Québec	1902-(S)1985  1966	Sœurs de la Charité d'Ottawa
Maria	Hôpital Notre-Dame-de-Chartres Transferred to the Government of Québec	1954-(S)1976 1976-	Sœurs de Saint-Paul-de Chartres
Matane	Hôpital du St-Rédempteur	1935-1976	Sœurs Dominicaines-de-l'Enfant-Jésus

Métabetchouan-Lac-à-la-Croix	Hôpital Saint-Jérôme	1959-(S)2012	Sœurs de Ste-Marie de la Présentation
Mont-Joli	Sanatorium St-Georges / Hôpital Mont-Joli Transferred to the Government of Québec	1939-(S)1969 1971-	Filles de la Sagesse
	Hôpital Notre-Dame du Rosaire	?	Private Hospital – Colette and Wenceslas Julien
Mont-Laurier	Hôpital Ste-Anne Transferred to the Government of Québec	1932-(S)1979 1979	Sœurs de la Charité d'Ottawa
Montmagny	Hospice de Montmagny	1885-?	Sœurs Grises de Québec
	Hôtel-Dieu Saint-Augustin de Montmagny	1951-?	Augustines Hospitalières
Montréal	Hôtel-Dieu Hospital Becomes part of CHUM (Université de Montréal). Transferred to the Government of Québec. The in-patient services of the hospital were transferred and the hospital functionally closed in 2017 with the opening of the new super hospital (some services operating into 2020).	1645-1659 (S)1659-(S)1998- 1996-  1998-	Jeanne Mance, nurse Religious Hospitallers of St. Joseph
	Hôpital Général de Montréal, originally known as « Maison de Charité »	1688-1747  1747-	Frères Hospitaliers de la Croix et de Saint-Joseph  Sœurs Grises de Montréal
	Hôpital Général de Miséricorde Transferred to the Government of Québec	1848-(S)1974- 1974-	Sœurs de Miséricorde
	Hôpital St-Camille Opened July 1, 1849 to September 30, 1849 to deal with an epidemic. Reopened from November 9, 1874 to October 6, 1877 for a smallpox outbreak.	1849, 1874-1877	Sœurs de la Providence
	St. Patrick Hospital	1852-1860	Religious Hospitallers of St. Joseph
	Hôpital Maternité Catholique et Crèche	1854-?	Sœurs de Miséricorde
	Hôpital (Asile) St-Jean-de-Dieu (Gamelin) Transferred to the Government of Québec. Now called L'Hôpital Louis H. Lafontaine.	1873-(S)1975 1975-	Sœurs de la Providence
	Hospice St-Charles à l'Accueil Bonneau	1877-1979	Sœurs Grises de Montréal
	Hôpital Notre-Dame, Montréal	1880-	Sœurs Grises de Montréal

Montréal <i>cont.</i>			
	Hôpital/Retraite/Asile Saint-Benoît-Joseph-Labre Transferred to the Government of Québec	1884-1974 1974-	Frères de la Charité
	Hôpital du Sacré-Cœur (Cartierville) Originally l'Hôpital des Incurables (1897-1923) and known as the Notre-Dame-de-Grâce. Transferred to the Government of Québec	1897-1902 1902-(S)1963  1973-	Founded by Georgina and Léontine Gagné Sœurs de la Providence
	Hôpital Saint-Paul The contagious diseases department of Notre-Dame Hospital	1905-1933	Sœurs Grises de Montréal
	Hôpital Ste-Justine Transferred to the Government of Québec	1907, (S)1910-(S)1996 1969-	Filles de la Sagesse
	Hôpital St-Luc	1908-1996	Private Hospital – Dr. F. A. Fleury
	Institut Bruchési (tuberculosis hospital)	1911-1945	Soeurs de la Providence
	Hôpital St-Joseph (Lachine) Transferred to the Government of Québec.	1913-1974 1974	Sœurs de la Providence
	Hôpital Chinois	1918-(S)1985	Sœurs Missionnaires de l'Immaculée-Conception
	Sanatorium Prévost (Cartierville) Became the Institut Albert-Prévost and later became attached to the Sacré-Cœur Hospital in Montreal.	1919-1955 1955-	Private Hospital – Dr. Albert Prévost, founder
	Hôpital Ste-Jeanne d'Arc	1926-?	Sœurs de St-François d'Assise
	Hôpital Notre-Dame-de-l'Espérance (Hôpital Saint-Laurent)	1921-(S)1972	Sœurs de la Ste-Famille de Bordeaux
	St. Mary's (Memorial) Hospital	1924–1929 1929–1943 1943–(S)1996-	Religious Hospitallers of St. Joseph Sœurs Grises de Montréal Sisters of Providence of Kingston
	Hôpital Beaulac (Maternity)	1924-?	Private Hospital – Mrs. Hélène Beaulac, prop.
	Hôpital de Bordeaux (Psychiatric)	1924-1961	Private Hospital – Paul-André Richard, admin.
	Hôpital de la Providence	1926-1939	Sœurs de la Providence
	Institut du Radium	1922, (S)1927-1956 1956-	Sœurs Grises de Montréal Dominican Sisters of Saint Catherine of Siena
	Hôpital Aide à la Femme Inc. (Chronic Hospital)	1931-?	Private Hospital – Mrs. R. Ste-Marie, adm.
	Hôpital Général du Christ-Roi (Verdun) Transferred to the Government of Québec	1931-(S)1974 1974	Sœurs de la Providence

Montréal <i>cont.</i>	Hôpital Notre-Dame-de-la-Merci (Chronic)	1932-(F)1978	Frères Hospitaliers de St-Jean-de-Dieu
	Hôpital Pasteur Formerly Saint Paul's Hospital (1905 - 1933).	1934-(S)1967	Sœurs Grises de Montréal
	Hôpital St-Jean.Baptiste_des-Convalescents	1938-?	Frères Hospitaliers de St-Jean-de-Dieu
	Hôpital Bellevue	1938-?	Private Hospital – Mrs. Thérèse B. Loyer, prop.
	Hôpital Notre-Dame-de-Lourdes Changed from hospital to long-term care home.	1943-(S)1998-1998	Sœurs de la Providence
	Hôpital Sainte-Anne (Maternity)	1944-1960s	Private Hospital – Lucille Dion-Brochu, prop.
	Hôpital de l'Immaculée Conception (Maternity)	1947-?	Private Hospital – J. L. Rochon, dir.
	Hôpital Notre-Dame du Rosaire (Maternity)	1949-1970	Private Hospital – Mrs. Eleonore Elliott, prés.
	Hôpital Saint-Joseph de Rosemont. Also known as Sanitorium St-Joseph (now the Rosemont Pavilion of Maisonneuve-Rosemont Hospital) Transferred to the Government of Québec	1950-(S)1971-1971-	Sœurs de Miséricorde
	Hôpital Voghel Inc.	1951-	Private Hospital – Dr. Donat Voghel, dir.
	Institut de Cardiologie Transferred to the Government of Québec	1951-(S)1973-1973-	Sœurs Grises de Montréal
	Hôpital Maisonneuve Transferred to the Government of Québec	1953-(S)1973-1973-	Sœurs Grises de Montréal
	Hôpital Crescent Inc.	1954-?	Private Hospital – Dr. Charles Gagnon, adm.
	Hôpital du Nord	1954-?	Private Hospital – Dr. Michel Bédard, prop.
	Hôpital Jean-Talon	1954-2004	Private Hospital – Dr. George Hori, founder
	Hôpital Général de Pointe-Aux-Trembles	1955-?	Private Hospital – Dr. J. A. Lapointe, vice-pres.
	Hôpital Crawford Inc. (Verdun)	1955-?	Private Hospital – Dr. A. D. Archambault, adm.
	Hôpital Marie-Enfant	1955-2000	Private Hospital – Simonne David-Raymond, prés.
	Hôpital Saint-Charles-Borromée (Chronic)	1956-1972	Frères Hospitaliers de St-Jean-de-Dieu
	Hôpital Général Fleury	1957-?	Private Hospital – Dr. J.-A. Dionne, prop.
	Hôpital Sainte-Anne (Sainte-Anne-de-Bellevue) Veteran's Hospital	1917-1992	Sœurs de Ste-Anne
	Hôpital La Visitation	1957-1996	Private Hospital – J. M. Gauthier, adm.
	Hôpital Rosemont Inc.	1957-	Private Hospital – Dr. L. D. Pilon, prop.
	Hôpital Saint-Michel (Ville-Saint-Michel)	1957-1996	Private Hospital – Dr. Conrad Lemay, founder
	Hôpital Jean-Michel (Longueuil) For children with cerebral palsy	1958-?	Private Hospital – Mrs. Mrs. E. Seguin, founder

Montréal <i>cont.</i>	Hôpital Villa Maria	1958-	Private Hospital – Dr. A. Bardari, pres.
	Westend Convalescent Clinic (Ville-Émard) and Hôpital Westend Inc.	1958-	Private Hospital – Michael Irish, prop.
	Hôpital Jeanne-Mance Inc.	1959-?	Private Hospital – Clément Beaudoin, adm
	Hôpital Jean-Marie Vianney (St -Leonard-de-Port Maurice)	1960-?	Private Hospital – M.L. Savard, adm.
	Hôpital Santa Cabrini	1960-	Missionary Sisters of the Sacred Heart of Jesus
	Hôpital St-Joseph-Artisan-des-Convalescentes	1960-	Oblates Franciscaines de Saint-Joseph
	Hôpital St-Joseph-Artisan- -de-la-Providence	1960-	Oblates Franciscaines de Saint-Joseph
	Hôpital Marie-Clarac The Sisters still own and administer the hospital in 2023.	1965-	Sœurs de Charité de Sainte-Marie
	Hôpital Sainte-Rita (Chronic Hospital)	1974-1990	Private Hospital – Thomas Bellavance, adm.
	Hôpital St-Denis (Maternity)	1978-1981	Private Hospital – Mrs. L. Cormier, prop.
	Hôpital du Très-Saint Rédempteur	1978-1981	Private Hospital – Louise et Rachel Savoie, prop.
	Hôpital Ste-Germaine-Cousin Inc. (Chronic)	1981-1990	Private Hospital – Mr. René Coutu, prés.
	Hôpital St-Albert-le-Grand (Maternity)	?	Private Hospital – Mrs. Simonne Chabot, adm.
	Hôpital Préfontaine (Maternity)	?	Private Hospital – Béatrice St-Jacques, adm.
	Hôpital St-André Ltée	?	Private Hospital – Gilles Vallois, adm.
	Hôpital Saint-Joseph	?	Private Hospital – Mrs. J. Neceelica, prop.
	Hôpital Ste-Thérèse-des-Convalescents (Chronic)	?	Private Hospital – Mrs. L. McDonald, adm.
	Hôpital Ste-Thérèse	?	Private Hospital – Marcel H. Labbé, prop.
	Hôpital St-Vital des Convalescents	?	Private Hospital – Mrs. Bélisle, adm.
	Hôpital Riviera (Chomedey, Laval)	?	Private Hospital – Mrs. R. Lachapelle, adm.
	Hôpital Sainte-Agnès (Lachine)	?	Private Hospital – Agnès Veilleux, prop.
	Champlain Convalescent Hospital		Private Hospital – Mrs. G. Clément, adm.
Nicolet	Hôtel-Dieu de Nicolet Transferred to the Government of Québec	1886-(S)1997 1973-	Sœurs Grises de Montréal
	Hôpital du Christ-Roi Transferred to the Government of Québec	1932-(S)1973 1973-	Sœurs Grises de Montréal
Noranda	<i>see Rouyn</i>	1930-1964	Sœurs de la Charité d'Ottawa
Notre-Dame-du-Lac	Hôpital Notre-Dame-du Détour Name changed to Hôpital de Notre-Dame-du-Lac in 1967	1942-(S)1970s-	Filles de Jésus
Plessisville	Hôpital Hôtel-Dieu du Sacré-Cœur	1919-(S)1973	Sœurs Grises de Québec

	Transferred to the Government of Québec	1973-	
Princeville	Hôpital St-Hilaire	1954-1966	Private Hospital – Dr. Jean-Louis St-Hilaire
Québec	Hôpital Hôtel-Dieu de Québec Originally known as Hôtel-Dieu du Précieux-Sang Transferred to the Government of Québec	1639-(S)1999-  1995-	Augustines Hospitalières
	Hôpital Général de Québec (Chronic) Transferred to the Government of Québec	1692-1999 1999-	Augustines Hospitalières
	Hospice Saint-Joseph de la Maternité	1852-1876	Sœurs du Bon-Pasteur de Québec
	Hôtel-Dieu du Sacré-Cœur-de-Jésus	1873-1980	Augustines Hospitalières
	Hôpital de la Miséricorde	1874-1972	Sœurs du Bon-Pasteur de Québec
	Hôpital St-François-d'Assise Transferred to the Government of Québec	1914-(S)1974 1974-	Sœurs de St-François d'Assise
	Hôpital de l'Enfant-Jésus	1923-1995	Sœurs Dominicaines-de-l'Enfant-Jésus
	Hôpital du St-Sacrement Transferred to the Government of Québec	1927-(S)1996 1996-	Sœurs Grises de Québec
	Hôpital Saint-Joseph	1940-1963	Private Hospital – Dr. Raymond Laberge
	Hôpital Notre-Dame-de-la-Recouvrance (maternité), Vanier	1942-1962	Sœurs du Bon-Pasteur de Québec
	Hôpital Saint-Joseph de Bellevue	1948-1971	Sœurs de Saint-Joseph de Saint-Vallier
	Hôpital Madeleine de Verchères	1950s-1960s	Private Hospital
	Hôpital Evangéline	1950s-1960s	Private Hospital – Garde M. Dugas, adm.
	Hôpital Saint-Paul	1952-1971	Private Hospital – Mrs. M.-P. Bilodeau
	Hôpital Sainte-Rose de Laval	1957-1982	Private Hospital – Mrs. Cécile L. Oagenais, dir.
	Hôpital Christ-Roi	1963-1996	Augustines Hospitalières
Repentigny	Hôpital Le Gardeur	1958-(S)1979-	Sœurs de la Sainte-Famille de Bordeaux
Rimouski	Hôpital St-Joseph Transferred to the Government of Québec	1923-(S)1976 1976	Sœurs Grises de Québec
Ripon	Hôpital Notre-Dame		Private Hospital – Claude A. Gauthier, adm.
Rivière-des-Prairies	Hôpital Mont-Providence Transferred to the Government of Québec	1949-(S)1969 1969-	Sœurs de la Providence
Rivière-du-Loup	Hôpital St-Joseph du-Précieux-Sang Transferred to the Government of Québec	1889-(S)1974 1974	Sœurs de la Providence
Rivière-Rouge	Hôpital des Laurentides, L'Annonciation	1959-1970	Frères de la Charité
Roberval	Hôpital Hôtel-Dieu St-Michel Transferred to the Government of Québec	1918-(S)1965 1973-	Augustines Hospitalières

Roberval	Hôpital Sainte-Élisabeth Transferred to the Government of Québec	1952-(S)1973 1973-	Petites Sœurs Franciscaines de Marie
	Sanatorium St-Michel	1938	Augustines Hospitalière
Rouyn-Noranda	Hôpital d'Youville ( <i>Originally named, L'Hôpital des Saints Anges</i> ) Transferred to the Government of Québec	1926-(S)1973 1964-	Sœurs de la Charité d'Ottawa
Sayabec	Clinique Sairidon	1958-	Private Hospital – Mrs. L. A. J. Caron, prop.
Shawinigan	Hôpital Sainte-Thérèse-de-l'Enfant-Jésus Transferred to the Government of Québec. The hospital closes and is replaced by a Psychiatric Hospital.	1931-(S)1973 1973	Sœurs de la Charité d'Ottawa
	Hôpital Laflèche	1946-1997	Filles de Jésus
Shelter Bay	Hôpital du Sacré-Cœur	?	Private Hospital – Dr. Jean Lemire
Sept-Iles	Hôpital de Sept-Iles	1950 (S)1961	Sœurs de la Sainte-Famille de Bordeaux
Sherbrooke	Hospice du Sacré-Cœur, Renamed of Youville Hospital in 1968	1875-1979	Sœurs Grises de St-Hyacinthe
	Hôpital Civique	1889-1951	Sœurs Grises de St-Hyacinthe
	Hôpital St-Vincent-de-Paul Transferred to the Government of Québec	1909-(S)1966 1966	Sœurs Grises de St-Hyacinthe
	Hôpital Hôtel-Dieu Originally called Hôpital Noël from 1917-1920.	1917, (S)1921- (S)1967-	Private hospital administered by the Filles de la Charité du Sacré-Cœur de Jésus
	Sanitorium St-François, a wing of Hôpital Hôtel-Dieu	1944-?	Private Hospital – Roland Codere, pres. The Filles de la Charité du Sacré-Cœur de Jésus did not own the hospital but provided administrative and nursing services.
Sorel	Hôpital Général du Sacré-Cœur Originally a hospital and orphanage. Transferred to the Government of Québec	1862-(S)1969- 1969-	Sœurs Grises de St-Hyacinthe
	Hôpital Richelieu	1940-1961	Private Hospital – Dr. C. Robert Fiset
	Hôtel-Dieu St-Joseph Transferred to the Government of Québec	1945-(S)1998 1970	Religieuses Hospitalières de Saint-Joseph
Ste-Adèle	Sanatorium Notre-Dame-des-Monts. Originally a hospital for Sisters with tuberculosis, but later a	1929-1978	Congrégation de Notre-Dame



	general nursing home.		
Ste-Agathe-des-Monts	Sanatorium Notre-Dame-de-l'Espérance or, Hôpital Notre-Dame-des-Neiges	1914-(S)1954	Sœurs Grises de Montréal
	Hôpital de la Providence	1943-1954	Sœurs de la Providence
	Hôpital de la Providence	1943-1954	Sœurs de la Providence
	Hôpital de Ste-Agathe	1943-?	Private Hospital – M. J. Duquette, dir.
Ste-Anne-de-Beaupré	Hôpital Ste-Anne-de-Beaupré	1926-1952	Petites Sœurs Franciscaines de Marie
	Transferred to the Government of Québec	1952-(S)1972 1972-2006	Sœurs de Ste-Anne
Ste-Anne-de-la-Pocatière	Hôpital Notre-Dame-de-Fatima Transferred to the Government of Québec	1955-(S)1997 1997-	Congrégation des Sœurs de l'Enfant-Jésus de Chauffailles
Ste-Anne-des-Monts	Hôpital Ste-Anne Transferred to the Diocese of Québec	1931-(S)1972 1972-	Sœurs de St-Paul-de-Chartres
St-Eléuthère	Hôpital St-Joseph du Lac Transferred to the Government of Québec	1945-(S)1978 1978-	Sœurs de Saint-Joseph de Saint-Vallier
St-Eustache-Sur-le-Lac	Hôpital des Deux-Montagnes	1957-1980	Private Hospital – Dr. Jeanne Lapierre
St-Félix-de-Valois	Hôpital Général de St-Félix	1953-1971	Private Hospital – Mr. Bernard Jasmin
St-Ferdinand	Hôpital St-Julien Transferred to the Government of Québec	1872-(S)1997 1997-2003	Sœurs Grises de Québec
Ste-Foy	Maison des Saints-Anges (1901-1908); renamed Hospice Saint-Vincent-de-Paul (1908-1916). Renamed Crèche Saint-Vincent-de-Paul (1929- 1972). From 1929 to 1972, the Hôpital de la Miséricorde was adjacent to the Crèche Saint- Vincent-de-Paul as a big complex.	1901-1972	Sœurs du Bon-Pasteur de Québec
	Hôpital Laval Transferred to the Government of Québec	1918-(S)1975 1975	Sœurs Grises de Québec
	Hôpital Ste-Anne Verteran's Hospital. Renamed Hôpital Notre-Dame-de-l'Espérance Transferred to the Government of Québec	1922-(S)1950 1950 1980	Sœurs de la Ste-Famille de Bordeaux
	Hôpital Notre-Dame-de-l'Espérance Formerly l'hôpital Sainte-Anne	1950-1981	Sœurs de la Ste-Famille de Bordeaux
Ste-Germaine-du-Lac- Etchemin	Bégin Sanatorium	1948-1960	Sœurs Servantes du Saint-Cœur de Marie
St-Georges-Quest	Hôpital Hôtel-Dieu Notre-Dame-de-Beauce	1949-(S)1974	Augustines Hospitalières

	Transferred to the Government of Québec	1974	
St-Hyacinthe	Hôpital Hôtel-Dieu	1840-(S)1966	Sœurs Grises de St-Hyacinthe
	Transferred to the Government of Québec	1966	
	Hôpital St-Charles	1901-(S)1966	Sœurs Grises de St-Hyacinthe
	Transferred to the Government of Québec	1964-	
	Hôpital La Providence	1959-1964	Private Hospital – Hélène Larochelle
St-Jean-sur Richelieu	Hôpital St-Jean	1868-(S)1983	Sœurs Grises de Montréal
	Transferred to the Government of Québec	1972	
St-Jean-Port-Joli	Hôpital St-Jean-Port-Joli	1948-(S)1974	Petites Sœurs Franciscaines de Marie
	Transferred to the Government of Québec	1974	
St. Jérôme	Hôpital Hôtel-Dieu Hospital	1950-(S)1976	Religieuses Hospitalières de Saint-Joseph
	Transferred to the Government of Québec	1976	
St-Jovite	Hôpital St-Paul	1951-?	Private Hospital – Dr. Raymond M. Dupré
Ste-Julienne	Hôpital Ste-Julienne	1964-?	Private Hospital – Solange Légaré
St-Lambert	Hôpital Prévile	1955-?	Private Hospital – Pierre Trempe, pres.
	Hôpital Général de St-Lambert	1959-?	Private Hospital – Gérard Lanoue, adm.
Sainte-Marie	Hôpital Notre-Dame de Protection	1917, (S)1922-1973	Sœurs Grises de Québec
St-Paul-l'Ermite	Hôpital Notre-Dame-de-l'Esperance	1948-	Private Hospital – Administered by the Sœurs de la Sainte-Famille de Bordeaux
St-Raymond	Hôpital Saint-Raymond	?	Private Hospital – Dr. Yvan Jinchereau, adm.
Ste-Scholastique	Hôpital Sainte-Scholastique	?	Private Hospital – Mrs. Cécile Leblanc, prop.
Ste-Thérèse Deblainville	Hôpital de La Tour	1952-?	Private Hospital – Mr. G. E. Bastien,
Terrebonne	Hôpital St-Louis de Terrebonne	1959-?	Private Hospital – Mrs. I Dumontet, dir.
	Hôpital St-Joseph	1910-(S)1967	Sœurs Grises de Québec
	Transferred to the Government of Québec	1967	
Trois-Rivières	Hôpital St-Joseph	1864-(S)1997-	Sœurs de la Providence
	Transferred to the Government of Québec	1997-	
	Hôpital Sanatorium Cooke	1929-(S)1971	Filles de Jésus
	Transferred to the Government of Québec	1971	
	Hôpital Ste-Marie	1943-(S)1976	Sœurs de Miséricorde
	Transferred to the Government of Québec	1976	
Val-d'Or	Hôpital St-Sauveur	1949-(S)1992	Filles de la Sagesse
	Hospital is sold to a public corporation.	1969-	
	Hôpital Providence	1958-?	Private Hospital – Dr. Dorion Taschereau, prop.
Valleyfield	Hôpital Hôtel-Dieu	1916-(S)1973	Sœurs de la Providence

	<i>Transferred to the Government of Québec</i>	1973	
Victoriaville	Hôpital Hôtel-Dieu St-Joseph Transferred to the Government of Québec	1884-(S)1998 1998-	Religieuses Hospitalières de Saint-Joseph
	Hôpital Ermitage Saint-Joseph	1952-1972	Religieuses Hospitalières de Saint-Joseph
	Hôpital Ste-Anne (chronic hospital)	1952-?	Private Hospital – Wellie Béliveau, adm.
Ville-Marie	Hôpital Ste-Famille Transferred to the Government of Québec. In 1979 the Hospital becomes the Centre de Santé Ste-Famille.	1865, (S)1887-(S)1977 1977-	Sœurs de la Charité d'Ottawa
Windsor Mills	Hôpital St-Louis de Windsor	1952-1969 (S)1953-(S)1962	Private Hospital – Administered by the Sœurs Dominicaines des Saints-Anges Gardiens

NEW BRUNSWICK			
City	Hospital Name	Years of Operation	Founding Congregation
Bathurst	Sanatorium Notre-Dame-de-Lourdes	1931-1974	Religieuses Hospitalières de Saint-Joseph
	Hôpital Hôtel-Dieu St-Joseph	1942-1972	Religieuses Hospitalières de Saint-Joseph
	Pavillon LaDauversière	1948-1972	Religieuses Hospitalières de Saint-Joseph
Campbellton	Hôpital Hôtel-Dieu Transferred to the Government of New Brunswick	1888-(S)1972 1972-	Religieuses Hospitalières de Saint-Joseph
Caraquet	Hôpital l'Enfant-Jésus Transferred to Catholic Health International	1963-(S)2002 2002	Religieuses Hospitalières de Saint-Joseph
Chatham Miramichi	Hôtel-Dieu Hospital Transferred to the Government of New Brunswick	1869-1992 1992-1996	Religieuses Hospitalières de Saint-Joseph
Chatham	Mount St. Joseph Hospital (Chronic) Classed as a Nursing Home in 1959 Transferred to Catholic Health International	1949-1959 1959- 2006-	Religieuses Hospitalières de Saint-Joseph
Dalhousie	St. Joseph's Hospital Transferred to Catholic Health International	1953-(S)2005 2002	Filles de Jésus
Edmundston	Hôpital Hôtel-Dieu St-Joseph Transferred to the Government of New Brunswick	1946-(S)1988 1972-	Religieuses Hospitalières de Saint-Joseph
Grand Falls	Grand Falls General Hospital of the Assumption (managed hospital only)	1962-(S)1985	Religieuses Hospitalières de Saint-Joseph
Lamèque	Hôpital Hôtel-Dieu St-Joseph	1949-1972	Religieuses Hospitalières de Saint-Joseph
Moncton	Hôpital Hôtel-Dieu de l'Assomption	1922-1967	Sœurs de la Providence
Perth-Andover	Hôpital Hôtel-Dieu St-Joseph Transferred to Catholic Health International	1947-(S)2002 2002-	Religieuses Hospitalières de Saint-Joseph
Ste-Anne-de-Kent (Buctouche)	Hôpital Stella-Maris-de-Kent Transferred to Catholic Health International	1947-(S)2003 2003-	Les Religieuses de Notre-Dame-du-Sacré-Cœur
Saint-Basile, Edmundston	Hôpital Hôtel-Dieu St-Joseph	1873-1976	Religieuses Hospitalières de Saint-Joseph
Saint-Basile	Sanatorium St-Joseph	1946-1972	Religieuses Hospitalières de Saint-Joseph
Saint John	St. Joseph's Hospital Transferred to Catholic Health International	1914-(S)2010 2010-	Sisters of Charity of the Immaculate Conception

Saint-Quentin	Hôpital Hôtel-Dieu St-Joseph Transferred to Catholic Health International	1947-(S)2002 2002-	Religieuses Hospitalières de Saint-Joseph
Tobigue	St. Anne's Hospital, Maliseet Reserve	1928-1958	Sisters of Charity of the Immaculate Conception
Tracadie	Lazaret Hospital	1849, (S)1868-1965	Religieuses Hospitalières de Saint-Joseph
	Hôpital Hôtel-Dieu St-Joseph Transferred to the Government of New Brunswick. Renamed the Centre hospitalier de Tracadie	1890-(S)1991 1991-	Religieuses Hospitalières de Saint-Joseph
Vallée-Lourdes	Sanatorium Notre-Dame-de-Lourdes	1931-1972	Religieuses Hospitalières de Saint-Joseph

