THE SISTERS OF SAINT ANN
THEIR CONTRIBUTION TO EDUCATION
IN THE PACIFIC NORTHWEST
1858-1958

by

SISTER MARY MARGARET DOWN, S.S.A.

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Department of Education

The University of British Columbia,
Vancouver 8, B.C., Canada.

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When the Sisters of Saint Ann arrived in Victoria, B.C. on June 8, 1858, they were the first religious order of women to set foot in the territory north of the forty-ninth parallel. The history of their activities and their contribution to education during the first one hundred years of their existence in the west is the specific study of this present work. Histories dealing with the development of the west make reference to their coming but no complete record of their story has been made.

Since the work of Catholic Education in British Columbia, the Yukon and Alaska commenced with the foundation of the Church in these parts, a background study of the early missionaries and the establishment of the Diocese of Vancouver Island was included. This led to the investigation necessary to confirm the time of establishment of the first Catholic School. The conclusion was reached that a Catholic School was in existence in 1849 and that it opened simultaneously with the one started in 1849 by Reverend R. Staines in the Hudson's Bay Fort.

The arrival of the Sisters at the peak of the Gold Rush fever, their success in the first Convent School in Victoria, B.C. and the courage of the individuals who made up the first little missionary band is a study that adds colour to the early picture of the history of British Columbia and the Northland.
In the beginning, the need was for schools to christianize and educate the children of the primitive Indians. The Sisters of Saint Ann answered the call and soon they were staffing schools in Duncan on Vancouver Island and at New Westminster and St. Mary's Mission on the mainland. However, almost simultaneously with this type of work, the sudden opening up of the country in these parts created a demand for the education of the children whose parents came west for the various reasons that history relates. This need brought an increased number of Sisters from the Motherhouse in Lachine and it also led to the opening of a novitiate in Victoria, B.C. where young girls could be trained for the Sisterhood. Consequently the Sisters of Saint Ann organized primary, elementary and High Schools at focal points throughout this vast territory.

The increased enrolment from thirty pupils in 1858 at Victoria, B.C., to over six thousand in 1958 in thirty-four establishments throughout British Columbia, the Yukon and Alaska shows the extent the works of the Sisterhood reached. A study was made of the methods of teaching adopted by the Institute, the success of the schools because of better teacher-training and advanced educational methods.

The study included an investigation of the first programme of studies organized at the Motherhouse in Lachine, Quebec, and adapted from the Ontario system of Education. As the Province of British Columbia developed its own teacher-training centres and its
own University, the programme of studies of the Sisters of Saint Ann was changed in 1907 in favour of that of the Department of Education of British Columbia and that of Alaska and the Yukon respectively. The successes of students was noted and a survey of departmental examination results was tabulated. In addition, a sample of students in various walks of life who have achieved success and honours was taken. The results obtained from these investigations are an assurance of the excellence of performance in education of the Sisters of Saint Ann. Together with these investigations a study of the Mothers Provincial who administered the works of the province within the first one hundred years, as well as the educational leadership of the Prefects of Studies was essential to show the reasons for the success and continued vitality of the work of the Sisters of Saint Ann in British Columbia, the Yukon and Alaska.
This work was made possible through the suggestion and kind tutorship of Dr. F.H. Johnson, of the University of British Columbia. Through the courtesy and generosity of Mother Mary Liliane, Superior General of the Sisters of Saint Ann, and through the assistance given by Mother Mary Bonsecours, Secretary General, and her staff at the Archives of the Motherhouse, Lachine, Quebec, the work of research was greatly facilitated. My indebtedness also goes to Reverend Father F. Morissey, O.M.I. of St. Joseph's Scholasticate, Ottawa, to Reverend Father G. Forbes, O.M.I., and to His Excellency, Most Reverend James Hill, Bishop of Victoria, B.C., for their verification of the accuracy of much of the data used in this present work. Miss Inez Mitchell of the Provincial Archives of Victoria was most generous in assisting me by procuring data on the early history of British Columbia. I wish also to thank Mother Mary Angelus, Provincial Superior of British Columbia and the host of Sisters of Saint Ann of St. Joseph's Province whose patience and unstinting help made much of this work possible. My special mention goes to Sister Mary Theodore, now deceased, who collected meticulously most of the history from our very beginnings in British Columbia in order that some day someone would compile it for the benefit of the Sisterhood which she so dearly loved and served.
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Most Reverend Modeste Demers

First Bishop of Victoria

1846 - 1871

Welcomed the first Sisters of St. Ann to his Diocese

June 5, 1858
CHAPTER ONE

THE EARLY MISSIONARIES

To His Excellency, Bishop Modeste Demers, "the Apostle of British Columbia", belongs the credit of establishing the foundations of Catholic Education in this province. He also carries the distinction of being the first priest to celebrate Mass on the mainland of British Columbia, on October 14, 1838, at the Big Bend in the Upper Columbia River.

Previous to his appointment as first Roman Catholic Bishop to the See of Victoria, on November 30, 1847, Vancouver Island had heard of the faith through other zealous sons of the Church. When Spain set out on her explorations of the Pacific Coast, she was wont to carry on her vessels one or more Franciscan monks who looked after the spiritual welfare of her crews that manned the ships. They also sought to evangelize the natives who dwelt in the vicinity of the various settlements and trading posts which the Spaniards founded at different points. Thus it was that Franciscan missionaries reached Nootka in 1789.

According to the formal document, possession of Nootka was taken with all pomp and ceremony. The two chaplains, Don Jose Lopez de Nava and Don Jose Maria Diaz, together with four Franciscan Brothers, and the

members of the crew, planted a cross and named the land for Spain.

Another Spanish Franciscan, Padre Magin Catala, spent over a year in Nootka. The Island at the mouth of Nootka Sound perpetuates the name and it was mentioned in Galiano's chart of 1792.

The occupation of Nootka by the Spaniards lasted only six years. Padre Gomez, who succeeded Magin Catala, left after the British claim was settled in 1795, when Spain withdrew.

One hundred years elapsed before a second Catholic Church was erected on the Pacific Coast. Although there are no signs left at Nootka of the fort and buildings erected by the Spaniards in 1789, Reverend Father A.J. Brabant, who was named in charge of this area seventy-five years later, claimed that Spanish numbers could be counted and Roman Catholic forms of worship and customs at Christmas-tide could be remembered and the position of the Government house, the chapel and the burial grounds could be pointed out by the Indians.

There is no authentic record of any Catholic priest having visited British Columbia from 1795 until the celebrated Father DeSmet,


4. Ibid. Page 361.
S.J., who had come to the Rocky Mountain country in 1840, and, in 1841, visited and instructed the Kootenay Indians.

When the Canadians who had settled in the Willamette Valley in Oregon began to desire the presence of a priest in their midst, two petitions dated July 3, 1834, and February 23, 1835, were sent to the Bishop of Juliopolis, His Excellency, J.N. Provencher of the Red River settlement. As the Bishop had no one available he placed the request in the hands of His Excellency, Joseph Signay of Quebec.

The Bishop of Quebec, on receiving this letter, appointed Francis Norbert Blanchet, who was cure des Cedres, a district of Montreal. Reverend Modeste Demers, who was already at Red River, was to be his companion.

The following letter shows the interest of the Church in converting savage Indians, in lessening immoral standards of Christians and in stressing the importance of education.

Instructions given to Rev. F.N. Blanchet and Rev. M. Demers, appointed missionaries for that part of the diocese of Quebec which is situated between the Pacific Ocean and the Rocky Mountains.

April 17, 1838.

My Rev. Fathers.

You must consider as the first object of your mission to withdraw from barbarity and the disorders which it produces, the Indians scattered in that country.

Your second object is, to tender your services to the wicked Christians, who have adopted there the vices of Indians, and live in licentiousness and the forgetfulness of their duties.

Persuaded that the preaching of the Gospel is the surest means of obtaining these happy results, you will lose no opportunity of inculcating its principles and maxims, either in your private conversations or public instructions.

In order to make yourselves sooner useful to the natives of the country where you are sent, you will apply yourselves, as soon as you arrive, to the study of the Indian languages, and will endeavour to reduce them to regular principles, so as to be able to publish a grammar after some years of residence there.

You will prepare for baptism, with all possible expedition, the infidel women who live in concubinage with Christians, in order to substitute lawful marriage for these irregular unions.

You will take particular care of the Christian education of children, establishing for that purpose, schools and catechism classes in all the villages which you will have the occasion to visit.

In all the places remarkable either for their position or the passage of the voyagers or the gathering of Indians, you will plant crosses, so as to take possession of those various places in the name of the Catholic religion.

Given at Quebec on the 17th of April, 1838.

Joseph Signay.
Bishop of Quebec.

As all the western territory was under the dominion of the Hudson's Bay Company, a request was made to Governor George Simpson for transportation for these two priests. This was granted on condition that the Catholic Mission be established on the northern side of the Columbia, at Cowlitz Prairie, as the boundary line between Canada and the United States was not yet settled.

Father Norbert Blanchet left the Governor's House in Lachine and met Father Modeste Demers at the Red River settlement. They were in company with Chief Trader James Hargrave, whose canoes and pack horses carried the express of the Hudson's Bay Company from Montreal to Fort Vancouver.

In a letter to his brother, Father Demers describes part of his precarious journey through the mountains.

For nine days the horses went through mire and bog, where they sank up to their sides in dreadful places, climbed 300 feet up the sides of mountains, then down again, then up the slope of a mountain more than one thousand feet, perpendicular as the side of a house, everywhere trees down, that the horses had to jump over. Other than that all went well.....

Although they left Montreal on Thursday, May 3, 1838, they did not reach their destination at Fort Vancouver in the Oregon Country until the 24th of the following November. Immediately both priests

set themselves to carry out the recommendations of Bishop Signay. In 1842 Father Demers accompanied a Hudson's Bay caravan which took him from Fort Vancouver to Forts Stewart, Fraser and Babine in northern British Columbia. He became acquainted with the various Indian tribes and learned their language. On his return trip he visited the Indians at Fort George, Kamloops and Fort Langley.

In the meantime, with colonization to the west increasing, the fur trade in this sector of the Hudson's Bay Company's vast storehouse began to shift north of the Columbia River and changes had to be made.

Doctor John McLoughlin, Superintendent of the Columbia Fur Department, had for his able assistant Chief Factor James Douglas. When this department was facing a period of reorganization and adjustment, Governor George Simpson named Douglas Chief Factor at the new trading post on Vancouver's Island.

When the expedition of twenty-two men left Fort Vancouver for the new post, in 1843, Reverend Father J.B.Z. Bolduc, a new arrival from Quebec, was invited to accompany them. Having the consent of the Vicar General, Reverend Father N. Blanchet, he left for Nisqually, where the steamer "Beaver" was waiting.

Fortunately, the Reverend Father Bolduc left us the description of this event. It would seem that he was a man similar in
temperament to Sir James Douglas. There was a kinship in their admiration of the vast, silent beauty of the Pacific shores; there was the same steel for adventure in the face of savage Indians. Father Bolduc tells us:

the eighteenth was a Saturday. I consecrated it to the erecting of a temple for celebrating the day of the Lord. At sunset I possessed quite a vast edifice whose sides of fir branches rose majestically and whose roof was covered with awning from the steamboat. Some of the men of the expedition came to visit and compared it to the tabernacles that Israelites raised in the desert.

Finally Sunday morning, an hour after sunrise, I prepared for Holy Mass. Already more than 1200 savages of three different nations were assembled around our modest temple. Our commander, a religious man, although a Protestant, arrived on the spot, as well as some Canadians. It was in the midst of this numerous meeting that our holy mysteries were celebrated for the first time.

Unfortunately, Father Bolduc could only stay a few days, his orders being to return to his mission post on a certain date. He left in an Indian canoe, carrying with him, as he states, a souvenir of the many acts of kindness extended to him by Chief Factor Douglas and also by C. Brotchie, captain of the steamer "Beaver".

According to Reverend Father Adolphus Van Nevel, Father Bolduc administered the sacraments to the French Canadians and preached

Christianity to crowds of wondering Indians.

There is no record of the Catholic Church in B.C. after that until the creation of the Diocese of Vancouver Island. By Apostolic Bulls, dated July 24th, 1846, the Vicariate Apostolic of Oregon was transformed into an ecclesiastical province, comprising the Archdiocese of Oregon City, the Dioceses of Walla Walla and Vancouver's Island. To the latter See, the Right Reverend Modeste Demers was consecrated on November 30th, 1847.

The limits of this diocese were changed on several occasions. In fact, there are four different periods which may be considered. The original boundaries included the whole of the present province of British Columbia and the Russian territory to the Arctic. By Apostolic Brief, dated December 14th, 1863, the mainland of British Columbia was erected into a separate Vicariate Apostolic under the jurisdiction of the Right Reverend Louis J. D'Herbomez, C.M.I. who on October 9th, 1864, was consecrated Bishop of Melitopolis. This reduced the diocese of Vancouver's Island to its present confines, namely, Vancouver Island and several adjacent smaller islands.

In 1867 the United States purchased from the Russian Empire the

11. Ibid.
territory of Alaska for $7,200,000.00 in gold. Prior to this, Catholic priests were forbidden by the laws of Russia to sojourn in Alaska. When on June 29th, 1873, the Right Reverend Charles John Seghers, successor to Bishop Modeste Demers, was consecrated Bishop of Vancouver's Island, he was also given by the Holy See, charge of Alaska. This, inclusive of the Aleutian Islands, added a territory of 590,804 square miles to the jurisdiction of Bishop Seghers. Finally, by decree of the Sacred Congregation of the Propaganda on July 17th, 1894, the territory of Alaska became a Prefecture Apostolic to the administration of which Reverend Pascal Tosi, S.J., was appointed. Thus the diocese of Vancouver's Island was again reduced to its present boundaries. How the diocese became an archdiocese in 1903 and how, since 1908, it ranks once more as a suffragan see, belongs elsewhere.

At the time of the consecration of Bishop Modeste Demers, on November 30th, 1847, Fort Victoria, first of the Hudson's Bay forts on Vancouver's Island, had been established only four years. After the Treaty of Oregon in 1846 it became the headquarters of the Company on the Pacific Coast.

Archbishop Norbert Blanchet relates in his "Sketches", that Bishop Demers, as first Bishop of the territory west of the Rockies in what is now British Columbia, was without a solitary priest at his disposal. Even by the end of 1853 he had as yet "neither a home nor a modest chapel
to use as a cathedral". Therefore, in 1847, shortly after his consecration, he had left for Quebec and Europe in search of recruits to assist with the work in this frontier diocese.

Because of the slow methods of travel, and the revolutionary conditions in France at the time, Bishop Demers did not return to Victoria to take possession of his diocese until September, 1852. He brought with him three priests and a subdeacon, all of whom played an important role in the early missionary activities. They included, Reverend L. Lootens, Reverend Pierre Marie LeLanier and the subdeacon, Pierre Louis Deygert.

At this particular time in the history of the Catholic Church in British Columbia, the subject of the Catholic School comes into focus. Since Catholic teaching concerns the education of the whole man, the school is always found, when possible, near the church. Therefore, it is not surprising that such an establishment was found in Victoria as early as 1849.

During the absence of Bishop Demers in Europe, the spiritual interests of the Catholics of Vancouver's Island were under the care of the Reverend Honoré Timothy Lempfrit, O.M.I. This zealous missionary

was a native of Lixheim, France. He had served as chaplain in the reserve French light infantry in 1823 and had participated in the expedition to Algiers in 1830. On returning to France, some years later, he joined the Oblate Order in February, 1847, and received his appointment to eastern Canada in September of the same year. In September, 1848, he left for the Oregon country, where, in the diocese of Archbishop N. Blanchet, he was under the Reverend P. Ricard, O.M.I., Oblate Vicar of the Oregon Missions.

In one of the Colonial reports of Sir James Douglas there is this reference:

16. While on the subject of schools, it will interest you to learn, that Father Lempfrit, a Roman Catholic missionary of the religious order of "Oblats", having been deputed by the Archbishop of Oregon City to prosecute his ministry among the natives of Vancouver Island, was received in this establishment and is now in addition to his missionary labours, conducting a promising school, composed of the wives and children of the Company's Canadian servants, who derive great benefit and are rapidly improving in respectability, under his zealous instructions. The Reverend Father boards with us but has hitherto received no other support from the company.

17. Father Lempfrit received his appointment on March 29th, 1849. He was in the diocese by May 4th of the same year but did not take up permanent residence until his arrival in company with Sir James Douglas and his

family on June 6th, 1849.

In a letter to his Superior, Reverend P. Ricard, at Nisqually, dated September 14th, 1849, he states:

... I have begun my school, they gave me a sort of shed where I live and where I have put up an altar.

In a second letter to the same, dated November 1st, 1849, he says:

... among my pupils I have six who are receiving lessons in writing and arithmetic. I noticed one day that you had many little slates for learning how to write, would you please send me a few as well as some slate pencils.

In another letter, written to the Grey Nuns of Montreal, who evidently provided him with some essentials for his church, he writes on February 9th, 1850:

... We arrived here on June 6th. The fort was truly crowded and they could give me a lodging only after a few days. Since there was no church, I was obliged to set up my chapel in a large shed at the edge of the water. But since it was too far from the fort I obtained a place where I was able to set up a more decent chapel and to start a little school. For on arriving here I found the poor children of our French Canadians in

21. From the map of the H.B.C. Fort, 1850, with further reference to this shed, it would be the salmon storehouse no. 11.
the deepest ignorance, not knowing even how to make the sign of the Cross. I announced that I was going to take charge of their instruction without at the same time neglecting my poor Indians. From the beginning I have had from 20 to 25 pupils. Lately, I have fewer because several have gone to other forts.

I think that within a short time they will build me a house outside the fort, where I shall be freer, since the poor Indians are a bit fearful and since nearly all our French Canadians are living outside [the fort] 22.

From these three foregoing excerpts it can be concluded that Father Lempfrit started his school sometime after June 6th, 1849.

While the Reverend R. Staines and Mrs. Staines, the Anglican colonial teachers from England, arrived in Victoria on March 17th, 1849, there is no evidence in the Hudson's Bay Archives as to when their school commenced. However, it is definite that classes were in progress before January 23rd, 1850, which was the date that the school building in the fort was officially opened to students.

From the Hudson’s Bay files is this excerpt in a report of Sir James Douglas, dated October 27th, 1849:

14th. The school is not yet numerousy attended


as we have not had time to get all the children collected from the distant posts of the Interior; we expect to have 34 pupils when they are all assembled, but we have at present only 15, who are making progress in learning under the able tuition of Mr. and Mrs. Staines, who I am happy to inform you, are attentive and give much satisfaction as teachers....

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From a study of the Lempfrit letters available and from the replies to a questionnaire sent to the Hudson's Bay Company, London, England, the writer would conclude:

1. That a Catholic School was in operation at Fort Victoria after June 6, 1849.

2. That there is no evidence in the Hudson's Bay records as to the exact date of the opening of Mr. Staines' School but that it was prior to October 14, 1849.

3. That Mr. Staines received a stated amount, 340 plus 100 for the support of the school from the Company. Father Lempfrit, on the other hand, relied on the generosity of his parishioners.

4. That despite the fact that Father Lempfrit boarded at the fort, sat at the same table


REFERENCE Nos.
1. Chief Factors Residence & Mess House
2. St. James' House & School
3. Store Houses
4. Office
5. Bachelor's Hall
6. Blacksmith's Shop
7. Carpenter's House
8. Governor & Servants' Houses
9. Unoccupied Houses
10. Salmon Store
11. Coal Depot
12. Farm Buildings
13. Catholic Priest's House
14. Mechanics' Houses

Scale of feet

Hudson's Bay Company

Tracing of part of
MAP
of
VICTORIA DISTRICT
VANCOUVER ISLAND
1850
W. Colquhoun Grant

Fenced Road
Mackenzie Trail
as Mr. Staines "with much mutual cordiality" and taught the children of the Company's Canadian servants, there is no record of any financial assistance given him, although it was considered.

5. That Catholic Education in British Columbia commenced simultaneously with that established in the Hudson's Bay Fort in 1849.

Evidently Father Lempfrit continued his school in the priest's house which was eventually built by the Company outside the fort, until October 8th, 1851, when he went up to Cowichan. Records show that he left for Oregon sometime after May, 1852. In September, 1853, he sailed for France from San Francisco. Father Lempfrit's departure from Vancouver Island is understandable in light of the fact that he was a member of a religious order and that he had been loaned to the diocese of Victoria in the absence of Bishop Demers. The Oblate Order, of which he was a member, was not established in the diocese until 1858, when it took charge of the church at Esquimalt. Records of the government and the church refer to Father Lempfrit as an intelligent and zealous missionary.

30. See Page 11.
On the arrival on April 15th, 1851, of the two priests from Europe who preceded Bishop Demers, there is no evidence that the Catholic School was continued. In Bishop Demers' Report to the Propaganda in Rome, September 10th, 1854, (Sec. Prop. XVI, 1104-1110) he deplored the fact that there is no school in his diocese. Then, in the census of Vancouver Island taken by Sir James Douglas in 1855, Table II there is still no mention of a Catholic School.