NOVA SCOTIA			
City	Hospital Name	Years of Operation	Founding Congregation
Antigonish	St. Martha's Hospital Transferred to the Government of Nova Scotia	1906-(S)1996 1996	Sisters of St. Martha of Antigonish
Canso	Eastern Memorial Hospital (A community hospital owned by the Sisters but administered by the Red Cross). Sisters agree to manage the hospital. Transferred to the Government of Nova Scotia.	1948-1960  (S)1960-(S)1971 1971-	Sisters of St. Martha of Antigonish
Cheticamp	Sacred Heart Hospital	1931	Filles de Jésus
Glace Bay	St. Joseph's Hospital Sisters of St. Martha provide housekeeping (1902-1908) Sisters take over administration and ownership. Transferred to the Government of Nova Scotia	1902-  (S)1915-(S)1977 1977-1996	Non-denominational Community Hospital  Sisters of St. Martha of Antigonish
Halifax	Halifax Infirmary Transferred to the Government of Nova Scotia.	1886-(S)1973 1973	Sisters of Charity of Halifax
Inverness	St. Mary's Hospital Transferred to the Government of Nova Scotia	1925-(S)1976 1977-	Sisters of St. Martha of Antigonish
Louisbourg	Hôpital du Roi	1719-1760(?)	Frères de la Charité
Lourdes	Our Lady of Lourdes Sanatorium	1912-1956	Sisters of Charity of Halifax
New Waterford	New Waterford Consolidated Hospital Transferred to the Government of Nova Scotia Sisters serve in hospital until 2004.	1963-(S)1996- 1996-	Sisters of St. Martha of Antigonish
North Sydney	Hamilton Memorial Hospital. In 1954 it was renamed St. Elizabeth's Hospital. The hospital was purchased by the Government of Nova Scotia and renamed Northside General.	1908-(S)1975  1975-	Sisters of Charity of Halifax
Sydney	St. Rita's (previously Ross Memorial Hospital) Transferred to the Government of Nova Scotia	1920-(S)1988 1988-1996	Sisters of St. Martha of Antigonish
	Mercy Hospital Owned by the Diocese of Antigonish and operated by the Sisters of St. Martha.	1925-1996	Sisters of St. Martha of Antigonish

PRINCE EDWARD ISLAND			
City	Hospital Name	Years of Operation	Founding Congregation
Alberton	Western Hospital	1945-1997	Sisters of St. Martha, PEI
Charlottetown	Charlottetown Hospital.  Charlottetown Hospital and the Prince Edward Island Hospital were amalgamated to form the Queen Elizabeth Hospital.	1872-1924 1924-1982 1982-	Sœurs Grises de Québec Sisters of St. Martha, PEI
NEWFOUNDLAND			
City	Hospital Name	Years of Operation	Founding Congregation
Saint John's	St. Clare's Mercy Hospital	1922-1994	Sisters of Mercy of Newfoundland
YUKON			
City	Hospital Name	Years of Operation	Founding Congregation
Dawson	St. Mary's Hospital	1898-1963	Sisters of St. Anne
NORTH WEST TERRITORIES			
City	Hospital Name	Years of Operation	Founding Congregation
Aklavik	Immaculate Conception Hospital	1925-1959	Sœurs Grises de Montréal
Chesterfield Inlet	Hôpital Sainte-Thérèse de l'Enfant-Jésus	1931-1999	Oblates of Mary Immaculate / Sœurs Grises de Montréal
Fort McMurray	St. Gabriel's Hospital	1938-1966	Sœurs Grises de Montréal
Fort Providence	Sacred Heart Hospital	1867-1917	Sœurs Grises de Montréal
Fort Rae	Faraud Hospital	1936-1974	Sœurs Grises de Montréal
Fort Resolution	St. Joseph's Hospital	1939-1959	Sœurs Grises de Montréal
Fort Simpson	St. Marguerite's Hospital	1916-1972	Sœurs Grises de Montréal
Fort Smith	St. Anne's Hospital	1914-1960	Sœurs Grises de Montréal

## THE CATHOLIC HOSPITALS OF CANADA

### A Master List of Catholic Hospital in Canada According to Religious Congregation

CONGREGATION	
Years of Operation	Name of Hospital
<b>Les Augustines Hospitalières de la Miséricorde de Jésus — o.s.a. /OSA</b>	
1639-(S)1995- 1995-	Hôpital Hôtel-Dieu, Québec, QC Transferred to the Government of Québec
1692-(S)1999 1999-	Hôpital Général de Québec, Québec, QC Transferred to the Government of Québec
1873	Hôtel-Dieu du Sacré-Cœur-de-Jésus, Québec, QC
1884-(S)1970 1970-	Hôpital Hôtel-Dieu St-Vallier, Chicoutimi, QC Transferred to the Government of Québec
1892-(S)1997- 1997-	Hôpital Hôtel-Dieu du Cœur-Agonisant-de-Jésus, Lévis, QC Transferred to the Government of Québec
1918-(S)1965	Hôpital Hôtel-Dieu St-Michel, Roberval, QC
1926-(S)1996 1972	Hôpital Hôtel-Dieu Notre-Dame-des-Neiges, Gaspé, QC <i>Transferred to the Government of Québec</i>
1949-(S)1974 1974	Hôpital Hôtel-Dieu Notre-Dame-de-Beauce, St-Georges-Quest, QC Transferred to the Government of Québec
1951-(S)1960	Sanatorium Ross, or Sanatorium Saint-Camille The Sœurs de Ste-Anne take over operation from 1961-1968.
1951-	Hôtel-Dieu Saint-Augustin de Montmagny, Montmagny, QC
1954-(S)1967-1988	Hôpital Hôtel-Dieu du Christ-Roi, Alma, QC
1955-(S)1993 1970-	Hôpital Hôtel-Dieu Notre-Dame de l'Assomption, Jonquière, QC Transferred to the Government of Québec
1955-(S)1997 1970-	Hôpital Hôtel-Dieu du Sacré-Cœur-de-Jésus, Dolbeau, QC Transferred to the Government of Québec
1963-1996	Hôpital Christ-Roi, Québec, QC



<b>Congrégation de Notre-Dame —c.n.d. / CND</b>	
1929-1978	Sanatorium Notre-Dame-des-Monts, Ste-Adèle, QC. Originally a hospital for Sisters with tuberculosis, but later a general nursing home.
<b>Congrégation des Sœurs de l'Enfant-Jésus de Chauffailles — r.e.j. /REJ</b>	
1955-(S)1997 1997-	Hôpital Notre-Dame-de-Fatima, Sainte-Anne-de-la-Pocatière, QC Transferred to the Government of Québec
<b>Dominican Sisters of Saint Catherine of Siena — OP / o.p.</b>	
1956-	Institut du Radium [was operated by the Sœurs Grises de Montréal from 1927-1956)
<b>Filles de Jésus — f.d.j. /FDJ</b>	
1929-(S)1971 1971	Sanatorium Cooke, Trois-Rivières, QC Transferred to the Government of Québec
1931	Sacred Heart Hospital, Cheticamp, NS
1937-1973	St. Catherine's Hospital, Lac La Biche, AB
1942-(S)1970s-	Hôpital Notre-Dame-du Détour, Notre-Dame-du-Lac, QC Name changed to Hôpital de Notre-Dame-du-Lac in 1967.
1946-1997	Hôpital Laflèche, Shawinigan. QC
1950-1973	Hôpital Laflèche, Grand-Mère, QC
1953-(S)2005 2002	St. Joseph's Hospital, Dalhousie, NB Transferred to Catholic Health International
<b>Filles de la Charité de Saint Vincent de Paul — f.c.s.v.p. / FCSVP</b>	
1909-1960	Hôpital St-Luc, Asbestos, QC
1953-1970	Hôpital Ste-Catherine Labouré, Coaticook, QC
<b>Filles de la Charité du Sacré-Cœur de Jésus — f.c.s.c. / FCSC</b>	
1917	Hôpital Hôtel-Dieu, Sherbrooke, QC. Originally called Hôpital Noël from 1917-1920. Private Hospital — Roland Codere, president. The Sisters did not own the hospital but provided administrative and nursing services.
1939-1983	Hôpital la Providence, Magog, QC Previously an orphanage (crèche) opened in 1907
1944-?	Sanitorium St-François (a wing of Hôpital Hôtel-Dieu) Sherbrooke, QC The Sisters did not own the hospital but provided administrative and nursing services.
1967	Hôpital de Malartic, Malartic, QC

<b>Filles de la Sagesse — f.d.l.s. / FDLS</b>	
1907, (S)1910-(S)1996-1969-	Hôpital Ste-Justine, Montréal, QC. The Sisters did not own the hospital but provided administrative and nursing services. Transferred to the Government of Québec
1911-(S)2002-2003-2008-	Our Lady of the Rosary Hospital, Castor, AB Transferred to Covenant Health Alberta Alberta Catholic Health Corporation becomes Covenant Health Alberta
1924-1975	St. Vincent's Hospital, Pincher Creek, AB
1927-1977	Hôpital St-Jean-de-Brébeuf, Sturgeon Falls, ON
1939-(S)1969 1971-	Sanatorium St-Georges / Hôpital Mont-Joli, QC. The Sisters did not own this facility, but they administered it. A tuberculosis hospital until 1955 when it admits its first psychiatric patient. Transferred to the Government of Québec
1949-(S)1992 1969-	Hôpital St-Sauveur, Val-d'Or, QC Hospital is sold to a public corporation.
1946, (S)1956-1979	Leoville Union Hospital, Leoville, SK
1950-(S)1975	Sanatorium St-Jean, Macamic, QC The Sisters did not own this facility, but they administered it. In 1975, the sanatorium became a public establishment for the care of the chronically ill, respiratory illnesses and 1978 the center admitted the first people with mental illness.
1953-(S)1970 1969-	Hôpital St. Louis-Marie de Montfort Hospital, Ottawa, ON Sold to the Government of Ontario. Renamed Hôpital Montfort
<b>Frères de la Charité —f.c. / FC</b>	
1719-1760(?)	Hôpital du Roi, Louisbourg, NS
1884-1974 1974-	Hôpital (Retraite/Asile) St-Benoît-Joseph-Labre, Montréal, QC Transferred to the Government of Québec
1947-1989	Hôpital St-Augustin, Ancienne-Lorette, QC
1959-1970	Hôpital des Laurentides (L'Annonciation) Rivière-Rouge, QC
1960-1977 1977-	Hôpital Notre-Dame-des-Laurentides, Labelle, QC Transferred to the Government of Québec
<b>Frères Hospitaliers de la Croix et de Saint-Joseph ~ « Frères Charon »</b>	
1688-1747	Hôpital Général de Montréal, Montréal, QC . Originally known as « Maison de Charité ». Taken over by the Sœurs Grises de Montréal in 1747.

<b>Frères Hospitaliers de St-Jean-de-Dieu — o.h. / OH</b>	
1932-(F)1978	Hôpital Notre-Dame-de-la-Merci, Montréal, QC
1938	Hôpital St-Jean.Baptiste_des-Convalescents, Montréal, QC
1947	Hôpital Saint-Augustin, Beauport, QC
1956-1972	Hôpital Saint-Charles-Borromée (Chronic) Montréal, QC
<b>Grey Sisters of the Immaculate Conception — GSIC / g.s.i.c.</b>	
1878-(S)1998	General Hospital, Pembroke, ON - Originally opened by the Sœurs Grises de la Croix who operated it from 1878-1926. The Grey Sisters of the Immaculate Conception separated in 1926 and operated the hospital afterwards.
1998-	Transferred from the Grey Sisters of the Immaculate Conception to Catholic Health Sponsors of Ontario
1898–1926	Sault Ste. Marie General Hospital, Sault Ste. Marie, ON. Originally administered by the Sœurs de la Charité d'Ottawa.
1926–1997	The Grey Sisters of the Immaculate Conception took over administration in 1926.
1997-2002	Transferred to the Catholic Health Corporation of Ontario.
2002-	Transferred to the Government of Ontario the amalgamating the Sault Ste. Marie General Hospital Inc. (Catholic) and the Plummer Memorial Public Hospital (public
1937-1981	St. Joseph's Hospital, Lestock, SK
1940-1989	St. Anthony's Hospital, Esterhazy, SK. Transferred to the Sœurs Grises de Montréal in 1989
1942	General Hospital, Penetanguishene, ON
<b>Missionary Sisters of the Precious Blood — CPS / c.p.s.</b>	
1954-2001	St. Bernard Convalescent Hospital (Willowdale) Toronto, ON
<b>Missionary Sisters of the Sacred Heart of Jesus — m.s.c. / MSC</b>	
1960-	Hôpital Santa Cabrini, Montréal, QC
<b>Oblates of Mary Immaculate — o.m.i. / OMI</b>	
1930-1971	Hospital Sainte-Thérèse-de-l'Enfant-Jésus (Hospital l'Île de Fort Georg, Baie James). Administered by the Sœurs de la Charité d'Ottawa.
1931-1999	Hôpital Sainte-Thérèse de l'Enfant-Jésus, Chesterfield Inlet, NWT. Founded by the Oblates of Mary Immaculate and administered by the Sœurs Grises de Montréal.
1950	Hôpital Notre-Dame de l'Espérance, Blanc-Sablon, QC. Administered by the Sœurs de la Sainte-Famille de Bordeaux
1951-1963	St. Mary's Hospital, Attawapiskat, ON. Funded and managed by the Sisters of Charity of Ottawa.
1956-1975	Hôpital St-Ambroise, Loretteville, QC.
<b>Petites Soeurs Franciscaines de Marie — p.f.m. / PFM</b>	
1889-(S)1974	Hôpital Ste-Anne, Baie-St-Paul, QC
1974-	Transferred to the Government of Québec
1924	Hôpital de Sept-Iles, Sept-Iles, QC
1924-1976	Hôpital de Clarke City, Clarke City, QC
1926-1952	Hôpital Ste-Anne-de-Beaupré, Ste-Anne-de-Beaupré, QC. The Sœurs de Ste-Anne took over administration of the hospital

	from 1952-(S)1972. In 1972 it was <i>transferred to the</i> Government of Québec.
1948-(S)1974 1974	Hôpital St-Jean-Port-Joli, St-Jean-Port-Joli, QC. Although owned by Dr. Fernand Lizotte this hospital was administered by the Petites Sœurs Franciscaines de Marie. Transferred to the Government of Québec
1952-(S)1973 1973-	Hôpital Sainte-Élisabeth, Roberval, QC Transferred to the Government of Québec
<b>Les Religieuses de Notre-Dame-du-Sacré-Cœur — n.d.s.c. / NDSC</b>	
1947-(S)2003 2003-	Hôpital Stella-Maris-de-Kent, Ste-Anne-de-Kent, NB (Buctouche) Transferred to Catholic Health International
<b>Religious Hospitallers of St. Joseph / Religieuses Hospitalières de Saint-Joseph — r.h.s.j. / RHSJ</b>	
1645, (S)1659-(S)1998- 1996- 1998-	Hôpital Hôtel-Dieu St. Joseph, Montreal, QC The hospital was originally founded by Jeanne Mance, nurse, in 1645. She recruited the Religious Hospitallers in 1659 to take over full responsibility of it. Becomes part of CHUM (Université de Montréal). Transferred to the Government of Québec. The in-patient services of the hospital were transferred and the hospital functionally closed in 2017 with the opening of the new super hospital (some services operating into 2020).
1845-(S)2008 2008-	Hôtel-Dieu Hospital, Kingston, ON Transferred to Catholic Health International
1849, (S)1868-1965	Lazaret Hospital, Tracadie-Sheila, NB
1852-1860	St. Patrick Hospital, Montreal, QC
1869-1992 1992-1996	Hôtel-Dieu Hospital, Chatham, NB Transferred to the Government of New Brunswick
1873-1946	Hôpital Hôtel-Dieu St-Joseph, St-Basile, NB
1884-(S)1998 1998-	Hôpital Hôtel-Dieu St-Joseph, Victoriaville (Arthabaska) QC Transferred to the Government of Québec
1888-(S)1972 1972	Hôpital Hôtel-Dieu, Campbellton, NB Transferred to the Government of New Brunswick
1888-(S)2008 1994-2013 2013- 2013-	Hôpital Hôtel-Dieu of St-Joseph Hospital, Windsor, ON Amalgamates with the Salvation Army's Grace Hospital to form Hôtel-Dieu Grace Hospital. Taken over by the Windsor Regional Hospital Hôtel-Dieu Grace Healthcare (formerly Windsor Regional Hospital's Tayfour Campus) assumed by Catholic Health International
1890-(S)1991 1991	Hôpital Hôtel-Dieu St-Joseph, Tracadie, NB Transferred to the Government of New Brunswick.
1897-(S)2004-	Hôtel-Dieu Hospital, Cornwall, ON. <i>Transferred to the</i> Cornwall community becoming the Cornwall Community Hospital in 2004.
1959-1989	Macdonell Memorial Hospital, Cornwall, ON

1924–1929	St. Mary's Hospital, Montreal, QC. The Sisters of Charity (Grey Nuns) of Montreal took over administration from 1929-1943. Following this the Sisters of Providence of Kingston took over responsibility for nursing from 1943–(S)1976.
1931-1972	Sanatorium Notre-Dame-de-Lourdes, Vallée-Lourdes, NB
1932-1974	Sanatorium Notre-Dame-de-Lourdes, Bathurst, NB
1940-1947	St. Joseph's Hospital, Barrhead, AB. Administration was received from the Sisters of Charity of Halifax (1929-1932) and handed over to the Sisters of St. Joseph of Pembroke (1947-(S)1969-1974).
1942-1972	Hôtel-Dieu St-Joseph, Bathurst, NB
1945-(S)1998 1970-	Hôtel-Dieu St-Joseph, Sorel, QC Transferred to the Government of Québec
1946-1972	Sanatorium St-Joseph, Saint-Basile, NB
1947-(S)2002 2002-	Hôtel-Dieu St-Joseph, Saint-Quentin, NB Transferred to Catholic Health International
1947-(S)2002 2002-	Hôtel-Dieu St-Joseph, Perth-Andover, NB Transferred to Catholic Health International
1948-(S)1980 1980-2004 2004-	Hôtel-Dieu Hospital, St. Catharines, ON. Transferred to the RHSJ Health System, which later becomes Catholic Health International. Taken over by the Niagara Health System.
1949-1959 1959- 2006-	Mount St. Joseph Hospital (Chronic) Classed as a Nursing Home in 1959 Transferred to Catholic Health International
1949-1972	Hôtel-Dieu St-Joseph, Lamèque, NB
1950-(S)1976 1976	Hôtel-Dieu Hospital, St. Jérôme, PQ Transferred to the Government of Québec
1950-(S)1976	Hôtel-Dieu Notre-Dame de Hauteville, Baie-Comeau PQ
1951-1972	Pavillon LaDauversière, Bathurst, NB
1952-1972	Hôpital Ermitage Saint-Joseph, Victoriaville, QC
1952-1979	Hôtel-Dieu Hospital, Whitelaw, AB
1962-1985	Grand Falls General Hospital of the Assumption, Grand Falls (managed hospital only)
1963-(S)2002 2002	Hôpital l'Enfant-Jésus, Caraquet, NB Transferred to Catholic Health International
2004-	Hôtel-Dieu Shaver Hospital and Rehabilitation Centre, St. Catharines, ON Administered by the RHSJ Health System, which later becomes Catholic Health International

<b>Sisters of Charity of the Immaculate Conception — SCIC / s.c.i.c.</b>	
1910-1997	Holy Family Hospital, Prince Albert, SK
1914-(S)2010 2010-	St. Joseph's Hospital, Saint John, NB Transferred to Catholic Health International
1926-1979	St. Joseph's Hospital, Radway, AB
1928-1959	St. Anne's Hospital, Maliseet Reserve, Tobique, NB
1939-2008 2008-	St. Vincent's Hospital, Vancouver, BC Transferred to Providence Health Care, Vancouver, BC
1953-1970	Hôpital Ste-Catherine Labouré, Coaticook, QC
<b>Sisters of Charity of St. Vincent de Paul of Halifax — SC / s.c.</b>	
1886-(S)1973 1973	Halifax Infirmary, Halifax, NS. Transferred to the Government of Nova Scotia.
1908-(S)1975 1975	Hamilton Memorial, North Sydney, NS. In 1954 it was renamed St. Elizabeth's Hospital. The hospital was purchased by the Government of Nova Scotia and renamed Northside General.
1912-1956	Our Lady of Lourdes Sanatorium, Lourdes, NS
1927-1995	Immaculata Hospital, Westlock, AB
1927, (S)1929-(S)1932	St. Joseph's Hospital, Barrhead, AB. Administration handed over to the Religious Hospitallers of St. Joseph (1940-1947) and finally to the Sisters of St. Joseph of Pembroke (1947-(S)1969-1974). Who administered the hospital from 1932-1940 is unknown.
1929-1949	Swan River Hospital, Swan River, MB
1929-1972	St. Anne's Hospital, Hardisty, AB
1930-1972	Seton Hospital, Jasper, AB
<b>Sisters of Mercy of Newfoundland — RSM / r.s.m.</b>	
1922-1994	St. Clare's Mercy Hospital, Saint John's, NF
<b>Sisters of Providence of St. Vincent de Paul of Kingston — SP / s.p. (known as Sisters of Charity of the House of Providence, Kingston from 1861 to 1952)</b>	
1887-(S)2006 1996-2006 2006-	St. Vincent de Paul Hospital, Brockville, ON Transferred to Providence Continuing Care Transferred to Catholic Health Sponsors of Ontario
1904-1975	St. Francis de Sales General Hospital, Smiths Falls, ON
1908-(S)1973 1973-	Providence General Hospital, Daysland, AB Sold to the Government of Alberta. Name changed to Daysland General Hospital
1912-1995	Providence Hospital, Moose Jaw, SK
1924-2008	St. Mary's Hospital, Camrose, AB

2002 2008-	Transferred to Alberta Catholic Health Care Corporation Transferred to Covenant Health Alberta
1927-1957 1957-2008- 2001-2008 2008-	St. Joseph's Hospital for the Chronically III, Edmonton, AB <i>Name changed to St. Joseph's Auxiliary Hospital</i> Transferred to Alberta Catholic Health Care Corporation Transferred to Covenant Health Alberta
1943-(S)1996-	St. Mary's Hospital, Montreal, QC. The Religious Hospitallers of St. Joseph operated the hospital from 1924-1929. Then the Sisters of Charity (Grey Nuns) of Montreal operated it from 1929-1943.
1946-(S)2006 2006-	St. Mary's of the Lake Hospital, Kingston, ON Transferred to Catholic Health Sponsors of Ontario
1947-2000 2000-	Holy Family Hospital, Vancouver, BC Transferred to Providence Health Care, Vancouver, BC
<b>Sisters of Service — SSS / s.s.s.</b>	
1925-(S)1970 1970-1991	Our Lady's Hospital, Vilna, AB Transferred to the Government of Alberta.
<b>Sisters of St. Benedict — OSB / o.s.b.</b>	
1929	Sacred Heart Hospital, Russell, MB
1934-1970	St. Mary's General Hospital, Birtle, MB
1936–1966 2003-	Crerar Hospital, Winnipegosis, MB. Transferred by the Sisters to the Catholic Health Corporation of Manitoba (now named Réseau Compassion Network)
1940-1972	Johnson Memorial Hospital, Gimli, MB
<b>Sisters of St. Elizabeth — OSE / o.s.e. of the Third Order of St. Francis of Assisi</b>	
1912-2007	St. Elizabeth's Hospital, Humboldt, SK
1922-2014 2014-	St. Joseph's Hospital, Macklin, SK Transferred to the Catholic Health Ministry of Saskatchewan
1924-1998	St. Michael's Hospital, Cudworth, SK
1935-1950	Saint John's Hospital, Rosthern, SK. The Sœurs Grises de Montréal operated the hospital in Rosthern from 1927–1935.
<b>Sisters of St. Joseph of Hamilton — CSJ / c.s.j.</b>	
1861-2002	St. Joseph Hospital, Guelph, ON
1890-(S)1991 1991	St. Joseph's Hospital, Hamilton, ON Transferred to St. Joseph's Health System
1924-(S)1991 1991	St. Mary's Hospital, Kitchener, ON Transferred to St. Joseph's Health System
1955-(S)2001	St. Joseph's Hospital, Brantford, ON

Sisters of St. Joseph of London — CSJ / c.s.j.	
1888-(S)1993 1993-	St. Joseph's Hospital, London, ON Transferred to St. Joseph's Health Care Society
1890-(S)1993 1993- 1998- 2006	St. Joseph's Hospital, Chatham, ON Transferred to St. Joseph's Health Care Society. Becomes part of the Chatham-Kent Health Alliance The old St. Joseph's Hospital is renovated and becomes Riverview Gardens for seniors.
1926-1927	Stettler Municipal Hospital, Stettler, AB
1927-1978	St. Joseph's Hospital, Galahad, AB
1930-2003 2008-	Killam General Hospital, Killam, AB Transferred to Covenant Health Alberta
1932-1949	St. Paul's Hospital, Rimbey, AB
1944-(S)1999 1993-2003 2003-	St. Joseph's Hospital, Sarnia, ON. <i>Renamed</i> St. Joseph's Health Centre. Transferred to St. Joseph's Health Care Society Ownership transferred <i>to the</i> Lambton County Hospital Group on 2003.
1951-1983 1983-1993- 1993-	St. Mary's Hospital, London, ON. Amalgamation with St. Joseph's Hospital to form St. Joseph's Health Centre St. Joseph's Health Centre Transferred to St. Joseph's Health Care Society
Sisters of St. Joseph of Pembroke — CSJ / c.s.j.	
1946-1981	Radville Community Hospital, Radville, SK
1947-(S)1969-1974	St. Joseph's Hospital, Barrhead, AB. From 1929-1940 Sisters of Charity of Halifax and then handed over to the Religious Hospitallers of St. Joseph of Kingston between 1940-1947.
1952-(S)1975	St. Francis Memorial Hospital, Barry's Bay, ON
Sisters of St. Joseph of Peterborough — CSJ / c.s.j.	
1890-(S)1998 1998-	St. Joseph's Hospital, Peterborough, ON . Construction of the hospital was led by the local bishop in the late 1880s and handed over to the Sisters to administer in 1890. Transferred to the City of Peterborough and renamed Peterborough Regional District Health Centre.
1890-1836	St. Joseph's Hospital, Thunder Bay, ON (formerly Port Arthur, ON). The hospital was founded by the Sisters of St. Joseph of Toronto and administered by them from 1884-1890. It was then assumed by the Sisters of St. Joseph of Sault Ste. Marie in 1936.
1907-1994	St. Joseph's Hospital, Parry Sound, ON
1984-1994	Mercy Hospital/Martha House, Regina SK. The Sisters of St. Martha administered the hospital from 1936-1984. The Marthas transferred ownership to the Diocese of Regina. The Sisters of St. Joseph of Peterborough, Ontario were tasked with the administration of the hospital from 1984-1994.
1938-1993	St. Joseph's Hospital, Estevan, SK