However, in a report of the Reverend Edward Cridge, Colonial Chaplain, addressed to the Governor on November 30th, 1856, there is this reference:

... Two boys have been removed [that is from the Colonial School] and placed at the Roman Catholic School lately established at Victoria.

At that time, this school would probably have been conducted by the clergy. However, in the Provincial Archives there is a reference in an unofficial note, to a Dr. O'Shea, a school master and ex-miner, who lived several months with Bishop Demers. Mention is also made of this teacher in the Orphans' Friend, March, 1904. With reference to the first Log Cabin Convent the excerpt reads:

It was vacated by the teacher, Dr. O'Shea upon the arrival of the four pioneer Sisters.

of St. Ann in 1858....

Again, in an article by Mr. Willard Ireland, Provincial Librarian, there is this information:

... One of the earliest Frenchwomen to arrive in San Francisco was Mme. V.C. Pettibeau who is remembered there for her activity in the field of education. In fact, in conjunction with two other women in 1853, she opened the first girls' school in that city ... She transferred her activities to British Columbia in the early months of the Gold Rush and for a time, at least, taught in the school instituted by Bishop Demers.

Therefore, it is evident that between 1849, when the first Catholic School was established in British Columbia, until the arrival of the Sisters of St. Ann, on June 5th, 1858, Catholic Education in British Columbia was more or less sporadic. However, from this latter date until the present, its continuity can be traced. It is to the part played by the Sisters of Saint Ann in this educational field that the present study is concerned.

CHAPTER TWO

ORIGIN OF THE SISTERS OF SAINT ANN

From the time of the capitulation of France in Canada in 1759 until the creation of two school systems in 1846, education in Quebec suffered an interval of depression. The intellectual poverty that resulted had far-reaching effects which have been dealt with in various historical accounts. This present study opens in 1833 when the educational crisis was reaching its peak.

Prior to this date, in 1824, the legislature of Quebec carried the law of the "Fabrique Schools". This was one of the many attempts made to solve the educational problem of the day, which was highly political, racial and religious in character. The legislation permitted the "fabrique" or vestry of a parish church to use one quarter of its revenue for the operation of a school in a parish of two hundred families. In 1829, an act introduced for the first time, schools that were under the control of the plebiscite. Because of the excessive expenditure caused by the number of schools speedily increasing, an act of 1835-1836, discontinued the programme. As a result of this action and the Rebellion of 1837, government grants to schools were cut off.

During this time schools of a "private character" sprang up

wherever teachers were available and were willing to establish them. In the little village of Vaudreuil, situated twenty-four miles west of Montreal, a Miss Suzanne Pineault was operating such a school. At this time it had an enrolment of forty-five pupils. In 1833 the directress hired, as assistant, a Miss Esther Blondin, who lived in nearby Terrebonne.

The two teachers, educated by the Sisters of Congregation de Notre Dame, continued the school for six years. Miss Pineault then retired. Miss Blondin continued and made her school one of the most progressive in the district. She engaged a teacher for English and one for music. Besides, she did not hesitate to hire servants for the housework, all of which was quite an attainment in this period.

One of Miss Blondin's nieces who attended the school leaves us an interesting description:

I was in my tenth year, and above the average in my studies, which included grammar, geography, history and arithmetic..... My parents thought me old enough to go to my aunt's school in Vaudreuil which she was conducting along convent lines ...... I was soon busy with French, English, music, drawing and fancy work ...... I was fond of reading.

Physical exercises during three quarters of an hour were part of the every day programme, marches, singing, dancing, such as

Sir Roger de Coverly, the Virginia reel etc.

A school so ably conducted had tone. The students, because of their neat and becoming attire and faultless deportment, drew forth many favourable comments from the people of Vaudreuil.

Miss Blondin's ability in administration enabled her to tide over, without untoward consequences, the trouble caused by the refusal of subsidies, which took thirty thousand children out of school. In the very face of this disastrous measure, her school closing exercises were publicly held and the examinations in the different branches were sustained to the satisfaction of the parents, the inspector and the parish priest.

However, after fifteen years as directress of this school, Miss Blondin wished to dedicate her life more entirely to the education of youth. Her concern over the lack of education among so many children in country places fired her with a zeal to found a religious community of teaching sisters who would devote themselves to this work.

In 1840, when Bishop Bourget took over the reins of government of the diocese of Montreal, there were many flourishing communities of religious women. Since the beginning of the colony the daughters of Jean Mance (1642 and 1659) and those of Marguerite Bourgeoys (1657)

3. Ibid. Page 22.
as also the Sisters of Hotel Dieu and the Sisters of the Congregation de Notre Dame, shared the work of the care of the sick and the teaching of young girls. A century later, in 1747, the daughters of Mother d'Youville, more commonly known as the Grey Nuns, took charge of the aged and the orphans. These communities deserve high praise from both church and country for their great contribution to welfare in Canada from the very earliest times. But the population of Montreal was increasing. New needs were being felt both in the city and in the country. Bishop Bourget thought that new communities were necessary and in May, 1848, he welcomed Miss Blondin's request to found a religious community and he readily granted her permission to attempt the undertaking.

After a two year training period terminating on September 8th, 1850, the Institute of the Sisters of Saint Ann, as the organization came to be known, was canonically established. There were six women in this first group, including Miss Suzanne Pineault, who returned when the possibility of forming a religious community was under consideration. Miss Esther Blondin took the name of Sister Mary Ann and today she is honoured as Foundress and first Superior General in all the establishments of the Congregation. These first sisters, all educated in the convents of Quebec at the time, formed the nucleus of this religious congregation which in one hundred years has expanded its works from sea to sea in Canada, in the United States, in Alaska and the Yukon.

and in Japan and Haiti. Today the Institute counts 2,205 actual members teaching 40,000 children and nursing 50,000 patients annually in 158 establishments. The present study includes the Sisters of Saint Ann in the Pacific Northwest which comprises British Columbia, the Yukon and Alaska. For purposes of community government this territory is classified as St. Joseph's province.

In 1857 the congregation numbered forty-five members. It had transferred its headquarters to St. Jacques de l'Achigan after three years. In 1860 it was transferred again. This time the organization purchased Governor George Simpson's home on the banks of the St. Lawrence River in Lachine. It was from this historic house that Father Blanchet had left Canada in company with the Hudson's Bay brigade and from 1860 onwards the sister missionaries have left from this same spot to carry on the work of the church in distant places.

Once a religious congregation is established and is able to maintain itself it always strives to assist the church further by taking on the responsibility of a distant mission which is in need of help. Thus, when Bishop Demers went to eastern Canada in search of recruits to teach and care for the sick of his diocese, at the suggestion of Bishop Bourget, he called on the Sisters of Saint Ann. It was not surprising that his proposal was received with enthusiasm by all the members. All forty-five sisters volunteered their services, though only four were chosen. They were: Sister Mary of the Sacred Heart Valois,

Sister Mary Angele Gauthier, Sister Mary Lumena Brasseur and Sister Mary Conception Lane.

This investigation now diverts to the study of these four sisters and their work in establishing Catholic education in the Pacific Northwest.
CHAPTER THREE

VICTORIA AND THE PIONEER SISTERS

In 1858, when the first four Sisters of Saint Ann left their native land to establish a school on the Pacific coast, their patriotism was outdone only by their religious zeal. Sister Mary Angele, in a diary of her voyage written to her parents, describes the sad farewell:

It is April fourteenth, the day of our departure from our beautiful Canada. In a few hours we will no longer be on thy soil.

In Quebec, the expression "our Canada" goes back to earliest times and even though the word now extends to mean the whole country, among French Canadians it is still a favourite term to denote their province.

At this particular period in history, the departure from "Canada" for the Pacific Coast could be ventured only by crossing the Isthmus of Panama, or by rounding Cape Horn, or by risking the hazardous overland journey. His Excellency Bishop Demers decided on the voyage that used the Isthmus of Panama route. Included in the Bishop's little missionary band were: The Reverend Fathers Peter Rondeaut, Charles Vary and Cyrille M. Beaudry, two clerics of Saint Viateur,

Brothers F.G. Thibodeau and Charles Michaud, four Sisters of Saint Ann and a lay helper for the Sisters, Miss Mary Mainville. Their boat left Montreal on April 14th, 1858. On reaching the mainland they took a train to New York. The next day they boarded the S.S. Philadelphia which took them to Aspinwall, the eastern terminus of the railway. It took three hours to cross the fifty-mile stretch of the Isthmus. At Panama City we leave Sister Mary Angele to relate her story:

On leaving the train we waited on the wharf for the tender which was to take us to the John E. Stephens, the steamer on which we were to sail to San Francisco. But we waited in vain. After standing under the broiling sun for three hours, we were obliged to hire a row boat and that at rather a high price. And now a difficulty presented itself. The tide was low and the nearest the rowers could come to the shore was 90 feet. Barebacked negroes were standing by to carry stranded passengers like ourselves to the boats. "What", we exclaimed, "must those negroes pack us over? No, never". But dire necessity compelled us to yield. As for myself, I refused the services of the first one who presented himself, because I considered him too small; the second could not move me; the third, who was taller than the other two, but not much stronger, bore me over with all the trouble in the world ... It is more pleasant to tell you this than to have gone through it. This bare-back trip of some 90 feet cost a dollar a piece, but my carrier clamoured for more pay, since, he said,

2. Mary Mainville spent 23 years in Victoria where she took charge of the Convent Junior Boarders. She then returned to Montreal and at the age of 58 she joined the Sisterhood and received the name of Sister Mary des Sept Douleurs. She died in Lachine on February 17th, 1917 at the age of 83 years.
I weighed more than the others.

After a fourteen-day stop-over in San Francisco, where they lodged with the Sisters of Saint Vincent de Paul, the missionaries proceeded north on the S.S. Pacific on May 28th. The most important stop was at Portland. Here the Sisters were asked by the clergy and the people to remain. The picture was an inviting one: a convenient convent was in readiness; the people were not only civilized, but they were eager and pleading for religious instruction; agriculture and industry were advanced and thriving. Nevertheless, all four Sisters felt that their duty was to remain with Bishop Demers and their spontaneous reply when the Bishop questioned them was, "No, your Lordship, we will go with you to the end."

In ideal weather, with the sea as calm as a mirror, the S.S. Seabird, which the Sisters boarded at Bellingham, glided into the Victoria harbour on Saturday, June 5th, 1858, at three o'clock. With it came the first four Sisters ever to set foot in British Columbia. Their names will go down in history as the pioneers of Catholic education in British Columbia, Alaska and the Yukon: Sister Mary of the Sacred Heart, Sister Mary Lumena, Sister Mary Conception and Sister Mary Angele. The latter's own words describe the scene that is so familiar to us today:

"How beautiful it looked to us, with its forest of green trees, grassy slopes

5. The Seabird was an American paddle steamer, 450 tons. It was the first steamer to go up the Fraser River as far as Murderer's Bar.
and the picturesque rocky coast. The steamer rounded a headland, we entered the bay and there Victoria lay before us."  

In 1857, when Bishop Demers went to eastern Canada to search for recruits to assist him in his diocese, Victoria, although the centre of the Crown Colony of Vancouver Island, it still had many aspects of its being a Hudson’s Bay post. The Catholic population consisted mainly of employees of the Company and their half-breed children. His Excellency was concerned over the lack of educational facilities for them and he was also anxious to have the children of the savages looked after. The care of the sick and the dying as well as the upkeep of the diocese were included in the reasons given to the Sisters of Saint Ann when asking for help. This was the situation when Bishop Demers went to Montreal. When he returned a year later, he hardly knew the Victoria that had been his mission field. With reference to this, Sister Mary Angele goes on to say:  

Our surprise was no less great than the Bishop’s. The Fort had become a town in his absence. Some 200 neat looking houses had been erected and beyond these stretched a sea of tents. We had been told that some twenty bark-roofed cabins housed the few people who had made their homes near the fort and that was all. The Cariboo Gold Rush of ’57 and ’58 had made the change.  

As the Bishop and the Sisters disembarked that June day and made their way to the Catholic Rectory, they realized that the whole perspective of their coming was changed. In the meantime, however,

a large number of Catholic people were there to greet them and Dr. and Mrs. J.S. Helmecken had prepared a meal of venison for the table that day. This was the beginning of a chain of benefactions which extended over many years from that gracious pioneer family.

After the Sisters had their first meal in the colony, the Bishop and the priests led them, along with Miss Mary Mainville, through the bush across what is now South Park Street to a log cabin on the west side of Humboldt Street. Again Sister Mary Angele's description is appropriate:

Then as the evening shades were falling we were escorted by His Lordship, the clergy and the Catholics who had been at Benediction to a little dwelling on the outskirts of Beacon Hill, that was to be our convent home. Apologizing for its unkempt appearance, the Bishop opened the door of the log cabin and said, "May the Blessed Virgin, Saint Joseph and the Holy Angels be your protection". On leaving he suggested that the saintly guardians should watch over the broken windows and the unlocked doors.

Soon a woman, Mrs. Reed, came with some water, some coal and some wood. We spent most of the night arranging our simple effects. We arose at 4:00 a.m. and at 5:00 a.m. we were at the Bishop's chapel for morning prayer. We took our meals at his residence that Sunday, but in the evening we secured some provisions and from that time we were at home in Saint Ann's Victoria.

8. According to data in the Archives of the Sisters of Saint Ann, Victoria, B.C., the log cabin is situated on lot 359. Leon Morrell purchased it from the Hudson's Bay Company on November 7, 1853. On April 25, 1855, the title deed was made over to Bishop Demers. On October 25, 1858, it was made over to the Sisters of Saint Ann.

The log cabin convent, which in 1960 still remains a monument of these early times, was a cedar structure thirty feet by eighteen feet. The back and front had doors with windows on each side of them and a window in each of the gable ends. A double chimney and a rough partition divided the house into two rooms. The flooring was good but there was no ceiling. The outside walls were clapboarded but inside the squared timbers were bare. Even up to November 1st, 1858, the Sisters spread their mattresses on the floor and piled them in a corner in the daytime. They taught on one side of the chimney while the cooking proceeded on the other side. The convent was situated on a slight elevation; a narrow street separated it from the garden which Sister Mary Angele describes as a fine piece of land with no stones.

It was announced in church on Sunday, June 6th, 1858, that classes would open on Monday. A crowd of whites, half-breeds and Indians came to see the Sisters. Some of these callers expressed themselves in good English, some in passable French and some in a jargon of French and Indian. They also represented various levels of social and racial standing.

There was no distinction of class or rank, of rich or poor in this little convent school. The daughters of the Governor, Alice, Agnes and Martha Douglas, as well as Emma and Henrietta Yates, to whose family prestige Yates Street testifies today, and the half-breed orphan, Emilia Morrell, daughter of the Indian woman who had died in the house that was now the convent, sat side by side and thought
The above picture of Mrs. Elizabeth Williams, nee Eddy, was taken in San Francisco on her 96th birthday. According to the records of St. Ann's Academy, Victoria, B.C., Mrs. Williams was the first white resident student of the Log Cabin Convent. Her name appears in the register on August 7, 1858. Her parents came to Victoria at the time of the Gold Rush of 1858. Mrs. Williams is believed to be the first white child born in San Francisco after its incorporation as a city. She was born on October 28, 1852 and died on December 25, 1952.

(Information and picture—courtesy of Mrs. Alfred deVito, San Francisco, California.)
nothing of it. Twelve students in all registered on the first day. From June, 1858, to June, 1859, fifty-six names appeared on the enrolment list. Although the cabin was small it was difficult to refuse the children who presented themselves. In that first classroom, seats were rough boards placed on packing boxes. A portable blackboard, slates and slate pencils and available readers sufficed.

Sister Mary Theodore Pineault, who knew all these Sisters and who met many of these pupils in later years at St. Ann's Alumnae gatherings, testifies that:

Pupils of those days long past
spoke of those primitive beginnings
and prided themselves on being among
the first to be registered.

There was unconscious rivalry over this claim, but for Mrs. E. Williams, nee Elizabeth Eddy, it was no idle boast. She was the first white child to be registered as a boarder on July 7th, 1858.

This same lady, on a visit to Saint Ann's Victoria, many years later delighted to talk of those days with the first Sisters. She commented on the way they worked. They sawed wood, cleared the land

11. Sister Mary Theodore's numerous articles, published and unpublished, have special value for she was an eyewitness to many events which are now historical. Sister knew all of the eleven Bishops that have been in the Victoria diocese. She died at Victoria, December 3rd, 1951, at the age of 94 years.
12. Letter of Elizabeth E. Williams, August 10, 1932, testifies to this statement. Archives of the Sisters of Saint Ann, Victoria, B.C.
Opening of the School

BY THE SISTERS OF ST. ANN, ALSO CALLED SISTERS OF CHARITY,
in Victoria, V. I., Dec. 2, 1858.

The spirit of devotedness with which the Sisters have undertaken a long and expensive journey, and the object they had in view, the establishment of the present Institution in this town, are their best recommendation to the community. To impart to young ladies the benefit of a good moral and domestic education, accompanied with the knowledge of the various branches of elementary training, together with those which constitute the higher departments of a finished education, such is the object to which the Sisters are devoted by profession, and which they will leave nothing undone to carry through, it is hoped, to the satisfaction of all parents or guardians who may feel disposed to trust their children to their care and guardianship.

Reading, Writing, Arithmetic, practical and rational, Bookkeeping, Geography, Grammar, Rhetoric, History, Natural History, English, French, plain and ornamental Needle and Net Work in all their different shapes, will form the course of studies in this Institution.

The disciplinary government will be mild, yet sufficiently energetic to preserve that good order so essential to the well-being of the Institution.

Parents may rest assured that every necessary attention will be paid to the comfort of Pupils, whilst the utmost care will be taken to nourish in their minds those principles of virtue and morality which alone can make education profitable.

The Sisters are also prepared to attend to the sick at any time their services are needed.

Difference of Religion is no obstacle to admission into the Institution, but whilst pupils are left, without any interference, to follow their own profession, good order requires that they should conform to the general regulations of the establishment.

TERMS.

The Scholastic Year is divided into three Sessions.

Board and Tuition, 60.00 per Session.
Day Boarders, 20.25 per Session.
Day Scholars, 11.25 per Session.
Washing and Mending at the Institution, 24.00 per Annum.
Vacation, if spent at the same, 25.00
Music, 3.00 per Month.
Drawing, 1.50 per Month.

All to be paid in Advance.

The Sisters are not prepared, for the present, to attend to these two last branches, but they hope ere long they will have teachers fully qualified to teach the same.

The Pupils to find their own Books, etc., etc., etc.

Destitute Orphans will be received GRATIS as Day Scholars; and parents actually not able to pay are requested to call at the Establishment.

The Scholastic Year opens on the 8th of September, and closes on or about the 25th of July.

+ BISHOP DE MERS.
and planted a garden. Among the pleasant reminiscences, shades of which have come down to the present, were the picnics at Beacon Hill and the pancake feasts at the beach.

An early chronicle relates, that on the first feast of Saint Ann celebrated by our Sisters on the west coast, after paying due tribute to her patroness, Sister Mary Angele set out for the broad expanse armed with frying pans, brown sugar and batter. There followed a scurry for drift wood, a gypsy fire and golden brown pancakes hot from the crackling fire. As long as Sister Mary Angele lived, such picnics were repeated several times a year.

From the beginning the Sisters received boarders. How they lodged them is difficult to conceive, for as we know, the log cabin of 1858 was small and it was only one storey. However, the eleventh of November 1858, should stand out as one of the important dates in the history of the Sisters on the north Pacific shores. By this time, a chapel was erected in the residence, a new addition to the convent was completed and a new bell was placed in the 12-foot belfry.

All things were ready for a complete organization of classes. His Lordship had a prospectus printed. Its contents gave the purpose, aims and goals of an educational establishment which carried weight, dignity and a finish of high calibre. A comparison with other brochures

of this time shows that the subjects taught were similar to those of other schools in Victoria.

In a letter dated December 8th, 1858, Sister Mary Lumena writes to her parents:

... Regular classes began on November 15. Our boarders are English, American and German. The day scholars, with the exception of three who are sisters, are half-breeds and coloured children. The conduct of these various castes is most satisfactory ... As they are mostly beginners in school our teaching is elementary. The children know nothing of their prayers and religious doctrine.

The addition to the new convent, which made it possible to increase the enrolment and to set up proper classroom facilities was the work of Brothers F.G. Thibodeau and Charles Michaud, who had come to Victoria from Montreal at the same time as the Sisters. The furniture, including chairs, desks, tables, beds and washstands, was the result of their beaverlike handiwork. The desks of a style used in British Columbia schools as late as 1890, consisted of six sections nailed together, the single top of which lifted in one piece.

Discipline of these early days was very strict. An event, deplorable in the light of education today, occurred in the little school which caused a withdrawal of students. In November, 1858, Governor

J. Douglas had shown favour to the Log-Cabin Convent by registering his three daughters. Agnes was seventeen, Alice was fifteen and Martha was five. Apart from this consideration the Sisters were recipients of much regard and consideration from His Excellency, not the least of which was the night sentinel who kept beat in front of his home was told to exercise the same vigilance over the convent.

Those days were not our days. It was quite against the rules of the convent for school girls to attend formal dances or to go to the theatre. It happened that a ball at which His Excellency and family had to be present was to be held on board a man-of-war. The girls told the Sisters about it. The Sisters felt themselves faced with a trying decision — to waive a time honoured regulation of their eastern training or to dismiss the Governor's daughters if they attended the ball. The Governor, too, felt himself in an embarrassing position. His letter to this effect reads thus:

His Excellency, the Governor, presents his respects to the very Reverend Mother Superior of Saint Ann's Convent, and acknowledges the receipt of her esteemed letter, dated the 15th of this month.

His Excellency learns with admiration the principles of rule which the Reverend Mother Superior proposes to maintain in regard to dances.

His Excellency desires to inform the Reverend Superior, that in general, he does not permit his dear daughters to frequent dances, but some occasions occur, as for example, the assembly of last Tuesday, when his position and public duty require his presence. Such occasions do not occur frequently, but if the Reverend Superior looks upon them as infractions of the Convent regulations, His Excellency will be
reduced of necessity, though with regret, to withdraw his daughters from the school.

Finally, His Excellency begs the Reverend Superior to accept his expression of very high esteem.

Government House, March 17, 1859.

To the Reverend Mother Superior,
Saint Ann's Convent.

Hard as it was, Sister Superior held to the regulations. In so doing she lost the prestige of having in the school the daughters of the highest official in the colony, as well as eleven other girls of Victoria's upper social class.

Sister Mary des Sept. Douleurs Mainville, writing about this incident in the 1860 school chronicles says:

... A little more experience on the conditions in this country, so different from those of Canada, would have prevented this episode. But circumstances increase our admiration of those who wished to conserve the customs of the order to banish a worldly spirit in our educational houses.

As the little school was carrying on from day to day, Victoria was becoming the high-way to the goldfields. Sometimes the disillusioned returned all too soon and many of them, either from necessity or choice, settled in Victoria. Many of their children applied at the Convent for admission.

SISTER MARY OF THE SACRED HEART

SISTER MARY CONCEPTION

SISTER MARY OF THE PURIFICATION
Superior General, 1858,

SISTER MARY LUMENA

SISTER MARY ANGELE
The Sisters at once took steps to meet the new conditions. They sent a request to the Motherhouse in Lachine for helpers. A congregation, on accepting a mission foundation, assumes the responsibility of supplying it with members to carry on the works involved and of lending financial assistance until the mission becomes self-supporting. Before proceeding into another chapter of history which commenced with the arrival of the second contingent of Sisters, it might be well to study momentarily, the four women who faced the unknown, braved the hardships of untrod beginnings and fearlessly paved the way for posterity.

These four Sisters no doubt were chosen because of their fitness to cope with the difficulties of pioneer life and the trying task of preparing the minds of Indian and half-breed children for the rudiments of learning. Besides, as the heading of the prospectus of 1858 infers, by December these Sisters were expected to do double duty as nurses and teachers.

Sister Mary of the Sacred Heart, Salome Valois, was born on April 30th, 1830, in the village of Vaudreuil, Quebec. She was educated in the school of Esther Blondin and became a member of the Congregation on June 9th, 1851. In 1858 she was named the first Superior of the School in Victoria, B.C. At the time of her appointment her limited knowledge of English did not appear a handicap since it was the French population that was the concern of the moment. Because of Victoria's sudden transformation, she remained Superior only until the advent of her successor, Sister Mary Providence, in 1859.
Mother Mary Angele, Angele Gauthier, was born February 8th, 1828. In 1858 she was named assistant to the Superior at Saint Ann's, Victoria, B.C. Sister has often been described as the most loved nun in the Congregation. She had replaced Mother Mary Ann as Superior General from 1854-1857. Her diary of her journey west from April 14th, 1858, to November 1st, 1858, is a treasured classic of her first impressions.

Sister Mary Conception, Mary Lane, was of Irish parents, born August 28th, 1826, in Rawdon, Quebec. She received her education with the Religious of the Sacred Heart in St. Jacques, Quebec. Miss Lane entered the convent in 1857. She had been a novice only ten months when Bishop Demers applied to the Mother General for recruits. With special permission she took her perpetual vows on February 12th, 1858. This was a concession permitted for missionary countries but because of the present Code of Canon Law it is not a possible one today. It was Sister Mary Conception's pleasant duty to inaugurate the first classes. However, out of school hours she visited the sick, attended the dying and laid out the dead.

Sister Mary Lumena, Marie-Louise Brasseur, was born on the 15th of February, 1833. She too was a student of Saint Ann's School in Vaudreuil. She entered the novitiate at the age of twenty and made her profession of vows in 1858, previous to her appointment to British Columbia. The trying journey to Victoria kept her in ill-health all the way until she set foot on Victoria's soil. She has the honour of being the first Sister to teach Christian doctrine to the few children
and women whom curiosity had drawn to the convent cabin. Sister Mary Lumena had proved herself a competent teacher in the good cause but she excelled in the civilizing of the children who came in all their original crudeness from the Indian camps. To the intelligent ones she offered every means of rising to the level of a practically equipped woman - i.e. a solid elementary education, skill in needle work, a knowledge of care of church linen, that they might be able to help the missionary, and the technique of playing the organ. As their domestic training progressed from learning the use of a chair, a table, kitchen utensils and so on, Sister Mary Lumena was diligently employed in forming the characters of her young charges. Sister Mary Lumena give of her best as if these children had been high-born pupils.

And so, these were the crude beginnings. In the midst of this these Sisters lived, worked and prayed, carrying out a stupendous undertaking with little of this world's goods, but with hearts overflowing with a generosity seldom met in the cause of education.

These four Sisters paved the way. Eagerly they awaited the sound of the sharp familiar whistle of the paddle steamer that heralded the arrival of two more Sisters. Their landing on September 16th, 1859, was a day of great relief and rejoicing, for this was the first contact with all they held most dear, and, at the same time, it was the answer

to the much needed assistance that was necessary to carry on in order to meet the increased demands on their energy, devotion and resourcefulness.
CHAPTER FOUR

THE EXPANDING SIXTIES

On August 2nd, 1858, the new colony of British Columbia was called into being. The first governor, Sir Richard Blanchard, had been named on July 16th, 1849. History relates the differences which arose between the Hudson's Bay Company men and the new governor. As a result, Richard Blanchard resigned on April 3rd, 1851, and Chief Factor James Douglas was appointed to succeed him. His Excellency, though not a Catholic, had developed a long and lasting friendship with many a local missionary. He was a man of deep religious principles and, for his day, of wide denominational tolerance. He supported every Church that sought to spread Christianity. Reverend J. Bolduc had accompanied him on his first trip to Fort Victoria in 1843. When Sir James arrived in Victoria with his family to take up permanent residence in June, 1849, Reverend H. Lempfrit says in a letter:

... Mr. Douglas, noble Commander of Fort Vancouver, had just been promoted to the dignity of Governor of Vancouver Island; when I received my nomination, he was just on his way to the island with his whole family. His Excellency wanted to give me a place of honour where during the whole time of crossing I was the object of the most delicate attention on

the part of his esteemed family.

When the subscription campaign for the first Catholic Church in British Columbia was launched in 1858, it was the one hundred dollar donation of the Governor that headed the list.

Bishop Demers held Sir James Douglas in bonds of sincerest friendship. This harmony of heart began in 1838, that November 25th, when Douglas, then Chief Factor of the Hudson's Bay Company at Fort Vancouver in the Oregon country, came to the shore to welcome Fathers Blanchet and Demers on their arrival from their overland journey.

Although these two men did not always agree in matters of government policy, Sir James Douglas, as Governor of Vancouver Island extended every courtesy within his power to the Bishop. He gave him all the credit he needed; he included the Bishop's outgoing mail with his own. The night sentinel who paced up and down before the governor's residence exercised the same vigilance over the Bishop's property.

These incidents may be set down as official favours but there

were traits which made these two men congenial companions. They could converse in cultured French. They were an admirable pair wherever they appeared together whether on the streets, in the courts or in each others' homes. Sir Douglas was six feet or more in height, erect, muscular, rather slow but natural and graceful. Bishop Demers was medium in height, keen-eyed with hair slightly curly, animated, ardent and high spirited. It was a familiar scene of those early days to watch His Lordship of an evening wend his way to the Governor's house, where the frequent trend of conversation turned very often to religious and theological topics.

In his many letters to the Colonial Secretary, Sir James Douglas mentions repeatedly that from 1858 and on he travelled up and down the goldfield area where he did much to maintain law and order. In 1864 he retired as Governor but he retained his Belleville residence. In between his European tours the last days of Sir James were spent in superintending the cultivation of his large estates and in carrying out many acts of unostentatious benevolence.

Within this same period of time, Bishop Demers saw his diocese take shape. From 1851 to 1858 he had the help only of missionaries who came and went. This did little for the security of the future. However, in 1858, he had procured the Sisters of Saint Ann to assist him in the education of youth, the care of the sick and the incidental duties of a

growing diocese. One month later, on July 7th, it was made possible for the Missionary Oblates of Mary Immaculate, more usually known as the Oblate Fathers, to undertake an establishment in the diocese of Vancouver Island. Their first mission post was Esquimalt, where a house and modest church were built. The new establishment became the official residence of the Reverend Louis J. D'Herbomez who was Vicar of the Oblate Missions on the Pacific coast. From there he directed the establishments already existing in what was called Oregon, as well as those which were afterwards founded on Vancouver Island and on the mainland of British Columbia.

No account, however brief, of the missionary work of the Sisters of Saint Ann in British Columbia can be given that does not include those intrepid missionaries, the Oblate Fathers. Throughout the history of British Columbia from 1858 to the present, the work of these missionaries and the Sisters of Saint Ann has gone hand in hand. As pioneers in Catholic education they blazed the trail which in one hundred years has brought their labours to fruition.

The Missionary Oblates of Mary Immaculate are members of an order of priests founded in Marseilles, France, in 1826, by James Eugene de Mazenod. They came to eastern Canada in 1840 at the request of Bishop I. Bourget of Montreal. In 1847, at the request of Bishop N. Blanchet, they were established in many of the Indian missions of the Oregon country.

It was from this area, where Bishop Demers had known them, that they came to Victoria and established the mission at Esquimalt. Among the first to come were: Reverend Louis J. D'Herbomez and the Reverend Fathers Pascal Ricard, C. Chirouse, Charles Pandosy, the sub-deacon Brother G. Blanchet and the lay-brother G. Janin.

From here the Order spread out to the mainland of British Columbia. As this present work progresses in the story of the Sisters of Saint Ann, the names of many of these outstanding missionaries, educators and parish founders will come into focus.

It was in 1858 also, that Bishop Demers had the first Catholic cathedral in British Columbia erected. Brother Charles Michaud who had contributed so much in making the furnishing for the Log Cabin school, was the architect and builder. Today, as the chapel of Saint Ann's Academy in Victoria, B.C., this little Church is a historical landmark. It is unique in its romanesque style of architecture and in its delicate hand carved motifs.

By 1864 the increased population, not only of Victoria but also of the mainland, called for the creation of a new diocese. Reverend L.J. D'Herbomez, O.M.I., was elected Bishop of the Vicariate-apostolic of British Columbia which was then a separate colony from Vancouver Island.

12. Brother Charles Michaud was the first deacon to be ordained priest in the new cathedral.
Slowly the Oblates were called to the mainland to fill the needs of the new vicariate. By 1866 their work in the Vancouver Island diocese closed and Bishop D’Herbomez erected his see in the City of New Westminster.

Regretfully the people of Victoria saw them withdraw and give up among other good works the direction of Saint Louis College which was founded in 1863 on Pandors Street. The staff included: Reverend J.M. Baudre, principal, Brothers P. Allan and E. MacStay and the scholastic Brother James M. McGuckin who was ordained priest in St. Andrew’s Cathedral on Humboldt Street, November 1st, 1863.

To compensate for the loss of the Oblate Fathers, however, the diocese of Vancouver Island in its need won the sympathies of the American College of Louvain, Belgium. This institution, founded in 1859, by two American Bishops, with the cordial support of Belgian hierarchy, had for its purpose to enable American born ecclesiastics to pursue the courses of theology in Europe and, at the same time, to afford young men of European nationalities an easy means of preparing for the work of the ministry in America. This made it possible for Bishops to procure well prepared subjects for their several dioceses. The cooperation of the Victoria Diocese was repaid a hundred fold for Louvain College has given it two Archbishops: The most Reverend Charles Seghers

13. The Oblate Fathers took over the Christie School at Kakawis, V.I. in September, 1939, and in 1960, they took over all the Indian missions on Vancouver Island.
and the Most Reverend Bertrand Orth; two Bishops: the Right Reverend J.B. Brondel and the Right Reverend N.J. Lemmens, in addition to sixteen priests.

15

The evolution of the diocese in these expanding sixties showed itself in the school established in 1858. The first four Sisters, undaunted through hardships, held their little Log Cabin School together until the arrival of Sister Mary Providence McTucker on October 26th, 1859. To the satisfaction of the Sisters, Sister Mary Providence brought her credentials as Superior. She was twenty-two years old, and three thousand miles from direct communication with the head administration of the Institute. From her arrival that October day until her death on May 28th, 1904, she played more than an average part in guiding and directing the work of the Sisters of Saint Ann in western Canada. During forty-five years she devoted her rich gifts of mind and heart to the advancement of education and to works of charity in this province.

Born of a family of social distinction in Sligo, Ireland, she was possessed of talent above the ordinary and her parents provided instruction for her by way of governesses and tutors; later she attended a finishing school. By her sixteenth year she was familiar with the higher studies of poetry, rhetoric, logic, philosophy, literature, mathematics, history and French. Because of a reversal in family fortunes it was decided to emigrate to Canada where the McTucker family

15. Ibid. Pages 18-21.
took up residence in Montreal.

The world of 1960 has its counterpart in the world of 1860 with its struggles, chaos and seemingly insurmountable problems. With great courage Sister Mary Providence looked through the storms and troubles of the world of her times. It was no spirit of aloofness from the realities of life that made her choose to enter a sisterhood and to follow a life of labour for others. She had felt the call to do something for the welfare of humanity. According to Sister Mary Matthew McBride, who knew Sister Mary Providence intimately, her most often repeated quotation was: "A woman's influence is not limited; life will be mostly what women truly wish it to be". She believed that education must be of the type to form strong characters and noble minds and to develop a proper knowledge of God and His universe. She brought to her task the aid of an advanced education. Her leather-bound philosophy book, her microscope and her precious magnet, relics of her school days, now in Saint Ann's museum, Victoria, B.C., were evidence of her channels of interest.

The present day system of elective studies was unknown in the days of Sister Mary Providence. The curriculum of the sixties was keyed to definite subjects. Nevertheless, in her teaching Sister Mary Providence developed individuality in her pupils by her methods of discipline and by her definiteness in direction. She drew up a set of

rules and regulations by which every teacher knew how to conduct herself and how to direct the student through each activity of the day.

Her knowledge gleaned from extensive travel throughout the British Isles, her visits to New York's foremost schools while en route to the Pacific and her inspection of San Francisco's school work for western needs fitted this leader for her future work in British Columbia. On arrival at Victoria she was ready to organize her school and set it in motion.

To every plan of study Sister Mary Providence added a list of text books to be used in both the elementary and the advanced classes. She sent to England regularly for a series of readers for all grades.

The following textbooks, some of which were the personal property of Sister Mary Providence, have been preserved in Saint Ann's museum:


18. Register of the deliberations of the Council, 1858-1908. It is noted that an order for text books to the value of $600.00 was purchased from England. Dated December 3, 1863. The cash journal at this period and onwards also indicates these orders.
Although a complete list of textbooks in use at the time has not been preserved, the cash journal of 1860 shows various entries of purchases of text books through Hibben's Bookstore. According to Hudson’s Bay records this store supplied text books to the Hudson’s Bay Fort School as well as to the other schools in operation on Vancouver Island at that time. Doubtless the Sisters used the current texts that were available.

Judging from the above mentioned texts on hand one can easily see that their content served the educational needs of the times. Prose and poetry, nature study, history, geography, physiology, botany, chemistry and philosophy were all included. The senior students learned ancient and modern history with such adjuncts as chronological codes and charts, physical and political geography, as well as astronomy. These two latter were clarified by the use of terrestrial and celestial globes. A maxim of Sister Mary Providence's was: "A study of one's own language is ever the most important subject on the curriculum". Contests in syntex were conducted so frequently that correct grammar was the rule. Local professional men commented favourably upon the refined correct language of the students of the school. Composition held an honoured place; memory was cultivated by learning excerpts from the best classics; penmanship also, was well taught.

From the inception of the Pioneer Convent School, numerous parents in the colony sent their daughters there to be educated. An outstanding case was the choice of the school for the daughter of the President of the American Medical Association. The surgeon was appointed to accompany to the North, the officials who had conducted the purchase of Alaska from Russia in 1867. On account of the distance of the northern trip, Dr. F. Chismore brought his motherless daughter as far as possible with him and then left her in Victoria in Sister Mary Providence's care. On returning to San Francisco with her, Dr. Chismore was so pleased with the refined manners, mental development and contentment of his daughter that he decided to send her back to Saint Ann's where in all she spent a total of ten years.

When Sister Mary Providence arrived in September, 1859, her first project was to endeavour to meet the problem of the overcrowded classroom in the Log Cabin. For twenty dollars a month she rented what came to be known as the "Broad Street" school, situated as it was on the street of the same name next to the "Driard House". Classes were opened there on December 19th, 1859. Sister Mary Providence and Sister Mary Lumena were the first teachers. The building was one storey in height and it measured thirty feet by twenty-eight feet. It had two classrooms and a temporary chapel.

The fact that the August, 1856, report of Mr. Charles Clark,

master of the Craigflower School, refers to the need of a school for
the labouring classes, suggests, according to Dr. D.L. McLaurin, a
rather deeply engrained class-distinction attitude in Victoria. In
1859 this same condition prevailed. To add to this, a considerable
negro population had settled in Victoria as a result of the Gold Rush.

Thinking she could evade the problem of class distinction, Sister
Mary Providence organized two departments in the Broad Street School.
One was called the "Select School" and the other was sort of a free
school in which a minimum price was asked of those who could or would pay.
The Log Cabin school was functioning at the same time as a free school
also. Some negro children had been received in the free schools but when
their parents realized that a distinction was being made between their
children and the white children, they purposely presented their children
for enrolment at the Select school.

Sister Mary Providence refused to admit them on the grounds
that the pupils of the Select School would not want to associate with
them. The grieved coloured people in the city represented their case
to Bishop Demers. His Lordship, being the last man who would want to
draw a line between classes, insisted that the coloured children be

22. McLaurin, Dr. D.L. History of Education in the Crown Colonies of
Vancouver Island and British Columbia and in the Province of B.C.
1905. Pages 163-176.
admitted to the Select School. A difficulty then arose with the parents of the white children and it was necessary for the Bishop to retract his former statement and for Sister Mary Providence to set up the school as she had previously arranged it to the detriment of the coloured people.

When classes re-opened in September 1860, a new convent on View Street was ready for occupation. The increased numbers of children in Victoria necessitated the provision of a more adequate school. For this purpose the Bishop bought a lot one hundred feet by sixty feet and on it he erected a brick building at a cost of $5000.00. When the school was completed he gave the title deed to the Sisters. It was his acknowledgement of their having declined the incalculable advantages offered them by the Portland committee two years previous.

It is doubtful if there was another building in the community which for the next eleven years carried on so many activities. In one year the number of boarders increased from six to twenty-four and the number of orphans from three to nine. The six Sisters had to divide their time and energies between the new View Street Convent and that of the Log Cabin. Besides, they looked after the Cathedral, they took charge of the upkeep of the Bishop's house and did the cooking for the priests. At first there was no question of the Sisters cooking for the

Bishop's household, as Mary Mainville was to have done that. But ill health prevented her doing so and the task fell to the Sisters.

By 1860 the plan of education which had met the needs of early "Victorians" had to be broadened. Sister Mary Providence and her staff rose to the occasion. It was decided to hold a public examination embracing the work of the school term 1860-1861. The British Colonist carried a report of the proceedings:

"The examinations of the pupils of Saint Ann's Convent School yesterday was a very pleasant and agreeable affair. A large number of spectators were in attendance. The scholars showed a proficiency in the various branches in which they were examined that evinced careful study on their part, and unceasing watchfulness on the part of their preceptors. At the conclusion of each exercise the applause was very great and throughout the whole examination the utmost interest was manifested by the audience. Bishop Demers and several of the clergy were present and assisted materially towards the success of the day's proceedings. At the conclusion of the exercises appropriate prizes were distributed to the most deserving scholars".