Sisters of St. Joseph of Sault Ste. Marie — CSJ / c.s.j.	
1936-(S)1994-  1994- 1999-	St. Joseph's Hospital, Thunder Bay, ON (formerly Port Arthur, ON). The hospital was founded by the Sisters of St. Joseph of Toronto and administered by them from 1884-1890. Ownership and administration was transferred to the Sisters of St. Joseph of Peterborough in 1890, and again to the Sisters of St. Joseph of Sault Ste. Marie in 1936. Becomes part of St. Joseph's Care Group. Transferred from the Sisters of St. Joseph of Sault Ste. Marie to Catholic Health Sponsors of Ontario
1931-2011	St. Joseph's General, North Bay, ON
1940-(S)2001	St. Joseph's Hospital, Blind River, ON
1945-(S)1979	St. Joseph's Hospital, Little Current (Manitoulin Island) ON
1950-1997	General Hospital of the Immaculate Heart of Mary, Sudbury, ON
1958-(S)1998 1999	St. Joseph's Hospital, Elliot Lake, ON Transferred from the Sisters of St. Joseph of Sault Ste. Marie to Catholic Health Sponsors of Ontario
Sisters of St. Joseph of Toronto — CSJ / c.s.j.	
1857-(S)1998  1998- 2017-	Providence Healthcare, (Scarborough), Toronto, ON Originally called House of Providence. <i>Also known as</i> Providence Villa and Hospital and Providence Centre Transferred to Catholic Health Sponsors of Ontario Becomes part of Unity Health
1884-1890	St. Joseph's Hospital, Thunder Bay, ON (formerly Port Arthur, ON). Ownership and administration was transferred to the Sisters of St. Joseph of Peterborough in 1890, and again to the Sisters of St. Joseph of Sault Ste. Marie in 1936.
1892-(S)1998 1998- 2017-	St. Michael's Hospital, Toronto, ON Transferred to Catholic Health Sponsors of Ontario Becomes part of Unity Health
1913-(S)1992 1989	St. Joseph's Hospital, Comox, BC Transferred to the Diocese of Victoria
1921-(S)1998 1998- 2017-	St. Joseph's Hospital, Toronto, ON. Transferred to Catholic Health Sponsors of Ontario Becomes part of Unity Health Toronto, ON.
1923-1953	St. Joseph's Hospital, Winnipeg, MB
1925-1980	Our Lady of Mercy Hospital, Toronto, ON, adjacent to St. Joseph's Hospital. In 1980, it merged with St. Joseph's Hospital to create St. Joseph's Health Centre.
Sisters of St. Joseph of Peace, Newark, NJ — CSJP	
1896-1969	Mater Misericordiae Hospital, Rossland, BC
1901-1918	Sacred Heart Hospital, Greenwood, BC

<b>Sisters of St. Martha, PEI — CSM / c.s.m.</b>	
1872-1982	Charlottetown Hospital, Charlottetown, PEI. Founded by the Sœurs Grises de Québec who operated it from 1872–1924. Handed over to the Sisters of St. Martha, PEI who operated it from 1924–1982. In 1982 the Charlottetown Hospital and the Prince Edward Island Hospital were amalgamated to form the Queen Elizabeth Hospital.
1945-1997	Western Hospital, Alberton, PEI
<b>Sisters of St. Martha of Antigonish — CSM / c.s.m.</b>	
1902, (S)1915-(S)1977 1977-1996	St. Joseph's Hospital, Glace Bay, NS Transferred to the Government of Nova Scotia
1906-(S)1996 1996-	St. Martha's Hospital, Antigonish, NS Transferred to the Government of Nova Scotia
1917-1951	St. Mary's Home/Mercy Hospital, Sydney, NS. Owned by the Diocese of Antigonish and operated the Sisters of St. Martha of Antigonish.
1920-(S)1988 1988-1996	St. Rita's (Ross Memorial) Hospital, Sydney, NS Transferred to the Government of Nova Scotia
1925-(S)1976 1977-	St. Mary's Hospital, Inverness, NS Transferred to the Government of Nova Scotia
1929-(S)1985- 1985- 2008-	St. Michael's Hospital, Lethbridge, AB Transferred to the Alberta Catholic Health Corporation Transferred to Covenant Health Alberta
1930- 1988- 2008-	Banff General Hospital, Banff, AB. Renamed Mineral Springs Hospital. Transferred to the Alberta Catholic Health Corporation. Transferred to Covenant Health Alberta
1936-(S)1969	St. Michael's Hospital, Broadview, SK
1936-(S)1984- 1984-1994	Our Lady of Mercy Hospital, Regina, SK. Becomes Martha House for prenatal unwed mothers in 1964 and then purchased by the Archdiocese of Regina in 1984 and operated by the Sisters of St. Joseph of Peterborough, Ontario..
1940-(S)1980 1980-	St. Peter's Hospital, Melville, SK Transferred to the Saskatchewan Catholic Health Corporation.
1948, 1960(S)-1971-  1971-	Eastern Memorial Hospital, Canso NS. Originally a community hospital financed and equipped by the Red Cross. The Marthas provided a building, rent-free. In 1960, the Sisters agreed to manage the Eastern Memorial Hospital and did so until 1971. One Sister stayed on staff as a nurse until 1973. Transferred to the Government of Nova Scotia.
1963-(S)1996- 1996-	New Waterford Consolidated Hospital, New Waterford, NS Transferred to the Government of Nova Scotia

<b>Sisters Servants of Mary Immaculate — SSMI</b>	
1903-2008 2008-	General Hospital, Mundare, AB (1962: Renamed Mary Immaculate Hospital) Transferred to Covenant Health Alberta
1935-1995	Mary Immaculate Hospital, Willingdon, AB
<b>Les Sœurs Carmélites Missionnaires de Joliette (Carmélites Déchaussées Missionnaire) — c.d.m. / CDM</b>	
1959-1970	Hôpital Saint-Charles, Joliette, QC. Private Hospital – M. J. M. Crépeau. The Carmelite Missionary Sisters of Joliette served as nurses in the hospital.
<b>Sœurs de Charité de Notre-Dame-d'Évron — SCÉ / s.c.é.</b>	
1909-2008 2008-	St. Mary's Hospital, Trochu, AB Transferred to Covenant Health Alberta
1910-2008 200	St. Joseph's Hospital, Vegreville, AB Transferred to Covenant Health Alberta
1919-1986	St. Louis Hospital, Bonnyville, AB
1925-(S)1976 1976	St. Theresa's Hospital, Tisdale, SK Transferred to the Government of Alberta
1952-1971	Notre-Dame de l'Assomption Hospital, Zenon Park, SK
<b>Sœurs de la Charité d'Ottawa / Sisters of Charity of Ottawa — s.c.o. / SCO (Originally named Sœurs Grises de la Croix — s.g.c. / SGC)</b>	
1845-(S)1980-	Hôpital Général Hospital, Ottawa, ON
1863-1887	Mission Algonquine St-Claude, Lake Temiskaming, ON (moved to Ville-Marie in 1887)
1865, (S)1887-(S)1983	Hôpital Ste-Famille, Ville-Marie, QC. In 1979 the Hospital becomes the Centre de Santé Ste-Famille.
1878-(S)2003 2003-	Mattawa General Hospital, Mattawa, ON. (Formerly known as St. Joseph's Hospital, and also as Hôpital Notre-Dame-des-Sept-Douleurs) Transferred from the Sisters of Charity of Ottawa to Catholic Health Sponsors of Ontario
1863-1887	Hôpital Mission Algonquine St-Claude, lac Témiscamingue, QC
1878-(S)1926	General Hospital, Pembroke, ON - Originally opened by the Sœurs Grises de la Croix (1878-1926). The Grey Sisters of the Immaculate Conception separated in 1926 and operated the hospital afterwards.
1898-1974	Hôpital St-Joseph, Sudbury, ON. The first hospital was set up in Dr. Goodfellow's house from 1896 to 1898.
1898-1926	General Hospital, Sault Ste. Marie, ON
1902-(S)1985 1966	Hôpital St-Joseph, Maniwaki, QC. After 1966 the Sisters of Charity of Ottawa do not administer the hospital but they are employed by the hospital. Transferred to the Government of Quebec.
1903-(S)1975	Saint Anne's Hospital, Fort Albany, ON.
1906-(S)1976	Hôpital St-Michel, Buckingham, QC

1972	Transferred to the Government of Québec
1926-(S)1973 1964-	Hôpital d'Youville ( <i>Originally named, L'Hôpital des Saints Anges</i> ) , Rouyn-Noranda, QC Transferred to the Government of Québec
1924-(S)1996- 1996  2003-	St. Vincent's Hospital, Ottawa, ON ( <i>later Bruyère Continuing Care</i> ) In 1996 merger of four establishments: Hôpital Saint-Vincent, Centre de Santé Elisabeth-Bruyère, Résidence Saint-Louis and Villa Marguerite to become "Service de Santé des Soeurs de la Charité d'Ottawa" (SSSCO). Transferred from the Sisters of Charity of Ottawa to Catholic Health Sponsors of Ontario
1927-(S)1980	Notre-Dame Hospital, Hawkesbury, ON. The merger of Saint-Cœur-de-Marie and Notre-Dame hospitals formed Hawkesbury and District General Hospital in 1970.
1930-1971  1969-	Hôpital Sainte-Thérèse-de-L'Enfant-Jésus, l'Île de Fort George, Baie James, QC. On the reserved land of the Chisasibi Eeyouch (Cree Nation of Chisasibi) Eeyou Istchee. Transferred to the Government of Quebec.
1931-(S)1973 1973-	Hôpital Sainte-Thérèse-de-l'Enfant-Jésus, Shawinigan, QC <i>Transferred to the Government of Québec. The hospital closes and is replaced by a Psychiatric Hospital.</i>
1936-1950  1950-	Hôpital Ste-Anne, Mont-Laurier, QC. Hospice orphanage became Foyer St Anne in 1957 and the orphanage part was closed in 1968. The institution was transferred to the Government of Quebec in 1974 yet the Sisters continue to work there until 1979. In 1950, the construction of the Notre-Dame-de-Sainte-Croix hospital replaced the rooms reserved for patients since 1936. The Sœurs Mariantes de Ste-Croix took on the new challenges of modern hospitalization.
1937-(S)1962 1962	Sanatorium St-Laurent, Gatineau, QC (formerly Hull) Transferred to the Government of Québec
1941-1970	Holy Cross Hospital, Spirit River, AB
1942-1972	Hôpital Notre-Dame-de-l'Assomption, Moosonee, ON
1951-1963	St. Mary's Hospital, Attawapiskat, ON
1951-1974	Hôpital Cloutier, Cap-de-la-Madeleine, QC
1980-(S)1996  2003-	Élisabeth Bruyère Health Centre, Ottawa, ON. 1996 merger of four establishments: Hôpital Saint-Vincent, Centre de Santé Elisabeth-Bruyère, Résidence Saint-Louis and Villa Marguerite become "Service de Santé des Sœurs de la Charité d'Ottawa" (SSSCO) Transferred from the Sisters of Charity of Ottawa to Catholic Health Sponsors of Ontario
<b>Sœurs de Charité de Sainte-Marie — s.c.s.m. / SCSM</b>	
1965-	L'Hôpital Marie-Clarac, Montréal-Nord, QC. The Sisters still own and administer the hospital in 2023.
<b>Sœurs de Miséricorde / Misericordia Sisters — s.m. / SM</b>	
1848-(S)1974- 1974	Hôpital Général de Miséricorde, Montréal, QC Transferred to the Government of Québec
1879-1900	Misericordia Hospital (Hôpital Ste-Marie), Ottawa ON. ). <i>Also known as</i> House of Mercy Lying-in Hospital
1898	Misericordia Hospital, Winnipeg, MB

1900-2008 2008-	Misericordia General, Edmonton, AB Transferred to Covenant Health Alberta
1914-1956	St. Mary's Hospital, Toronto, ON
1929-1971	Misericordia Hospital, Haileybury, ON
1932	St. Mary's-on-the-Lake Sanatorium, Haileybury, ON
1943-(S)1976 1976	Hôpital Ste-Marie, Trois-Rivières, QC Transferred to the Government of Québec
1950	Hôpital Saint-Joseph de Rosemont, Montréal, QC. Also known as Sanitorium St-Joseph (now the Rosemont Pavilion of the Maisonneuve-Rosemont Hospital).
1954	Hôpital Maternité Catholique et Crèche, Montréal, QC
1956-1972	Scarborough General Hospital, Scarborough, ON
<b>Sœurs de Notre-Dame d'Auvergne — SND / s.n.d. Also known as the Sœurs de Notre-Dame de Chambriac</b>	
1918-1967	St. Gabriel's Hospital, Ponteix, SK
1946-1965	Notre-Dame Hospital, Val Marie, SK
<b>Sœurs de la Providence / Sisters of Providence — s.p. / SP</b>	
1846	Hospice Notre-Dame des Sept Douleurs, La Prairie, QC
1849, 1874-1877	Hôpital St-Camille, Montreal, QC Opened July 1, 1849 to September 30, 1849 to deal with an epidemic. Reopened from November 9, 1874 to October 6, 1877 for a smallpox outbreak.
1855-(S)1980 1980	Hôpital St-Eusèbe, Joliette, QC Transferred to the Government of Québec
1864-1997	Hôpital St-Joseph, Trois-Rivières, QC
1873-(S)1975 1975	Hôpital (Asile ) St-Jean-de-Dieu, (Gamelin Longue Point, Montréal, QC. Transferred to the Government of Québec. Now called L'Hôpital Louis H. Lafontaine.
1886-2004	St. Mary's Hospital, New Westminster, BC
1889-(S)1974 1974	Hôpital St-Joseph du-Précieux-Sang, Rivière-du-Loup, QC Transferred to the Government of Québec
1894-1994 1994-	St. Paul's Hospital, Vancouver, BC. Originally founded by the Sœurs de la Providence Transferred to Providence Health Care, Vancouver, BC
1897-1902  1902-(S)1973  1973	Hôpital du Sacré-Cœur (Cartierville) Montreal, QC. <i>Originally</i> l'Hôpital des Incurables (1897-1923) and known as the Notre-Dame-de-Grâce. It was founded by Georgina and Léontine Gagné in a small house on St-Hubert Street in downtown Montreal. After the Gagné sisters could no longer manage it, the management of the Hospital was taken over by the Sisters of the Providence in 1902. Transferred to the Government of Québec

1900-1967	St. Eugene's Hospital, Cranbrook, BC
1901-1975	Hôpital de la Providence, Chandler, QC
1903-(S)1971	St. Joseph's Hospital, Kenora, ON. <i>(also called Lake of the Woods Hospital)</i>
1908-1916	Sacred Heart Hospital, Athabasca Landing, AB
1909-1933	St. Joseph Hospital, Grouard, AB
1911-(S)1974 1974-	Hôpital du Sacré-Cœur, Gatineau, QC <i>(formerly Hull, QC)</i> Transferred to the Government of Québec
1911-1945	Institut Bruchési (tuberculosis hospital) Montreal, QC
1923-1926 1926-1993	Providence Hospital, Timmins, ON Renamed St. Mary's Hospital, Timmins, ON
1912-1929	Hôpital de la Providence, Haileybury, ON
1913-1974 1974-	Hôpital St-Joseph, Montreal (Lachine) QC Transferred to the Government of Québec.
1913-1966	Notre Dame Hospital, North Battleford, SK
1916-(S)1973 1973-	Hôpital Hôtel-Dieu, Valleyfield, QC Transferred to the Government of Québec
1922-1967	Hôpital Hôtel-Dieu de l'Assomption, Moncton, NB
1925-1972	St. Theresa's Hospital, Fort Vermillion, AB
1926-1939	Hôpital de la Providence, Montréal-Est, QC
1929-1974	St. Martin's Hospital, Wabasca-Desmarais, AB
1929-1973	Sacred Heart Hospital, McLennan, AB
1930-1976	Providence Hospital, Fort St. John, BC
1931-(S)1974 1974	Hôpital Général du Christ-Roi, Montreal (Verdun) QC Transferred to the Government of Québec
1932-1973	St. Joseph's Hospital, Dawson Creek, BC
1937-1972	Providence Hospital, High Prairie, AB
1940-1964	St. John's Hospital, Vanderhoof, BC
1943-(S)1982	Hôpital de la Providence, Lachute, QC. The Sisters did not own this facility, but they administered it.
1943-(S)1954	Hôpital de la Providence, Ste-Agathe-des-Monts, QC
1943-(S)1998 1998-	Hôpital Notre-Dame-de-Lourdes, Montréal, QC Changed from hospital to long-term care home.
1949-(S)1969 1969-	Hôpital Mont-Providence, Rivière-des-Prairies, QC Transferred to the Government of Québec
1954-(S)2001 2003-	Notre-Dame Hospital, Hearst, ON Sold to the Government of Ontario.

<b>Sœurs de Ste-Anne / Sisters of St. Anne — s.s.a. / SSA</b>	
1876-(S)1972	St. Joseph's Hospital, Victoria, BC
1898-1963	St. Mary's Hospital, Dawson, Yukon
	Hôpital Hôtel-Dieu de l'Assomption, Moncton, NB
1917-1992	Hôpital Sainte-Anne (Sainte-Anne-de-Bellevue), Montreal, QC Veteran's Hospital
1926-1957	Our Lady of Lourdes Hospital, Campbell River, BC
1934-1969	Sacred Heart Hospital, Smithers, BC
1941	Mount St. Mary Hospital, Victoria, BC
1942-1973	St. Martin's Hospital, Oliver, BC
1947-1996	Mount St. Francis Hospital, Nelson, BC
1960-(S)1968	Sanatorium Ross, or Sanatorium Saint-Camille, Gaspé, QC. The Augustinian Sisters administered the Sanatorium from 1951-1960.
1952-(S)1972	Hôpital Ste-Anne-de-Baupré, Ste-Anne-de-Baupré, QC. The Petites Sœurs Franciscaines de Marie had administered the hospital from 1926-1952. It was transferred to the Government of Quebec in 1972 until it closed in 2006.
<b>Sœurs de Saint-Joseph de Saint-Vallier — s.s.j. / SSJ</b>	
1945-(S)1978	Hôpital St-Joseph du Lac, St-Eleuthère, QC
1978-	Transferred to the Government of Québec
1948-1971	Hôpital St-Joseph, Québec (Bellevue) QC
<b>Sœurs de Ste-Marie de la Présentation — s.m.p. / SMP</b>	
1959-(S)2012	Hôpital Saint-Jérôme, Métabetchouan-Lac-à-la-Croix, QC
<b>Sœurs de St-Paul-de-Chartres — s.p.c. / SPC</b>	
1931-(S)1972	Hôpital Ste-Anne, Ste-Anne-des-Monts, QC
1972	Transferred to the Government of Québec
1954-(S)1976	Hôpital Notre-Dame-de-Chartres, Maria, QC
1976-	Transferred to the Government of Québec
-1987	Centre Hospitalier Paul Gilbert, Charney, QC
<b>Sœurs de la Sainte-Famille de Bordeaux — s.f.b. / SFB (formerly the Sœurs de l'Espérance)</b>	
1921-1972	Hôpital Notre-Dame-de-l'Espérance (St-Laurent) Montréal, QC
1922-(S)1950	Hôpital Ste-Anne, Ste-Foy, QC
1950-	Renamed Hôpital Notre-Dame-de-l'Espérance
1980	Transferred to the Government of Québec
1948-	Hôpital Notre-Dame-de-l'Esperance, St-Paul-l'Ermite, QC . A Private Hospital administered by the Sœurs de la Sainte-Famille de Bordeaux.

1950-	Hôpital Notre-Dame de l'Espérance, Blanc-Sablon, QC. Founded by the Oblates of Mary Immaculate and administered by the Sœurs de la Sainte-Famille de Bordeaux.
1950 (S)1961	Hôpital de Sept-Iles, Sept-Iles, QC
1950-(S)1981	Hôpital Notre-Dame-de-l'Espérance, , Ste-Foy, QC Formerly l'hôpital Sainte-Anne (1937-1950)
1954-1962	Hôpital Notre-Dame de-l'Espérance, Amqui, QC
1958-(S)1979-	Hôpital Le Gardeur, Repentigny, QC
1962	Hôpital d'Amqui, Amqui, QC
<b>Sœurs de St-François d'Assise — s.f.a. / SFA</b>	
1914-(S)1974 1974-	Hôpital St-François-d'Assise, Québec, QC Transferred to the Government of Québec
1926	Hôpital Ste-Jeanne d'Arc, Montréal, QC
1941-(S)1987 1987	Hôpital Notre-Dame, Charny, QC Transferred to the Government of Québec
<b>Sœurs du Bon-Pasteur de Québec — s.c.i.m. / SCIM officially named, Servantes du Cœur Immaculé de Marie</b>	
1852-1876	Hospice Saint-Joseph de la Maternité, Québec, QC
1874-1972	Hôpital de la Miséricorde, Québec, QC
1901-1972	Maison des Saints-Anges (1901-1908); renamed Hospice Saint-Vincent-de-Paul (1908-1916); renamed Crèche Saint-Vincent-de-Paul (1929-1972). From 1929 to 1972, the Hôpital de la Miséricorde was adjacent to the Crèche Saint-Vincent-de-Paul as a big complex. Ste-Foy, QC
1937-1970	Hôpital Sacré-Cœur-de-Marie, Hawkesbury, ON. Originally named Bon Pasteur Maternity Hospital
1942-1962	Hôpital Notre-Dame-de-la-Recouvrance (Maternity), Vanier, Québec, QC
<b>Sœurs de la Charité de Québec (Sœurs Grises de Québec) — s.c.q. / SCG</b>	
1872-(S)1997- 1997-2003	Hôpital St-Julien, St-Ferdinand, QC Transferred to the Government of Québec
1872-1982	Charlottetown Hospital, Charlottetown, PEI. Founded by the Sœurs Grises de Québec who operated it from 1872–1924. Handed over to the Sisters of St. Martha, PEI who operated it from 1924–1982.
1885	Hospice de Montmagny, Montmagny, QC
1893-(S)1996 1996-	Hôpital St-Michel-Archange, Beauport, QC Transferred to the Government of Québec
1900-1970	Sanatorium Mastai , Beauport, QC
1910-(S)1967 1967	Hôpital St-Joseph, Thetford Mines, QC Transferred to the Government of Québec
1904, (S)1921-(S)1936	Sanatorium du Lac Édouard, Lac Édouard, QC. Built in 1904, the sanatorium was owned by the Government of Quebec. It was



	administered by the Sœurs Grises de Québec (1921-1936) and then administered by the Sœurs Dominicaines-de-l'Enfant-Jésus from 1936-1948. It closed in 1967.
1915-(S)1963 1963-	Hôpital Civique, Beauport, QC Transferred to the Government of Québec
1917-(S)1982 1982	Hôpital St-Joseph, Beauceville, QC Transferred to the Government of Québec
1917, (S)1922-1973	Hôpital Notre-Dame de Protection, Sainte-Marie, QC
1918-(S)1975 1975-	Hôpital Laval, Ste-Foy, QC Transferred to the Government of Québec
1919-(S)1973 1973-	Hôpital du Sacré-Cœur, Plessisville, QC Transferred to the Government of Québec
1923-1976	Hôpital St-Joseph, Rimouski, QC
1926-(S)1996 1996-	Clinique Roy-Rousseau, Beauport, QC Transferred to the Government of Québec
1927-(S)1996 1996-	Hôpital du St-Sacrement, Québec, QC Transferred to the Government of Québec
1928-(S)1976 1976	Pavillon Dufrost – La Jemmerais, Beauport, QC Transferred to the Government of Québec and name changed to Pavillon Arthur-Valley
1930-(S)1997 1973	Hôpital St-Jean-Eudes, Hâvre-St-Pierre, QC Transferred to the Government of Québec
1931-(s)1988 1988	Pavillon Dufrost, Beauport, QC Transferred to the Diocese of Québec
1938-(S)1988 1973-	Notre-Dame-de-la-Garde, Cap-sux-Meules QC (Iles-de-la-Madelaine) <i>Transferred to the</i> Government of Québec
1944-(S)1973 1973-	Hôpital St-Joseph, La-Malbaie, QC Transferred to the Government of Québec
<b>Sœurs Dominicaines-de-l'Enfant-Jésus — o.p. / OP</b>	
1923-1995	Hôpital de l'Enfant-Jésus, Québec, QC
1935-1976	Hôpital du St-Rédempteur, Matane, QC
(S)1936-(S)1948	Sanatorium du Lac Édouard, Lac Édouard, QC. Built in 1904, the sanatorium was owned by the Government of Quebec. It was previously administered by the Sœurs Grises de Québec (1921-1936) and administered by the Sœurs Dominicaines-de-l'Enfant-Jésus from 1936-1948. It closed in 1967.
1955-(S)1997 1997-	Hôpital Notre-Dame-de-Fatima, La Pocatière, QC Transferred to the Government of Québec

<b>Sœurs Dominicaines des Saints-Anges Gardiens — o.p. / OP</b>	
1952-1969 (S)1953-(S)1962	Hôpital St-Louis de Windsor, Windsor Mills, QC. Private Hospital owned by Dr. Dominique Lambert. Administered by the Sœurs Dominicaines des Saints-Anges Gardiens between 1953-1962.
<b>Sœurs Grises de St-Hyacinthe — s.g.s.h. / SGSH</b>	
1840-(S)1966 1966	Hôpital Hôtel-Dieu, St-Hyacinthe, QC Transferred to the Government of Québec
1862-(S)1969 1969-	Hôpital Général du Sacré-Cœur, Sorel, QC. Originally a hospital and orphanage. Transferred to the Government of Québec
1875-1979	Hospice du Sacré-Cœur, Sherbrooke, QC ~ Renamed of Youville Hospital in 1968
1889-1951	Hôpital Civique, Sherbrooke, QC
1902-1964	Hôpital St-Charles, St-Hyacinthe, QC
1909-1966	Hôpital St-Vincent-de-Paul, Sherbrooke, QC
1912-(S)1970 1970	St. Anthony's Hospital, Le Pas, MB Sold to the Manitoba Hospital Commission.
1938-1970	General Hospital, Flin Flon, MB
1944-(S)1968 1968-	Hôpital St-Joseph, Granby, QC Transferred to the Government of Québec
<b>Sœurs Grises de Montréal / Sisters of Charity (Grey Nuns) of Montreal — s.g.m. / SGM</b>	
1747-	Hôpital Général de Montréal, Montréal, QC. This hospice, originally known as « Maison de Charité » was founded by the Frères Hospitaliers de la Croix et de Saint-Joseph and operated by them between 1688-1747.
1867-1917	Sacred Heart Hospital, Fort Providence, NWT
1868-(S)1983 1972	Hôpital St-Jean, St-Jean-sur-Richelieu, QC Transferred to the Government of Québec
1871-2000 2000-	St-Boniface General Hospital, St-Boniface, MB. Transferred from the Sisters of Charity of Montreal to the Catholic Health Corporation of Manitoba (now named Réseau Compassion Network).
1877-1979	Hospice St-Charles à l'Accueil Bonneau, Montréal, QC
1880	Notre-Dame Hospital, Montréal, QC
1886-(S)1997 1973-	Hôtel-Dieu de Nicolet, Nicolet, QC Transferred to the Government of Québec
1893-(S)1954 1954	Hôpital Notre-Dame-des-Sept-Douleurs, Cardston, AB Sold to the Government of Alberta.
1891-1969	Holy Cross Hospital, Calgary, AB
1873	St. Joseph's Hospital, Île-à-la-Crosse, SK
1895-1942	St. Roch's Hospital, Winnipeg, MB