From then on, the British Colonist newspaper reported annually on these examinations. On July 31st, 1862, it gives this paragraph:

... The scholars appeared to much advantage on a raised platform or stage, in the school yard. The platform was handsomely decorated with flowers and ribbons. The pupils all appeared dressed in white muslin (triple flounced), white gloves, blue sashes and belts. Bishop Demers

27. Refer to Page 25.
presided and Father Mearnes examined the classes.

29

In 1863, eight Sisters came from the Mother House in Lachine. They arrived in Victoria on July 17th aboard the "Brother Jonathan". These included: Sisters Mary Virginia Guay, Mary Praxedes Marceau, Mary Romuald Foulaine, Mary of the Cross Perrault, Mary des Sept Douleurs Mainville, Mary Emmerentienne Farmer and two novices, Sister Mary Patrick Farmer and Sister Mary Catherine of Sienna Tucker.

With a staff almost doubled it was possible to perfect the organization. An addition to the View Street Convent made it feasible to assign the boarders and day students to separate quarters. Each was presided over by three Sisters. This was a great advantage in supervising and maintaining order, but the boarders were not so elated. They had enjoyed the intimacy of life with the Sisters and they did not easily reconcile themselves to the new order.

In 1863 a request was made for the Sisters to receive pre-school boys as boarders. The Log Cabin was made ready and on March 19th, two Sisters and six little boys made their home there.

30

As early as 1859 people applied to the Sisters for music lessons. A piano was purchased from San Francisco and a music teacher was engaged from the city. However, among the group of Sisters who came out in 1863,

30. This undertaking was discontinued on November 9, 1864.
three were musicians. From then on the continuance of the music department was assured.

The eight Sisters who had come west in 1863 by way of Nicaragua were a long time recovering from the hardships of the voyage. One of them, Sister Mary Emmerentienne, never seemed to regain her strength. She finally passed away on February 2nd, 1864. This was the first death among the Sisters on these shores and the citizens of Victoria paid her every respect. The remains were taken in procession, headed by a cross-bearer to the cathedral on Kanaka Street (now Humbolt) for the requiem service.

According to an annotation of Bishop Demers, preserved in Saint Ann's Archives, the corporation of the city of Victoria permitted the Sisters to set aside a part of their property for a private grave yard. Consequently a cemetery was opened on the grounds of the Log Cabin. Sister Mary Emmerentienne was buried there and a white hawthorne tree was planted over the grave.

The educational establishment continued to flourish and in the daily paper of August 26th, 1863, there was this editorial following the announcement of the annual examinations to be held at Saint Ann's in Victoria, B.C.

31. This tree still stands at the pupils' entrance to Heywood Ave. The bodies buried here were exhumed and re-interred in the plot which is now part of the front garden of Saint Ann's Academy.
ST. ANN'S SCHOOL FOR YOUNG LADIES

We take occasion upon the appearance in our columns of an article having reference to this school, to congratulate the inhabitants of Victoria and of the Island in general, on possessing so good and so useful an institution. Since its establishment the Sisters of Saint Ann well merit the esteem and confidence of all classes. Their school has hitherto been of the best, and if we mistake not, numerically the best attended in the city; and now with the eight Sisters lately arrived from Quebec we may expect it to afford even greater advantages to the community.

These examinations became an annual highlight among Victorians and they were presided over by His Excellency, the Governor, and by the civic and religious leaders of the town.

In the afternoon of these public examinations two plays were always presented. Sister Mary Providence had been a dramatic organizer in the east and she carried her talent to the Victoria Convent. These performances were held annually until the mid-eighties.

Thus we see that within the space of ten short years, Saint Ann's Convent School changed from a pioneer mission establishment to a well regulated institution of learning which could compare favourably with any others in existence at the time.

As settlement continued to expand, the Sisters of Saint Ann continued to be trail-breakers. In 1864, Bishop Demers desired them to open a residential school for Indian girls in the Cowichan district.

which, at that time, was the most populous centre of the Vancouver Island tribes.

The first record of a missionary to the Cowichan Indians was in April, 1850, when the Reverend H. Lempfrit, O.M.I., included Cowichan Bay in a missionary tour. Although priests came and went, it was not until 1859 that Reverend Peter Rondeault was detailed, at his own request, to take charge of the "murderous" Cowichans. He left Victoria for his mission with a sack of flour, his breviary and his gun. Father Rondeault met with a friendly reception from the Indians. At first, they lodged him in a Long House. The same year they built him a church and a log house on Comiaken Hill. Here he lived and taught school. The description of this log house and school as told by one of its first pupils, James Gabriel, to Reverend Francis Bosshauwers, S.M.M., runs thus:

The Indians of the district cut the timber boards in their own way and made a house and gave it to Father Rondeault to live in and he had a day school there and he was the teacher. The children, mostly boys, came there from all the reserves: Somenos, Quamichan, Comiaken, Tlemtlemilits; only about twelve or fourteen came steady day after day.

35. Reverend Francis Bosshauwers, S.M.M., was a missionary in the Cowichan area from 1913 to 1931. He was also an artist and journalist. He wrote several articles on early Cowichan history which were printed in the 1928 edition of the Orphans' Friend.
This log house was the first school in the Cowichan area. Among those who attended were Peter and Leo, James Gabriel and Chief Joe, Benoit, Quamichan, Toma and Lemon. In 1860 the school was closed for some time. The reason given for this was that a Comiaken Indian had been killed by a Quamichan man and the children were afraid to venture out. Father Rondeault taught in this school from 1858 until sometime after 1874.

One of the concerns of Bishop Demers regarding this area of his diocese was the Indian girls who, as future mothers of these various tribes, were being raised without any religious, moral or domestic training. To alleviate the situation, the Sisters agreed to open an Indian boarding school in Quamichan. Two hundred acres had been pre-empted by Father Peter Rondeault and John Adams for this purpose on September 12th and September 24th, 1862. In 1863, Sister Mary Providence and Sister Mary Bonsecours took the forty mile trip by canoe to inspect this land and to decide where the school would be erected.

With reference to this property which the Sisters went up to inspect, it came under the "Act of January 18th, 1861", which provided for the registration of titles and it applied to real estate in Vancouver Island and its dependencies. The law of pre-emption on Vancouver Island and its dependencies came officially into effect by proclamation under the hand of Governor, Sir James Douglas, on February 19th, 1861, and it applied to certain districts about Victoria and to Chemainus and Salt Spring Island.

37. Ibid.
It was not until September of the next year when the "Vancouver Island Proclamation 1862" was issued, that all unsold, unoccupied and unreserved land on Vancouver Island and its dependencies became available for pre-emption "by any person being a British subject and an alien having taken the Oath of Allegiance".

A single man was entitled to take up to 100 acres of land, a married man whose wife was a resident of the colony, 200 acres, and for each child under eighteen years of age, resident in the colony, an additional ten acres.

The price was four shillings and two pence an acre, payable one shilling and a penny within one year of record, one shilling and a penny within two years and the balance of two shillings within three years.

A pre-emptor was obliged to occupy his land and if absent for two months his record could be cancelled, but would hold good if he provided a substitute and notified the Land Office, and further, he must make improvements to the land and obtain a certificate of improvement before he could dispose of his interest.

Thus in the Crown Grant files are found the following entries

pertaining to the claims on the property where the Sisters school was to be built:

**September 12, 1862:** Father Peter Rondeault, missionary of Cowichan, made application for pre-emption of sections 18 range 2, 100 acres.

**September 24, 1862:** John Adams, made application for pre-emption of Section 19 range 2, 100 acres. Payment not followed up.

**April 13, 1864:** Mary Ellen McTucker paid one hundred dollars to the government for the purchase of Section 19, range 2, 100 acres.

**August 24, 1867:** Mary Ellen McTucker purchased section 18, Range 2, 100 acres, from the government.

**March 2, 1870:** Mary Ellen McTucker purchased section 18 and 19 Range 3, 200 acres from the government for two hundred dollars.

**March 2, 1870:** Mary Ellen McTucker received a Certificate of Purchase from the Department of Lands and Works, Country Lands, for the sum of four hundred dollars in full payment of purchase money of sections 18 and 19 Range 2, Sections 18 and 19 Range 3, Country Lands, Cowichan District.

**July 27, 1870:** Mary Ellen McTucker signed receipt for Crown Grants from the Chief Commissioner of Lands and Works, Joseph W. Trutch.

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40. The Order of the Sisters of Saint Ann had asked for Incorporation at the Legislative Assembly and it was granted to them on April 12, 1868. But Governor F. Seymour refused to give it his sanction. Then the Legislative Assembly sent the Bill to England. It was only 24 years later on April 23, 1892, that Premier Theodore Davie obtained this request. This act is cited as "The Sisters of St. Ann's Incorporation Act". Statutes of British Columbia. Chapter 58. Pages 367, 368. Hence, prior to Incorporation, the property of the Sisters of Saint Ann was under the maiden name of the Sister Superior of Saint Ann's Academy, Victoria, B.C., who at that time was Sister Mary Providence, nee Mary Ellen McTucker.

Since pre-emption lands were available to British subjects not earlier than September, 1862, the Sisters of Saint Ann, therefore, as purchasers of Crown Grant Lands in Cowichan, may be placed among the first settlers of the Cowichan district.

It may be asked why the Sisters of Saint Ann had chosen so much mountain land in their purchase. The answer is found in minute books of the Colonial Council at a meeting held on March 20th, 1860, which stated that the settlers in making selections "must not leave out rocks, swamps etc".

The site for the residential Indian school, having been chosen, a log house fifty feet by thirty feet was put up in an elbow form near Mount Tzouhalem (then known as Mount Cowichan) and near Mount Saint Ann so named after the patroness of the Sisters of Saint Ann.

This building was a mile from the trail leading to the Quamichan tribal camp and two miles from Comiaken Hill, where, in the seventies the Sisters attended services in the little stone church. The log church, previously mentioned, served for ten years. It was in 1869-70, that the stone church was erected on Comiaken Hill. According to tradition, seven men built this church. They were Father Rondeault, Chief Joe Tzalpamoult, four other Indians and the Victoria stone mason, Williams, the only paid labourer. Louis Gabourie hauled water and sand by horsedrawn sled from the river to the building site, and the white settlers of every faith joined with their Indian neighbours for the roof-raising.
Joe Tzialpaymoult, the strong man of the band, broke up the rock for the walls with one of the cannon balls by means of which Governor Douglas had razed his village a few years earlier. Father Rondeault sold the butter his farm produced and put the proceeds towards the five hundred dollars which was the stone-mason's fee. From this circumstance, the church was for many years known as the "butter church".

The house erected for the Sisters rose from the logs hewn from the huge forest trees felled for the foundation clearing. Good Father Rondeault took the leadership in the erection of the primitive school. While it was not wholly built by volunteer labour, credit must be given for much of it that was done free of charge. The Cowichan pioneers, according to early historical accounts, were an unselfish, generous set of men, and their generosity in assisting to build the school must not go by unnoticed.

The establishing of the convent school in Cowichan did give rise to a controversy which was publicized in the two daily papers, the British Colonist and the Evening Express. The issue of "Are we to have sectarian schools," was brought to the fore. This had no effect on the progress of the new school as one correspondent stated:

... But if I know the Bishop well, he will carry out his objective regardless of all opposition, as it has originated from no other or foreign cause, but from a pure motive of doing an actual and a real good; and in a

few months the Sisters will be permanently established in Cowichan.

On October 10th, 1864, the Cowichan convent being roofed and floored, was considered ready for occupancy. That day, Sister Mary of the Sacred Heart and Sister Mary Conception left Victoria on the "S.S. Fideliter", which was beginning its up-island trips, to take charge of the undertaking. Apart from their personal belongings the Sisters brought no furniture as that was to be made on the spot. What they did bring was a cow, the gift of an ex-miner, Mr. O'Shea, who had received a few months hospitality from Bishop Demers.

In the years of the up-island trips before the opening of the railway in 1886, there were two means of landing at Cowichan. One was at Cowichan Bay and the other at Maple Bay. Passengers who got off at the Cowichan wharf had to cross the bay in a canoe and beach under the shadow of Mount Cowichan. Those disembarking at Maple Bay were met by an ox-team and cart. This was the road generally taken by the Sisters.

Maple Bay today, with its inviting surroundings and safe waters has become a summer resort. It derives its name from the contour of the surrounding islands which gives the idea of a maple leaf. There is nothing in its beautiful placid setting to indicate that it was once the scene of the bloodiest Indian conflicts on record in earlier times.

The two Sisters thought neither of the past nor the future
as they went along towards the scene of their work. It was a new venture to inaugurate the Order of the Sisters of Saint Ann into the civilizing and training of full blooded Indian children. The choice of Sister Mary of the Sacred Heart and Sister Mary Conception for the task could not have been better. From earlier days these two Sisters had mastered fear and schooled themselves to privations which only women of their calibre could endure.

The first work of these two trail-breakers after arriving at the building erected in the forest was to chink the logs with moss. Preliminaries for receiving the first resident pupils did not take much time. There were no beds to make as each child brought a mat to sleep on and a blanket to roll herself in. There was little cooking to be done as each came with a supply of smoked fish. Any food preparation that required heating was taken care of in the open fireplace at the end of the main room. There were no tables to be set as the Indian girls squatted on the floor and ate with their fingers. Only by degrees were they taught the use of dishes, knives, forks, spoons, etc.

The first day, twenty-two Indian girls registered. With the exception of one from Victoria and one from Nanaimo, they came from six camps. Cowichan and Comiaken took the lead with five from each. The two half-breed daughters of John Humphrys, Cowichan's first white settler, opened the register. This fur-trader had come to Duncan in 1856 and had built a primitive house on a site near St. Peter's Church.

44. School REGISTER. St. Ann's School. Duncan, B.C.
Quamichan. He married the daughter of the Chief of the Quamichan band, who was the paramount Chief of the Cowichans. This honourable pioneer stands foremost among the citizens of the district. His two daughters who attended the school are the only students whose entries in the register have a surname. Among familiar English and French names recorded such as, Emily, Catherine, Natalie, we come across others which are strictly Indian as Chilocet, Kweentenath, Naksat. In the margin of the book deaths and marriages are noted thus: Natalie died 1868; Susan married Sam; Julia married Leon. According to custom the groom's baptismal name originated that of the new family.

Twenty-two entries was a good beginning. However, owing to inconstancy, several tired of the novelty and left after a few months. The freedom of home and out-door life meant more to them than discipline and the study of reading, writing and arithmetic. In the term opening in 1865, eighteen pupils had registered. This enrolment and that of 1869 which was thirteen, are the lowest records of entries in the period of the Indian School. The total registration of new students from the opening in 1864 to its amalgamation with the Victoria orphanage in 1875 was one hundred and four.

How many of these children were full blooded and how many were

46. School Register. Saint Ann's School. Duncan, B.C.
47. At this period the register shows only the names of new students. Evidently the old ones who had attended the school previously were not entered a second time.
half-breed Indians is not stated. They are listed together as coming from the camps. Often a white man having lived with a native partner for awhile would desert her and leave her and her children to continue Indian life in the community camp. In the Victoria orphanage from 1858-1875 the Sisters supported on an average of thirty of these children annually.

It was the policy of the Sisters in these early days to have a successful white school support an Indian mission school since at that time there were no regular government grants. The over-all expense of the Cowichan school was met by the Victoria Convent which was under the able direction of Sister Mary Providence. Flour, tea, sugar and other necessary staples could only be purchased in Victoria. The Quamichan farm was soon able to supply its own meat and vegetables. According to the receipt journal of Saint Ann's, Victoria, B.C., the farm also supplied the Victoria Convent with meat and butter.

On the whole the daily routine of the Indian school was like that of any other school. Entries in the cash journal of 1865 show the purchase of regular textbooks in use. The Victoria British Colonist of this period gives us this information:

The Catholic Indian Mission of Cowichan District is progressing favourably. A large number of young girls are regular attendants of the Mission School, which is under the control of the Sisters of Saint Ann. They have made astonishing progress during the past year. It is the intention of the Sisters, we understand, to bring a number of these pupils to Victoria in June when the annual examina-
tions of the scholars at the Convent School will be held.

Sister Mary Theodore Pineault, writing about these times, considered that by 1870, this was the hey day of peace and prosperity for the Quamichan clan with whom the Sisters had so much to do. Good Father Peter Rondeault had been exercising his beneficent ministry. The Indians were all christians. Perhaps they were not all living up to the high principles of their Baptismal promises, but nevertheless, they were generally well behaved. They cultivated their fields and had a few cattle. They even owned farming implements and horses. Some of the women wove blankets and mats.

Among Indians as among other classes of peoples there are individuals who rise superior to those around them, physically and mentally. Such a one was a fine stalwart young chief of the race. One day he was calmly representing to one of the Sisters his resentment over the injustice of the whites in dispossessing his forefathers of their territory. The sympathetic nun to whom he was talking said, "yes, but you know the whites did it for your good".

"Oh, no", he replied, "They did it for themselves".

For better or for worse, the white settlers came. They have settled in peace and thrift. Prosperous towns with active, energetic

citizens now mark the trail so recently dotted with the miserable habi­
tations of the apathetic natives. The Sisters of Saint Ann in their
convent, nestling in the semi-circle formed by two mountains, have been
an influencing factor in this forward march.

By 1865, the View Street Convent in Victoria, B.C. was able to
maintain itself and even to assist in the upkeep of the Cowichan Mission.
However, His Excellency, Bishop L.J. D’Herbomez, O.M.I. had already made
application for two Sisters to come to his assistance in the founding
of the new vicariate in New Westminster, B.C. According to the corres­
pondence of the time, he was able to procure two Sisters on a temporary
arrangement, pending the decision of the General Council of the Sister­
hood in Lachine. The Bishop considered the needs urgent and stated
that his purpose in appealing to the Sisters of Saint Ann for help was:

... to undertake the direction of a girls
school as well as orphanages and hospitals.
I would also like the Sisters of the same
Congregation to establish schools for young
natives in our missions. As your congrega­
tion is already established in the diocese
of Victoria and as I have been in the posi­tion
to know your Sisters and to appreciate
the good they do I think it opportune to
tell you now that I wish to call them to the
Vicariate of British Columbia.

The first two Sisters to venture across the Gulf of Georgia and
to land at the harbour of New Westminster just below Albert Crescent
were the veteran pioneer, Sister Mary Conception Lane, and Sister Mary
des Sept Douleurs Mainville. Sister Mary Conception had weathered the

51. Deliberations of the Council. June 12, 1865. Archives of the
Sisters of Saint Ann, Victoria, B.C.
52. Letter of Bishop L.J. D'Herbomez to Sister Mary Providence. August
16, 1865. Archives of the Sisters of Saint Ann, Victoria, B.C.
hardships of the establishing of Victoria; she had experienced the change between savagery and civilization in Cowichan and now she courageously faced another venture on the mainland of British Columbia.

At this period in history, there were two colonies in the West. The colony of Vancouver Island under Governor Arthur Edward Kennedy with its legislative assembly in Victoria, and the colony of British Columbia under Governor Frederick Seymour with its legislative assembly in New Westminster. For several reasons the British Government decided that both colonies be united. The Royal Proclamation was made on November 19th, 1867. One of the first acts of the assembly which met in New Westminster was to transfer the capital from New Westminster to Victoria.

The Royal City, as it came to be called, was the Catholic Bishop's see from 1864 to 1903. In 1860, Reverend Charles Fouquet, O.M.I. crossed from Vancouver Island to the mainland and in the newly incorporated settlement, twelve miles from the mouth of the Fraser River he founded the mission of St. Charles. By 1861 Father Charles Fouquet had two chapels erected: one for the Indians with a roving population of some five thousand, retained the name of St. Charles; the one for the ever increasing white population erected on Columbia Street was named Saint Peter's.

Beginnings of formal education in the Royal City had been at

best sporadic. In August, 1862, at the behest of parents, the Reverend R. Jamieson, a Presbyterian minister, had opened a school on non-denominational principles. This was followed by the first public school which was opened in April, 1863, in a cabin under the direction of Mr. James McIlveen. By June of 1865 the girls Collegiate school, under the auspices of the Anglican Bishop George Hills, commenced. In the same month the two Sisters of Saint Ann arrived and opened a school for girls in the convent which had just been built on Albert Crescent under the direction of Bishop L.J. D'Herbomez, O.M.I. The Saint Louis College for boys under the direction of the Oblate Fathers was opened at the same time.

The convent was a two storey building facing the Fraser River on Albert Crescent. In the first year only five boarders registered. They were: Fanny Allain, Nellie and Lizzie Bowden, Emma Keary and Lizzy Daissy. The first names on the day students' register were those of the daughters of Captain William Irving, i.e., Mary, Elizabeth and Nellie.

The New Westminster convent functioned on very much the same lines as the one in Victoria, B.C. The school harboured two distinct groups, the white children and the Indians and half-breeds. According to Sister Mary Conception Lane, the Indians and half-breeds were taught in the room which also served as a kitchen. The three 'R's were taught until 10:30, then religious instruction was given. At eleven o'clock class was dismissed and the school room was converted into a dining room. By one o'clock everything was in order again for the afternoon.