1896	Edmonton General Hospital, Edmonton, AB
1905-1933	Hôpital Saint-Paul, Montréal, QC The contagious diseases department of Notre-Dame Hospital.
1907-1972	Grey Nuns Hospital, Regina, SK
1907-1999 1999-	St. Paul's Hospital, Saskatoon, SK Transferred to the Saskatchewan Catholic Health Corporation
1910-(S)1973 1973	Hôpital Ste-Croix, Drummondville, QC Transferred to the Government of Québec
1912-(S)1973 1973	Hôpital St-Joseph, La Tuque, QC Transferred to the Government of Québec
1914-1960	St. Anne's Hospital, Fort Smith, NWT
1914-1954	Sanatorium Notre-Dame-de-l'Espérance, Ste-Agathe-des-Monts, QC
1916-1972	St. Marguerite's Hospital, Fort Simpson, NWT
1922, (S)1927-1956	Institut du Radium, Montreal, QC From 1956 it was administered by the Dominican Sisters of Saint Catherine of Siena
1923-1967	St. Margaret's Hospital, Biggar, SK
1929–1943	St. Mary's Hospital, Montreal, QC. The Religious Hospitaliers of St. Joseph operated the hospital from 1924-1929. The Sisters of Charity (Grey Nuns) of Montreal handed over responsibility for nursing to the Sisters of Providence of Kingston who were there from 1943–(S)1976.
1925-1959	Immaculate Conception Hospital, Aklavik, NWT
1926-(S)1971 2004-	Hôpital St-Thérèse de l'Enfant-Jésus, St. Paul, AB Renamed St. Paul Hospital.
1927-1935	Saint John's Hospital, Rosthern, SK. The Franciscan Sisters of St-Elizabeth operated the hospital from 1935-1950.
1928-	St. Joseph's Hospital, Gravelbourg, SK
1930-(S)1985 1972-	Hôtel-Dieu, Amos, QC. Originally named Hôpital Ste.Thérèse. Transferred to the Government of Québec
1931-1974	Sanatorium St-Boniface, Saint-Boniface, MB. The Sanatorium opened a wing called the Salle St-Amant for mentally deficient children in 1959. As the number of TB patient diminished, the institution became known as the Centre St-Amant in 1974. The Sanatorium also housed the Hôpital Saint-Vital from 1961-1974.
1931-1999	St. Theresa of the Infant Jesus Hospital, Chesterfield Inlet, NWT. Founded by the Oblates of Mary Immaculate and administered by the Sœurs Grises de Montréal
1932-(S)1973 1973	Hôpital du Christ-Roi, Nicolet, QC <i>Transferred to the Government of Québec</i>
1934-1967	Hôpital Pasteur, Montréal, QC

1936-1974	Faraud Hospital, Fort Rae, NWT
1937	Notre-Dame-des-Neiges Hospital, Berens River, MB
1938-2000 2000-	Hôpital General Sainte-Rose, Sainte-Rose-de-Lac, MB. Transferred from the Sisters of Charity of Montreal to the Catholic Health Corporation of Manitoba (now named Réseau Compassion Network)
1938-1966	St. Gabriel Hospital, Fort McMurray, AB
1939-1959	St. Joseph's Hospital, Fort Resolution, NWT
1941-(S)2000	La Vérendrye Hospital, Fort Frances, ON
1943-2001	St. Martin's Hospital, La Loche, SK
1953-(S)1973 1973-	Hôpital Maisonneuve, Montréal, QC <i>Transferred to the Government of Québec</i>
1951-(S)1973 1973	Institut de Cardiologie, Montréal, QC Transferred to the Government of Québec
<b>Sœurs Mariantes de Ste-Croix — m.s.c. / MSC</b>	
1944-(S)1962 1962-	Hôpital St-Joseph, Lac Mégantic, QC Transferred to the Government of Québec
1950-	Hôpital Notre-Dame-de-Ste-Croix, Mont-Laurier, QC. In 1950, the construction of the Notre-Dame-de-Sainte-Croix hospital replaced the rooms reserved for patients in Hôpital Ste-Anne, Mont-Laurier, QC since 1936.
<b>Sœurs Missionnaires de l'Immaculée-Conception — m.i.c. / MIC</b>	
1918-(S)1985	Hôpital Chinois, Montréal, QC
<b>Sœurs Oblates Franciscaines de Saint-Joseph — o.f.s.j. / OFSJ</b>	
1958-1972	Hôpital St-François d'Assise, La Sarre, QC
	Hôpital Notre-Dame du Sourire, Lachute, QC (Chronic)
1960-	Hôpital St-Joseph-Artisan-des-Convalescente, Montréal, QC
1960-	Hôpital St-Joseph-de-la-Providence, Montréal, QC
<b>Sœurs Servantes du Saint-Cœur de Marie — s.s.c.m. / SSCM</b>	
1911-(S)1955-	Hôpital du Sacre-Cœur, Caughnawaga ( <i>also spelled</i> Kahnawake). <i>Later named</i> Tsi Tehsakotitsén:tha Kateri Memorial Hospital Centre. (Tsi Tehsakotitsén:tha means "the place where they heal us."). In 1970 government agreed to transfer control of the hospital to the Kahnawà:ke Indigenous Peoples.
1948-1960	Bégin Sanatorium, Ste-Germaine-du-Lac-Etchemin, QC
1954-(S)1989	Hôpital Comtois, Louisville, QC
1958-(S)1979 1974	Hôpital Saint-Alexandre, Les Escoumins, QC Transferred to the Government of Québec

Ursuline Sisters of Prelate — OSU /o.s.u.	
1930-(S)1932	<p>Private Hospital initiated by Fr. Joseph Riedinger, OMI. and built on land owned by the Ursulines Sisters of Prelate, primarily a teaching order with no nurses. They administered the hospital from 1930-1932.</p> <p>The hospital building was rented and reopened by Doctor Harry Levson with a complete lay staff from 1940 to 1945. The property and building were then sold by the Sisters to the municipality in 1945 and operated as the Prelate Union Hospital.</p>
1940-1968	

## THE CATHOLIC HOSPITALS OF CANADA

### A Master List of the Catholic Nursing Schools

It is important to note that many of the larger hospitals also operated schools for training in X-Ray Technology, Laboratory Technology and Radiology Technology.

BRITISH COLUMBIA		
City	Name of Nursing School & Hospital	Years of Operation
Cranbrook	St. Eugene Hospital	1911-1950
Victoria	St. Joseph's Hospital School of Nursing	1900-1981
Vancouver	St. Paul's Hospital "Training School" for Nurses	1907-1974
ALBERTA		
City	Name of Nursing School & Hospital	Years of Operation
Banff	Banff Mineral Springs Nursing School	1954
Calgary	Holy Cross School of Nursing, Holy Cross Hospital	1907-1979
Camrose	St. Mary's Hospital School of Nursing	1924-1935
Edmonton	Edmonton General Hospital School of Nursing	1908-1973
	Misericordia Hospital School of Nursing	1907-1972
	Grey Nuns Hospital School of Nursing	1908 - 1973
Lethbridge	St. Michael's General Hospital	1953-1973
Vegreville	St. Joseph's School of Nursing, St. Joseph's Hospital	1915-1971
SASKATCHEWAN		
City	Name of Nursing School & Hospital	Years of Operation
Humboldt	St. Elizabeth's Hospital School of Nursing	1923-1969
Moose Jaw	Providence Hospital Nurses Training School	1917-1970
Prince Albert	Holy Family Hospital School of Nursing	1910-1969
Regina	Grey Nuns Hospital School of Nursing	1907-1970
Saskatoon	St. Paul's Hospital School of Nursing, originally the St. Paul's Training School for Nurses (1909-1911)	1911-1969

MANITOBA		
City	Name of Nursing School & Hospital	Years of Operation
Ste-Rose-de-Lac	Ste. Rose General Hospital School for Practical Nurses (LPN)	1944 to 1970
Winnipeg	Misericordia School of Nursing, Misericordia Hospital	1916–1996
	St. Boniface Hospital School of Nursing	1897-1997
	St. Joseph's Hospital School of Nursing	1923-1946
	St. Joseph's Hospital School of Practical Nursing	1923-1953
ONTARIO		
City	Name of Nursing School & Hospital	Years of Operation
Brockville	St. Vincent de Paul Hospital Training School for Nursing	1904-1946'
	St. Vincent de Paul Hospital School for Certified Nursing Assistants	1951-1973
Chatham	St. Joseph's School of Nursing, St. Joseph's Hospital	1895-1970
Cornwall	Hôtel-Dieu Hospital St. Joseph's School of Nursing	1929-1969
Elliot Lake	St. Joseph's General Hospital Registered Nursing Assistant (RNA) Program	1964-1993
Guelph	St. Joseph's Hospital Training School for Nursing	1899-1973
Hamilton	St. Joseph's School of Nursing, St. Joseph's Hospital	1911-1978
Kingston	St. Joseph's School of Nursing , Hotel Dieu Hospital	1912-1974
Kitchener	St. Mary's School of Nursing, St. Mary's Hospital	1924-1974
London	St. Joseph's Nursing School, St. Joseph's Hospital	1901-1977
North Bay	St. Joseph's Nursing School, St. Joseph's Hospital	1931-1974
Ottawa	Ottawa General Hospital d'Youville Nursing School	1902-1971
	Montfort School of Nursing	1956-1971
	St. Vincent's Hospital Nursing Assistant School	1935-
Pembroke	Lorrain School of Nursing, Pembroke General Hospital	1916-1974
Penetanguishene	Penetanguishene General Hospital School of Nursing	1911-1932
Peterborough	St. Joseph's School of Nursing, St. Joseph's Hospital	1906-1973
Sault Ste Marie	St. Mary's School of Nursing, Sault Ste Marie General Hospital	1908-1974
Smiths Falls	St. Francis de Sales Hospital Nurses Training School	1915-1932
Sudbury	St. Elizabeth's School of Nursing, Hôpital St-Joseph	1911-1969
	Marymount School of Nursing, Sudbury General Hospital	1951-1969
Thunder Bay	St. Joseph's Hospital School of Nursing	1904-1974
Timmins	Ecole des Infirmières de Hôpital Ste- Marie	1926-1970

Toronto	St. Michael's School of Nursing, St. Michael's Hospital	1892-1974
	St. Joseph's Hospital School of Nursing	1921-1974
Windsor	Hôtel-Dieu of St-Joseph Hospital School of Nursing (within hospital building) Jeanne Mance School of Nursing, Hôtel-Dieu of St-Joseph Hospital	1907-1945 1945-1973
<b>QUEBEC</b>		
City	Name of Nursing School & Hospital	Years of Operation
Amos	Hôpital Hôtel-Dieu ~ École de formation de gardes-malades auxiliaires	1950-1971
Alma	Hôpital Hôtel-Dieu ~ l'École des Infirmières	1956-1972
Ancienne-Lorette	Hôpital St-Augustin l'École des Infirmières	1963-1970
Arthabaska	See Victoriaville	
Beauport	Hôpital St- Michel-Archange ~ École des Infirmières	1915-1971
Baie-Comeau	Hôpital Hôtel-Dieu de Hauterive l'École des Infirmières	1957-
Buckingham	Hôpital St. Michael ~ École des infirmières Hôpital St. Michael ~ Ecole de Gardes-Malades Practique Diplômées Hôpital St. Michael ~ École des auxiliaires infirmières	1930-1936 1942-1952 1952-?
Cap-sux-Meules Iles-de-la-Madelaine)	Hôpital Notre-Dame de la Garde ~ École des garde-malades et infirmières auxiliaires	1961-1972
Chandler	Hôpital de la Providence ~ École des infirmières	1918-?
Chicoutimi	Hôpital Hôtel-Dieu St-Vallier l'École des Infirmières	1894-1969
Coaticook	Hôpital Ste-Catherine Labouré ~ École d'infirmières-auxiliaires	
Dolbeau	Hôpital Hôtel-Dieu du Sacré-Cœur-de-Jésus ~ École de garde-malades auxiliaires	
Drummondville	Hôpital Ste-Croix ~ École des Infirmières	1948-1972
Gaspé	Hôpital Hôtel-Dieu de Gaspé ~ École des Infirmières	1948-1970
Hull	Hôpital du Sacre-Cœur ~ École des Infirmières de	1915-1967
Joliette	Hôpital St-Eusèbe ~ École des Infirmières	1921-
Lachine	Hôpital St-Joseph ~ École des Infirmières	1914-
	Hopital St-Joseph ~ Ecole de Gardes-Malades Auxiliaires	
La Tuque	Hôpital St-Joseph ~ École Sainte-Jeanne-d-Arc, formant des aides-malades	1949-1971
Lévis	Hôpital Hôtel-Dieu du Cœur-Agonisant-de-Jésus l'École d'infirmières	1926-1972
Maria	Hôpital Notre-Dame-de-Chartres ~ École des infirmières auxiliaires	1958-?
Montmagny	Hôpital Hôtel-Dieu Saint-Augustin ~ École des Garde-Malades auxiliaires Hôpital Hôtel-Dieu Saint-Augustin ~ École des infirmières	
Montreal	Hôpital Général de Montréal ~ École des Infirmières	1874-1878
	Hôpital Notre-Dame l'École des Infirmières	1897-



	Hôpital Ste. Justine ~ École des infirmières	1909-1970
	Hôpital Hôtel-Dieu de Montreal	1901-1970
	Hôpital Saint-Jean-de-Dieu l'École des Infirmières Hôpital Hôtel Saint-Jean-de-Dieu l'École d'auxiliaires en nursing	1912-1962 1963-1970
	Notre-Dame-de-Grâce (Cartierville) ~ École Infirmières des de garde-malades	1913-1926
	Hôpital Ste-Jeanne d'Arc ~ École des Infirmières	1919-
	Hôpital du Sacré-Cœur ~ École des Infirmières Hôpital du Sacré-Cœur ~ École des infirmières auxiliaires	1922- 1933-
	St. Mary's Hospital Nursing School	1925-1972
	Hopital du Sacré-Cœur, (Cartierville) ~ École des Infirmières Sanatorium Albert-Prévost ~ École des infirmières auxiliaires de	1926- 1950-
	Hôpital Saint-Luc ~ École des Infirmières	1928-1970
	Institut Marguerite-d'Youville	1934-1967
	Hôpital Notre-Dame-de-la-Merci ~ École des Infirmières	1936-
	Hôpital Notre-Dame-de-l'Espérance (Hôpital Saint-Laurent) ~ École des Infirmières	1948-1971
	Hôpital Général du Christ-Roi (Verdun) ~ École des infirmières	1946-?
	Hôpital Maisonneuve ~ École des Infirmières	1954-?
	Hôpital Saint-Charles-Borromée ~ École des Infirmières	1966-1972
	Hôpital Général de la Misdérconde	
Nicolet	Hôpital du Christ-Roi ~ École des infirmières	1948-?
Noranda	Hôpital Youville School for Registered Nursing Assistants Program Hôpital Youville l'École des Infirmières	1928-1969 1950-1969
Québec	Hôpital Hôtel-Dieu de Québec ~ École des infirmières	1902-1972
	Hôpital St-François-d'Assise ~ École des infirmières	1914-?
	Hôpital du Saint-Sacrement ~ École des Infirmières	1927-1968
	Hôpital de l'Enfant Jésus ~ École des Infirmières	1928-1969
	Hôpital Général de Québec School of Nursing	1962-1972
Repentigny	Hôpital Le Gardeur ~ École de garde-malades-auxiliaires	1964-1968
Rimouski	Hôpital Saint-Joseph ~ École des infirmières	1938-?
Rivière-du-Loup	Hôpital St-Joseph-du-Precieux-Sang ~ École des Infirmières de	1921-1967
Roberval	Hôpital Hôtel-Dieu de ~ École des gardes-malades auxiliaires	
Rouyn-Noranda	Hôpital d'Youville School of Nursing	1950-
Sept-Iles	Hôpital de Sept-Iles ~ École des auxiliaires infirmières	1964-1967
St-Georges-Quest	Hôpital Hôtel-Dieu Notre-Dame-de-Beauce ~ École des Infirmières	1954-1972
Shawinigan	Hôpital Sainte-Thérèse-de-l'Enfant-Jésus ~ École des Infirmières	1945-

Sherbrooke	Hospice du Sacré-Cœur ~ École des infirmières	1913-?
	Hôpital General St-Vincent-de-Paul ~ École des Infirmières	1913-1970
	Hôpital Hôtel-Dieu de Sherbrooke (Hôpital Noël) ~ École des Infirmières	1920-1970
Sorel	Hôpital Hôtel-Dieu St-Joseph ~ École des infirmières auxiliaires	1954-1967
	Hôpital Hôtel-Dieu St-Joseph ~ École des infirmières	1967-1972
St-Hyacinthe	Hôpital Hôtel-Dieu ~ École des infirmières auxiliaires	1901-?
	Hôpital St-Charles	1925-
St-Jean-sur-Richelieu	Hôpital St-Jean-sur-Richelieu ~ École des Infirmières	1922-1970
St. Jérôme	Hôpital Hôtel-Dieu ~ École des infirmières	1957-1970
Trois Rivières	Hôpital St-Joseph ~ École des infirmières	1907-
Val-d'Or	Hôpital St-Sauveur ~ École des Garde-Malades auxiliaires	1956-1972
Valleyfield	Hôpital Hôtel-Dieu ~ École de Gardes-Malades-Auxiliaires	
Verdun	Hôpital Général du Christ-Roi ~ École des Infirmières	1944-
Victoriaville	Hôpital Hôtel-Dieu de St-Joseph l'École Jeanne-Mance des Infirmières	1934-1972

### NEW BRUNSWICK

City	Name of Nursing School & Hospital	Years of Operation
Bathurst	Hôpital Hôtel-Dieu de St. Joseph ~ École des infirmières	1943-
	Hôpital Hôtel-Dieu de St. Joseph ~ École d'aides-infirmières	1953-
Campbellton	Hôpital Hôtel-Dieu de St. Joseph ~ École des infirmières	1919-1975
Chatham	Hotel Dieu Hospital School of Nursing	1917-1973
	Hôpital Hôtel-Dieu de St. Joseph ~ École d'aides-infirmières	1949-
Edmundston / St-Basile	Hôpital Hôtel-Dieu de St. Joseph ~ École d'aides-infirmières	1946-1972
Moncton	Hôpital Hôtel-Dieu de l'Assomption ~ École des infirmières	1975-1997
Saint John	St. Joseph's Hospital School of Nursing	1915-1971
Tracadie	Hôpital Hôtel-Dieu de St. Joseph ~ École des infirmières	1930-1963

### NOVA SCOTIA

City	Name of Nursing School & Hospital	Years of Operation
Antigonish	St. Martha's School of Nursing, St. Martha's Hospital	1911-1989
	St. Martha's School of Nursing Assistant program	1957-1967
Glace Bay	St. Joseph's School of Nursing, St. Joseph's Hospital	1902-2005
Halifax	Halifax Infirmary Training School for Nurses	1908-1994
New Waterford	New Waterford General Hospital School of Nursing Assistants	1963-1987

North Sydney	St. Elizabeth Hospital School of Nursing. The hospital was previously named Hamilton Memorial (1908-1954) with its own Nursing School that ran from 1914-1954.	1954-1969
Sydney	St. Rita's Hospital School of Nursing	1924-1988
<b>PRINCE EDWARD ISLAND</b>		
<b>City</b>	<b>Name of Nursing School &amp; Hospital</b>	<b>Years of Operation</b>
Charlottetown	Charlottetown Hospital School of Nursing	1920-1971
<b>NEWFOUNDLAND</b>		
<b>City</b>	<b>Name of Nursing School &amp; Hospital</b>	<b>Years of Operation</b>
Saint John's	St. Clare School of Nursing, St. Clare's Mercy Hospital	1939-1998
<b>YUKON</b>		
<b>City</b>	<b>Name of Nursing School &amp; Hospital</b>	<b>Years of Operation</b>
<b>NORTH WEST TERRITORIES</b>		
<b>City</b>	<b>Name of Nursing School &amp; Hospital</b>	<b>Years of Operation</b>

## AN AFTERWARDS

# Flesh and Blood & Heart and Soul

The previous pages of tables (cities, dates, hospital names and congregations) might cause us to gloss over the fact that all these hospitals were established by “flesh and blood” people who were inspired with a lot of “heart and soul” to provide compassionate care for others. Over many years, and during countless health care encounters, the lives of people in a moment of sickness, crisis or vulnerability have intersected with Catholic hospitals and the Sisters, along with many other dedicated people who provided the care. The stories below try to capture a few of the human stories I have come across in my years of research—stories of foundation and dedication, of healing and safe refuge, and of a vibrant legacy that continues to this very day.

### North of the Rio Grande The Hôpital Hôtel-Dieu du Québec Hospital

The founding of Hôtel-Dieu de Québec had its origins in the most unlikely of places—the court of the King of France and the palace of Cardinal Richelieu. It was in these circles that a young bride called the Duchess d’Aiguillon learned to navigate the world of commerce, of international affairs, and the all-pervasive world of men.

Born Marie-Madeleine de Vignerot de Pontcourlay (1604-1675), the Duchess d’Aiguillon was a niece of the powerful Cardinal Richelieu, the First Minister of State to the King. The Cardinal had ambitions of his own, ambitions for power and wealth and influence. These ambitions were not above him using his sixteen year-old niece for his own political advancement.

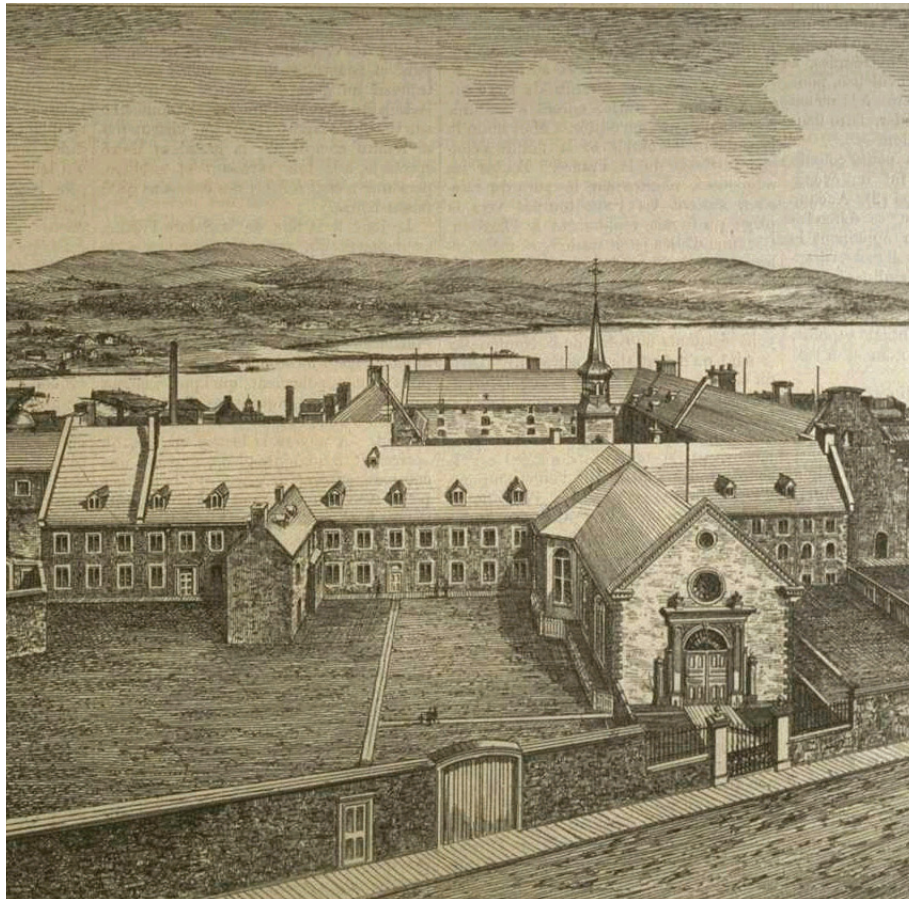
It had always been Marie-Madeleine’s wish to live a devout and simple life as a Carmelite nun, however, her uncle (a Cardinal of the Church, remember) prevented her from fulfilling this



The Hôpital-Dieu in New France. This engraving represents the city of Quebec, around 1700 Source: Archives de la Ville de Montréal



desire by arranging a marriage between her and an up and coming soldier who was the son of a nobleman. However, the Cardinal's ambitions were to be thwarted. Although she was married at 16 years of age, she was to become a widow at 18 when her husband was killed in battle. She would never marry again, although the Cardinal did try unsuccessfully on a number of occasions to arrange another marriage for her. Yet, despite these attempts, she remained a loyal niece as well as a favourite and trusted confidant of her uncle the Cardinal until his death.



Being under the patronage of Cardinal Richelieu provided the Duchess of Aiguillon, not only with a certain protection and influence but also great wealth. Through her uncle she was given unfettered access to Queen Marie de Medici, to King Louis XIII, and later, with Queen Anne of Austria. But this closeness and affection also provided her with some influence over her uncle, Cardinal Richelieu. She soon realized that she could influence and steer him towards good works by encouraging him to help her bring relief to the poor who were forever suffering in the streets of Paris and throughout the realm.

She continued her spiritual growth and her singular devotion to the Gospel and the works of mercy. She became an active member of the Ladies of Charity in the parish of St Sulpice in Paris, and was for many years the President of the Ladies of Charity at the Hôtel-Dieu in Paris. It is said that she frequently visited the House of Refuge and waited kindly on the poor penitents. One day a gentleman expressed surprise at this act of charity, but she merely responded by saying: "There is nothing surprising about a great sinner serving others."

By the time she was 38, Marie, the Duchesse had already founded asylums and hospitals throughout France, among them the Grand Hôpital de Paris. She was already a wealthy patron, but she became even wealthier when she was named the major heiress and administrator of Cardinal Richelieu's fortune when he died. It was a wealth her compassion and generosity steered.

In time she became one of the closest lay associates of Vincent de Paul, assisting and supporting him in his works of charity for the poorest and most unfortunate citizens. In fact, whenever difficulties arose from the civil authorities, or whenever there were needs to be addressed, it was the Duchess to whom he turned.

One day as she read the *Jesuit Relations*, the letters sent by Jean de Brébeuf and his companions from North America as reports to their superiors in France, she was deeply moved by their accounts. In no time she reached out to the Jesuit superior in Québec, Père Paul Le Jeune. More and more she was inspired by the Jesuit missionary zeal, and soon conceived a plan to found a hospital for the sole need of the “Amerindians” in Kébec (Quebec). Initially the Duchesse Marie insisted that the hospital cater solely to the sick and injured Indigenous peoples. However, the needs of the local French colonial population were also great and the hospital would need to expand its mandate to include them.

She put her plan into action. On August 16 1637 she founded and funded the first hospital in North America north of the Rio Grande (Mexico). She secured letters patent from King Louis XIII which granted the establishment of the hospital and explicitly mentioned the religious motives of the Duchess. Towards this purpose the Duchess provided a foundation of 22,400 livres as capital to be invested in France which produced an annual income of 3,000 livres per year for this work of charity.

Because of the noble efforts of the Duchess d’Aiguillon and these investments, the Hôpital Hôtel-Dieu du Québec was finally put into motion. She was personally involved in choosing the nuns who would be sent to America, negotiating with the Archbishop of Rouen who authorized their release from their original community. As well, she insisted that the priests and nuns should emphasize Christ’s desire to save all human beings.

Soon three young Sisters from the Augustinian Hospitalières community left their monastery in Dieppe, France on the coast of the English Channel, and arrived in New France on August 1, 1639 for the expressed purpose of establishing this frontier hospital. The Sisters were all young, the eldest being the 29 year-old Marie

de Saint-Ignace Guenet who had been chosen as Superior of the mission. It was observed at the time that, although her health was not robust, she possessed great qualities of leadership. Her companions who shared this mission were 28 year-old Anne de Saint-Bernard Le Cointre, a shy and faithful worker and 22 year old Marie de Saint-Bonaventure Forestier, described as beautiful, kindly, and gifted with a glorious voice. These Sisters would set in place an enterprise that would provide medical care for centuries to come. It is interesting to note that also on board the same ship were three Ursuline Sisters who had come to begin the first girls’ school in New France.