It has been previously stated that in the first year at Saint Ann's, New Westminster, only the names of five boarders were recorded. From his first extended tour of the Vicariate in 1866, Bishop L.J. D'Herbomez brought back seven more girls. These included Lizzie and Nellie McEntee from Yale. Lizzie was to become a Sister of the Holy Name, in Oregon. As a jubilarian she revisited the home of her early years, in 1932. There were also Mary Schubert, Mary Harmon and her two sisters, Louise Hattier and a little later her two sisters. Enrolments increased gradually but steadily.

In 1868, Sister Mary Praxedes Marceau was appointed Superior of the New Westminster convent. Sister was a young religious of twenty-two and she had been professed five years. For nearly two decades she was to guide Saint Ann's as it advanced rapidly from the pioneer stage to a well organized school of learning. Sister possessed a wide range of talents and she had the gift of imparting her skill to others whether in music, art or delicate needle-work. It is related that the clergy were wont to remark that each student of the New Westminster convent was a replica of Sister Mary Praxedes' dignity and graciousness.

From New Westminster, the Sisters of Saint Ann continued to extend their work of teaching throughout British Columbia. In 1867, Bishop

55. School register. 1865. Saint Ann's Academy, New Westminster, B.C.
D'Herbomez, O.M.I., had asked them to take over the management of an Indian residential school for girls at St. Mary's Mission, Mission City, B.C. Since the Sisters of Saint Ann were still the only Sisterhood in British Columbia, it seemed feasible for them to accept it.

This historic spot, situated on a bluff with the swift-flowing Fraser River beneath and the stately snow-capped Mount Baker in full view beyond, prides itself on having a goodly share of the wealth of British Columbia's scenery.

This mission was founded by the Oblate Fathers in 1860, under the direction of Reverend Charles Fouquet, O.M.I. Three hundred acres of land were secured, part of which was on the right bank of the river and part on the left in a section known as the Matsqui Prairie. In its commanding position between the valley of the lower Fraser and the interior of the province, St. Mary's Mission was admirably situated for gatherings of the numerous tribes and for a good many years there were two or three of these gatherings every year.

Accordingly, at seven in the morning, November 25th, 1868, a little party was ready to embark from New Westminster on the river steamer for the mission. Included in the assemblage were His Excellency, Bishop L.J. D'Herbomez, O.M.I., the Reverend Fathers Charles Marchal, O.M.I., and Denis Lamure, O.M.I., who had arrived from France the day previous, Sister Mary Providence McTucker, Sister Mary Praxedes Marceau, Sister Mary Lumena Brasseau, and Sister Mary Bonsecours Graff. These
last two sisters named were to be stationed at the new mission. Also with the party were seven native girls, the first resident pupils of an altogether initial enterprise. The Bishop wished to keep Saint Mary's mission a strictly Indian school. The Fathers had already established a school along industrial lines for the Indian boys and the Sisters would now take care of the girls.

The first white-washed rough lumber convent was a building fifty feet by eighteen feet. For seventeen years it served as the general work room and living room for thirty to thirty-six girls ranging from babyhood to marriageable age. In this room too, they had school, they played and they had mass receptions and festivities. In it they learned the art of sewing. Upstairs was the dormitory. A lean-to served as a dining room and a kitchen.

The routine of the school was organized to meet the needs of the area. Reading, writing and counting were taught. Reverend P. Gendre, O.M.I., who was in charge and Reverend Paul Durieu, O.M.I., his assistant, were pleased with the progress the children were making. The Sisters also trained them in housekeeping and gardening.

Within a year the children had made so much progress in sewing that they could make men's shirts of cotton and flannel. At first these articles were sold directly to the Indians, but soon the local store put in its orders. With the profits which accrued, the Sisters had the capital to start a supply store. The natives found it very convenient
to procure these necessaries from the mission school and the store continued to be a boon for twenty-five years.

Of all the happenings of this mission in the early days, none equaled the two annual mass gatherings of the various tribes of this valley. Sister Mary Lumena Brasseau, to whom we owe what has been recorded about these, describes the one she saw in 1869:

The Indians had two mass reunions a year, one at Easter, the other in June. They were ceremonious affairs. Each group arrival was received on strict etiquette lines. The Indians who lived the nearest arrived first, and led in the honours extended to the parties that followed. The successive arrivals announced themselves by chants and songs. They were responded to by those on shore with gun salutes.

The debarkation was carried on with stately dignity. The chiefs, the captains and others in degree of importance, walked up the slope two by two, hat in hand, to the front of the Church where they shook hands with those who had preceded them, and then walked into the Church for a short time. As this formula was repeated at the arrival of every flotilla, it took up considerable time. When all had arrived and shaken hands, the tents were put up. They formed quite a town as there were always from fifteen hundred to two thousand natives present. At night it was a pretty sight to see the surroundings lighted with camp fires in front of each tent.

The greatest demonstration of welcome was when the priest arrived with the tribes that lived at the greatest distance, such as at the mouth of the River and across the Gulf. They came in such compact groups that their canoes looked like floating islands. The paddle kept time with the singing. On the shore flags and banners waved and fire salutes were shot at regular intervals. The ceremony of hand-shaking lasted about an hour, for not one of the two thousand might be overlooked; but this
was hardly possible for the crowd was ranged in files.

In the June reunion the Corpus Christi procession was made with pomp and solemnity. At Benediction, which was given at three repositories, a volley of shots was fired. The order of the procession was admirable. The captains and the watchmen in uniforms and with drawn swords walked among the ranks to maintain order.

During these days of immense reunions a captain was appointed to attend the Sisters. His duty consisted in making a passage for them through the dense crowds to and from the church and from their pews to the communion rail. Whenever this official came into the presence of the Sisters, he bowed respectfully and having shown them to their places, bowed again and stood, hat in hand, until it was time to reconduct them back to their places.

These annual gatherings around the mission continued until the eighteen eighties and nineties. By then the white man's presence had closed off much that was primitive, yet sincere and certainly impressive.

On November 11th, 1866, word was received in Victoria that the Superior General, Mother Mary Jeanne de Chantal McDonnell, was to make her first visit to the western convents. She was accompanied by two new recruits for the West, Sisters Mary Bridget Trimble and Mary Lucy Fortin,

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both of whom were to spend over sixty years of service in British Columbia. Under the direction of Bishop I. Bourget of Montreal, the Superior General had been commissioned to form the convents of the west into a Vicariate, dependent on the Motherhouse in Lachine. Sister Mary Providence was named the first Sister Vicar with the title of Mother.

On the 15th of August, 1867, the two novices, Sister Mary Patrick and Sister Mary Catherine of Sienna, who had come west in 1863, were participants in the first ceremony of religious profession to take place in British Columbia.

The first two girls to enter the convent from British Columbia were Cecelia and Agnes McQuade, the daughters of Charles McQuade, well known ship-chandler of Victoria. Both girls had attended the View Street convent where they had developed their exceptional talent in music. They went to the Motherhouse in Lachine for their term of noviceship. Cecelia, as Sister Mary Charles, later served a term as Provincial Superior of the British Columbia province. Sister Mary Agnes remained in the east and for forty years she was a leading musician in the Institute.

The Sisters of Saint Ann had now been in this missionary area eleven years without any of their number having visited her native land. In 1869, Mother Mary Providence was summoned to the Motherhouse at Lachine to attend the General Chapter for the election of the Superior General. From that time on visits to the east increased.
Toward the end of the sixties the distance to the east was shortened to eight days travelling time. This reduction was due to the opening on May 10th, 1869, of the southern Pacific transcontinental railway. A few days after this shorter route was made possible, Mother Mary Providence boarded the train for Montreal. She was accompanied by a gifted young orphan, Mary McEntee, who at the age of six had been confided to the Sisters. Her desire to become a nun having been fulfilled in our eastern novitiate, she returned to Victoria as Sister Mary Catherine of Sienna. She spent the greater part of her years in the office of St. Joseph’s Hospital, Victoria, B.C., as accountant.

After the General Chapter which resulted in the re-election of Mother Mary Jeanne de Chantal Giroux, Mother Mary Providence returned west with a reinforcement of three Sisters. They were Sisters Mary Beatrice Daly, Mary Winifred and Mary Victor Dooly. These Sisters were all of Irish descent, two of them having come directly from Ireland.

The year 1868 saw the convent school stricken with the dread disease of small pox. The Log Cabin was turned into an isolation hospital with Sister Mary Virginia as nurse. Under the able and solicitous direction of Dr. J.S. Helmcken, the Sisters weathered a difficult period with a minimum of loss in patients cared for. None of the Sisters contracted the disease.

The school year 1869 saw such an increase of student attendance at Saint Ann’s in Victoria, B.C., that two classrooms had to be opened
in the Log Cabin. By 1870 the need for expansion was obvious. The
Vicariate of the Sisters of Saint Ann had been organized with Victoria
as Motherhouse of the West. Three missions, Duncan, New Westminster
and St. Mary's Mission, were holding their own favourably. The arrival
of the seventies showed progress and expansion in areas where those who
had the will to do it had every opportunity to stake their claims.
Towns were turning into cities, the forest and water resources where
developing industries and people were coming from every known part of
the world. The Sisters of Saint Ann, in order to meet the needs of
the white children and the natives, followed the trail blazers and es-
tablished schools where the need was greatest.
In 1867, when Upper and Lower Canada, Nova Scotia and New Brunswick were united by Confederation, the fate of British Columbia hung in the balance. Salient factors influencing the possibility of British Columbia's joining with the United States were brought to the fore. Many American citizens resided in the colony and had set up businesses. In addition, main access to the outside world was through the American ports on Puget Sound or through San Francisco. Canada, on the other hand, separated from it by trackless mountains and uninhabited prairies, offered little inducement to the existing population of Vancouver Island. The strongest argument for annexation did not proceed from a want of loyalty to the mother country, but from the colony's isolated geographical position and because of its economic relations with the United States. However, the movement was confined to Vancouver Island. The mainland was the home of confederation. Because of the majority vote, in favour at the election of a New Legislative Council in 1868, annexation with Canada carried. The Chronicles of Saint Ann's Convent have this note about Victoria's celebration of the event:

July 21, 1871. Great rejoicing on this day of the annexation of the country to Canada. At midnight all the bells of the city rang and the rest of the night was spent in jollification.

As one of the federated provinces of the Dominion of Canada, British Columbia now ceased to be a separate colony.

Saint Ann's Convent had been established thirteen years in what became this new province. The Sisters who were present witnessed the historical event of union quietly but none the less with sincere patriotism.

In the Convent Chronicles of the time, the next event of importance was the gathering of state and church officials together with a large number of Victoria's citizens, on September 13th, 1871, when they met to lay the corner-stone of the new Saint Ann's Convent on Humboldt Street. This was the third landmark of the Sisters of Saint Ann in Victoria. The first was the Log Cabin Convent; the second was the View Street School. Part of the east wing of the present school (1958) is the structure that was erected in 1871. Mother Mary Providence purchased the property for this school between 1863 and 1873. The present extent of land consisting of twenty-two lots was purchased or given to the Sisters for educational purposes.

The ceremony for the laying of the corner-stone for the Humboldt Street School was presided over by His Excellency, Lieutenant Governor J.W. Trutch. Other dignitaries included the Reverend Fathers C. Seghers, E. Kirly, A. Jonckau and A.J. Brabant. The Architect, Mr. E. Vereydham, received His Honour who was accompanied by the Federal Minister of Public

Works, the Honourable H.L. Langevin, Chief Justice Matthew Begbie, Sir James Douglas and the Honourable David Cameron.

After a few introductory remarks by Reverend Father Seghers,

His Excellency gave the following address:

Reverend Sir, (Father Seghers) I accept with much pleasure the honour you confer on me in asking me to lay the corner-stone of Saint Ann's Convent School. It is a source of much gratification to me that this, the first public act done by me in my official capacity should be one in connection with a work which, I feel sure, every member of our community will join me in heartily wishing success to.

It will always be my desire to assist by every means in my power the cause of education, the importance of which you so rightly estimate. It is indeed amongst the highest duties of every Christian people, and especially of a community like ours, in its infancy. And Sir, it is impossible to overrate the benefits conferred by the Sisters of Saint Ann in their care of orphan children, amongst a population so liable to risk of life as in this province.

I most gladly bear testimony to the good effected in our midst by the institution, the corner-stone of whose edifice I now proceed to lay. I rejoice with the prospects of the considerable extension of their good work have made it necessary to provide increased accommodation.

At the conclusion of these remarks, the Lieutenant Governor was presented by the architect with a silver trowel bearing the inscription, "Presented to the Lieutenant Governor of British Columbia on the occasion of the laying of the corner-stone of St. Ann's Convent School". A tin
box deposited in the stone contained the following articles: a daily and weekly British Colonist, a daily Standard paper, some coins of 1871, relics given by Father Seghers and Mother Mary Providence and the minutes of the ceremony on parchment.

His Honour then proceeded to lay the corner-stone. Finally, having declared the stone laid, the Honourable H.L. Langevin advanced and struck the stone with a mallet. He was followed by Sir James Douglas, the Honourable David Cameron, Dr. J.S. Helmcken, the Honourable Attorney-General George Phillippo and other gentlemen;

This event had another historical significance since it also marked the first visit of a Federal Minister to this province. The Honourable H.L. Langevin visited British Columbia in 1871-72 to study possible termini for the much-planned Canadian Pacific Railway.

However, among the distinguished personages who took part in the laying of the corner-stone of the convent school, one, who had exerted his influence the most to bring about this project, was missing. This was the Right Reverend Modeste Demers. Less than two months before this event, the good Bishop had passed away. His demise occasioned a unanimous expression of regret among all classes and creeds in the area. His Lorpship had been a zealous bishop, a kind father, and a devoted citizen. The poor and needy found in him a wise counsellor and a helpful friend. From his early days as a missionary priest, when he came

from Tacoma by canoe and landed on Gonzales Rocks, until his untimely death, Bishop Demers exerted an influence over the infant colony. He was deeply interested in the Indians and the great respect they had for him saved many a possible uprising. He not only established missions for both the white people and the Indians throughout Vancouver Island, but he also visited these outposts regularly, gave instructions to his flocks and carried out his ecclesiastical functions. He opened the mainland of British Columbia to the Church by the establishment of the Vicariate of New Westminster under Bishop D’Herbomez and the Oblate Fathers in 1864. In 1859 he had built the first Catholic Church and Cathedral in Victoria. His efforts to establish the Church on a firm foundation in this western province took him to eastern Canada, the United States, and Europe in search for priests and sisters. Bishop Demers was born at Nicholas, Quebec, October 11th, 1809, and he was ordained priest by Bishop Signay of Quebec who, in 1838, appointed him to the Oregon country in company with Father Norbert Blanchet. Because of his efforts to establish institutions of learning in this province, Bishop Demers is considered the founder of Catholic education in British Columbia.

Bishop Demers was in charge of the diocese of Victoria for twenty-four years. He died July 28th, 1871, at the age of sixty-two, nine days after the Crown Colony of British Columbia joined confederation, an event he would have welcomed for it would have brought him so much closer to his own beloved country, Quebec.

In order to further the educational and religious welfare of his flock, Bishop Demers brought to British Columbia the first printing press on which he intended to print a paper in the French language. When the press came into the possession of the Bishop in 1856, it was already one hundred years old. Originally, it had been donated by the Society for the Propagation of the Faith to the American missions and Bishop Demers procured it through the Franciscan Fathers of San Luis Rey, California.

It might be well to interrupt the chronology of our story in order to include the account of the printing press which had its significance at this particular time in the making of British Columbia history. A political refugee from France, Count Paul de Garro, arrived in Victoria in time to be of some assistance to Bishop Demers in handling the press. He had some experience in typography so, with this old hand-press he edited the French paper "Le Courier". It was not a successful venture and its issues appeared only between September and December, 1858. After one more attempt, he printed Waddington's, The Fraser Mines Vindicated, which ended his career in newspaper work. De Garro became in turn a waiter and a bill poster. In 1861, he took passage on the "Cariboo Fly" which was bound for the goldfields. He was one of the fatalities of this steamer which exploded just outside the Victoria Harbour.

8. Ibid. Page 50.
In the meantime, the press was used by Fredrick Mariott, who issued the first number of the Vancouver Island Gazette on July 25th, 1858. Only eight numbers of this paper are recorded and the press again changed hands. This time it was used in the founding of a paper whose destiny was that of the Island city publication, The British Colonist. Amor de Cosmos used it until July 2nd, 1862, when he brought the first Hoe power press into the colony.

In 1865 the historic old press was taken to Barkerville to print the Cariboo Sentinel for George Wallace. Both press and type must have gone up the old Cariboo road by pack train.

When the Cariboo Sentinel ceased publication, the press became the property of Michael Hagan of the Inland Sentinel at Emory in the Lower Fraser in 1880. In 1904, Dr. M.S. Wade found it in a basement in Kamloops. In 1912, he sent it to the Sisters of Saint Ann at Victoria where in 1958 it still has an honoured place in the convent museum.

To return to our former story, Bishop Demers, intrepid Apostle of the Pacific North-west, and first Bishop of Vancouver Island is honourably remembered to this day. His remains lie enshrined in the memorial chapel of St. Andrew's Cathedral crypt, Victoria, B.C. Within the far-reaching boundaries of the diocese to which he came in 1847, flourish today the Archdiocese of Vancouver, the present diocese now called Victoria, the dioceses of Nelson, Kamloops and Alaska, and the

Vicariate Apostolics of Prince Rupert and Whitehorse.

The next event of importance to Saint Ann's School at this time was the "Grand Fete" which had been planned on the day of the laying of the corner-stone, September 13th, 1871. The building was completed in time to arrange for this affair on May 2nd, 1872. Distinguished visitors who attended included the Lieutenant Governor's wife, Mrs. J.W. Trutch, Mrs. P. O'Reilly, Mrs. Frank Ellis and Miss F. Pender. A musical programme was arranged and the singers listed as participating included the best Victoria had to offer.

The saintly Bishop Demers had been dead two years before his successor to the Victoria See was appointed. This delay was no doubt due to the fact that Reverend Francis Xavier Morrison, an English priest from Montreal, had been named co-adjutor to Bishop Demers. Though he had been designated Bishop of Coron, he went to Rome to represent the fact that ill-health would not permit him to accept the mitre. The next election fell on Reverend Charles Seghers, an ardent missionary, who had come to Vancouver Island in 1863. Father Seghers was the first missionary group who came from the American College of Louvain, Belgium. The deceased Bishop Demers, to whom Father Seghers had given the devotedness of a son, would have heartily sanctioned this appointment.

The date of the new Bishop's consecration in the Victoria Cathedral was fixed for June 29th, 1873. Since this was a day of great re-

joicing for the Sisters of Saint Ann, those members at New Westminster, Duncan and St. Mary's Mission, together with their pupils, were invited by Mother Mary Providence to come to Victoria for the ceremony. There was room for everybody. The Indian school children and the white children sat side by side at the table bedecked with white linen and fine china, and they enjoyed a three course meal including a "cordial".

The list of distinguished prelates that came for the occasion included Archbishop Blanchet and his brother, the Bishop of Vancouver, Washington. Bishop D'Herbomez with Fathers Edward Horris and Alphonse Carion came from New Westminster.

It was a historical and eventful reunion. The Church ceremony with its liturgical symbolism, was very impressive. In the afternoon, the children at the Convent School tendered a reception for the Archbishop, the two visiting bishops and for the new Bishop Seghers, as well as for the fifteen priests who had come. After the usual programme, all formality was cast to the winds and the great and small mixed in a general "who's who".

The Victoria Sisters became quite efficient in preparing for the ceremonies of episcopal consecration. Prior to that of Bishop Seghers, the little Cathedral had witnessed the consecration of Bishop D'Herbomez. In 1879, Bishop Jean Baptiste Brondel came. In 1888,

12. Chronicles of the Sisters of Saint Ann, Victoria, B.C.
John Nicholas Lemmens was consecrated in the pro-cathedral on View Street. The magnificent Cathedral, of which Victoria is justly proud today, is a lasting monument to this Bishop's energetic efforts. Archbishop Bertrand Orth was consecrated in Saint Andrew's Cathedral in 1903.

The ever increasing activities of the convent demanded additional help and more facilities. The former was obtained when eight Sisters arrived from the Motherhouse in 1875. The fluctuating attendance of the Indian school in Duncan at this time made it possible to transfer the Victoria orphans there. Twenty-four girls were included in this group. With the exception of three, these children were Kanaka or South Sea Islanders. They ranged from the age of three to fifteen. Eight or ten of the older girls remained in Victoria to help with the domestic work until such time that suitable employment could be found for them.

The care and training of these orphaned mixed-breed children did not have very much apparent success. Their inconstancy and weaknesses were not improved by the little opportunities in the country for unprotected girls.

The year 1875 is important to St. Ann's in Victoria, for in that year the school was illuminated with gas for the first time.

Also, the census of February, 1875, informed the public that the city was going steadily ahead, with the population reaching eight thousand. One of the most apparent and immediate needs for the people was a hospital.