Not only was this the first hospital in North America, it remains the oldest, still open today. In 1995 the Hôtel-Dieu de Québec merged with two other hospitals to become the Centre Hospitalier Universitaire de Québec. The Augustinian Nursing Sisters remain at the Hôtel-Dieu de Québec monastery.

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## More than a Statue

Most people today walk by the statue without giving it a second glance. It sits atop a gray granite plinth, sitting awkwardly in the centre of the parking lot of Hôtel-Dieu Hospital at the corner of Rue St-Urbain and Avenue des Pins in Montreal. The hospital hovers with L-shaped arms around the parking lot and the statue, as if to remind us (that recognized or not by those who pass by) the sculpture stands as a monument of great importance to the history of the city of Montreal and to the hospital itself.

The bronze sculpture was fashioned by the artist Louis-Philippe Hébert in 1909, and depicts none other than Jeanne Mance, a nurse who was charged with founding the first hospital of the original frontier settlement of Ville-Marie, now Montreal. She bends to comfort an injured settler slumped over in pain and injury. Although the original hospital was founded at a different location in 1642, its operation moved to the present site in 1861, and has remained there ever since.

Jeanne Mance was born in 1606 at Langres, in the province of Champagne, France, the daughter of Catherine Émonnot and Charles Mance. The family consisted of six boys and six girls. Jeanne, their second child, was probably among the first pupils entrusted to the Ursuline Sister who had come to establish a school in 1613. She was a little over 20 when her mother died, and being naturally devout, not thinking of her own comfort, she stepped in, together with her older sister, to care for their younger siblings while their father worked.

During the Thirty Years' War that raged throughout the countryside towns of France small hospitals began to be established everywhere—even in her own home town of Langres—to treat the casualties of the war. Historians surmise that it was during this time that Jeanne Mance first acquired her



*Jeanne Mance*, sculpture by Louis-Philippe Hébert in 1909  
Photo: Greg J. Humbert, May, 2023

skills as a nurse where she no doubt learned to give emergency care to the wounded and the sick.

Around the middle of April 1640, five years after the death of her father, Jeanne's cousin, Nicolas Dolebeau, visited her uncle and his own father in Langres. Nicolas was the chaplain of the Saint-Chapelle in Paris at the time and a tutor to the Duc de Richelieu, the nephew of the Duchess d'Aiguillon—the same women who sponsored the Hôtel-Dieu Hospital in Quebec City, although Jeanne did not know any of this at that time.

While they visited, he related with enthusiasm about the recent happenings in New France, and how his younger brother Jean, a member of the Jesuits (the Society of Jesus) had just set sail for the missions in the colony. He stressed that not only



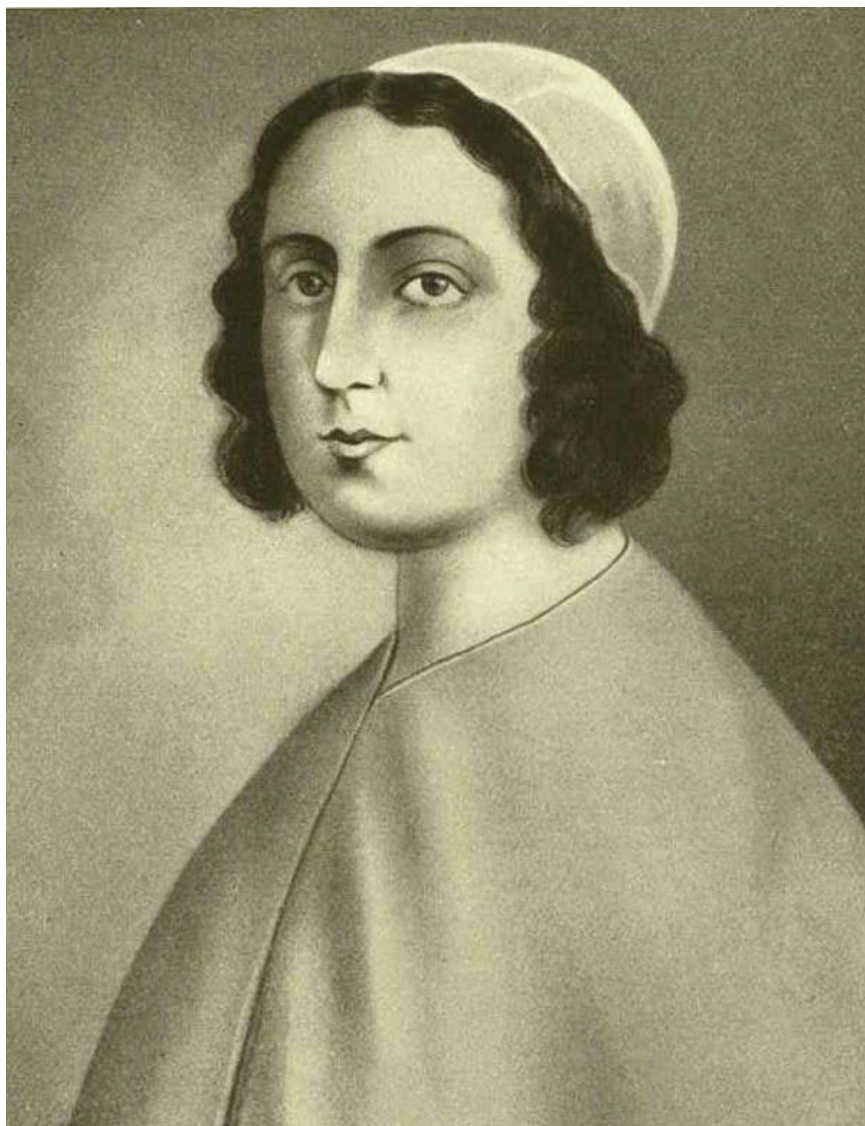


Illustration from the book by J.K. Foran. *Jeanne Mance or "The Angel of the Colony": Foundress of the Hotel-Dieu Hospital, Montreal, Pioneer Nurse of North America. 1642-1673.* The Religious Hospitallers of St. Joseph, Hôtel-Dieu. Montreal: The Herald Press, Limited. Montreal, 1931.

were courageous men of God setting sail to the Americas, but furthermore, since the summer of 1639, women of standing as well as nuns were, also landing there, propelled by the same faith and determination as their male missionary counterparts.

Jeanne was deeply moved by the stories and events recounted by her cousin. She pondered and prayed about what he described and each time a yearning to be part of this initiative would well up in her heart. Finally she decided to consult her spiritual director about her resolve to sail for America. Together they discerned that her motives were sincere and this desire was God nudging her in a new direction for her life.

Her intentions were further reinforced when she travelled to Paris to meet a group of priests and influential women who were supporters of these new missionary activities. Among them were the Jesuit Fr. Charles Lalemant, the Duchess d'Aiguillon, and finally the Queen herself, the devout Anne of Austria, who expressed a desire to meet Jeanne.

While in Paris she also met Jérôme Le Royer de La Dauversière, who had similarly been inspired to initiate a project for Montreal while praying in the Cathedral of Notre-Dame in 1635. He had prepared a plan, obtained the approval from the Jesuits, and founded the Société Notre-Dame de Montréal, whose "associates" acquired the island of Montreal with the purpose of creating a permanent settlement there.

On May 9, 1641 Jérôme Le Royer de La Dauversière, Paul de Chomedey de Maisonneuve, and a few French colonists set sail on board one ship, while Jeanne Mance and others travelled on a second ship. They wintered in Quebec, and despite local opposition, they set out for the island of Montreal in the spring of 1642. According to the *Jesuit Relations*, the founding of Montreal took place on 17 May 1642. When Jeanne Mance arrived she



immediately advised the governor of her intention to establish the Hôtel-Dieu de Montréal, first by setting up a small infirmary inside the fort. Later she had the first hospital built in 1644-1645. Jeanne Mance is thus considered the first lay nurse in Canada.

On January 28, 1657 while returning home from mass, Jeanne Mance fell on the ice, fractured her right arm, and dislocated her wrist. The doctors managed to set the fracture but they failed to notice the condition of the wrist. Although cured, Jeanne became unable to use her arm, and as a result she decided to step down as head of the hospital.

She set out for France in the autumn of 1658, together with Marguerite Bourgeoys, who had become her faithful friend, to enlist three Sisters from the Congregation of the Religious Hospitallers of St. Joseph to take over management of Hotel Dieu de Montreal. Her efforts were successful. She returned to New France with Sisters Judith Moreau de Brésoles, Catherine Macé, and Marie Maillet, and arrived in the colony on September 7, 1659.

After a long illness Jeanne Mance died on June 18, 1673 and was buried in the chapel of the Hôtel-Dieu de Montreal Hospital.

The importance of Jeanne Mance's contribution to the founding of Montréal was long underestimated and often dismissed. Dollier de Casson, a 17<sup>th</sup>-century historian asserts that both Jeanne Mance and Governor de Maisonneuve were co-founders of Montreal. Mance was the colony's first official treasurer, director of supplies and hospital director. However, despite her contemporaries recognizing her essential role in the founding of Montréal, it was not until May 17, 2012 (after the city undertook steps to determine the extent of her contribution) that Jeanne Mance was formally proclaimed co-founder of Montréal along with Paul Chomedey de Maisonneuve.

Indeed, she is much more than just a statue made of bronze!

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## A Small and Tipsy Beginning The Hôpital Général de Montreal Hospital

In 1692 in Montreal, Jean-François Charon de la Barre founded a small congregation called the Hospitaller Brothers of the Cross and Saint-Joseph, one of only four congregations of men religious to operate Catholic health care facilities in Canada. This order, better known as the Charon Brothers was founded in Montreal as a hospitable, teaching community of men whose purpose was to take care of the most deprived of its inhabitants. Their order would remain in existence for a mere 55 years (1692-1747) yet in that short time it established a legacy of care that lasts to this very day.

As early as 1688, Charon, a prosperous Montreal merchant, conceived the idea of opening an establishment to help the city's poor. Soon brothers joined him and together they received land at Pointe à Callière the founding spot of Ville Marie, later to become Montreal. By 1692, they opened a charity house there to welcome the poor, the sick, beggars, the elderly and orphans. The establishment was officially recognized by King Louis XIV in 1694 and took the name of Hôpital Général de Montreal.

However, official recognition of the community itself took a long time to obtain from the Church and the State. Having received the agreement of Bishop Jean-Baptiste de La Croix de Chevrières de Saint-Vallier, a first profession of dedication by the brothers did take place on May 17, 1702 when six of the men took the habit after a year of novitiate. However King Louis XIV refused to provide any formal recognition and in 1706, for some unknown reason, prohibited the Brothers Hospitallers from taking vows.

As a consequence the brothers were forced to wear a secular habit. The king's decree undermined the future of the



Mother d'Youville treated English soldiers during the war of 1760. Oil on canvas, 1931. Flore Barrette sgm (1897-1984).  
Grey Nuns of Montreal: 1 974.A.103. Used with permission.

community causing uncertainty and instability which resulted in some of the brothers leaving and making the recruitment of new members more difficult. It might be difficult for us to understand the integral connection between the State and Church at this time. Nonetheless, approval from both entities was needed for any enterprise to succeed.

The works of the Charon Brothers at the Montreal General Hospital developed gradually. In 1694, the hospital acquired a primary school to educate orphans. Then in 1699, in order to teach certain trades to children, Charon created small industries on the premises of the hospital, such as a stocking factory, a brewery, a cider press and a windmill. Then in 1718 he recruited teachers to teach rural boys free of charge.

After the death of their founder the Charon Brothers experienced difficulties in administering all of their good works. By the summer of 1747, only two Charon brothers remained who, because they were very old and fragile, were unable to continue their work. Their schools were forced to close and the General Hospital, which was falling into disrepair, continued to care for the remaining four patients. Eventually, from a total of 33 brothers at their peaks, the community came to completion.

Yet the Montreal General Hospital, such as it was, had always been an enterprise of charity begun by the brothers with generosity and magnanimity. In 1747 it was entrusted to the Sisters of Charity of Montreal, a community of Sisters that had only been founded itself ten years earlier by Marguerite d'Youville.

Marie-Marguerite d'Youville was born Marie-Marguerite Dufrost de Lajemmerais in 1701 at Varennes, Quebec, the oldest daughter of Christophe du Frost, Sieur de la Gesmerays (1661–1708) and Marie-Renée Gaultier de Varennes. Her father died when she was seven years old leaving this family of six in great poverty. It

was only through the influence of her great grandfather, Pierre Boucher, that she received the opportunity to study for two years at the Ursulines in Quebec. When she returned home, she became an invaluable support to her mother and undertook the education of her brothers and sisters.

On August 12, 1722, at Notre-Dame Basilica in Montreal, she married François d'Youville after which the young couple made their home with his mother who made life miserable for her new daughter-in-law. Marguerite soon came to realize that her husband had no interest in making a home life. His frequent absences and illegal liquor trade with the First Nations peoples caused her great suffering. When she was pregnant with her sixth child François became seriously ill. Nonetheless she faithfully cared for him until his death in 1730.

By the age of 29, she found herself a widow living in desperate poverty. She had suffered the loss of her father, her husband and four of her six children who died in infancy. Yet throughout all this suffering and loss she matured in piety and maintained a spiritual energy. Her life became rooted in her belief that God was present in all things and that God's unconditional love extended to every human person. As a result she became increasingly committed to the poorest of the poor in Montreal, showing compassion to all.

Initially she established a charitable lay association with three other women for the purpose of tending to people who were sick and poor. At the beginning the association had to be formed in secret because, at the time, new religious communities could not be officially founded in New France. Only existing religious communities from France (who relied on the King for authorization and funding) were allowed to minister. It would not have been acceptable to ask the King for money to start a new one. Nonetheless her strong spiritual motivation and her

desire to perform generous service to others, combined with a naturally strong will made her fearless and indefatigable in her pursuit. She began her charitable outreach without sufficient funding or official approval.

Initially Marguerite d'Youville and her associate Sisters lived at the Le Verrier house on Notre Dame Street in Montreal where they received, fed and sheltered both men and women in difficulty. This inclusive approach to caring for people was a significant development. At the time the Hôpital Général de Montreal only welcomed men, and there had been no one to care for women who needed help. In January 1745, a fire destroyed their house resulting in their association being forced to move many times over the next two years.

Yet they remained undaunted, never giving in to discouragement. In 1747, the association took over the management of the then bankrupt Hôpital Général de Montreal. D'Youville possessed a marvellous mixture of strong administrative skills, business acumen, piety and devotion to the destitute. She reorganized it into a hospice for the elderly, the disabled, foundlings (children who had been abandoned by their parents), orphans and so-called "fallen women", women who had had sexual relations or given birth to children out of wedlock. It became an outreach to all without judgements or discrimination.

At first the Sisters were not welcomed at the hospital because the brothers, who had previously run the hospital, had been very popular with the people. The general population resented the change and openly mocked the Sisters as "les sœurs grises." It was a term which could be translated as either the "grey nuns," or the "tipsy women" which was a reference to d'Youville's late husband who was a bootlegger and drunkard. The word *gris* in French can mean either *grey* or *drunk*. Marguerite d'Youville obviously had a sense of humour. Rather than debunk this

mischievous and slanderous rumour, she turned it on its head by incorporating the insulting nickname into the official title of the community, now known as the Sœurs Grises de Montréal – Sisters of Charity (Grey Nuns) of Montreal. Finally, in 1755, their religious community was officially recognized.

The Grey Nuns would go on to operate 44 hospitals throughout Canada. Four other congregations were also established as offshoots of the Grey Nuns, all attributing Marguerite d'Youville as their founder.

Pope John XXIII beatified Marguerite on May 3, 1959 and called her "*Mother of Universal Charity*." She was canonized by Pope John Paul II on December 9, 1990, becoming the first person born in Canada to create a religious community and be elevated to sainthood. She was inducted into the Canadian Medical Hall of Fame in 2003.

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## Herbs and Healing

When we walk into a drugstore to buy a cold remedy or to pick up a prescription, we seldom give much thought to the origins of these medicines we purchase. Nor do we imagine the many hidden hours of dedicated research and experimentation needed to develop them. Why would people spend so much time searching for a cure or trying to relieve suffering and pain? The answer is simple really.

The impulse to care for the sick is as old as humankind itself. Every culture and society has searched for ways to bring comfort to those who were sick in their communities. Anthropologists have discovered a great variety of healing practices that have been used throughout the world over thousands of years. In their studies one thing becomes abundantly clear—that physical healing traditionally flowed from and was integrally connected to spiritual healing and was a role fulfilled by the spiritual leader of the community. Whatever healers were called—whether a curandeira, hakim, shaman, a medicine man or woman, priest or priestess, a doctor or a physician—they customarily grew herbs, made salves and administered homemade medicines to the sick.

In Europe during the Middle Ages monasteries became the centres of learning and service to the towns that built up around them. In those days there were no social services provided by feudal landlords or monarchs so Christian Monks and Sisters filled in a gaping need. They lived out Gospel values and the healing message of Christ's by opening up "guest houses" or hospitals that were attached to the monastery proper. The word "hospital" is derived from a place of hospitality, sometimes called a hostel or hotel, hence the often used title *Hôtel-Dieu* (God's Hotel) for hospitals in French language countries or colonies.

In these "hospitals" the sick poor found a welcoming and safe place to be treated by the monastic physicians and nurses. In Benedictine monasteries infirmaries were established for the preparation of medicines—herbs and spices like ginger and cinnamon were kept in the "*amarium*" or what we might describe as a medicine chest. Monastic apothecaries learned through trial and error what medicines worked best for different ailments. They guarded their medicinal recipes and handed them down only to trusted apprentices. Gardens attached to the monastery grew the herbs needed, and monks regularly went out into the fields and forests to scour for wild plants to use as ingredients. Plant parts were ground with a mortar and pestle, mixed with oils to make a salve or dissolved in liquids to be taken orally.

Monastic orders of women were also founded around the same time, and like the Monks, their compassionate ministry reached out to the poor and sick, engaging in medicine, pharmacy and nursing. It is not surprising then that the healing arts and remedies would be equally studied and practiced among women religious with the same perseverance and attention.

When Samuel de Champlain, who founded the settlement of Quebec in 1608, arrived in the New World he was faced with an unknown disease that was ravaging the ranks of his sailors. They called it the "*mal de terre*" but we know it today as scurvy. Louis Hébert was called in to help. He was the son of an apothecary who had served in the court of Queen Catherine de Medici.

Hébert had recently arrived with his family from Paris and is widely considered to be the first European apothecary in the region that would later become Canada. He took up farming, and like his father, became an apothecary naturally drawn to finding ways to care for the sick. When Champlain's men were stricken with scurvy he studied the symptoms and tried to stop



the progress of the disease. His best remedies were administered to the afflicted but in spite of Hébert's extensive knowledge of drugs he seemed unable to save all of them before thirty-six sailors died.

The Recollect Fathers were the first priests to arrive in the New World to care for the spiritual needs of the settlers. It is interesting to note that Louis Hébert was buried in the vault of the Recollect Fathers in Quebec when he died in 1627. The famed Jean de Brébeuf and the Jesuit missionaries arrived in the colony in 1625 and immediately sought to establish an infirmary for the sick and a school for Indigenous children. As the *Jesuit Relations* recount,

*"... our men, singly or in pairs, journeyed in the depth of the winter from village to village ministering to the sick. Happily, perhaps, for their patients they had no medicine, but a little senna. A few raisins were left, however; and one or two of these with a spoonful of sweetened water were now eagerly accepted by the sufferers, who thought them endowed with some mysterious and sovereign efficacy. Amid peril and discomfort they toiled on, their patience, their assiduity, their contempt of death soon won them respect of the natives and prospects for the future looked bright." (Thwaites, Reuben Gold. *The Jesuit Relations and Allied Documents*. Seventy-three vols. Cleveland: Burrows Bros. 1896-1901. Vol. XVI, page 53.)*

Of course, First Nations Peoples had practiced healing for time immemorial using ceremonies involving dancing and smudging, sweat lodges, the use of plant, animal or mineral-based medicines, and other physical or hands-on practices. Settlers brought with them the advantages of medical science and the latest European knowledge and treatments.



As the colony developed in the frontier villages of Québec and Ville-Marie it became more apparent that a hospital was needed to take care of the sick and the wounded. And so it was that in May 1639, three Augustinian Sisters who had been chosen sailed from Dieppe to establish the Hôtel-Dieu de Québec.

Again in 1641 Jeanne Mance arrived in Ville-Marie (Montreal). She came prepared as a nurse and had even studied the Indigenous language before leaving France. Although she had never become a Religious Sister she was a devout woman who had a strong desire to care of the sick. By 1645 she had set up a dispensary and founded the Hôtel-Dieu de Montréal. Soon the Religious Hospitallers of St. Joseph were recruited from France to take over the hospital. With them came Sister (Judith Moreau) de Brésolles a trained pharmacist. At an early age "she had successfully completed a course in the art of compounding and dispensing remedies from simple herbs; her skill and proficiency in the use of the blood-lancet was well known as the practice of bloodletting was strongly recommended at this time." (*The role of religious in pharmacy under Canada's "Ancien Régime"*. by Sister M. Giovanni. p. 37)

By 1663 the hospital pharmacy included an array of medicines, chiefly emetics, purgatives, and ointments for healing wounds. Many of the remedies were compounded by the nun-pharmacist who used mortar and pestle to grind the herbs, grown in the monastery garden, into pastes and poultices. Québec was far from France, and in order not to depend too much on imported medicines, the Augustinian nuns in Ville de Quebec and the Religious Hospitallers in Ville-Marie (Mount Royal or Montreal) found it necessary to further develop their skills as apothecaries.

Initially the drugs which the Sisters needed to prepare their prescriptions were ordered from France. They regularly ordered aloes or senna (the fruit pod or leaf of the senna plant) and castor



Herbs. Musée des Hospitalières de l'Hôtel-Dieu de Montréal  
Photo: Greg Humbert

oil that they prescribed as laxatives. More primitive drugs like squill (a small plant of the lily family) and scammony (the dried roots of the morning glory plant) were administered as emetics. Others such as calomel, camomile, almond oil, turpentine and epsom salts found their proper places on the make-shift shelves of the out-patient dispensary.

Later on the Sisters planted their own garden to grow the medicinal plants and herbs they regularly used. The Sister-pharmacists soon shared knowledge with the Native women and learned of the remedies they applied in their villages. But for the most part, the prescription formulas were those the Sisters brought from France, many of them dating back to the thirteenth century.

They grew medicinal plants and quickly mastered the science of medications. They worked with the Indigenous healers and shared remedies for common sicknesses. By the 1800s,



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patients from as far away as Halifax would come to consult with the Hôtel-Dieu apothecary. This tradition was perpetuated by the Augustinians of Québec until they passed the torch to the pharmaceutical industry in the 20<sup>th</sup> century.

It is interesting to note that before the coming of settlers, contagious diseases among the Indigenous Peoples were almost nonexistent. Inflammation of the lungs, dropsy or swelling due to water retention and gout were the usual ailment presented. It was colonizers that brought (more than once) the epidemics of typhus and smallpox, resulting in the hospital and pharmaceutical resources being stretched to their limit. According to the letters of Mère Marie de l'Incarnation, a Superior in 1664 "there were no diseases in Canada except

those which were brought us by the vessels of the king. About one hundred of those who disembarked died". (Richaudeau, L'Abbe, *Lettres de la Mère Marie l'Incarnation*, Paris' 1876. Vol. II, p.274)

The ongoing rivalry between the Algonquin and Huron peoples, and their mutual enemy, the Iroquois brought patients to the hospital with minor and sometimes life-threatening wounds that needed tending. As well, battles and skirmishes between the British and French seeking to gain control of the colonies resulted in soldiers with gunshot and bayonet wounds that required immediate emergency treatment. Although records of the day-to-day activities are scarce, there is some evidence to suggest that the skilled needlework in decorative sewing and textile arts that were common in convents at the time, would have prepared the Sisters with the skills to perform sutures in mending these wounds.

From today's perspective the medicines used to treat illnesses and wounds seem rudimentary, but at the time these remedies were the best options available to them. Giovanni, in her study *The role of religious in pharmacy under Canada's "Ancien Régime"* notes that the Archives of Hôtel-Dieu contains numerous old volumes pertaining to pharmacy, and the origin and properties of remedial substances used in medicine. Unfortunately, the oldest *Pharmacopoeia* in the archives of the Hôtel-Dieu de Québec bears the date 1676. The earlier copies of medical books and pharmaceutical recipes were destroyed in a fire that took place in 1755.

However, from one old volume dated 1683, we learn that artificial leeching and poultices were commonly employed, suggesting a formula for a ointment to be applied in the case of inflammation.



*"Place an earthworm in the oils of rose' camomile and sweet almond, mix with elder and the white of an egg. This will be cooling and refreshing; if the pain be extreme, a little poppy oil added will act as an analgesic"* (Constant de Rebacque, Jacob, *Le Chirurgien François Charitable*. Lyons, Jean Certe, 1683, p. 155)

Another example is outlined as a remedy for cancer, compounded from simple herbs, and in use as early as the seventeenth century.

*". . . To an open cancer, which is the most common, the amaradulis, also called solanaceous wood (because in effect, this plant has woody stems) is a tried and true remedy. All one has to do is to pound the freshly picked leaves in a mortar with a wooden pestle and apply to the area in the form of a poultice which is changed every twelve hours".* (*Les Œuvres Médicinales de l'Herboriste d'Attigna*. Lyons, Jean Thioly et Antoine Bourdet, 1695, Tome I, p.6)

This is a far cry from many of the present day medical treatments or medicines used today. However, it demonstrates how those sent to care for the sick used everything in their means to relieve suffering, and furthermore, that the care of the body was as equally important to them as the saving of their souls.

There is a story told of a Priest-Physician, Père Pierre-Joseph Compain, who while wanting to be a physician of souls, also studied diligently in order to be a healer of both the body and the soul. Most of his studies for the priesthood had been completed at the Quebec Seminary when he was suddenly forced to leave during the siege of Quebec in 1759. He fled to Montreal where he studied surgery under the Surgeon Major of the French troops. While there he met and fell in love with

a young woman whom he married, but unfortunately was left a widower shortly afterwards when his wife died suddenly. In his grief, memories of his seminary days came flooding back so much so that he decided to apply for re-admission to the seminary. He was accepted and was later ordained to the priesthood in 1774.

As the story is told, even as a priest he remained engrossed with medicine and spent a great deal of his time experimenting and preparing pharmaceutical remedies. He became convinced that he had discovered an infallible remedy for cancer. When he became auxiliary bishop of Quebec in the year 1799, he offered his remedy to the Superior of the Augustinian Sisters at Hôtel-Dieu of Quebec. He wrote, "Allow me to pay my humble respects and at the same time to offer you my secret cure for cancer. This may serve to increase your income as well as facilitate your efforts to relieve the poor, miserable creatures who are suffering from this fatal disease."

He then outlined that the Sisters were free to use his secret cure as long as they agreed to the following conditions.

1. The poor will be cured or looked after gratuitously.
2. Those in a position to pay for this service should do so; in this way you will always have something to draw on.
3. In recognition for this service, I ask only one thing, namely, that every month you and your community will say a prayer for the sanctification of my soul and the health of my body.
4. I reserve for myself the right to look after patients when I so desire.
5. This secret will be confined within your community without being made public during my life.

Bishop Compain's "secret" remedy has never been disclosed, but in the end the "secret" is not nearly as important as the

sentiments expressed in his letter, and the fundamental reason and value behind it. He expresses the inspiration that motivated the charitable work of the Sisters—to serve the needs of the poor and to relieve their physical, emotional and spiritual pain using whatever means was at their disposal.

Think of this next time you walk into a drug store for medicine.

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Archives Montréal

## All Are Welcome Marie Rosalie Cadron and the Sœurs de Miséricorde

*"You should make hospitality your special care."  
(Romans 12:13)*

Years ago in a talk by Sr. Juliana Casey, IHM (Servants of the Immaculate Heart of Mary) she reminded those in attendance that when our tasks and ministry bring discouragement or challenges, it is important to remember that "the Sisters who founded these good works began with nothing but a deep faith and a desire to serve."

All noble works begin at a humble starting point—with nothing. Well not quite nothing! Maybe they began with scant material and financial resources, but the internal grace and values they possessed were a powerhouse of energy and goodwill. Such

spiritual virtues (and a deep sense of vocation) were planted in a person's life over time by the influence and example of others. For these women it seemed to solidify over time.

So it was with Marie Rosalie Cadron, the future foundress of the Sœurs de Miséricorde, the Misericordia Sisters. Like Marguerite d'Youville, her faith and desire to serve grew during her years as a married woman, a mother and then as a widow. From these life experiences she grew in faith and perseverance, and developed the virtue of compassion that lead her to embark on a life of service, especially to women, and especially to those women at the fringes of Montreal society.

Marie Rosalie was born on February 27, 1794 and grew up in the small rural village of Lavaltrie, Quebec between Montreal and Trois-Rivières on the St. Lawrence River. She was the eldest daughter of Antoine Cadron (sometimes spelled Caderon) and Rosalie Roy, who like their neighbours around them were simple and hardworking farmers who lived off the produce of their fields.

From an early age Marie Rosalie seemed naturally drawn to show compassion for others (especially for those who possessed even less than her own family) or for those who were sick or suffered



Illustration taken from  
*Mother de la Nativité, Foundress  
Illustration from Mother de la Nativité  
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1898. Montreal: Printing Office of the  
Institute for Deaf Mutes, 1898.*



from misfortune. She would find ways to respond to those in need, to sit by the bedside of a sick neighbour, talking to them, helping them forget their illness, hoping to comfort them.

Her parents recognized that she was an intelligent and loving child, and as was often the case in those days, when she turned seventeen they arranged a marriage for her with Jean-Marie Jetté, a childhood friend. The marriage was celebrated on October 7, 1811. Jean-Marie was an excellent match and husband who was generous of heart, also animated by faith, and capable of appreciating the virtues of his young wife. From the beginning he encouraged her good works. The young couple lived with her parents but within a year her father's health deteriorated and he died. They both promised to take care of her mother who would live for another twenty years supporting Marie Rosalie in all her endeavours.

Marie Rosalie and Jean-Marie grew to become a loving couple, tender and watchful parents, while also growing in faith together. Marie Rosalie especially used any leisure time she had to exercise her zeal for charity. Such was her daily routine for the twenty-two years she lived with Jean-Marie. Of their eleven children only two girls and four boys lived to become adults. It was their hope that their children would also grow in charity and the value of caring for others, virtues they sought to practice daily, especially to the poor in their midst.

They not only offered assistance to those who knocked on their door, but also sought out families in need of shelter, offering them hospitality. Naturally, at times, this caused her to worry about the safety of their children with strangers in the house. However, a story is told about her husband Jean-Marie, who seeking to relieve her anxiety assured her by saying, "God will protect us; it is better to have to watch all night than to refuse hospitality." Such was the foundation of their Christian life.

Her practice of virtue and her attentiveness to prayer did not make her a severe or inflexible person. On the contrary, throughout her whole life she remained amiable and relaxed with her family and those around her. She continued to enjoy life, looking for opportunities to go fishing with her children or tend her gardens of vegetables and flowers.

The circumstances of their lives changed dramatically in 1825. Soon they would put their faith in God and trust in humanity to the test. It began when the family had the opportunity to move to a larger farm near St-Hyacinthe, Quebec. Unfortunately they were deceived by the owner, unaware that a lien had been placed on this same farm as an assurance for the owner's many debts. As a result they lost their life's savings as well as eventually losing their new home and farm. Jean-Marie was heartbroken and the family was forced to move to Montreal where they found work and lodging with Jean-Marie's extended family.

Suddenly in 1832, Jean-Marie contracted cholera and died within twenty-four hours. Knowing his death was imminent he made his seventeen year old son, Pierre, promise to take care of his mother and the family. It was a blow to Marie Rosalie yet she reassured herself and her children by saying, "My children, the good things that God gives us, do not belong to us; He takes them away when He pleases. Let us rejoice in all that happens, and let us thank God both in prosperity and adversity. It is the secret of happiness."

Then in 1836, when her mother died after having been ill and senile for many years, Marie Rosalie felt free to devote her life to others in a more concerted way. But where would she place her energies? Her children advised her to take a well-deserved rest but she would have none of it. She prayed asking where her remaining years might be directed. Slowly it dawned on her.

She remembered one night in Montreal when she and her husband had been awoken by a loud and frantic knock on the door. Through the locked door they heard a voice pleading to them, "Open the door, please; save me from murderers!" They opened the door to find an unfortunate girl who was being pursued by drunken sailors. They barely had time to hide the young girl in the cellar before the men attempted to break down the front door with an axe. Finally things settled down and the young girl was offered a place of refuge in their home until she could get on her feet again.

This memory rekindled a strong yearning in her to help young women who found themselves on the street and in difficult and similar circumstances. She was particularly drawn to young women who had been forced into prostitution or were unwed and had become pregnant. She saw how society treated such women, how they were cast out and discarded, many with no place to turn for help. Over and over again she found herself opening her home to provide a safe lodging to them, hoping to steer them in a different direction, but loving them whatever the outcome.

Her good works were not a surprise to the Rev. Ignace Bourget, bishop of Montreal at the time. As it happened, even before he had become bishop he had been her confessor and counsellor. Once he became ordinary of the diocese he often called on her to provide care and assistance to those in need, especially the women who found themselves surviving on the streets. Montreal was a port city and this brought with it all sorts of undesirable shenanigans. He had even heard of young women, with no place to turn, forced to deliver their babies on the street unassisted. He encouraged Marie Rosalie Jetté to found a new community whose sole aim would be to provide a safe, discreet, and welcoming home for expectant unmarried women. Her new vocation was established.

With Bishop Bourget's encouragement and approval, she opened her first home in 1848, the Hospice Ste. Pélagie, providing discrete assistance to poor mothers and unfortunate young girls and women.

Marie Rosalie Cadron-Jetté assumed the religious name of Mother Mary of the Nativity. She declined to take on the role of Superior requesting that Sister St. Jean de Chantal hold this office of the newly-formed congregation the Misericordia Sisters.

Marie Rosalie died April 5, 1864. Although the congregation was founded in May 1845, it was only officially approved on June 7, 1867. A lesson to be learned here indeed! We do not always have to wait for "official" approval before we set about doing good works. The Misericordia Sisters endeavored to carry out their ministry discreetly, for the public was not always supportive of their cause, often accusing the Sisters of "encouraging vice" or assisting "fallen women".

However such thoughts did not dissuade their mission. On the contrary, they opened numerous maternity hospitals and homes for unwed mothers in cities both in Canada and the US, many still operating to this day.

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*25<sup>ème</sup> Anniversaire de la fondation de l'Hôpital de la Miséricorde Winnipeg 1898-1923*. (22 pages with illustrations), 1923.

## Sister Doctor

The Forks (*La Fourche* in French) was a natural “Gathering Place” for time immemorial. Situated in downtown Winnipeg it is located at the junction of the Red and Assiniboine rivers and has served as a meeting place for over 6,000 years where cultures met together. They interacted with one another, learned new skills and took advantage for trading essential items. First Indigenous peoples traded among themselves—the Nakoda (Assiniboin), Cree, Anishinaabe (Ojibwa) and Sioux (Dakota) tribes. Then when European fur traders and settlers arrived they too gathered at the Forks to meet and trade with the Indigenous peoples.

Bishop Joseph Norbert Provencher, who founded the settler community of St. Boniface in 1818, had sought in vain for many years to recruit an order of Religious Sisters who might teach the local children and train young women to become housekeepers and home-makers. Finally, in desperation, he travelled to Montreal in 1843 to seek the advice of his sympathetic friend, Bishop Ignace Bourget. He related his unsuccessful quest for teachers to open schools in his distant diocese.

“You must ask the Grey Nuns. They never refuse,” answered Bishop Bourget who was acquainted with the charitable work the Grey Nuns were accomplishing in his own diocese.

Bishop Provencher had heard the story of the widow Mother Marguerite d’Youville, the widow who founded the Sisters of Charity (Grey Nuns) of Montreal to care of the needy and dispossessed. It was the talk of the colony. As it would happen, the famous Canadian explorer, Jean-Baptiste Gaultier de La Vérendrye (strangely enough, Marguerite d’Youville’s own uncle) had already made his way to the Red River and The Forks many years before in 1738. There he had negotiated with two

Cree chiefs for a supply of furs, and soon after founded the first trading post known as “Fort Rouge” on the site of Winnipeg.

The bishops made arrangements to meet the Mother Superior of the Grey Nuns the next morning. The Sisters knew Bishop Bourget well, however, they could not help but be captivated by the missionary Bishop Provencher. He was a tall man whose face was lined as though he had lived a hard life. He stood before them dishevelled wearing clothes that were tattered and torn in places. He pleaded his case, humble yet energized by the needs of the people he served.

At this time the congregation of the Grey Nuns consisted of only thirty-four religious Sisters, and of these seventeen of them immediately volunteered to be part of the new mission in the West. Of these four were chosen—Sister Marie Marguerite Eulalie Lagrave (age 38) a trained nurse and a musician; Sister (St. Joseph) Gertrude Coutlée (age 24), a teacher for the children; Sister Marie Hedwidge Lafrance (age 29) who was very energetic and ready to lend a hand with any kind of work; and finally, Sister Marie Louise Valade (age 35), a teacher and appointed the Superior of the group.

The Sisters wasted no time gathering together the necessary supplies and arranging for the necessary transport to this far-flung outpost. On April 24, 1844 they departed Montreal for the Red River confident in God’s providence yet nervous nonetheless. They did not know what the future held or what dangers might await then on such an arduous journey by canoe into the interior of Canada.

The freight canoe they sat in was operated by the Hudson Bay Company and measured 40 feet long and 5 feet wide. They wore long and bulky brown habits, not the most comfortable or practical clothes for such an expedition.



The *coureur des bois* (literally, runner of the woods) sang their *chansons de voyageurs*, “filling the air with old songs sung to the rhythm of the oars.” The route they followed was the classic one. They hoped to cheer the Sisters as they paddled the many miles, down the Ottawa River, the Mattawa River, and the short section of the LaVase River from Trout Lake to Lake Nipissing, then on to the French River. From here they paddled onto Lakes Huron towards the great Lake Superior. The journey seemed never-ending—the rain and the heat, the mosquitoes and blackflies—an unending purgatory of discomfort.

Each evening they pitched camp, the Sisters sleeping in a tent for the first time. They passed down the Kaministiquia River and the Rainy River into the Lake of the Woods. After the Great Lakes, the Lake of the Woods is the largest lake in Canada which is over 70 miles (110 km) long and wide, contains more than 14,552 islands and has 65,000 miles (105,000 km) of shoreline. The final stretch brought them to the Winnipeg River, to Lake Winnipeg and finally down the Red River to Saint Boniface.

As they approached one of these portages near Lake Huron, Sr. Lagrave slipped and fell on a rock spraining her ankle so badly that she had to be carried to the canoe by two men and over every portage that followed. To her own admission she was “not a “featherweight” and so the men worked extra hard to carry her. It was an injury that could not be properly cared for so far from civilization and while travelling in such primitive conditions.

There was talk of leaving her behind, however, she had so endeared herself to all on the expedition, that a makeshift stretcher was constructed and two native young men were hired to carry her over portages for the remainder of the trip. For this supplementary work they were both given the “fabulous sum of nine dollars.” Because of this injury, that had never properly healed, she remained lame ever afterwards.



Sister Lagrave falls on a portage and seriously sprains her ankle.  
Illustration from *The Sisters of St. Boniface*, by Emily P. Weaver.

It was a difficult journey that lasted 58 days, travelling some 1800 miles and trudging over 150 portages. What a relief it must have been when they finally arrived at their destination!

*It was past midnight, and most of the people in the little settlement of Saint Boniface on the banks of the Red River had long gone to bed. On the shore, however, a small group of people were standing, listening in the*

*stillness. At last they heard the sound they had been waiting for. From afar in the distance came a splash of paddles and tired voices singing. A few minutes later, at one o'clock in the morning of 21 June 1844 two canoes glided to the shore of the Red River and arrived in front of the Saint Boniface Cathedral, bringing four Grey Nuns." (Dennis King, *The Grey Nuns and the Red River Settlement*)*

They wasted no time. Three weeks after reaching Red River, the Grey Nuns opened a school for girls and later opened an industrial school where women and girls were taught the art of spinning and weaving.

Meanwhile Sister Lagrave, despite her lameness, went from house to house using a Red River cart which she drove herself. She began tending to the sick—a task she had prepared herself for before she departed from Montreal. Thus began, in a humble way, the health care ministry of the Sisters in Saint Boniface.

Some have recorded that the Sisters brought those who were very sick to their convent, others noted that a small log structure was under construction almost immediately upon their arrival—a primitive and makeshift school and hospital. Although the present-day Hôpital Général de St. Boniface credits the official founding date as May 1871. What we can ascertain is this—that those people with medical needs were cared for and treated from the very beginning of their mission in Saint Boniface.

The first four missionary Grey Nuns lived to see their efforts blessed, while many other Sisters arrived after them to meet the needs of the foundation. Sister Lagrave sadly died in 1859 of cardiac failure. Sister Valade died in 1861 of cancer while Sisters St. Joseph and Sister Lafrance both lived to a ripe old age, enjoying good memory to the end, telling and retelling

treasured stories to the younger generation. All of them are buried in St. Boniface.

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The mission flourished. In 1855 Sister Ste-Thérèse arrived at the Red River settlement. She was assigned the duties of visiting the sick, taking over from Sister Lagrave's whose health had begun to fail. Sister Ste-Thérèse was born Theresa MacDonnell, although some accounts name her as Margaret MacDonald. She was an only child whose mother died while giving birth to her in 1835, leaving behind her broken-hearted father with the frail newborn to care for. Yet, it is said that with a great deal of affection and care, he raised Theresa in St. Andrew, Ontario with the help of an aunt, to be a strong and beautiful young woman.

Her father Angus did everything he could to provide his daughter with the best education possible and so enrolled her to the care of the Sisters of Charity (Grey Nuns) of Bytown, which would later to be known as Ottawa. At the time he could not have imagined that his daughter's association with the Sisters would lead her to remain in the convent and to become a Sister herself.

It was a decision her father found difficult to accept. Try as he might, he could not bless her choice of vocation, and sadly grew estranged from his daughter. It was the sad price she paid to follow her heart's desire. Despite this, and so strong was her attraction to the spiritually-motivated charitable work of the Sisters, that at only 16 years of age she entered the Novitiate of the Sisters of Charity in Bytown in January 1851.

She matured quickly; she had found her place in the world. After only four years of convent life she was loaned by her superiors in Bytown to help the small band of Sisters from Montreal at the mission in St. Boniface.



Shortly after she arrived at the St. Boniface mission she was assigned to work in the Métis community of Grantown near White Horse Plains, about 18 miles west of the present day Winnipeg. Soon Sister Ste-Thérèse became the pharmacist for the region which meant visiting the sick, mostly in huts and tepees, and (as far as knowledge permitted) practicing in the role of a country doctor.

Her generosity became well known. Never refusing anyone in need, over time she became a competent and confident “nurse-pharmacist-physician” carefully preparing the herbal remedies necessary to heal them. It was said that her calm and confident presence alone brought comfort and support to the sick and their families as she sat by the sickbed in the family home.

When others did not minister to the Métis in the region, she whole-heartedly shared their lives—present to their sorrows and joys, offering solace in their suffering, treating sickness, comforting the frail, bringing solace when a loved one died.

Her reputation as a healer grew so much in the region that soon she became known by everyone as “Sœur Doctor.” Her energy was unbounded as she travelled great distances in all kinds of weather, both during the summer and the winter, whether on foot, by canoe or riding in the famous Red River cart pulled by oxen over rough terrain. She responded wherever there was someone in need, especially those suffering from an illness.

In 1859, only four short years after she arrived, Sister Ste-Thérèse was recalled to Ottawa by her Superior. The Métis Community was shocked by the news. First they requested the Superior to rescind her order and allow Sister Ste-Thérèse remain among them. Next they pleaded with the bishop for the same purpose. Nothing they did seem to be able to reverse the decision; no effort on their part could lengthen her stay among their



“Sœur Doctor” Sister Ste-Thérèse, born Theresa MacDonnell.  
Photo: Archives of the Grey Nuns of Manitoba, Province of St. Boniface

community. Tearful adieus were expressed. The oxcart plodded away bearing with it their most beloved healer.

However, some in the Métis community of Grantown had come to their own conclusion—she was too valuable to them to let her go. They decided to take matters into their own hands. Unknown to the tearful group of onlookers, a plan had been formulated by a few resolute Métis led by the local miller, father of the famous Louis Riel.

Secretly they arrived at the place where the party transporting Sister Ste-Thérèse would stop for the night. Along with an extra oxcart they concealed themselves in the surrounding woods and waited for nightfall. When the travellers arrived everyone became busy with preparations for the night, and so they took no notice of the “kidnappers” who timed their surprise appearance to the minute.

Sister Ste-Thérèse was immediately surrounded. She was ordered to climb into the unoccupied oxcart. “Sister, we will do you no harm” they reassured her, “But for now you are our prisoner.”

What was the poor nun to do in such a situation but to return with her “captors” to St. Boniface! Seeing how loved she was in Manitoba, the Grey Nuns of Ottawa capitulated to the will and affection of the people. They reversed their decision and allowed their beloved Sœur Doctor to remain in the Red River region for the rest of her life.

In a way St. Boniface General Hospital owes its inception to Sister Ste-Thérèse. On 5 August 1871, with the assistance of Sister Royal, Sister Ste-Thérèse installed beds and other necessary, though primitive, equipment on the top floor of the Sisters’ laundry. In 1877, a larger house was purchased from a Mr. Clarke and turned into a regular hospital. The patients who

were moved from their attic refuge became the first to benefit by this change. This Clarke House stood on the site of the present hospital.

In time young immigrants from France arrived, confident they would make their fortune, but quickly discovered physical hardships instead. They could not have imagined the harshness of the climate they would encounter in this new land. The rigors of toil and deprivation brought misery and poverty to them, and with that, their share of sickness.

However without a word of complaint Sister Ste-Thérèse would walk to their outpost homesteads. Arriving at their shanty she frequently needed to climb high rickety stairways to find the sick and bewildered patient. She immediately administered first-aid, then would call on a neighbour to bring the bedridden patient to the St. Boniface Hospital.

A story is told about one of these visits. On her way back to Winnipeg via the bridge she was met by Dr. Schultz, an old friend, whom she had often approached for advice. Recognizing her as she approached, he ordered his coachman to stop. He dismounted and kindly offered Sister Ste. Therese and her companion his seat in the wagon while he continued the journey on foot beside them.

Sister Ste-Thérèse died in St Boniface on November 4, 1917. This time they had no choice but to let go of their beloved Sœur Doctor.

In 2009 the *Prix Margaret-Teresa Award* was created “in honour of Sœur Margaret Thérèse McDonell, who upon her arrival in Saint-Boniface in 1855 provided care to the Francophone and Métis families in the fledgling Red River mission, which was the beginnings of the Saint-Boniface General Hospital.”

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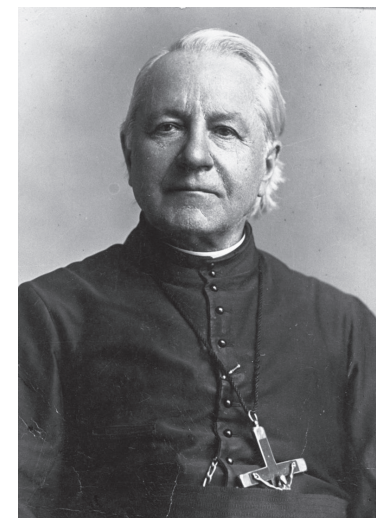
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## Paths that Cross

We never know the lives that might intersect in a hospital. Each day a multitude of ordinary people receive expert care from care-givers, while occasionally a well-known or prominent individual is either treated or present at a significant moment in the life of the institution.

Father Albert Lacombe was one of these people. One of the best known Oblate missionaries in western Canada, he was among the dignitaries present for the opening of St. Joseph's Hospital in Vegreville, Alberta on October 4, 1911. Lacombe had lived among the Cree First Nation for a time and had become a student of their language and ways. This ultimately led Lacombe to translate the New Testament into the language of the Cree, as well as work with elders to codify their grammar and create both an alphabet and a dictionary of the Cree language.



Father Albert Lacombe

Lacombe's active missionary life began in Western Canada in 1857 in Lac Ste. Anne, Alberta. In January 1861 Bishop Taché and Lacombe deemed the Lac Ste. Anne site unsuitable as a central mission and relocated it to a new location a short distance north of Fort Edmonton. Taché named it St. Albert in honour of Lacombe's patron saint. St. Albert not only offered better soil and less exposure to frost but also facilitated the evangelization of the Cree and Blackfoot Peoples because of its proximity to

Fort Edmonton, where they came to trade. As superior of the mission, Lacombe built a flour mill and a bridge on the Sturgeon River, established a school in Fort Edmonton, inaugurated a cart trail to Lac la Biche, and organized the freighting of supplies from Red River.

The West was opening up and with it came missionary priests and Sisters and their mission to serve as well as to evangelize. Today we realize more than ever that not every effort was beneficial and not every interaction pure of colonial ambitions. The Catholic health community acknowledges the past and present impacts of colonialism in Canada, and remains committed to building relationships with Indigenous Peoples that contribute to justice, healing, and reconciliation.

## The Lepers of Tracadie

Leprosy is the last disease you might expect in Canada. We naturally assume that leprosy has either long been eradicated or exists only in countries situated in the southern hemisphere. Yet, even today, in any given year, about 12 cases are diagnosed in Canada, most of them acquired outside the country. The first cases of leprosy discovered in the territory we now call Canada, were discovered in the early 1800s on the east coast. By the mid-1800s leper colonies were established both in New Brunswick and British Columbia.

Leprosy, also known as Hansen's disease, is a chronic infectious disease of the skin caused by the bacterium *mycobacterium leprae*, a slow-growing condition that can take up to 20 years before any noticeable symptoms are visible. How leprosy is transmitted is not well understood, but hypotheses suggest the disease is spread through respiratory droplets or close and sustained contact with the skin lesions of an infected person. However, contrary to the myths about it, leprosy is not highly contagious, and it is not spread through casual contact.

Our story begins in 1844 when a young priest, Père François Xavier Lafrance, arrived in Tracadie, a small fishing community in northeastern New Brunswick. He noted that some of his parishioners were disfigured by a "loathsome disease" and became concerned for their health and wellbeing. The priest reported his observations about this unknown disease to the authorities. Immediately a medical team was sent to investigate. The doctors confirmed what the priest had suspected—18 villagers were diagnosed with leprosy, and there had been others before them who had already passed away. It was reported that the first victim of leprosy was a Madame Ursule Benoit (some say Ursule Landry) who died in her home in Tracadie in 1828.

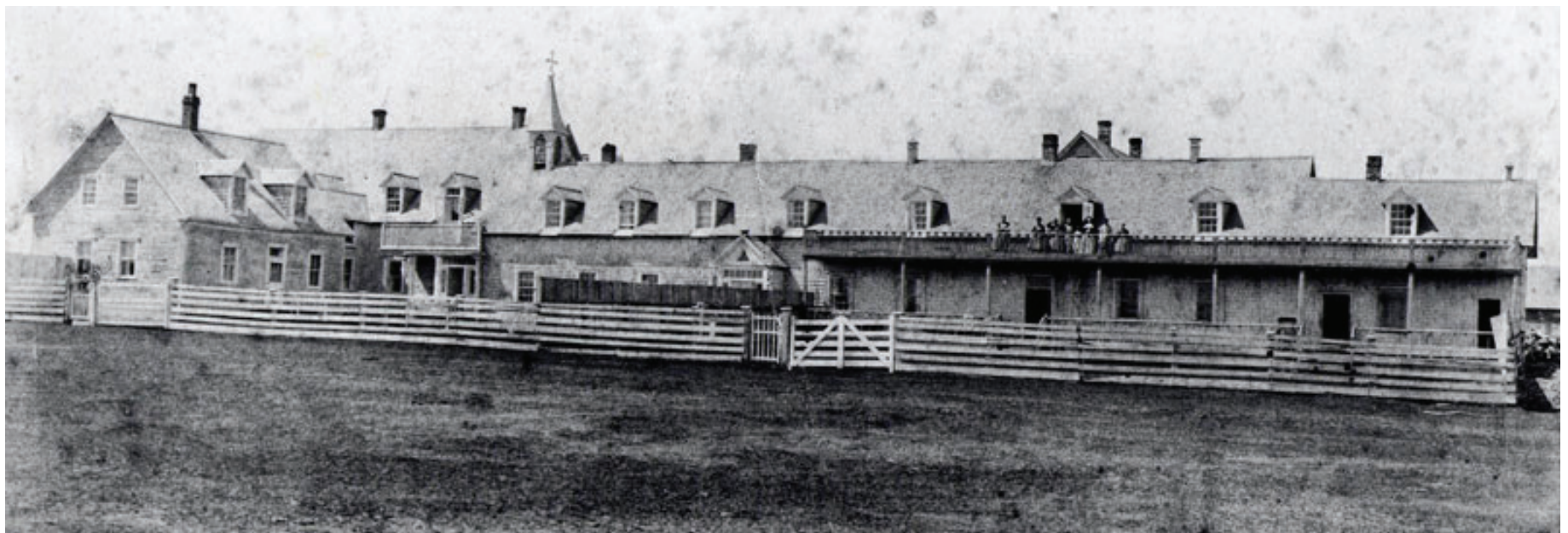


At first patients suffered with their families at home. However, once the Board of Health found out about them they made arrangements to send (one might almost use the word “expel”) those suffering from leprosy to a hastily constructed lazaretto. The colony was placed on Sheldrake Island, an island situated on the Miramichi River about eight miles below Chatham and about 80 kilometers from the community of Tracadie.

The lazaretto was on the site of a previous cholera quarantine station founded in 1832. Then it was repurposed for the lepers so that on July 19, 1844, a group of 18 inmates (ranging in age from 8 to 46) were admitted, having been forced to leave home and family and take up residence on the island. Stories abound about the conditions on Sheldrake and how inmates repeatedly attempted to escape, even children. Barnabé Savoie, a child of

10 managed to make it home, but the terrified child was taken from his father and returned.

This leper colony was notorious for its poor living conditions with quarantine sheds that lacked sufficient fresh air, were dark, cold and not maintained. Medical care was seldom provided and this state of affairs was promptly criticized by the medical community. The less crippled were expected to care for the more mutilated. Even in those days medical experts understood that leprosy was not as highly contagious as once thought. However, fear and stigma unfortunately continued to prevail among the general public, and as a result, pressure was placed on the provincial government to continue this inhumane approach to dealing with those suffering from the infirmity. It was reported that the only light shining in this dark tunnel was



The Lazaret of Tracadie 1849

the pastoral care the lepers received on the island from a Father Sweeney who “is not afraid of us or *la maladie*”.