The late Bishop Demers had bought city lots extending from Collinson Street to Humboldt Street. On part of this he had built the Cathedral and the clergy residence and he had set aside the rest for a prospective hospital.

On this property the Sisters of Saint Ann erected a two-storey brick structure, ninety-two feet by forty-one feet. On June 27th, 1876, St. Joseph's Hospital, as this building was named, was declared open for occupancy. The growth of this hospital from thirty-five beds in 1876 to a bed capacity of four hundred and ninety-six in addition to several specialized departments, in 1958, is not the concern of this present work. Nevertheless, because this field of dedication has had its influence on this western history it would be an error in historical accuracy to pass it by without recognition.

Coincident with the inauguration of Saint Joseph's Hospital was the opening of a convent boarding school at William's Lake in the Cariboo country. What the Klondike was in the late nineties both as to severity of climate, difficulty of access, and wealth in the discovery of gold, this remote section of British Columbia was in the early half of the

16. 1958 Statistics. St. Joseph's Hospital, Victoria, B.C.
THE LOG HOUSE TO THE RIGHT WAS THE FIRST SCHOOL AND CONVENT OF THE SISTERS OF ST. ANN AT WILLIAM'S LAKE, B.C. IN 1876.
nineteenth century. History was in the making when the Sisters of Saint Ann went into this remote area. This is further evidence that the Order witnessed this northern Pacific province in its infancy. First, when the Sisters landed on Vancouver Island in 1858, the territory north of Oregon was still known as New Caledonia; second, it was only in November of that year that it was officially recognized as a colony of the British Empire; third, the city of Victoria, founded in 1843, was nothing more than a Hudson's Bay Fort. In March of 1858 the trumpet sounded its awakening. The echo of "Gold on the Fraser" reverberated to every known habitation on the globe. In a few weeks Victoria became a sea of tents. Gold seekers by the thousands were rushing through it towards the stream of magnetic treasures.

At Hope and Yale there were gold-diggers who made fortunes; there and at other places there were those who failed altogether. The more adventurous were lured on and, defying the dangers of the Thompson and Fraser rivers, they eventually reached auriferous fields at Barkerville where they were rewarded a hundred fold. At Antler and Kiethley, sometimes more than nine thousand dollars worth was panned in a day. But the quest did not end there. One William Deitz, a Dutchman, reached William's Creek which empties into William's Lake. These places were both named after the discoverer. The amount of gold found there made earlier finds seem insignificant. The important yieldings established British Columbia's claim of being the gold region of the world.

Transportation between Yale and the Cariboo, four hundred miles distance, was difficult and perilous. About one hundred miles of the route was along the precipitous ramparts of the Fraser Canyon where furious waters darted. Until 1860, extreme points were connected by paths traced by packers. Mule trails which came next were guided by the preceding spoors. The mules, however, ushered in an interesting period. Trains of sixteen to forty-eight mules were used in transportation of commodities from Yale northwards. The rate of travel was about fifteen miles a day. A mule, usually a white one, led the pack. The pack mules were so essential to the trade that in July, 1861, four hundred left Yale for the Cariboo mining country. They were used until 1870.

In 1861, however, camels were introduced to co-operate with the mules. This move was made on the strength that these desert beasts could carry a thousand pounds, subsist on sage brush, and could go six to ten days without water. Twenty-one were brought in. The disadvantages were soon apparent. Nature had intended the camels' feet to plod through sand and not over rough, rocky trails and over marsh and muddy ground. Besides this, there was mutual enmity between the mules and the camels. Mules can hardly be credited with fastidiousness, yet they could not tolerate camel effluvium. The ensuing breakaways and runaways of the animals caused serious lawsuits between the companies concerned. After a year and a half of the strife, the camel trains were disbanded.

Some were disposed of at the coast, and the remainder were turned out on the River Thompson area near Cache Creek. In 1905, the last survivor died.

The slow mule traffic had been a necessity, but the gold adventurers wanted a speedier mode of travel. A through wagon road was considered, but the difficulty of overcoming miles of gigantic barriers was deemed insurmountable. The scheme of constructing a four hundred mile road eighteen feet wide, along the edge of seething canyons, buttressing its immense boulders, building masonry "fill", erecting colossal cribwork, toiling at water level as well as at dizzy heights - such a project might be looked upon as another wonder of the world. And yet, the highway was open to stage coach by 1865.

To the Church of Rome goes the credit of having carried the Christian religion into the mountains and goldfields of this impenetrable Cariboo country. In 1861, before the establishment of a single town, Reverend F. Charles Grandier, O.M.I., was sent to the Cariboo miners as well as to the Indians. About 1864 Reverend L. Fouquet, O.M.I., selected the valley of San Jose on William's Lake as the centre for missionary activity. In February, 1867, the mission was officially established and Reverend James McGuckin, O.M.I., was placed in charge.

Despite the immediate need, it was not until September, 1876, that it was made possible for the Sisters of Saint Ann to accept the
responsibility for a school for girls at this mission. Sisters Mary Clement Chevrier, Mary Joachim Archambeault and Mary Octavia Lapres were appointed as foundresses. They left Victoria at seven o'clock on the morning of September 3rd, 1876, accompanied by the Superior General, Mother Mary Eulalie, and Sister Mary Helen, both of whom were visiting all the missions in the west. Crossing the Gulf of Gerogia, their steamer entered the mouth of the Fraser, where stops were made at the numerous canneries lining its banks. It was ten o'clock that same night when the Sisters arrived at the Convent in New Westminster. They stayed there a few days to detail the terms of the foundation with Bishop D'Herbomez, O.M.I., in whose diocese William's Lake was situated.

Saturday evening, September 16th, 1876, the Sisters boarded the river boat for Yale. They arrived there at noon, where the hotel keeper, Mrs. F. Claire, served the Sisters a hot meal and proved herself a gracious hostess to them.

At one o'clock the Sisters took seats in the stage coach. The horses, feeling the importance of being on the Cariboo Road, dashed off at a gallop. It may have been exhilarating for the high-spirited animals but it was terrifying for the travelling Sisters. From the road, so narrow at times as not to allow two coaches to pass, the Sisters saw precipices reaching down to vociferous waters. On the opposite side, they saw mountains which rose from the very wheels of their conveyance, barring the sky and all possible means of escape.

Sister Mary Infant Jesus Lavigne, who spent a few years at William's Lake included the following incident in a report to the Motherhouse. Evidently the Superior General, Mother Mary Eulalie, experienced the best in hazards that the Cariboo Road had to offer. One of the oxen freight wagons used on the road met the coach in which the Sisters were travelling. The Sisters got out of the coach; the men unhitched the horses and passed the reins over to the Superior General. The coach was emptied of all movable baggage and the men then passed the coach over the top of the freight wagon. However, the narrator goes on to say that this seldom happened. Even though teams of sixteen or twenty oxen passed over the road, they usually avoided meeting. A warning was given by sounding a shrill horn and the teams would get into a cave, dug on the side of the road and remain there until the coach passed. These Sisters had travelled long distances - some by way of the Isthmus of Panama, and others by the Central Pacific, but never had they seen such angry canyons, such appalling heights nor had they encountered such experiences as they met on the Cariboo Road.

Stops were made at Cisco, Boston Bar, and Lytton. At the latter place, the Sisters felt they were with friends for the hotel keeper was a Mrs. L. Hautier whose two daughters, Louise and Matilda had attended the Victoria Convent in 1862, 1863.

Beyond Lytton the road was easier. It passed on to Lillooet,

Clinton and Quesnel, then on to the goldfields of Barkerville. One could now forget the formidable canyons and look on the rugged ranch lands owned by the cattle lords of the west. This area covered some 12,000 acres over which roamed some five thousand head of cattle. It was these ranches also, that furnished the ready horses for the coaches, which, incidently, were changed every twenty miles along the route.

Road houses dotted the way. To this day they are known as Seventy, Eighty, One Hundred, and One Hundred Sixty-Four Mile House. Here, passengers received lodging and motley crowds gathered.

As the journey advanced, the wildness of the topography decreased and on the evening of the third day of the stage coach drive, rounding a mountain, the Sisters saw the San Jose valley. Set in it were three rustic buildings. This was William's Lake. This was their new mission. Reverend Father J. McGuckin, O.M.I., was there to meet them. With him was Reverend Father Charles Marchal, who had been with the Sisters at St. Mary's Mission and the lay brother, Brother Philip Surel, whose name has gone down in British Columbia's history in conjunction with that of Reverend Charles Pandosy, O.M.I., as being the first to promote the fruit industry in the Okanagan Valley in 1859-1860.

After dinner the Sisters paid a visit to the Church and made a tour of inspection of their dwelling. It measured eighty by twenty

feet. There was a lean-to kitchen and a room for a helper at the back. The main building was divided by a corridor; to the left was a chapel and a small office, to the right was a classroom and a dining room.

Wearied from travel, the Sisters retired at an early hour. All at once the scenic fears of the Cariboo Road change to a terror of another kind. The coyotes, a full pack of them, spent the night howling around their lodging.

The Reverend Mother General, Mother Mary Eulalie Richard, had gone to William's Lake to study conditions and what she saw did not impress her. She now realized the complete isolation. It was no hyperbole to say "this was the end of the world". The normal winter temperature dropped to forty below zero and it could sink to fifty-three.

The settlers were mainly men who, after the Gold Rush of 1860-65 petered out, had taken up land. A number of them had married native women and it was for their offspring that the mission school was opened. The zealous Oblate Fathers, who were never dismayed by adverse beginnings, had opened a boarding school for boys and now the Sisters offered the girls a like chance for improvement. However, in all this country the number of children was comparatively small.

Reverend Mother Eulalie, studying this semi-forest locality, the primitive house, ill-adapted for a convent, the long distances to obtain the necessaries of life and the minimum school attendance,
wondered if she were justified in imposing these privations on three qualified women. She decided to put the case before them. Unanimously they offered to remain, and moved by their genuine missionary spirit, she sanctioned their stay. She remained with them less than a week. Their freight, brought from Yale to William's Lake by "teamster", a big van drawn by eight yoke of oxen, did not arrive until mid-November.

Except for a few boarders who had been at the Cache Creek boarding school, those that were received came from homes kept by Indian mothers. They were ignorant, not only in book learning, but also in the use of house furniture. A Sister invited one of these half-breed girls who was squatting on the floor to sit on a chair. She declined, saying, "I am comfortable here". This is too good a translation for the girl's patois, "J'suis ben citte". However, living as they did in the neighbourhood of wolves, these families can be excused for not speaking the best English or French. Nevertheless, they had instincts peculiar to themselves that were interesting. A Sister relates that one day she took her charges for a walk in the nearby woods. They had not gone far when the sharp ears of these semi-native girls heard ominous sounds. Breathless, they said to the Sisters, "Wolves! Stand together.

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24. Although a "Public School Boarding School Act" was passed in 1874, only one such type of school was organized in the seventies. This was at Cache Creek. The school was opened June 2, 1874, but by 1876, conditions were not promising and by May, 1876, the enrolment dropped to fifteen. It was that year that children from the Cache Creek School came to the Sisters' school at William's Lake.
and do not move". Quickly, a few older girls armed themselves with branches from the nearby trees and they formed a circle around the Sister and the younger children. They began shouting and waving their harmless weapons and the approaching wolves turned away.

The years at William's Lake saw a rudimentary form of education, similar to that of the schools at Cowichan and St. Mary's Mission. The Sisters and the children lived in one big family. The Oblate Fathers had a large enough farm to supply meat, eggs, and vegetables. The children learned to cook and sew, both of which were very important. Nevertheless, there were many privations. Sister Mary Octavia writes that mail was seldom received through the winter, and one year it arrived twice in eight months. One winter they were a long time without water. There was a heavy snowfall which only ceased when the snow was well over the height of their log cabin. The river was frozen and impossible of access. The only means for them to obtain water was to melt the snow which they gathered in such kettles as were available. As a rule, the water was procured from the small torrential river behind the boys' college. It also furnished the power for the saw mill and the flour mill. The water was usually placed in barrels and drawn by oxen hitched to a sled. This particular winter it was impossible. However, in the other seasons of the year, this river was very essential to the school. It had an abundance of fish, so that vacation days were well spent on its banks. The river supplied the mission with enough salmon for the winter. Another pleasant, though necessary

pastime, in the vacation months was berry-picking in the mountains where so many varieties, including Oregon grape, blueberries, salmonberries, cranberries and blackberries could be obtained. These were the only fresh fruits available in the country. The long journey from the coast with no refrigeration made anything of a perishable nature unedible on its arrival. Sister Mary Octavia claimed that she saw apples once in nine years.

The Sisters describe the life with these children as "La vrai de famille". Each child had her household duties to perform. She took her turn in the kitchen and in the dining room; she helped with the laundry and shared in the life in every way. Sister Mary Octavia states that these children were very docile. They did not want to leave the Sisters - to say nothing of the attachment which grew among the Sisters for their charges. It was a difficult life but their isolation perhaps brought more than formal education to these children of the hinterland.

While missionaries were working in the interior of British Columbia, the see of Victoria was planning other expansion. The most memorable event in the diocese in this decade was the reconnoitering journey of Bishop Charles Seghers in Alaska. This vast territory was added to the see of Victoria on June 29th, 1873, at the time of the episcopal consecration of the new bishop. Interested and eager to know the possibilities of Alaska for the Church, the good bishop wasted no time in

visiting it. On July 21st, of that same year, he left Victoria on a government cutter and touched Sitka, pushed westward to Kodiak, a distance of 1,120 miles, then crossed to Unalaska, one of the Aleutian Islands. After an absence of two months he returned to his episcopal see. He spent the next four years organizing and expanding the works of the Church on Vancouver Island. Five years later, on June 8th, 1877, he set out again for Alaska in company with Reverend J.M. Mandart. His extended tour which ended on September 20th, 1878, when he returned to Victoria, covered a vast expanse of Alaska, crossing the country by boat, by dog team and by canoe. He visited every possible hamlet of Indian and Eskimo.

However, when the Alaska steamer docked in San Francisco Harbour, news was awaiting the bishop. There he learned to his astonishment and grief that Rome had appointed him co-adjutor to the aging Archbishop of Oregon, the Right Reverend Norbert Blanchet.

Accustomed to making quick and vigorous decisions, this man of iron will determined to visit immediately all the points of the Victoria diocese where religion was awakening. After making a hurried but concise tour of the missions of Vancouver Island, he once again looked towards Alaska. He wanted this country to have missionaries and he wished to found the first mission himself. At the end of April, 1879, he went north where he visited Sitka and then went to Wrangel. Here he had a

church built and he established Reverend J.A. Althoff as the first resident priest.

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On his return to Victoria in May, 1879, he was ready to leave for Oregon. His departure from Victoria spread a gloom over the city where he had endeared himself to so many. Esteemed, honoured, and loved, as he was, by all nationalities and creeds, his appointment, though a promotion, was keenly felt by all, but to none more than to the Sisters of Saint Ann. Bishop Seghers had been the convent chaplain. He had conducted several annual retreats for the Sisters and pupils. He had been one with them in adversity and prosperity. He had been their associate in the welfare of the orphans, often relaxing with them in their innocent pastimes and attending their informal socials.

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Between the years 1870 and 1880, the future pattern of the work of the Sisters of Saint Ann in this province was taking shape. In 1958, the full scope of their activities include private schools, parochial schools, government Indian schools, hospitals and homes for chronic cases and for the aged. Within the first ten years of their existence the schools which were functioning took two distinct forms. Select schools were established for those who could pay, while free schools for orphans and half-breed children occurred in the same building. In the beginning, the schools at Cowichan and St. Mary's Mission were for Indian children only, and they were dependent on the Victoria and New

Westminster schools respectively. By the seventies, the Victoria convent witnessed the separation of the orphanage, these less fortunate children being sent to Duncan. The Indian children who were in New Westminster were transferred to St. Mary's Mission. This left both the Victoria Convent and St. Ann's, New Westminster more scope to expand their schools along lines essential for the white children seeking admittance.

Reverting momentarily to the Indian schools, we find that in the seventies they were functioning along favourable lines. When the Honourable H.L. Langevin, Federal Minister of Public Works, visited British Columbia in 1871-72, he felt that in order to fulfil his mission properly it was necessary to extend his observations to every available point of interest. Included in the report he drew up for the Federal Government, regarding the civilization of the Indians, he has this to say:

...I saw at Victoria, the Convent of the Ladies of Saint Anne(sic), where a number of young female Indians and half-breeds receive an education which is as solid and complete as is obtainable in many establishments of the same class in other parts of Canada. I also remarked that at St. Mary (sic) on the Fraser, between New Westminster and Yale, there is an important establishment founded by His Lordship D'Herbomez comprising a college and a convent for young Indians and half-breeds, male and female. It was on the day of the re-opening of the classes, and it was a pleasant thing to see hundreds of canoes and pirogues manned by Indians who

30. See Page 81.
came from a distance of 100 and even 200 miles to bring their children to these educational establishments. They now appreciate the advantages which their children derive from an education which they receive. I was also astonished to learn that at the periods of missions more than 2000 were assembled at one time. There is also at Cowichan (sic) a convent founded by the Reverend Mr. Rondeaut of Montreal, and intended for the education of young female Indians and Half-breeds. As in the case of the Victoria and St. Mary's Convents, education here is also imparted to the young girls by the Sisters of Saint Ann.

As the ranks of the white population continued to swell, New Westminster felt the impact. Many of the invading newcomers included the adventurous "overlanders", so named because they had trekked across the continent by oxcart, by pack horse, by canoe and by raft. Some took up vast tracts of grazing lands in the interior of the province. The problem of the education of their children was solved by hiring governesses from the east or overseas, or by placing them in the schools available. Many daughters of these families came to Saint Ann's in New Westminster to be educated and this continued patronage accounts, to some degree, for the material prosperity of the school in this decade. In December, 1876, one family enrolled two girls, Lucy and Annie McGirl, at the ages of eleven and thirteen respectively. The father advanced $7000.00 for their education.

As building a school in New Westminster was considered essential, the Sisters purchased property adjoining the first Convent on Albert Crescent. This location looked out on all the scenic grandeur that Colonel Moody had beheld in 1859 when he selected the capital site. Bishop D'Herbomez and the European Oblate Fathers thought that only a towered structure should grace this commanding eminence and they talked of the Alsatian castles as they remembered them on the Rhine River of their homeland. Sister Mary Praxedes and the other Sisters listened timidly, yet they yielded to the Bishop's suggestions. Hence the plans for the new building called for two great towers.

The corner-stone of the new building was laid on August 15th, 1877, by the Honourable J.G. Brown, M.P., and it was blessed by Bishop D'Herbomez. Prudently, only one half the building was erected in 1877. This was twelve years after the Sisters came to the Royal City. There is no doubt that this brick edifice with its mansard roof, ornamented dormer windows, and a gallery that extended around the outside of the second storey, was the most imposing and attractive structure along the mighty Fraser.

This convent was publicly opened on April 17th, 1878, with the religious and civic authorities present. A large gathering of citizens attended as well.

In the section of the convent completed at this time, only one of the twin towers planned was included. The story of how this tower came to hold a sweet-toned bell and a large face clock with time numbers visible at a considerable distance, was feelingly retold by Mrs. C.D. Peele, for Saint Ann's Yearbook in 1932. Mrs. Peele is the former Katherine Fraser, pupil of St. Ann's, and younger daughter of Mr. James Fraser, purchasing agent and devoted henchman of the clock. Mrs. Peele likes to tell how, as a little girl, she climbed the Albert Crescent slope with her father to tend to the old clock. This is her story:

The clock recently installed at St. Ann's Convent is proving a great convenience and benefit to the citizens of the Royal City, providing, as it does, the only town clock.

To those who love St. Ann's Convent and everything connected with that great institution, the clock means something more than the above brief notice implies. After the completion of the new building and the consecration on Wednesday, April 17, 1878, the need of an accurate time piece was felt. By a very generous donation from Mr. James McNamara, the initial expense of the clock was made possible.

Mr. James Fraser, pioneer clock and watchmaker on the mainland of British Columbia, was instructed to proceed with the purchase of a tower clock. This was ordered from a reliable firm of clockmakers in Switzerland, and eventually arrived in New Westminster, having come round the Horn by sailing vessel to Victoria. The extra expenses of freight charges and special preparation for the bell tower, were met by further generous donations from several parishioners. At last all was ready.

34. The Mainland Guardian. October 30, 1878.
On Sunday afternoon, October 27, 1878, an interested congregation gathered in the music room of the convent, where the impressive ceremony was performed by His Lordship, Bishop D'Herbomez, O.M.I., and Reverend Father Horris, O.M.I., parish priest. The choir at St. Peter's rendered the sacred chants. Mr. James Wise and Mrs. James Keary stood sponsors for the clock.

For nearly twenty years, every Sunday morning, Mr. Fraser went to the Convent to wind and care for the clock. After his passing less efficient fingers jarred the delicate mechanism and the old-time-piece gradually ceased to function.