Sometime in 1849 the first lazaret hospital was constructed in Tracadie under the direction of the Board of Health where 31 lepers were soon confined. The hospital faced the Little Tracadie River about a quarter of a mile from the church. Père Lafrance recruited a French-born doctor, Charles-Marie LaBillois. Although his treatments were controversial to some, Labillois’ stay at Tracadie benefitted the sick. His attentiveness to patients and treatments effected many improvements, which were confirmed both by the chaplains of the leper hospital, and by the lepers themselves.

Sadly the first lazaretto burned down to the ground on the night of September 4, 1852. A new lazaretto was completed in July of 1853, but some things did not change in the new facility. Forced confinement remained the norm even in this new hospital. In a letter written in 1861 Père Lafrance’s successor, Père Ferdinand Gauvreau describes how a group of seven constables violently took one of his parishioners who had leprosy from his home. The family had barricaded themselves inside to prevent the constables from removing their father, the sons even armed with muskets and the wife and daughter armed with hot water. But it was all in vain and their father was taken away.

The problem became more and more known and evident. A more compassionate and humane approach was needed. Finally on June 17, 1867, the House of Assembly voted unanimously to authorize the Board of Health to make the changes necessary to place the establishment under the care of a congregation of Religious Sisters.

After the appropriate search for a congregation, six Religious Hospitallers of St-Joseph set out from Hôtel-Dieu in Montreal

on September 14, 1868. They travelled by boat down the St. Lawrence River, around the Gaspé, and finally docked in Chatham on Thursday, September 17. Besides Mère Pagé who would lead the mission, the founders included Eulalie Quesnel (Sœur Quesnel), Delphine Brault, 29 (Sœur Brault), Arnanda Viger, 23 (Sœur St. Jean-de-Goto), Clémence Bonin (Sœur Clémence), and Philomine Fournier, 28 (Sœur Lumina). Mère Pagé was fifty-six years old when she came to Tracadie.

With the arrival of the nuns a new order of things began. Without entering into any detailed account of all the labors performed by the Sisters when they arrived, it is enough to state that cleanliness soon became the order of the day. People noticed that a true sense of charity and kindness was demonstrated by them towards patients and staff alike.

The lepers, who had formerly had little care, now experienced an attention filled with respect and cleanliness. *“The daily example of the Sisters, their modesty and reserve, their virtue*



The nuns of the Religious Hospitallers of St. Joseph and leprosy patients at The-Lazaret



*and careful speech, their watchful care and devotion, their tender attention to the sick, teach the inmates of the hospital the best of lessons. It is easy to imagine with what joy the poor lepers welcomed the nuns who came to consecrate their lives to this service and also to understand with what affection and respect these holy women are regarded."*

Many changes in the interior arrangements of the lazaretto followed the arrival of the Sisters. The patients and the Nuns attend mass together and pray for each other. The male patients occupy two rooms 25 square feet, while similar apartments on the second floor are reserved for the females. The grounds of the lazaretto have also been enlarged. The Sisters also taught the children to read while teaching the older patients how to make shoes and other articles.

The Tracadie leprosy hospital, also known as the Lazaret soon came to be known as the Hôtel-Dieu of Tracadie. Upon their arrival the Sisters wasted no time. From 1857 to 1861 a new lazaret was built, the motherhouse and convent were relocated, and an orphanage constructed.

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A twenty-three year old Armanda Viger, (her religious name was Soeur St-Jean-de-Goto) was one of this small band of missionaries welcomed by the parish priest.

Prior to leaving Montreal Amanda Viger a doctor who was visiting the Sisters tried to dissuade her from embarking on this mission. He sought to convince the "beautiful, educated and refined" young lady sitting in front of him. Free of any sugar coating, he described "the loathsomeness of the disease and the terrible strain it would place on the nerves of a delicate, sensitive woman like herself." She was reported to have listened respectfully and then quietly replied with a courageous resolve,



Sister Amanda Viger, RHSJ  
Spiritual Healer to New Brunswick's Leprosy Victims

"I believe my duty lies there." And indeed it did—not only her duty, but her vocation as well!

Amanda Viger was only 15 years old when she entered the cloistered convent of the Religious Hospitallers of St. Joseph. She was a bright and energetic young woman. Some say she possessed the same "fiery disposition" of her father who was one of the *Patriotes* of 1837—the militants in Lower Canada who took up arms against the British in a pair of insurrections. Amanda's determination would be directed to a different cause. She embraced her spiritual formation like the air she breathed and studied hard to become a pharmacist for her Sisters in Montreal. Pharmacists had no formal training at that time and often learned their trade as an apprentice to an apothecary.

Now she was assigned to this new mission. It was her first time away from the Motherhouse and the familiarity of her home of Montreal. Like many others Amanda had never heard of leprosy before except for occasional references in the Bible. Arriving in Tracadie she could not help but be overwhelmed. It encouraged her to see so many people lining the streets to welcome the Sisters. But it was the enormity of the task ahead that caused her to pause. For the past six of her eight years in the monastery she had been one of five pharmacists in a community of sixty religious; now she found herself responsible for an establishment with a population of a few hundred lepers.

Thankfully she was not alone. Dr. Albert Corbett Smith, an Anglophone who professed to be an agnostic, was known as the devoted physician of the lazaretto when she arrived. He was at once kind and honest and extremely charitable in his manner and in the time spent with patients. He also proved to be a staunch ally of the Sisters from the very beginning. He solicited funds from local prosperous families, and from his own generosity hired workers to repair the new makeshift pharmacy.

It was small—eleven and a half square feet—but Amanda had all the necessary ingredients to alleviate pain and discomfort. Dr. Smith welcomed someone with Amanda's training and experience who was able to dispense prescriptions.

She also came prepared for her new assignment. Her satchel was loaded with herbs from the gardens at the cloister in Montreal remembered as a strong, courageous, and enthusiastic woman of faith, one of the great figures of the congregation of Religious Hospitallers of St. Joseph and a lasting symbol of the compassionate care of those people inflicted with a disease that seem to transplant itself from another part of the world to the east coast of Canada.

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## Grief Bears its Own Fruit

The Reverend Henry Irwin, affectionately known as "Father Pat", was the first Anglican priest in Rossland, British Columbia, having ministered to the community from 1896 to 1901. From the beginning he was an ardent supporter of the Mater Misericordiae Hospital founded by the Sisters of St. Joseph of Peace in 1896. As a priest he was a man who was held in deep regard by the local miners irrespective of their religious affiliation.

Gold Rush fever had gripped the area, and in no time, the burgeoning town of Rossland seemed to spring up with all the businesses and public services needed for miners and their families. As one inventory recounts the newly established town soon boasted a blacksmith, a tinsmith, a cobbler, a customs agent, a baker, a land surveyor, a lawyer, two sawyers, two barbers, four bartenders, four hoteliers, and a justice of the peace. In no time it also possessed three doctors, a hospital and the nursing Sisters, all dedicated to the health and wellbeing of all its citizens.

Father "Pat" hailed from Ireland and possessed the natural charm, wit and Irish brogue that endeared him to all he met. He had always desired to do missionary work, and his dream was fulfilled in 1885 when he was accepted by the Anglican Diocese of New Westminster and Kootenay in British Columbia. It was a long way from home.

Yet, he would exhibit a welcoming presence, generous in service, and compassionate to everyone that he had the chance to encounter. All this despite the fact that his life was soon to be filled with unimaginable sorrow. In January 1890 he had married Miss Frances Stuart Innes at Esquimalt, BC. Sadly, before the year ended, the joy and expectation of the birth of their first child in November turned to grief when the child died

during childbirth. This death was more tragically followed by the death of his wife Frances three days later. Then a few years later in 1894 he was forced to return to Ireland because of the sickness of his father, where he remained two years assisting at a local parish until his father's death.

He suffered grief after grief after grief. Despite all these personal heartaches his missionary zeal never waned. Even a priest needs healing and care, and I am sure that his association with the Sisters brought him comfort and support as he went about carrying the burdens of others.

He arrived in Rossland in 1896 the very year the Sisters arrived there to begin their health care ministry and to establish a hospital. He settled down among the people, intent on a life of service while being somewhat forgetful and negligent of his own welfare. In no time he became a champion of the hospital, a regular visitor there to comfort those who lay sick in hospital beds, and a dear friend and supporter of the Sisters.

For example, on a certain Monday morning one of the doctors remarked to one of the Sisters when he arrived at the hospital for his daily rounds. "What do you think was the text of Father Pat's sermon last night?" he asked. And before she had a chance to guess he continued, "It was titled *The Sister's Hospital*." This announcement made them both chuckle. An uplifting way to begin their week. On another occasion, the evening before the feast of Our Lady's Nativity held on September 8, Fr. Pat appeared at the convent door with a beautiful bouquet of flowers in his hands. He extended the flowers towards the Sister who answered the door and shyly said, "These are for the altar tomorrow!" It was an awkward offering but meant with a great deal of sincerity in the days when ecumenical gestures were more frequent at the local level where people of different faiths rubbed shoulders on a daily basis.



Detail of the mural celebrating the history of Mater Misericordiae Hospital, Rossland, BC that was painted in 2004 by artist A. C. Fisher. It features one of the founding Sisters of St. Joseph of Peace and the Anglican priest Fr. Henry Irwin (Fr. Pat).

It was not surprising that by 1901 he had worked himself to exhaustion once again and was finally convinced by his bishop to return to Ireland for a holiday. He set off in January 1902 taking the train to Montreal where he was to board a transatlantic liner. No one knows what actually happened next or why, but it appears Fr. Pat climbed off the train some distance before it reached the Montreal station. As reported in a letter to the Sisters by Dr. Kingston "he resolved to go for a long country walk."

A farmer happened to be driving his horse-drawn sleigh a few miles from Montreal and saw a man walking with difficulty

on the frozen ice dragging his feet rather than lifting them. Immediately the farmer ran to assist him and asked if he was well and "the stranger" replied that he did not feel any pain, but only numbness in the legs. The farmer kindly loaded him onto his sleigh and brought him to a physician. After examination, the doctor administered a cordial to "the stranger" who refused to give his name. The patient asked the farmer to drive him as quickly as possible to a Catholic hospital in Montreal. Of course the stranger was none other than Father Pat.

The Sisters add to these events in their diaries. "He (Father Pat) was found by a farmer some time later, lying unconscious in the snow. When somewhat revived, he asked to be taken to the Sisters' Hospital in Montreal. He was brought to the Hôtel-Dieu, in the charge of the Religious Hospitallers of St. Joseph, where he died from blood poisoning on January 13, 1902 at the age of 43."

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## A Flash of Brightness before the Sadness

*Pleurez, oiseaux de février,  
Au sinistre frisson des choses,  
Pleurez, oiseaux de février,  
Pleurez mes pleurs, pleurez mes roses,  
Aux branches du genévrier.*

*Weep, birds of winter,  
For the deadly chill through all.  
Wail, February birds —  
Tears must fall like roses fall  
Through the sharp juniper branches.*

*Soir d'hiver  
Émile Nelligan*

Sadness comes in many shades, for some it is temporary but for others it stays. So it was for the French Canadian poet Émile Nelligan. Born in Montreal on December 24, 1879, he was the oldest child of David Nelligan, who had arrived in Quebec from Dublin, Ireland at the age of 12, and Émilie Amanda Hudon, from Rimouski, Quebec. He had two sisters, Béatrice and Gertrude. Family life was difficult for Émile for he seemed caught between the stern and practical attitudes of his English-speaking father, and the soft and artistic sensibilities of his French-speaking mother.

While Émile spoke both French and English fluently and habitually read and memorized poems in both languages, yet as an adolescent he strongly identified with his French language and culture. For a time he even insisted on a French pronunciation for his last name, and sometimes altered its spelling (Nelligan or Nélighan) to emphasize his preferred pronunciation.

He possessed a precocious talent and was able to publish his first poems in Montreal at the young age of sixteen. Again, his

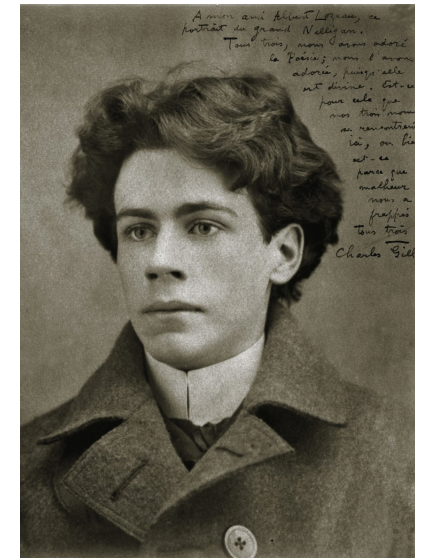
father did not approve of his son's devotion to poetry steering him to enter into a more standard profession.

But Nelligan found a good friend and mentor in Louis Dantin, whose real name was Eugène Seers (1865-1945). Dantin, almost twice Nelligan's age, was a priest who was also devoted to poetry.

Dantin encouraged Nelligan before he was institutionalized; and while many of Nelligan's friends helped to publish some of his poems after he was removed from society, it was Dantin who collected Nelligan's poems and produced the first book publication of selected poems in 1903.

Dantin's book includes a biographical portrait of Nelligan that celebrates Nelligan in glowing terms and has contributed to his legacy as a troubled, romantic figure. Nelligan decided In 1897, at 16 years of age and against his parents' wishes, to leave school and to dedicate himself to poetry. That same year he became a member of the Montreal Literary Circle where young intellectuals and artists met to exchange ideas.

This resulted in a burst of creativity. Between the ages of 16 and 19 he wrote approximately 160 poems and even succeeded in publishing a few of them. The apex of his success occurred on the evening of May 26, 1899 at the Château de Ramezay where he delivered a celebrated reading of his poem "La romance du vin" for the École littéraire de Montréal.



Émile Nelligan, 1879-1941



Unfortunately his glory was short lived. Only three months later, Nelligan began to exhibit odd behaviors. He was said to begin loudly reciting poetry to passing strangers in the street and began sleeping in chapels and churches. Soon he began experiencing hallucinations and on one occasion he attempted suicide. Finally in August 1899 his father took his 20 year old son to the asylum of Saint-Benoît-Joseph-Labre at Longue-Pointe, Québec where Nelligan received a diagnosis of “dégénérescence mentale” (mental degeneration), the early stages of dementia and incurable schizophrenia.

He would live the next 42 years as a ward of the state in an “asylum for the insane” as such hospitals were called in those days. During that time Nelligan wrote little else of literary importance. His occasional attempts to recapture the poetic brilliance of his youth resulted in only poor copies of his former originality. Nelligan remained at the asylum of Saint-Benoît-Joseph-Labre until 1925, when he was transferred to the hospital of Saint-Jean-de-Dieu in Montréal. It was there that he died on November 18, 1941.

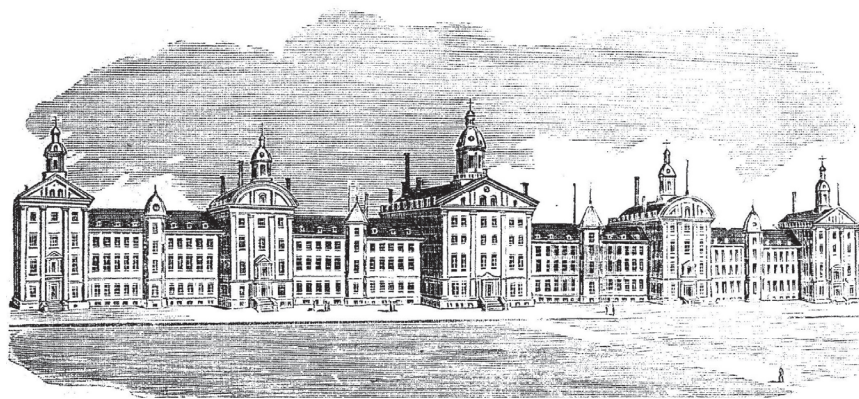


Illustration from *Hospice St-Jean-de-Dieu, Asile de la Longue-Pointe*.  
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Psychiatric hospitals, and the care given to those with mental illness, were very different at that time. While giving individuals who suffered from such conditions an environment conducive to healing, there was equally a move to isolate them from the community out of a fear they might disturb the civil order.

Because of this the St-Jean-de-Dieu asylum was founded in 1873 at a great distance from the residential districts of Montreal. In order to be self-sufficient the hospital took on the air of a small village, although in reality it was a place of confinement. At its opening, the asylum was a huge complex with seventy-nine private rooms, twenty-seven dorm-style rooms, two infirmaries, twenty-three dining rooms, fifty-one bedrooms, one hundred and fifty cells, and one kitchen with two floors and five pantries.

In 1890, a fire destroyed a large part of the asylum and killed eighty-six people, employees and patients—all women. But it bounced back as an institution and by 1922 it had 2,743 patients cared for by 280 nuns, the Sœurs de la Providence (including 72 graduate nurses), 58 secular nurses, and 7 doctors. By 1961, the hospital’s population peaked at 9,118 patients.

We know that before taking on the role of head doctor Dr. Edmond Bourque was sent to Paris in order to study the best methods to treat those with mental illness at the time. In 1889, Sister Thérèse and Doctors Bourque and Barolet also spent three months visiting the “newest asylums” in England, Scotland, Belgium, France and Italy in order to establish the best methods of treatment for St-Jean-de-Dieu Asylum.

Before de-institutionalization, patients hospitalized in Saint-Jean-de-Dieu were expected to perform labour whenever their conditions permitted. Patients worked to maintain the various facilities of the hospital complex. “The Centre consists of various workshops for repairs in all rooms. Each trade is represented.

Depending on requirements, there will be shoemakers, machinists, painters, carpenters, plasterers. Patients assigned to these structures must be as punctual as if they worked for a company. Their day on average is six to seven hours ... Their wages amounted to seventy-five cents per week, and as a bonus, a small pack of cigarettes.” (Jean-Charles Pagé)

In the 1960s manual labour was replaced with activities of a therapeutic nature introducing new rehabilitation therapies: art therapy, music therapy, body language, and social expression. As well, a separate library for patients and two audiovisual centres were also created.

We do not know how Nelligan lived out his days in these hospitals. Nor can we truly comprehend the mental distress so many suffered—each an individual in anguish, each an individual story involving the person and their families. Mental illness, to this day, remains such a private suffering. Though treatment and therapeutic advancements continue to evolve, the need for fundamental care and compassion remain. Catholic health care’s commitment to the dignity of each person continues to provide care for the healing of the most marginalized and vulnerable, especially those suffering from mental illness and addictions.

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## A Dream Come True

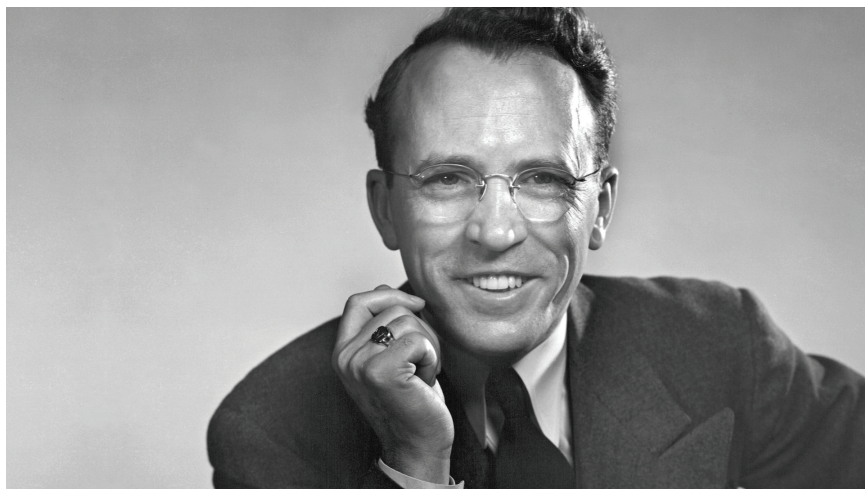
When St. Elizabeth’s Hospital in Humboldt, Saskatchewan constructed its new building in 1955 they were fortunate enough to have it officially opened by the then Premier of Saskatchewan, Tommy Douglas. Douglas would later become known as the “Father of Medicare” the universally funded federal health care plan of which all Canadians are proud.

Thomas Clement Douglas (1904-1986) was a Canadian politician who served as the premier of Saskatchewan from 1944 to 1961 and Leader of the federal New Democratic Party from 1961 to 1971. Originally a Baptist minister, he was elected to the House of Commons of Canada in 1935 as a member of the Co-operative Commonwealth Federation (CCF) Party.

He left federal politics to become Leader of the Saskatchewan Co-operative Commonwealth Federation and then the seventh Premier of Saskatchewan. His government introduced the continent’s first single-payer universal health care program. Douglas’s number one concern was the creation of Medicare. He introduced medical insurance reform in his first term, and gradually moved the province towards universal Medicare near the end of his last term.

As a child, Douglas had injured his leg and developed osteomyelitis, an inflammation of the bone. His family’s inability to afford medical care would have cost him his leg, except that Dr. R. J. Smith, a distinguished surgeon, offered to operate for free if his students could watch.

Although he was grateful for Dr. Smith’s help, Douglas later said: “I felt that no boy should have to depend either for his leg or his life upon the ability of his parents to raise enough money to bring a first class surgeon to his bedside.”



Tommy Douglas, 1904–1986  
The Father of Medicare

The success of the province's public health care program was not lost on the federal government. Another Saskatchewan politician, newly elected Prime Minister John Diefenbaker, decreed in 1958 that any province seeking to introduce a hospital plan would receive 50 cents on the dollar from the federal government. In 1962, Diefenbaker appointed Justice Emmett Hall—also of Saskatchewan, a noted jurist and Supreme Court Justice—to Chair a Royal Commission on the national health system—the *Royal Commission on Health Services*. In 1964, Justice Hall recommended the Saskatchewan model of a public health insurance plan be adopted nationally.

By 1966, the Liberal minority government of Lester B. Pearson created such a program, with the federal government paying 50% of the costs and the provinces the other half. The adoption of public health care across Canada ended up being the work of three men with diverse political ideals – Douglas of the CCF, Diefenbaker of the Progressive Conservatives, and Pearson of the Liberals.

It is said there are two kinds of democratic socialists, the Christian socialists (who cherished thrift) and the Keynesian socialists (who celebrated debt). As a Baptist minister, Mr. Douglas seemed to prefer the biblical wisdom of Proverbs over the economist Keynes. "Steady plodding brings prosperity," he was fond of quoting. (Proverbs 21:5). He was known for his easy-going manner and folksy sayings. So it is not surprising that the epitaph of his gravestone in Beechwood Cemetery in Ottawa (which has a view of the Peace Tower on the Parliament Buildings in the background) is emblazoned with words he often used on the hustings:

"Courage my friends! 'Tis not too late to make a better world."

And so it is!

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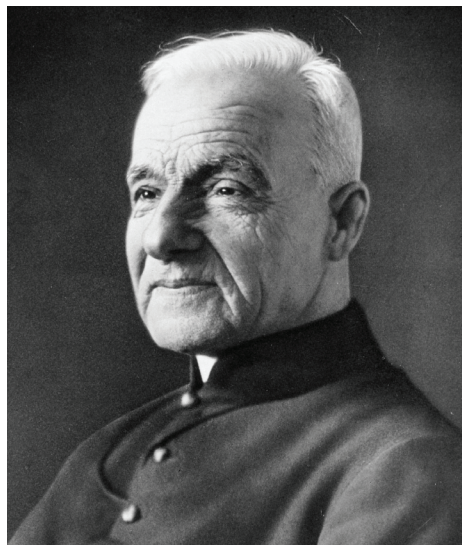
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## The Saint of Humble Kindness and Simplicity: Caring for Body, Mind and Spirit



**Saint André Bessette**  
1845-1937

The illustrious Brother André (Alfred Besset) passed away on January 6, 1937 at the Hôpital Notre-Dame-de-l'Espérance (Our Lady of Hope Hospital) in (St-Laurent) Montréal, QC.

He was born on August 9, 1845 in Saint Grégoire d'Iberville, Quebec, the son of Isaac Bessette and Clothilde Foisy, and grew up with his brothers and sisters in a modest home. In 1850 the family moved to Farnham, where the local sawmill provided work for

his father. However, in the winter of 1855 his father Isaac died in a tragic accident when he was crushed while chopping down a tree. Alfred was only nine years old at the time. Then two years later, his mother passed away from tuberculosis leaving him and his siblings orphaned.

At twelve, Alfred went to live with his uncle and aunt, the Nadeaus, and after that with the Ouimet family. He seemed to be ill-equipped to face life—his health was frail, and he had little education to speak of. But there was one thing he seemed sure of, his faith. "How good the Lord is! He always dotes on us!" he would remark. This sentiment certainly remained with André his whole life.

After trying his hand working on a farm he sought out various jobs such as an apprentice shoemaker, blacksmith, tinsmith and baker—all without much success. He worked hard but seemed to lack the talent needed. It is said that, in all, he attempted thirty-six different trades but in each case he failed! He seemed adrift and lost. Despite these setbacks he sought comfort in prayer and cultivated a strong spiritual and inner life that soon caught the eye of his parish priest, Père André Provençal. Patiently his pastor guided Alfred toward his destiny by encouraging him to apply to the Congregation of the Holy Cross where he entered the novitiate as a Brother in Montréal in the fall of 1870.

Soon after receiving his habit, Brother André began a life of simple and humble service, first as the porter at Collège Notre-Dame in Montreal, and later as a gardener, a lamp tender, nurse, barber and an all-round errand boy. But more was percolating inside the heart of André.

The young man in charge of the front door at the college took this menial and mundane task to a new level, regarding it as a vocation, an opportunity to live out a ministry of hospitality and kindness. The daily flow of people in and out of the college soon stopped at the entrance in the hope of finding Brother André on duty. These people included some who were the weary, or those burdened by their worries or others who were sick or who might be caring for an ailing family member.

Soon they arrived having heard of people being healed—some physical but mostly inner spiritual healings—all because of his prayers and caring support. The more visitors pleaded "Brother André, you can cure me if you want" the more he insisted "No, not I, but St. Joseph can cure you if you put your trust in him." And again he would reassure them by saying, "Do not seek to have your trials removed; ask rather for the grace to bear them well." His natural acceptance of others, no matter their

circumstances, led him to comfort those who suffered or were overburdened.

All this was not without controversy. André's simple ministry also scandalized many priests, physicians and some more sophisticated Catholics. Tensions increased at the college. With so many of the sick coming to see the porter, the school officials decided that Brother André would no longer be allowed to continue with his ministry. He was, however, permitted to receive the sick in a nearby tramway station rather than at the college. While there were also brothers in the Congregation of Holy Cross who supported him, along with teachers and parents of students at the college, there were also many others opposed to him, who even considered him dangerous to the well-being of the school's reputation. These detractors regarded him as a charlatan; still others were concerned for the health of the students, fearing the possibility that those who were sick would spread the diseases within the school. Nonetheless his reputation continued to spread.

Despite these obstacles Brother André faithfully prayed for all those who came to him. Finally, it was to honour St. Joseph that Brother André and his supporters first built a small oratory on the mountainside across from the college. In time this endeavour would receive the approval and support of the Church and his Congregation, and would eventually become the St. Joseph's Oratory on Mount Royal that today draws tens of thousands of pilgrims each year.

It was said of Brother André. "A sense of welcome, listening and compassion were his main spiritual hallmarks. He opened his door to the sick, those wounded by life and the needy, and led them to God by praying for them. To them, he expressed his joy and his hope. And he was moved when listening to how they suffered." In the final analysis he was judged to be a humble

brother with a charisma. His smiling face, wrinkled and radiating kindness, and his simple humour, could win over even the most hardened or indifferent person. Brother André was beatified by Pope John Paul II on May 23, 1982 and canonized a saint of the Church by Pope Benedict XVI on October 17, 2010.

Fundamentally Brother André bears witness to the truth that the care of a person's health goes beyond addressing their physical or medical needs. While he cared for the spiritual well-being of a person he intuitively brought wellness and healing to the whole person.