One morning in 1923, residents in the vicinity of Albert Crescent were startled by a familiar well loved sound - the striking of the hour of the dear old clock. Almost afraid to believe the good news, it was learned that Brother Joseph Bittencourt of St. Louis' College, with much patient toil, had repaired the intricate works and after a silence of nearly thirty years, the voice of the clock is again heard every half hour.

As St. Ann's has ministered to the cultural life of the Royal City for one hundred years, it also has supplied the town clock for over half a century. From its commanding position in the tower, watching the traffic come and go, what a story the old clock could tell of the development of the city, and the stirring events that have taken place on Albert Crescent!

In 1882, its serene face looked down on the colourful welcome given to the Marquis of Lorne, Governor General of Canada, and his wife, Her Royal Highness, Princess Louise, daughter of her most gracious Majesty, Queen Victoria; and thirty years later, another Governor General and son of the Queen, in the person of His Royal Highness, the Duke of Connaught. It witnessed the bonfires lighted to celebrate the relief of Ladysmith and Mafeking in the dark days of the Boer War in 1900. On the morning of August 5, 1914, it heard the call to arms and joined in the
tumultuous acclaim of peace, on November 11, 1918. It saw the ceremonies connected with the opening of the great bridge over the Fraser in July, 1904, and the gathering of pioneers in 1908 to unveil the monument to Simon Fraser, discoverer of the mighty River bearing his name.

Time passes, changes have come, but the old clock remains unchanged, "watching over Israel, slumbers not, nor sleeps".

One of New Westminster's successful events, commenced in the seventies and continued till the present, was the crowning of the May Queen. This was first organized on May 4th, 1870, by the Hyack Fire Brigade. On May 1st, 1871, Lizzie Irving, daughter of Captain Irving and a pupil of Saint Ann's was chosen queen. Again in 1879, St. Ann's was represented by Miss Lena Eichoff, who later became Mrs. W.H. Keary. She claims another honour too. She presented the trowel at the ceremony of the laying of the cornerstone of the 1877 edifice. Two of her daughters were, in turn, to be May Queen.

While St. Ann's School continued in the educational field to supply the needs of the times, the Order was establishing itself in another busy centre. Although coal was discovered in Nanaimo in 1852, and settlers and miners were forming the nucleus of a future city, a resident Catholic priest did not arrive there until 1876, when Father J.N. Lemmens from the American College of Louvain was

36. See Appendix D.
appointed by the Bishop of Victoria. Nevertheless, the Superior General of the Sisters of Saint Ann, Mother Mary Jeanne de Chantal had, in 1866, made a trip to Nanaimo accompanied by Sister Mary Providence. Her object was to study conditions to judge the advisability of establishing a convent school there at some future time.

Nanaimo is situated on a safe and commodious harbour, seventy-three miles from Victoria. Up to 1886, it was reached only by water route. In that year the Island Railroad was built.

Nanaimo, or Nanymo as it was spelled in earlier times, was the Indian name of the locality and the home, from time immemorial, of five bands, welded together into a sort of loose confederacy named "Sne-ye-mo" (Nanaimo). The word Sne-ny-mo is understood to mean "The whole", or "A big strong tribe". The story is related that one day an Indian chief was digging for clams and he uncovered some black rock which turned out to be coal. In 1852, because of this discovery, the Hudson's Bay Company erected a fort there. From that time until about 1910 it was the chief point of the coal-mining industry in British Columbia.

The town of Nanaimo has some natural features which redeem it from the usual unattractiveness of mining centres. Backed by Mount

37. Chronicles of the Sisters of Saint Ann, Victoria, B.C.
Benson, the city nestles on a scarcely perceptible slope, which inclines east to the harbour. Two islands, less than a half mile from the city waterfront, afford a delightful view.

It was in 1876 that the Sisters of Saint Ann felt it possible to open a convent at Nanaimo. The authorities had asked them to open a hospital but, because of the lack of nursing Sisters at the time, this was not possible. Instead, the Sisters opened a school in the residence of Father J.N. Lemmens who gladly ceded his home to them at the request of Bishop G. Seghers. Sister Mary de la Croix Perreault and Sister Mary Eleanor Dignen were sent to open the school. They arrived in Nanaimo on April 29th, 1877, along with a helper, Miss Susan Suckley. Classes were opened in the month of May and they were continued until the thirteenth of July. During this time twenty-nine pupils registered, fifteen of whom were non-Catholics.

The house in which the Sisters lived was thirty-six feet by twenty feet with an adjoining kitchen twelve feet square. On the lower floor was a chapel, two classrooms and a music room. The upper storey was divided into two classrooms and into sleeping quarters for the Sisters. The report of the first two teachers states that they were very happy with their pupils. Music, drawing, needlework, as well as French, English and arithmetic were taught.

In the winter of 1879, an attractive wooden convent two

storeys high was completed. For the next four or five years the attendance of the school remained around thirty-five students, all of whom were non-Catholics with the exception of four or five. Because of the small percentage of Catholic children the Order did contemplate withdrawing the Sisters from Nanaimo but the Bishop considered the influence of the Sisters was too great for that to occur. The first pupil to register at the Nanaimo convent was Laura Gordon who later became Mrs. A.E. Planta.

One of the outstanding benefactors of the Nanaimo convent was Mrs. Charles McQuade of Victoria, whose daughters had been the first two girls from British Columbia to join the Order. In religion they were Sister Mary Charles and Sister Mary Agnes. It was Mrs. McQuade who had the Convent grounds landscaped and she sent her own gardener from Victoria to do the work. Other interested donors to the new convent included Mayor M. Bates and Mr. R. Dunsmuir as well as many generous Nanaimo citizens.

Thus, by 1879, the Indian schools as such were established and three schools for white children at Victoria, Nanaimo and New Westminster, were each giving of their best. By 1879, twenty-one missionary Sisters had come to British Columbia. Only three deaths had occurred among them. These pioneer Sisters of this decade no doubt left a life-long impression on their charges both Indian and white. For a study of these students we must turn to the sketches of Sister Mary Theodore who penned her impression of the "girls of
the seventies" with whom she was familiar.

Sister singles out two girls as representative of our schools of those times. They were Dolly Helmcken and Bella Coldrey. Sister's reasons for this choice are: they both registered at the same time; they were of equal social standing; and because their amiable dispositions and their intellectual gifts which they developed side by side through eight consecutive years at St. Ann's, Victoria, made them comparable.

Dolly, a niece of Governor James Douglas, and daughter of the early colonial doctor, J.S. Helmcken, evidently survived the penalty imposed on her aunts in the St. Ann's of 1858. Dolly lived a block away from the convent and was always a day-scholar. She idolized her grandfather, Sir James Douglas. Sister Mary Theodore relates how Dolly, when a small child, gave her grandfather twenty-five cents for his birthday. When the great man died several years later the precious gift was found in his watch case.

At seventeen, after eight years at St. Ann's, when she had completed the curriculum the school offered, Dolly went to England for further studies. However, her father wished her to spend a year at Ottawa at a school where he thought she might finish anything that might have been left out of the pioneer school in Victoria.

41. Refer to Page 34.
In the first half of the year there Dolly carried off the highest honours and wrote to her father that she felt that she was wasting her time. Rather than have this happen, the parents consented to have her leave for England immediately. There her accomplishments in English, French and music, which she had developed at St. Ann's, were a source of encouragement to her teachers in the far west.

Bella Coldrey was a delightful girl who came to St. Ann's, Victoria, from New York. Her father, a captain of a sailing freighter, had met Mother Mary Providence at Departure Bay, Vancouver Island. He decided to send his daughter to the Victoria school where Bella came at the age of ten. She was more lively than her counterpart, Dolly, but as clever at her lessons and her music. With her parents living most of the time on the high seas, Bella had few breaks in her convent years. However, most of the boarders throughout these early years were from great distances at a time when travel conditions were extremely difficult. When she was seventeen, her father arranged for her to return to New York by way of Chicago where he went to meet her. In a letter to Sister Mary Theodore she wrote that in Chicago she was staying at a convent waiting for her father to come. She took up a position frequently at a window on the upper storey where she had a full view of the avenue. She saw a solitary man coming up the walk. She knew it was her father. She flew down the stairs. She tells in her letter that it would have been useless for Sister Mary Lucy (one of her teachers) to say "Bella, come down like a lady".
In no time she was in her father's arms. The captain, in a letter he wrote to Sister Mary Providence, stated, "You have made my daughter just as I want her to be".

The parallel between these two admiral schoolmates, Dolly and Bella, ended with their convent days. Dolly married and lived in Victoria. She soon became a widow, after which she lived solely with her beloved father, Dr. J.S. Helmcken. She died in her seventieth year. Bella was a victim of the sea when her father's ship was lost on its way from New York to Liverpool.

Pioneer conditions in British Columbia were by this time over. The population has grown so cosmopolitan that the class distinctions of the sixties and seventies were no longer apparent. However, it is necessary to consider, that in those days, the half-breed children were not even a generation removed from savagery. Their status was slightly above that of the mulatto, the offspring of the negro and white; it was below that of the creole, which was native West Indian and Spanish; it may have been equal to that of the Eurasians, children, as the name applies, of Europeans and Asiatics. These various castes were all represented in the Victoria convent at this time, but the half-breed children predominated.

However, along with girls of Dolly Helmcken's and Bella Coldrey's type, there were many superior half-breed girls who were

enrolled. Among the many, Sister Mary Theodore singles out Emma Chismore who became an accomplished musician and who made good use of her talent while on an extended European tour. She married and lived in California where she became a close friend of Mrs. Robert Louis Stevenson. Her loyalty to St. Ann's was made manifest in her frequent visits to her Alma Mater in later years.

Mary Ann Beardmore was the daughter of an Indian mother and an English father. One day Bishop Demers received a letter from her father, Mr. Beardmore, then living in Australia, asking him to locate his daughter who was living with her mother somewhere between Fort Simpson and Alaska. Mother Mary Providence succeeded in finding her through the agents of the Hudson's Bay Company. The girl was taken to the convent at Victoria where she became outstanding for her refinement, industry and her needlecraft.

Her father finally came for her and took her to Australia. She did return several times to Victoria to visit the Sisters and over the years she remained a loyal alumna.

Another man who acted fairly by his half-breed children was a Mr. A. Greaves, a cattle owner of the Nicola Valley. His children attended St. Ann's in Kamloops and for many years his patronage was the chief mainstay of the convent there.

The Sisters of Saint Ann have always gloried in the fact that
their first pupil was an orphan. She was the sickly child of Leon Morrell, whose Indian wife had died of consumption in the Log Cabin which became the first convent in Victoria. The word "orphan" is used as a kindly substitute to include those children who were imposed on the Sisters. The usual method employed was that of a parent, usually a father, making arrangements for his child as a boarder and sometimes paying a sum in advance. That finished his parental obligations. Often these deserted children would be left at the convent until maturity when the Sisters would try to procure work for them. Many times the convent supplied the trousseaux for these girls and many a wedding reception was held in the convent parlor.

As the Sisters did not receive government grants in those days for the upkeep of these children, they relied on the economical use of the fees paid by the regular boarders, on music lessons and the returns of the annual bazaar to supply the needs.

As the decade of the seventies closes, three events remain to be mentioned. In 1876, with Bishop D'Herbomez's health in a precarious condition, Father Paul Durieu, a hardy and tried missionary was appointed co-adjutor. The consecration took place at Mission City where once more the Indians by the thousands escorted the steamboat which brought his lordship from New Westminster to the mission.
In 1877, Sir James Douglas passed away. His death introduced another era. Nevertheless, his place in history was made. He had laid solidly the foundation of the future of the province of British Columbia and his foresight and judgment assured us of the many benefits that are ours today.

In 1879, John Baptist Brondel was consecrated Bishop of Vancouver Island in succession to Bishop Charles Seghers. Bishop Brondel was born at Bruges, Belgium, on February 23rd, 1842, and he was educated at the American College of Louvain. Having volunteered for the west coast missions, he was appointed to Steilacoom, Washington territory, in 1867.

And thus the story of the work of these missionary bishops and priests in collaboration with the teaching and nursing sisters was slowly weaving the history of the Catholic Church and Catholic education on the Canadian Pacific Coast.
The decade of the eighties unfolded a succession of events absorbing in nature and significant in their far-reaching effects. Chief among these was the expansion of the Sisters of Saint Ann to Alaska. In Juneau, on the Gastineau Channel, a hospital and a school were constructed. At Holy Cross, two hundred and fifty miles inland and just a little below the Arctic Circle a residential Indian school was erected by the Jesuits and staffed by the Sisters of Saint Ann. In British Columbia, boarding and day schools were established in Kamloops and Vancouver. In Victoria, the Humboldt Street Convent was enlarged by an extensive wing and a Novitiate was inaugurated. The old Saint Andrew's Cathedral was moved from its first site over to the Convent where it became an historic chapel. A kindergarten and a primary school were opened in the vacated View Street School. Archbishop C. Seghers was murdered in Alaska and Bishop J.N. Lemmens was appointed to succeed him.

To this pattern of events were linked incidents and innovations necessitated by the swiftly changing nature of this western country. In the first place, there was a modification in the appellation of the Sisters. Up to this period the pupils of the Saint Ann's Convents east and west had called the Sisters by their name in religion prefixed by "Aunt" instead of the present day title of "Sister". To
modern ears this would sound incongruous; but the light of history sheds a certain glamour on the title "Aunt" for it was in use at the time of Madame de Maintenon. This lady, born in a prison in France, was later a beneficent influence in the court of Louis XIV. She had been a charity boarder in the Ursuline Convent at Nior, France, in 1645. Here, evidently, the Sisters bore the title of "Ma Tante", a prefix by which the lay nuns of that order are designated today. Madame de Maintenon may have borrowed it from her teachers and introduced it into her renowned school of St. Cyr, which she founded for the girls of the French nobility.

Marguerite Bourgeoys, a French woman, who lived during that period, (1620-1670), made frequent voyages to her mother country in the interests of education in Canada where she had founded an order of teaching Sisters in Montreal. Naturally, she would have adopted this appellation of the religious teachers of the times and, no doubt, she was responsible for introducing the custom in her Canadian foundations. In 1825, Esther Blondin, the future foundress of the Sisters of Saint Ann, was a student of the order founded by Mother Bourgeoys. Miss Blondin incorporated the name in her own religious order, the Sisters of Saint Ann. The usage continued until the eighties when, at the suggestion of Bishop Fabre of Montreal, the title "Sister" was substituted.

For the first twenty-five years of the Order, the Sister in charge of a local house was called "Sister Directress". In the mid-seventies the name was changed to "Sister Superior". In distant localities where there were three or more convents, a vicariate was established. The sister at the head was called "Sister Vicar". In the General Chapter of 1884, Session May 18th, the title was changed to "Mother Vicar".

As convent institutions grew and spread, their government became more burdensome. In 1896, to facilitate the ever-expanding jurisdiction of the Superior General, the vicariates were organized into provinces under the control of the Superior General but administered by a Provincial Superior called "Mother Provincial". It is a remarkable fact that there was in this period one Sister in the Institute who bore every one of the above mentioned titles. That one Sister was Sister Mary Providence, first Vicar and Provincial Superior in St. Joseph's Province, which included the territory of British Columbia, Alaska and the Yukon.

One of the first projects that presented itself to the Order in the eighties was the opening of a Convent School in Kamloops. Bishop D'Herbomez, Vicar Apostolic of British Columbia, had long been pleading for Sisters to help in the work entrusted to the Oblate Fathers there. It was not until 1880 that this enterprise was made possible.
It might be truly said that Kamloops was founded May 16th, 1812, by Alexander Ross, who, representing the Pacific Fur Company, camped on site of the present Indian Reservation across the river from the present city site. For ten days this rugged, sturdy adventurer traded with two thousand Indians exchanging five leaves of tobacco for every beaver skin, or one yard of gaily coloured cotton for twenty skins.

On August 25th, the same year, David Stuart arrived at the junction of the North and South Thompson rivers, called by the Indians "Cumcloups" or the meeting of the waters. Here Stuart built a hut in the name of the Northwest Fur Trading Company. Soon after, Joseph LaRocque of the North West Company opened a trading post in the vicinity.

In 1813, the North West Company absorbed the Pacific Fur Company and in turn sold out in 1821 to the Hudson's Bay Company. Thereupon Fort Kamloops became the central headquarters of the Hudson's Bay Company for the Thompson District; it was moved across the Thompson River to what is now North Kamloops.

Close behind the voyageurs and traders came the "Black Robes", Fathers Demers and Blanchet. In 1842, they erected the first Church at Fort Kamloops. In 1844, Father De Smet, S.J., the famous

3. Loc cit.
priest-explorer arrived. Then in 1878 followed the Oblate Fathers who served the Indians of this area from their mission in the Okanagan, the great valley to the south and east of the Kamloops plateau. These missionaries, realizing that if the Indians were to be Christianized, they must be given the means of developing in Christian culture and ideals, turned their attention to the question of a school for the education of both the native and the white population. The territory then under the jurisdiction of the Oblate Fathers was very extensive; the school must be located so as to be accessible from all quarters.

At the time, Kamloops seemed the focal point especially since the promised and hoped-for railway presaged making this an important centre. Sister Mary Providence, then Provincial Superior in the western province, thought the time inopportune to establish a foundation in this region. However, the optimistic Oblate Fathers appealed to the General Administration of the Sisters of St. Ann at the Motherhouse in Lachine, Quebec. Accordingly, the General Council decided on opening a school. Sisters Mary Infant Jesus, Mary Catherine of Sienna and Mary Celestine were appointed to the foundation. In 1880, they undertook the hazardous trip from Lytton over the Cariboo Road in a coach drawn by six horses. When they arrived at the Cosmopolitan Hotel at Kamloops, Mrs. J. Spellman, a former pupil from Victoria, welcomed them. On August 15th, 1880, the Sisters established themselves in the Convent built for them by Father F. Charles Grandidier, O.M.I. It was a two-storey building containing twelve rooms - a real mansion compared with the few cottages and cabins in the settlement located two miles east of the mission centre.
Food was scarce and the many privations endured by these brave women testify to their true pioneer spirit. In a letter dated October 15th, 1880, Sister Mary Infant Jesus Lavigne writes from Kamloops to the Superior General at Lachine, Quebec:

...We are all three enjoying good health and we are in high spirits. ...We have only three pupils it being harvest time the people have no time to prepare their children, we expect them in a couple of weeks. Mr. Campbell's two daughters are coming on Monday. ...We are living on a flat surrounded by mountains two miles from town, there is no church or chapel but our own. ...The mail comes regularly every Wednesday. The country is not very wild, there are a great many whites and the Indians are very intelligent and industrious. The agricultural products are the same as in Canada, the vegetation is luxuriant. As for mountains, we travelled through them all the way from New Westminster and here we are cloistered by them. Our house is of wood inside and outside but very neatly made. In this part of the world there is no plaster, the floor and in fact, the whole house is made of pine. ...Provisions are dear such as sugar 20 cts. per lb., butter 50 cts., coffee 55 cts., salt 10 cts., rice 15 cts. But meat is cheap. We get any kind of good beef for 5 cts. a lb. Potatoes $1.00 per cwt. There are four stores in town. The inhabitants have great projects for the future, that is, as soon as the railroad is finished. It will be right on the other side of the river. Then we will be able to get our provisions as cheap as in Victoria...

In a second letter dated November 5th, 1880, Sister Mary Infant Jesus states:

4. Francis Horsette Menanteau - the late Mrs. Charles Humphrey - was the first student to register.

...We have as yet but four pupils; several have made arrangements and the children will come as soon as they are ready. We came in a very bad season of the year. As the farmers were all busy it was impossible for them to send their children here when at home they are barely dressed, and it is difficult to procure goods and it must necessarily take some time to prepare them. They all live at a considerable distance the nearest to town being at twelve, twenty and forty miles. There are only a few little girls in town. We have one of them and the others have promised to come, but since there is a new free school in construction perhaps they will try it before coming to us. The majority of people say it will do us no harm, they are greatly in our favour and tell me that we will have a very large school here next September.  

By September 1885, however, there were about twenty boarders in the girls' Building. On the opening day of that memorable year at nine o'clock, the school routine was organized. Both day students and boarders were assembled and took their places behind desks which were simply long sloping tables with benches of the same length. These desks were arranged along three sides of the room, all facing the central part where the recitations were held. The teacher's desk was placed at the other end of the room. The blackboard occupied this wall along with available maps and pictures. With this meagre equipment, a curriculum embracing such studies as religion, writing, geography, composition, arithmetic, grammar and history were undertaken by pupils who had books and who wrote on slates.

The most enjoyable of the school activities as related by Sister Mary Infant Jesus included baseball and rounders, which the girls played in competition with the boys. The Sisters encouraged the reading of good books. The library was situated in the school parlor and contained about one hundred volumes. The pupils were given free use of them. It was a special privilege to read books on Sunday afternoon.