Brother André's example bears witness to the power that anyone who has contact with a patient or residents in the health care setting can make a difference to the well-being of those they serve. The doctor, the nurse, the receptionist, even the person who cleans the floors and delivers the food can make a difference to the people they serve when they are motivated by the mission of the organization. Anyone who encounters those who are sick and their families always has the power and the opportunity to make it a healing encounter.

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## Cat and Mouse and Polish Treasures

You might wonder what connection the Crown Jewels of Poland, the Cold War, and a Catholic hospital in Canada have. Let me tell you. Gordon Swager relates the whole story in his book, *The Strange Odyssey of Poland's National Treasures, 1939-1961: A Polish-Canadian Story*.

It all began when two Polish curators of the Crown Jewels of Poland found themselves new arrivals in Canada in 1939, one of them leaving behind a wife and son. The Polish government-in-exile had commissioned them to protect the national treasures of Poland, usually kept in the vaults of the Royal Castle of Wawel in Krakow. The treasure chests were snuck out of Poland under the noses of the Nazis in 1939 and sent to Canada by the Government for safe keeping.

The ship containing these treasures was the MS Batory. It docked at the legendary Pier 21 in Halifax, Nova Scotia on July 12, 1940. The treasures were allowed to enter Canada duty-free since they were considered to be the private property of the Polish government. They were then transferred via train to Ottawa, Ontario escorted by the Royal Canadian Mounted Police. The 34 cases were crammed with antiques: jeweled goblets, thirty-two original Chopin manuscripts, a Gutenberg Bible, and Poland's cherished coronation sword, Szczerbiec. Their intrinsic value was in the millions; their historic value priceless.



The *Szczerbiec* Coronation Sword



The MS Batory, a Polish liner used to secretly move the Polish National Treasures to Canada

By 1945, the Soviet Union had taken over Poland and established a new regime in the country much to the dismay of the Polish people who had already been occupied by the Nazis. This new occupation necessitated a new strategy. Dr. Stanisław Świerż-Zaleski, and his colleague, Józef Krzywda Polkowski (who were the appointed curators of the treasures) ended up having to move the cases from one secret hiding place to another, always trying to keep one step ahead of the Soviet Secret Service.

After being temporarily stored at the Polish consulate in Ottawa, the treasures were then moved to a storage building at the Experimental Farm once Zaleski and Polkowski were informed that this facility contained an all important fireproof and temperature-controlled environment.

The Soviets continued to insist that the treasures be repatriated. This did not sit well with Polkowski, who argued with Zaleski that returning the treasures to Poland after the war as planned would

place them under the control of the Soviets. The original Polish government, now in exile in London, sent Wacław Babiński to Ottawa. There, he plotted with the curators to move the Wawel collection from their current locations in order to keep them out of the hands of the new Soviet-puppet Polish government once their representatives eventually came looking for them.

Zaleski and Polkowski set about redistributing the works across Central Canada. They packed the antiquities into large trunks and quietly removed them from the storage building at the Experimental Farm. Two trunks were sent to a nearby Bank of Montreal in Ottawa to be secretly stored in one of their vaults. Eight other trunks were moved to the Convent of the Precious Blood in Ottawa. The remaining twenty-four trunks were sent to a Redemptorist monastery in Sainte-Anne-de-Beaupré near Quebec City. However, they left a small portion of the collection behind at the Experimental Farm as a ruse, in the hopes of fooling the Soviets into believing that the entire collection still remained there.

Soon a Dr. Fiderkiewicz, a representative from the new Polish/Soviet regime, arrived in Canada in 1946 to make a formal request for the return of the Wawel treasures. It did not take him long to discover the near-vacant state of the storage building at the Experimental Farm. He placed a call to Canada's Department of External Affairs, which alerted the government to the disappearance of the treasures nearly a year after they had been moved. Fiderkiewicz quickly surmised that the Canadian government had no idea that the Polish works had been moved, let alone where they were hiding now.

Canadian officials feigned ignorance, asserting that the curators who accompanied the collection to Canada possessed full legal responsibility over it. It became a diplomatic circus, a tug of war between the Canadian Government, the Soviet/Polish

Government, the Polish Government in Exile, the RCMP and the two curators who were bound and determined to keep the treasures out of Soviet hands.

Now I come to the connection between the events surrounding the Polish treasures and how a Catholic Hospital was involved. Despite the Soviet Poland's anger towards Canada over the matter, the RCMP was still enlisted to search Central Canada for the remainder of the missing relics. Some officers eventually discovered that the majority of the trunks had ended up at L'Hôtel-Dieu Hospital in Quebec City.

Before the Canadian government could negotiate with the appropriate parties to come to a peaceful resolution, the Soviet/Polish government intervened and issued a flurry of threats to the Sisters at the hospital demanding their cooperation. A group of nuns residing at L'Hôtel-Dieu sent a letter to Maurice Duplessis, the Premier of Quebec, asking for his immediate assistance in the matter. As a result, he had the entire collection moved once again to the Provincial Museum before the RCMP could act. The Sisters at Hôtel-Dieu knew when to cheer for an underdog. They had spent centuries caring for the sick and helping people down on their luck.

Duplessis refused to return the collection to Soviet Poland, citing that the communist government now in office had no right to them. He believed the true owners of the treasures were still in exile, residing in London as a separate faction. He acknowledged that the Canadian government had no legal right to remove the Wawel pieces from his province's museum. Furthermore, if the RCMP stormed the Provincial Museum illegally and forcibly removed the works from his possession, the Canadian government would appear to be supporting a communist government, which would harm their international relationships with other sovereign nations. Duplessis had both



nations exactly where he wanted them for the next five years—unable to act.

Religious, diplomatic and political negotiation to gather and return the collection to Poland spanned more than fifteen years after the end of the Second World War. The cultural significance of the items, and in particular their relationship to the history of a vital and independent Poland, was highlighted repeatedly during that time. The importance of the items underscored the strong desire of Polish cultural and political leaders to have them returned, and the slow process in Canada—partly a product of Cold War and religious tensions—only reached a resolution more than twenty years after their arrival when they were finally returned to the Wawel Royal Castle in Kraków on January 16, 1961.

Stanisław Świerż Zaleski returned to Poland after the war but Jozef Polkowski remained in Canada and became part of the diplomatic tug of war. He died a poor man in a rooming house in downtown Ottawa and is buried in a paupers grave at Notre Dame Cemetery in Ottawa.

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## A "Brass Tacks" Kind of Nun with Grit and Faith

For close to four centuries Catholic hospitals were administered by Religious Sisters and staffed by health care professionals and Sisters as well. Like any other group of people, Sisters came with different personalities and temperaments, possessed different abilities and expertise, and found themselves attracted to certain aspects of caring for others in the health care setting, often as nurses. But some were destined for leadership, possessing a quality of management and organization that got things done as well as the ability to encourage people to work together smoothly for the benefit of everyone.

There have been many such Sisters over the many years, women with strong, unique abilities and a no-nonsense approach, yet women imbued with gospel values and a desire to serve. The following story is about one such Sister.

Sister St. Camillus was a force to be reckoned with—a woman accomplished, competent, forthright, focussed and wanting to use her gifts to serve others. As a member of the Congregation of the Sisters of St. Joseph of Sault Ste. Marie Ontario she became well known as a nurse, a head nurse and then as a hospital administrator in hospitals in Thunder Bay, North Bay, and Sudbury before she was appointed to Elliot Lake. She was recognized as a person with down-to-earth-wisdom and a practical vision. These qualities were further called upon when she served several terms as a member of the Congregational Council between 1946 and 1972.

Sister St. Camillus was born Mary Tierney on September 29, 1893 in a small village near Ottawa to Timothy and Catherine Tierney. She was one of nine children—4 girls and 5 boys. The family were devout Irish Catholics who saw faith as more than Sunday worship. From an early age she was taught that helping



Sr. St. Camillus, CSJ  
In front of the "Trailer" Convent in Elliot Lake, Ontario, 1958  
First Administrator of St. Joseph's Hospital, Elliot Lake at 65 years old.

your neighbour was a way of giving back and also made the world a better place. Two of her brothers, Frank and Tom were ordained priests. So it was not surprising that on September 18, 1923, she entered the Sisters of St. Joseph, and even less surprising that she would take the religious name "St. Camillus", the patron saint of hospitals, nurses, healing and doctors. She would spend her long life in the service of these very health care professionals and organizations, and especially to the patients for which they cared.

A story might illustrate how she regularly became involved with the nuts and bolts of things. In 1944, while she was administrator of St. Joseph's Hospital in Port Arthur (now Thunder Bay) she decided it was time that the new hospital had an elevator to help with the movement of patients, staff and supplies from one floor to another. Her family remembers that "Sister Camillus was the 'person in charge' at the hospital — the Chief of Everything — chief of nursing, director of finance, manager of maintenance, chief operating engineer, handling every other aspects of managing a hospital in her spare time."

But an elevator! Where to begin? Elevators were not common in northern Ontario towns in the 1940s. So she headed to Toronto and promptly telephoned her godchild and niece Marie who lived there. "I'm here in town to buy an elevator," she informed her niece. "I wondered if you'd be able to find time to accompany me on this business. It might take most of the day." Then she telephoned the Otis people, and explained that she was in Toronto for the purpose of buying an elevator for the Sisters' new hospital in Port Arthur.

At ten o'clock the next morning a long back Cadillac limousine with a uniformed chauffeur at the wheel drove up and parked in front of the apartment building on St. Joseph Street. An accommodating young man came to the apartment to



announce that he would be happy to escort Sister Camillus and Marie on a tour of the city and provide them first-hand experience of Otis' quality elevators.

After taking a ride in a half a dozen elevators in different buildings throughout Toronto, there was one remaining elevator the young man was hesitant to show. It featured the newest innovation in elevators, a self-levelling device that made the elevator stop exactly at the level of the floor at which it was arriving. Yet, he hemmed and he hawed, "There is ..... hmmm ..... only one such elevator in Toronto at the moment....But ... I don't know... if I should....." His voice trailed off.

Sister Camillus was not about wasting his or her precious time. "Where is it young man?" she insisted. Again he hesitated but finally spat it out ... "It is at the O'Keefe Brewery, Sister." A pause lasted only five seconds and again Sister's instinct kicked in. "Well, what we are waiting for?" she responded. Needless to say, as they entered the lobby of the O'Keefe Brewery heads turned to see a nun in her full habit, regimentals of black and white, walking confidently towards the elevator, trailed by her niece and the Otis man. At that moment, the lobby went as quiet as a monastery.

The demonstration lasted only a few minutes—a few trips up and down. Once completed, they walked back through the lobby, not so quiet this time, and back to the limousine. On the ride back to her niece's apartment, Marie enquired of her aunt "How much would it cost to buy an elevator for your hospital in Port Arthur?"

"Somewhere between fifteen and twenty thousand dollars," answered Sister Camillus.

"And do you have that kind of money?" asked her practicality-driven niece.

"Oh dear no," Sister Camillus laughed. "Not in the least!"

"Then what will you do?" enquired Marie.

"The Sisters leave that kind of thing to St. Joseph," replied Sister. "We trust he will provide."

A year or so later when Marie was visiting her aunt she naturally inquired (tongue in cheek) whether or not St. Joseph had come through with the money for the hospital elevator. "Oh yes, of course," Sister answered, adding "Self-leveling device and all." And, seeing the puzzlement in Marie's eyes, Sister added "As the men in the family like to say 'It was no sweat'."

The previous anecdote illustrates the manner in which Sr. St. Camillus directed her whole working life—full of faith and dedication. It could be summed up in the saying that is often attributed to either of St. Augustine or St. Ignatius Lyola, "Pray as though everything depended on God; act as though everything depended on you."

So it was that in 1957 when the new town of Elliot Lake sprang up in northern Ontario the mining companies and several leading citizens drove to the Motherhouse of the Sisters of St. Joseph in North Bay as a delegation. They requested of Mother St. Bride, the General Superior, that the Sisters undertake the construction and operation of a hospital in Elliot Lake. The Sisters of St. Joseph agreed to undertake the project and they turned to Sister St. Camillus to be the first administrator of the hospital. At 65 years of age most people are thinking of retirement or at least slowing down. But that was not so for Sister St. Camillus.

To this new project she brought not only her expertise in health care, but also her enthusiasm and enjoyment of pioneer living in the then, remote new mining town. Not only was Sister St. Camillus a woman of wisdom, but her leadership style was

full of that ability to see clearly what had to be done and then confronting the problems that arose with her trademark down-to-earth approach. In the days when few women managed corporations and large hospitals, she oversaw the building of St. Joseph's Hospital from the ground up at the same time as administering and seeing to patient care, first in the maternity and emergency, and then in the completed hospital when it opened. And typical of her no-nonsense style, when asked about her new position as Administrator, she remarked "I hope the debt can be cleared as fast as the hospital was built."

Tom Rogers, who later became a board member of the hospital, remembers when the hospital was being built. He and some neighbourhood boys were playing at the construction site when a loud voice from above wanted to know what they were doing there. When they looked up they saw Sister Camillus walking along the second floor steel girders calling down to them. Naturally, they ran away as quickly as they could! To them, it felt like God calling from on high.

The town site was so new, that although a 12-acre plot of land had been granted for the hospital at no cost from the Elliot Lake Council, there was no ready accommodation for the Sisters. Until the hospital was constructed, a spot in Hydro Park for trailers was allotted temporarily. A house trailer which could accommodate seven Sisters was rented in North Bay and placed in the park. The parking lot held about 100 trailers lined up close to each other, and each one was hooked up with hydro, had running water from a large tank, but no telephone. A gas stove was installed for cooking. Sister St. Camillus later recalled that "we learned, after vacating our trailer, that the trailer next door was occupied by a 'bootlegger'! Too late did we find out! The main entertainment was to watch the dogs fight in the driveway in the twilight."

In 1984 the Camillus Centre, the first Addiction Treatment Services in Elliot Lake was opened in the former nurse's residence at St. Joseph's Hospital. Sister St. Camillus would have smiled to learn that on September 20, 1994 the former Oaks Hotel (a local bar and frequent watering hole) was repurposed for the expanded Camillus Residential Treatment program which provided a range of services for those suffering from drug and alcohol addiction.

Sister St. Camillus lived for a hundred years, dying in 1994. Throughout her long life she always maintained a twinkle in her eye, reminding everyone to keep the faith and not to take things too seriously when they go wrong.

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## **“Just do it!”**

### **AIDS and St. Paul’s Hospital, Vancouver**

At five minutes after 4 a.m. on March 4, 1983, a tenant in the Park Terrace apartments in Vancouver’s West End noticed water dripping from a cupboard in his kitchen. The leak was coming from the apartment above. When the superintendent went to investigate he found Mark Minogue, 27, lying face down on the kitchen floor in a pool of water. The manager called an ambulance, and sadly by 5:35 a.m., Minogue, the young insurance underwriter was declared dead at St. Paul’s Hospital in downtown Vancouver. He was the first patient admitted with an illness that would later be diagnosed as HIV/AIDS.

“These young, mostly men at the time, had horrible respiratory illnesses and skin lesions and nobody really knew, at the beginning, what this disease was,” remarked Dianne Doyle who at the time had recently graduated as a nurse from St. Paul’s Nursing School, and would go on to become its President and CEO in 2006.

The Sisters of Providence instinctively felt an obligation to care for the patients of this unknown, then-stigmatized, disease. “If not us, then who?” Doyle surmises as she tries to put words into the nun’s rationale for their unhesitating and decisive response to care for these patients. There was no question. They gave “hope and meaning” to the lives of the people suffering from HIV/AIDS even when the causes and transmission of the disease were still unknown. “The Sisters were so inspirational because they had a ‘just do it’ and ‘of course we’ll do it’ attitude,” remembers Doyle. It was a compassionate response to people in suffering that has remained with Doyle throughout her whole career.

In 2013 the *AIDS Activist History Project* noted that “At a time when hysteria and fear overshadowed rational dialogue (about



**St. Paul’s Hospital, Vancouver, BC 2005**  
**International leader for HIV/AIDS treatment and research**

AIDS), St. Paul’s would become an international leader and a handful of individuals in Vancouver would exemplify the best of the human spirit. It is a story worth telling, of ordinary people that became extraordinary heroes, a story in which Vancouver, in one of the darkest moments of the last century, defined itself as a place of character, courage and compassion.”

Very little was known about the disease or how to treat these rapidly failing patients. The fear of contagion and homophobia further complicated the situation for many medical facilities throughout North America as they tried to cope with this devastating new disease. Newspaper stories reported that some hospitals, refusing to treat AIDS patients, hurriedly sent them off by taxi to neighboring hospital emergencies.



But there would be no question about how St. Paul's Hospital would respond to this crisis. The hospital, guided by its mission of providing compassionate care for those who needed it—a tradition firmly established by the Sisters using Gospel values—opened its doors wide to help those most in need.

St. Paul's launched its first specialty clinic for HIV-infected patients in 1986. It was later named after the Head of the Department of Medicine who was instrumental in creating an environment of excellence in clinical care, teaching and research for people with HIV/AIDS. Today the *John Ruedy Immunodeficiency Clinic (JRC)* remains an important source of medical care for a very ill population.

Then In the 1990s and early 2000s, when the impact of HIV in the Downtown Eastside became apparent, now due to injection drug use, the JRC responded to the needs of this new population of sick patients. In 2003, the clinic was transformed into a comprehensive interdisciplinary clinic committed to providing low-barrier access to complete HIV care for the most vulnerable to address any gaps in treatment.

St. Paul's Director of Medical Nursing, Irene Goldstone, took a leading role in working with AIDS service organizations and educating St. Paul's staff and other health care professionals about HIV/AIDS. She noted in an article that "Until much more is known about AIDS, fear will be a major problem in dealing with it...As professional nurses, we must help diffuse the fear and foster a calm, rational approach to issues associated with AIDS." (*Registered Nurses' Association of B.C. magazine*, December 1985)

By 1985, there was a consensus at St. Paul's Hospital that AIDS was not a passing phenomenon and that the hospital needed a program specifically designed for AIDS patients. The hospital therefore initiated its AIDS research program under



**Dr. Julio Montaner, in front of painting of St. Paul's Hospital.  
He holds the UBC and St. Paul's Hospital Foundation Chair in AIDS Research**

the leadership of Dr. Julio Montaner. As Chief Resident he had been on the front lines, treating deathly-ill patients brought into the Emergency Department with AIDS-related pneumonia. Dr. Montaner took charge of St. Paul's first AIDS research team in 1987, which would later become part of the B.C. Centre for Excellence in HIV/AIDS.

On September 28, 1986, Bob and Shirley Young's son, Peter, was admitted to St. Paul's Hospital on life support with AIDS. He was a young doctor who had just completed his medical internship at Ottawa General. After coming off life support, Peter suffered several cardiac arrests. His chances of surviving

were next to nil. However, thanks to the care he received at St. Paul's, he did survive and lived another six years. It was almost unheard of in the '80s for an AIDS patient to survive more than a few months. Four years later, in 1990, Peter lost his vision due to HIV complications and soon after began doing a weekly CBC television segment to educate the public about AIDS. He became Canada's leading spokesperson for the AIDS cause and was known simply as "Dr. Peter."

After his death in 1992, the *Dr. Peter AIDS Foundation* was formed. Maxine Davis, a spokesperson for the Foundation remarked, "St Paul's Hospital became synonymous with HIV/AIDS care in Vancouver. They stepped up at a time when most hospitals throughout the country were not prepared to give care to people diagnosed as having HIV/AIDS. That will forever be part of Vancouver's memory of St. Paul's."

Dr. Julio Montaner summed it up best. "'The one thing that was unique about St. Paul's in the '80s was the culture. St. Paul's was a relatively small hospital and there was a lot of solidarity. Everybody knew everybody, and when the HIV epidemic came around, St. Paul's basically was the only institution that took a step forward to say yes, we're going to serve this community that is in need, largely because (the downtown Eastside population and the multiple issues they bring) was happening in our own backyard."

People like Dianne Doyle and Dr. Julio Montaner and many others have become health care professionals who have embraced the Catholic mission, and have sought to integrate it into their personal and professional lives. This mission integration has ensured that the legacy of the Sisters is being carried forward for another generation and will remain vibrant into the future.

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## The Urban Angel

### St. Michael's Hospital Inner City Outreach

The many outreach programs in Catholic hospitals today (especially for people who find themselves marginalized or vulnerable in any way) continue the legacy of the Congregations of Women Religious in a tangible way. By extension, they also bring to life the Gospel imperative to bring healing to those who are sick, suffering or find themselves overburdened.

St. Michael's Hospital in Toronto, renowned for providing above standard patient care, is one such example. As the downtown Toronto adult trauma centre, it excels as a hospital hub for neurosurgery, complex cardiac and cardiovascular care, diabetes and osteoporosis care, as well as minimally invasive surgery. But near and dear to the heart of St. Mike's mission and purpose is care of those people who find themselves homeless and disadvantaged on the streets of the inner core of the city.

This compassionate outreach is nothing new. It hails back to the hospital's beginning in 1892 when the Sisters of St. Joseph of Toronto transformed the Notre Dame des Anges boarding house for women into a hospital to support the city during a severe diphtheria epidemic. From that moment until today St. Michael's Hospital has remained open to tend to the needy in the downtown area. Today it serves a wide range of people, including the homeless, drug addicts, residents of Regent Park, the gay and lesbian community around Church and Wellesley Streets, and lately the middle class and wealthy who live in the condominiums that dot Toronto's downtown streets.

Standing in the lobby of St. Michael's Hospital in Toronto stands a statue of St. Michael the Archangel. For almost a century the statue has stood there as a symbol of hope for employees, patients and their families, bringing a measure of healing to



all who visit. The story goes that the Sisters found the stature, dirty and blackened, in the back of a second-hand store on Queen Street sometime between 1895 and 1899. They immediately purchased it for \$49—a sum supposedly accumulated over the years from the sale of old newspapers. The statue had been sculpted in Carrara, Italy, crafted from that city's brilliantly white marble, the stone obtained from the Pietra Sancta quarry, the same one from which Michelangelo obtained the marble for his famous sculpture, the Pieta. The date and the sculptor are unknown; however, "Pietra Sancta" is clearly chiselled on the back of the statue.

St. Mike's affectionate nickname "The Urban Angel" had its origins in a Toronto Star article written in 1992 by Joseph Hall, who incidentally was delivered at St. Michael's Hospital 32 years prior to writing the article. He wrote at the time, "So it's here, as if by nature that the city's poor have come; here that the immigrants have often felt most welcome, and the lost, most comforted. And it's here, too, that Canada's medical community has turned time and again for guidance and discovery."

Today, caring for those people who are unhoused remains a core part of the mission at St. Michael's Hospital—a value that informs the basis of research, education, outreach and clinical care. They continue to expand services to meet homeless patients and clients where they are found, particularly in the

areas of mental health and geriatric care. Interestingly enough seven per cent of Toronto's homeless population is over the age of 65. For this reason the *Geriatric Homeless Outreach Program* was established to provide geriatric care to older adults within the shelter system.

Another program, *Project Dignify*, could best be described as the psychiatric equivalent of the *Geriatric Homeless Outreach Program*. It is equipped with a geriatric psychiatrist, occupational therapist, registered nurse, homeless outreach counsellor, and an operations leader. The team meets their clients where they are at in the community (often finding them on the street if need be) to offer geriatric psychiatric care and to address psycho-social issues such as housing, finance, primary care access, legal support, and substance use.

One in five patients (20%) who visit the Emergency Department (ED) at St. Michael's Hospital is homeless. They are patients less likely to navigate the health care system well or to follow up with outpatient appointments, and addictions or mental health support. To meet this challenge the *ED Outreach Workers* program was developed. Each precariously housed patient is assigned an outreach worker to help the patient find a place to live or connect them to agencies that can help with food and financial support after they leave the ED.

A large part of their work includes connecting vulnerable patients to longer-term resources such as a family physician or longer-term case worker. The program is also designed to be as diagnostically inclusive as possible, meaning finding ways to help older adults with comorbid mild to moderate dementia or experiencing other medical conditions.

For a period of time a homeless person who presented themselves to the Emergency with an open wound would be

treated and bandaged and then sent off back to the streets. Sadly the person's lack of access to clean water and their living conditions often forced them back to the ER within a few days, this time not only with the original presenting unhealed wound, but also with a wound which was now infected requiring further intervention and treatment.

St. Mike's ER developed a plan to prevent these repeated visits while also seeking to help the person heal more quickly. They set up a small overnight room, where persons originally treated in the ER could stay for the night. The rationale given to the homeless person was that they could wash the wound and could change the bandage the next day in order to prevent infection from setting in. An added incentive was providing a warm meal and an opportunity to have their clothes washed before they were sent on their way the next day.

Not every homeless person took them up on the offer, but those who did were less likely to contract an infection and have a need to return to the ER for further treatment. It was a small "out of the box" solution that helped the homeless person mend more quickly, while saving valuable resources and the time of health care professionals for other patients in need.

The *PEACH (Palliative Education and Care for the Homeless) Program*, which was initiated in 2014, aims to meet the needs of people with terminal illnesses who are also experiencing homelessness or are vulnerably housed. PEACH's focus centres on the pain, symptoms and psycho-social goals related to each and every client's end-of-life journey. The program operates as a "trailblazing" mobile unit, providing attentive care in the community, especially on the streets and in shelters.

Dr. Naheed Dosani, a palliative care specialist at St. Michael's Hospital, has been working the *PEACH* program since its



**Dr. Naheed Dosani,**  
a palliative care specialist at St. Michael's Hospital in Toronto,  
is the founder of PEACH (Palliative Education and Care for the Homeless).  
Photo courtesy of Unity Health, Toronto.

foundation. A child of refugees who fled war-torn Uganda in the 1970s, a young Dosani grew up having conversations about social injustice, inequity and poverty at the family's Scarborough home. "I have always pondered what a life is worth," he says, "and why our health and social systems are designed to value some lives over those of others."

"Being sick is hard. Being sick and homeless can be even harder," Dr. Dosani remarks. He is a member of a network of inner-city health physicians, who brings end-of-life care to the homeless and vulnerably housed wherever they are situated. "Most people want to pass away at home with family around them," says Dosani, "that sentiment is no different for the patients *PEACH* aims to treat. The only difference is that our patients' homes are

often a shelter and their families may be other shelter clients and staff."

His leadership also led to the development of the *Journey Home Hospice*, Toronto's first hospice for people who experience homelessness. The key to the *PEACH* model has always been its focus on promoting and protecting the dignity and care goals of each patient. Working with community partners its hope is to ensure no person in need falls through the cracks and that every person who is homeless receives the same care as any person who has an address.

The *PEACH* mobile team is made up of five palliative care physicians, a psychiatrist, a social worker, a nurse co-ordinator and an interdisciplinary home care team including nurses, PSWs, OTs and PTs. Providing 24-hour service at more than 25 sites the team meets their patients wherever they are (whether it is a park, a shelter, a rooming house or on the streets) to deliver what they say is "trauma-informed" compassionate care. As the numbers show, *PEACH* has seen success. Visits to the emergency rooms have dropped by 64 per cent. Eighty per cent of *PEACH* clients approach end of life where they want to, and 83 per cent of the time, clients reconnect with family and friends.

The support *PEACH* offers take many forms. Sometimes it is as simple as a weekly check-in, picking up prescriptions or arranging meals. Other times staff will help patients arrange transportation for appointments or help them with virtual consultations by bringing a phone to them wherever they are in the city.

Small actions safeguarding the dignity of the person in need and delivered with compassion, as if from an angel—the urban angel—part of the mission of St. Michael's Hospital in the downtown inner core of Toronto.

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