When Father Grandidier first built his school he expected the town to grow west. With the coming of the railroad, however, the city expanded in the opposite direction. The Sisters realized that their school was too remote from the town. The location of the school was found to be unsatisfactory in other respects, especially during high water. All this taken into consideration, the Fathers of St. Louis Mission, as the establishment was called, decided in 1887 to remove the institution to town. In the spring of 1888 the boys' school which had not flourished as well as the girls' had, was demolished. The girls' building was placed on a huge raft, floated up the river, and located on a plot of land donated for the purpose by Bishop D'Herbomez, on the western edge of the town. In this location, with renovations, it served for many years as a school for girls and young boys, but only girls were taken as boarders.

The increase in attendance was slight, and it was not until 1913 that the onward march began. Statistics show an enrolment of

7. Morse, J.J. Education Comes to Kamloops. Ms. Kamloops, B.C.
one hundred and twenty-five that year. This number was maintained until 1921 when it increased to one hundred and forty-three. Between 1921-1931, because of the ever increasing population and because of the lack of High Schools in the surrounding country districts, the school filled an urgent need. As a boarding school it accommodated the daughters of ranchers throughout the interior and it also served as a convenient school for the daughters of railway men from Banff to Lytton and from Prince George to Orville. While the early beginnings seemed unpromising, St. Ann's Academy, Kamloops, has been a centre of culture in the development of music and art and it has been a means of bringing education to an element of British Columbia citizens who otherwise, through necessity, would have remained uneducated in those early years.

The Saint Ann's Convents of the western Vicariate, including those established in British Columbia, the Yukon and Alaska, had been under the jurisdiction of Mother Mary Providence for twenty-two consecutive years. Although such a long term of office existed before the revision of Canon Law in 1918 by Pope Benedict XV, it did exceed the custom in general use which fixed the term of office to three-year appointments, limited to nine years. In this particular instance, this long tenure had occurred because of pioneer conditions and slow communication. As these two conditions had now ceased to exist, it was deemed essential that a change in administration be

8. School Records, St. Ann's Academy, Kamloops, B.C.
9. Records, St. Ann's Academy, Kamloops, B.C.
made. It was difficult to find a successor to Sister Mary Providence, whose ability, wisdom, and generosity were known from Alaska to California. When the sealed document, announcing the new incumbent, arrived in Victoria, it was opened in the presence of all the Sisters by Mother Mary Providence. The name called was that of Sister Mary Anne of Jesus Rowan, a tall sprightly Sister of twenty-six. Born in Rawdon, Quebec, in 1875, she had received her education from the Sisters of Saint Ann there. In her sixteenth year she had entered the novitiate. When her two years training were completed she had taught at St. Paul's parish, Oswego, New York, before her appointment to Victoria. She was versatile, active and energetic. By inclination she was a teacher. As Provincial Superior she forwarded education as one of her greatest interests. Mother Mary Anne of Jesus is referred to as the link between the pioneer and the modern periods in Victoria.

It was during Mother Mary Anne of Jesus' term of office that St. Ann's Academy, Victoria, was honoured on October 28th, 1882, with a visit from Her Royal Highness, Princess Louise, in company with her husband, the Governor General of Canada, His Excellency the Marquis of Lorne. After a delightful reception in the Academy, Her Royal Highness dismissed nearly all her suite and went to visit St. Joseph's Hospital. Following a tour of inspection, the daughter of Queen Victoria, grasping the hand of the Mother Superior said:

'Reverend Mother, I shall tell my mother, the Queen, of your great work here. You are caring for humanity from the cradle to the grave. I will relate what I have seen also; I
shall tell her of your white-curtained wards, filled with suffering humanity, your bright classrooms, and above all, the self-sacrifice and service your sisterhood contributes to this distant post of empire.  

A second event of interest in this western province was the festivity to commemorate the twenty-fifth anniversary of Reverend Peter Rondeault, the veteran pioneer of Cowichan. On May 8th, 1883, the Honourable W. Smythe, Premier, and several of British Columbia's early settlers, besides several of the diocesan clergy, gathered around a banquet table set up in the pioneer Cowichan Convent. In the memories of those present, it was considered a most pleasant gathering. Perhaps the main significance was the vote passed to establish a Pioneer Society.

The year 1883 closed the first twenty-five years of the work of the Sisters of Saint Ann in the West. They were still the only Catholic teaching order in British Columbia. They were now fifty-two in number and they had extended their work not only on Vancouver Island, but also to the lower mainland and the interior of British Columbia.

Owing to the long and expensive trips from Montreal to Vancouver, the western houses of the Institute had been visited officially only twice in seventeen years. With the opening of the

11. Monograph of Duncan, B.C. Archives of the Sisters of St. Ann, Victoria, B.C.
Northern Pacific Railroad in 1883, the main obstacle to these visits was overcome. In 1885, Mother Mary Anastasia, sixth Superior General, came to fulfil the obligation of the Order's constitution. With her came Sister Mary Charles and Sister Mary Agnes to visit their parents, Mr. and Mrs. Charles McQuade, who lived in Victoria. In company with them was Sister Mary Joseph Calascantius De Ruyter, a native of Belgium, who had volunteered her services for the Alaska missions.

In addition to the Victoria institutions, Mother Mary Anastasia visited the six schools of the west: Cowichan, Nanaimo, New Westminster, St. Mary's, Kamloops and William's Lake. In interviews with the Bishops of the Victoria and New Westminster dioceses, she received their endorsement of the satisfaction given by the Sisters in the promotion of the religious, moral and intellectual training of the children confided to them.

The Sisters of Saint Ann are among the pioneering institutes of the west. As we have already seen, eight years after their foundation in 1850 in the Canadian Laurentides, four of their number embarked on a long and dangerous voyage to the North Pacific shores to begin their mission within the shadow of the Hudson's Bay Fort, in Victoria, B.C. As the need arose, they set out from that

13. Reports to the Motherhouse. Lachine, P.Q.
post and went wherever a new settlement was beginning, on Vancouver Island and on the mainland of British Columbia. Hardly had they emerged from primitive conditions in five such centres when they answered the request to proceed to Alaska — the Alaska of 1880.

The Alaska of 1880 was a formidable challenge — a vast expanse of unchartered territory — "Seward's Ice-box" as it was called in those early days. The Russians had reached it at an earlier date and Russian Orthodox Christianity was the first to enter the land. Twenty years after Behring's discovery of the Diomede Islands in 1728, the Russian traders had established stations throughout the Aleutians. One of them, Ivan Gloeikof, though a simple layman, baptized, with his own hands, the son of an Aleut Chief on Atka Island. This is the first baptism recorded within the limits of the territory.

According to Franciscan records for July 25th, 1779:

The Princess anchored in an Alaska Bay which they named Fort Santiago.
The crew landed and raised a cross singing in procession the hymn "Vaxilla Regis". One of the Franciscan Fathers sang a High Mass and preached a sermon.

Nevertheless, no permanent Catholic establishment followed this

ceremony. Gloekof's career as a missionary proved unsuccessful and not until 1783 when Gregor Ivanovitch Shelikof made a fresh start was there any permanency to the Russian endeavours. He had the Russian American Company inaugurated. Also, it was he who obtained from Czarina Catherine II a band of eight missionaries headed by Archimandrite Ivassoif and it was through their efforts that the first attempt to evangelize Alaska was made.

The Russians were followed by the Anglicans who came to Alaska in 1847 when A. D. Murray founded Fort Yukon for the Hudson's Bay Company. The fur parties, after establishing trading posts down the Mackenzie River to the south of the Peel, would track and pole up the Peel River to a portage, cross over the Rockies to Pierre House on the Porcupine River and finally descend the Yukon. It was by this route that the venerable Arch-deacon MacDonald of the Anglican faith came to the Yukon. The Catholic missionaries followed not long after.

In 1862, Father J. Seguin, O.M.I., made his way to Fort Yukon. He was discouraged by the Hudson's Bay Company from establishing a mission since this was still Russian territory and the company itself was in a precarious position. He therefore returned to the Mackenzie in 1863, where the Oblate Fathers were established, and the Alaska enterprise was postponed.

In 1869, Father Emile Petitot, O.M.I., ventured a second excursion to ascertain the condition of the country under its new
American possessors. He found good prospects for the work and hastened back to report to the Vicar Apostolic of the Mackenzie, Bishop Henri Faraud, O.M.I. This prelate committed the matter to his coadjutor, Bishop Isidore Clut, who set out for the Yukon on September 17th, 1872, accompanied by Father August Lecorre and a Ten'a Indian. They stopped at Fort Yukon for fourteen days, instructed and taught the natives and then continued down the river until they reached St. Michael on June twentieth. The Bishop returned to the Mackenzie in the fall, but Father A. Lecorre, after spending some months at Nulatto, went to St. Michael and thence to Unaalakleet, where he remained until late December. He was at St. Michael during January, 1873. He spent the rest of the winter in the Yukon Delta, returning again to St. Michael in June. Having been notified that this territory was now under the jurisdiction of the Most Reverend Charles Seghers, Bishop of Vancouver Island, he left for San Francisco.

This change in ecclesiastical jurisdiction brought about a corresponding change in the direction of missionary endeavours and in the location of mission centres. In 1878, Bishop Charles J. Seghers appointed Father John Althoff to Alaska. This zealous missionary was born in Haarlem, Holland. He attended the American College of Louvain, where he volunteered for the missions of the Vancouver Island diocese. On arriving in Victoria in 1878, he

received his appointment for Alaska, and on April seventh of the same year he went to Wrangell, the depot of the Cassiar Gold Mines of Alaska. The establishment of the Church there was not successful, so he went to Juneau, a promising gold mining centre on the Alaska panhandle. Here he started to build a church. In 1886, three Sisters of Saint Ann were named to go to Juneau. Their work would be teaching and caring for the sick in the pioneer world of Alaska. Sisters Mary Zenon Fontaine, Mary Bonsecours Greff and Mary Victor left on the S.S. Ancon on August thirteenth. As the slow-moving vessel ploughed northward, the missionary Sisters received a strange introduction to the natives of the land of their adoption. Curious and hideous as this custom was, it gave a specific tone to Alaska mores. The Sisters saw scores of Indian men and women with their papooses squatting on the wharves; instead of the expected red or copper-skinned natives, these Indians were as black as negroes. The explanation was that a coat of oily black, easily rubbed off, was plastered on their faces as a protection against the broiling sun. To add to this, the Indians wore nose-rings, hanging from the nasal septum and the women had a labret of wood or stone fixed into the length of the underlip which stretched it to a surprising size. Such scenes remain only in the lives of those who saw them in the eighties.

The Sisters arrived in Juneau, September 11th, 1886. Father Althoff was at the wharf, lantern in hand, to take them to the residence situated at the foot of Mount Roberts. For a sidewalk, two planks were laid on the side of the rough muddy road. There were no vehicles of any sort.

The morning after the Sisters' arrival, Sister Mary Victor's first sight of the town from her window brought the exclamation, "Come and see; there are no chimneys on the houses!". It was true; lengths of stove-pipe protruded from every shack. The women, few as they were, as well as men, wore rain-proofs, rubber boots, coats and hats - and, strange to say, there were no umbrellas. It was too windy for their use.

The Sisters' purpose in Juneau was mainly to establish a hospital. Father Althoff had made it plain to the Sisters that a Catholic School in Juneau could only be nominal. It could not be otherwise when there was scarcely a dozen families in the town and these were mainly Presbyterian, Russian Orthodox and Jewish. In fact, there was not one Catholic family. But the primary aim of the Sisters of Saint Ann being educational, they decided to open a school irrespective of the outlook. The unfinished church was used as a classroom and Sister Mary Zenon relates that during the first four months three Russian children registered, two girls and a boy.

The school showed such an increase throughout the year, that when the next term was opened Sister Mary Peter Tougas was placed in charge. She taught the school subjects in both French and English. She was also an accomplished musician. By the end of the fifth year the augmented classes required the services of a second teacher. By this time a new hospital had been built and the old hospital was used as the school room.

In 1896, a boarding school was opened on the hospital grounds. Here the girls were taught English, French, arithmetic, music, singing and needlework. After a profitable existence of twenty-three years, the boarding school had to be closed to make room for the growing hospital.

In 1894, the Jesuit Fathers replaced Father Althoff in Alaska. These great educators placed the school under parochial auspices in 1916 and, in 1918, provided a new well equipped building. Under the direction of the Sisters of Saint Ann the school carried a full curriculum for all grades inclusive of grade nine. In the 1920's and 1930's it carried its students through the four years of high school to graduation, but the great increases in population made it advisable to close the high school grades and to concentrate on grades one to nine inclusively.

At the same time that the Order was extending its educational works in Alaska, the activity of St. Ann's Academy, Victoria, had not
declined. In the course of fifteen years the convent built in 1871 had become crowded. An extension more than doubling the original section was added in 1888 and another addition was completed in 1911.

In the new one hundred and twenty-foot wing, apartments were provided for a future novitiate. But the most memorable feature of this development was the incorporation of Victoria's first Catholic Cathedral as the chapel of the enlarged convent school. Transferred across the street, this structure, which had already seen history made, was given a central position between the two main buildings. In 1958, it still stands an historic monument to our early pioneer bishops and priests. It witnessed the consecration of Bishops Seghers, D'Herbomez and Brondel. It can also testify to the ordination of Reverend Brother Michaud, the first deacon to be ordained priest in the diocese. Brother Charles Michaud, with the assistance of Bishop Modeste Demers, was the architect and builder of the little church. Its ceiling of California redwood, exquisitely assembled with wooden pegs, the delicately carved-wood motifs and the Romanesque style make it a little gem of Christian art. Enhanced by life-sized oil paintings, the work of Sister Mary Helen of the Cross Martin, this little chapel is classified as one of British Columbia's historic monuments.

On June 13th, 1886, the personnel of St. Ann's Academy, Victoria, assisted at Archbishop Segher's last Mass before his leaving for an extensive tour through central Alaska. With him were
A GROUP OF SISTERS IN WINTER ATTIRE AT HOLY CROSS MISSION, ALASKA.

TEACHERS WITH THEIR STUDENTS AT OUR LADY OF THE SNOWS MISSION, NULATO, ALASKA.
the two Jesuit Fathers, Reverend Pascal Tosi and Reverend Aloysius Robaut. In the party was a layman, Francis Fuller, who had volunteered free service to the Archbishop. His Lordship was delighted with this man's generous offer. He thought that Fuller's skill in shooting and rowing would prove invaluable on the Yukon River. After some months, when no word of the Bishop's reconnoitering had reached Victoria, the clergy became concerned. On July 23rd, 1887, the news flashed from San Francisco to Victoria that Archbishop Seghers had been murdered on the banks of the Yukon. When details reached Victoria through Father Tosi it was learned that the deed had been committed by Francis Fuller who had become insane. Owing to navigation laws it was September, 1888, before the remains could be transferred to Victoria. In the interim the body was taken by sled to St. Michael and interred in the Russian cemetery there. Today the remains rest in the crypt of St. Andrew's Cathedral, Victoria, B.C., beside those of the saintly Bishop Modeste Demers.  

Archbishop Seghers' legacy to the diocese of Victoria was the territory of Alaska. Father J.J. Jonckau, his devoted administrator, though broken-hearted and failing in health, accepted the weighty trust and began to carry out the Archbishop's intentions. First among these was to secure Sisters for a mission on some as yet unlocated spot along the Yukon. When Father Tosi returned to Alaska in August, 1887, he was informed that Sisters would be arriving for  

his mission. He faced the problem of finding a heavily timbered site which would supply fuel and lumber indefinitely and at the same time would provide a good landing place from the Yukon River. Father finally found a stretch of shore and land which suited his purpose. The mountains and plains nearby were covered with thick spruce, cottonwood and birch. Across the river on the south bank stood an Indian village which the Russians called Koserefsky. The mission, however, was called Holy Cross. This naming was at the request of Bishop Louis Lootens, retired Bishop of Idaho, who had contributed an authentic relic of the true cross to the missionaries with the suggestion that the first mission be called Holy Cross.

The three Sisters named for the post, which was twelve hundred miles from Dawson, and four hundred miles from the Behring Sea were: Sisters Mary Stephen Leahy, Mary Pauline and Mary Joseph Calascantius De Ruyter. On April 28th, 1888, they embarked on the S.S. Umtilla for the first lap of their journey from Victoria to San Francisco. Leaving that port aboard the S.S. St. Paul on May 13th, the Sisters started their northward journey in company with Reverend G. Genna, S.J., and Reverend Brother J.P. Rosatti, S.J., who were to be stationed at this first mission field also.

After a stormy voyage of eleven days on the Pacific followed by a sojourn of four weeks at Uhalaska and a further delay of two months at St. Michael, the travellers finally embarked on the river boat for the four hundred miles upstream to Holy Cross. Actually,
the Sisters arrived sooner than those who had preceded them expected. The plans for the Sisters' house had not been completed; consequently their first home in Alaska was an improvised structure which Sister Mary Joseph Galascantius, for want of a better name, called a hut. It consisted of four felled trees which acted as posts to which were attached branches for walls and roof. The larger crevices were chinked with moss giving at least a semblance of protection from rain and wind and the swarms of mosquitoes which rose from the stagnant back waters of the river.

On seeing these strange people, the Indians began to gather but fear overcame their curiosity and they dared not come near. Sister Mary Joseph Galascantius, like Orpheus with his lute, charmed them with music on a harmonium, a gift from Mr. S. Neumann of St. Michael's, which had come with the Sisters' luggage. She treated the children to an impromptu concert. Her little stratagem worked; from then on the natives of Holy Cross and the Sisters were close friends.

By the middle of October the Sisters' house was completed and immediately they set about to carry out their mission of teaching. For the first month their only pupil was Anutka Neumann. By December 8th, 1888, fifteen pupils had arrived and from then on the number continued to increase. Sister Mary Joseph Galascantius describes the first day in school:

We amused them with music, singing and spelling; we breakfasted and dined them on smoked salmon, pilot bread, and tea; and we sent them home at two o'clock quite happy.\textsuperscript{22}

Sister goes on to say that every morning for the first week the same band arrived at four o'clock for the summer sun was high in the sky at that hour. However, the children were encouraged to delay their arrival until nearer standard school time. Father Tosi, who already spoke their language with facility, would come to the classroom and soon the children learned the thoughts behind the words they were saying. Sister Mary Joseph Calascanitus tells us that her classroom was eleven feet by thirteen. Fifty children were crowded into this area, but the narrator goes on to say that these children were accustomed to restricted living quarters and they therefore felt more at home that way.

Very slowly the scholars improved and before long a full programme of teaching was carried out. As the purpose of the school was to instruct and at the same time to introduce among the natives the advantages of civilized life, the boys were taught to till the ground and to develop various useful crafts such as carpentry, wood-carving and bead work. The girls were taught to cook, sew and knit and to keep a house clean and tidy. Like all primitive people, they excelled in copying nature and the numerous samples of their work in

\textsuperscript{22} Ibid. Page 97.
woodcarvings and fancywork are proof of their talent.

The rapidity of plant growth in a climate which allowed only three months of outdoor growing but whose day was lengthened considerably during the summer months was amazing. In 1891, three years after the first clearing began, the Sisters started a garden. In this way the missionaries taught these primitive people the use of vegetables in their diet. Also, from the beginning, the mission helped support itself by supplying food to the river boats. The natives learned to make the tundra yield vegetables and wherever they settled, gardens flourished. Cattle, sheep, dogs and cats as well as chickens were brought in by the Jesuit Fathers to help furnish the needs of the mission.

As was already mentioned, the Holy Cross school had been built a short distance below Koserefsky on the opposite bank of the Yukon. When these village Indians saw the mission teeming with life and in a thriving condition, several of them asked to build their homes on the grounds. The permission was granted by the Jesuits and soon a regular Indian Village sprang up around the school. To this day it is still a centre of much activity.

At Holy Cross today, a new generation has superceded the old.

23. Samples of work done by Holy Cross Indians are preserved in the museum of St. Ann's Academy, Victoria, B.C.

Most of the inhabitants of the village are ex-pupils of the school who have married and settled down in the mission. According to Father M. Perron, S.J., the Indians no longer trifle with superstitions; they keep clean; their homes are comfortable and they live as true Christians.

Father F. Barnum, S.J., who has written extensively on Alaska, gave in his "Life on the Alaska Mission" his impression of the school:

...The great event of the scholastic year at Holy Cross is the exhibition which takes place towards the close of June. As soon as the Yukon is clear of ice, the chief agent of the fur company despatches a steamboat up the river to collect the various traders and to convey them to St. Michael's which is the general distributing point for the whole Yukon region. Here they meet the annual steamer from San Francisco, deliver their peltry and obtain their mail and supplies for the following year. Since the foundation of Holy Cross Mission it has become the established custom for this steamer to make a stop here, in order that all on board may visit the school. At the time that the boat is due, the children are all in a state of intense excitement. Their little songs and speeches have been carefully rehearsed, their best clothes are in readiness, and all the preparations completed so that the exhibition may begin promptly at whatsoever hour the steamer might arrive. Night and day the children are on the alert. Their sharp little ears are always the first to catch the faintest echo of the whistle; and Charlie Peterson, the good natured Captain, never fails when

approaching Holy Cross to give several extra
blows in order that the Sisters might have
all the notification possible.26

Holy Cross Mission became a large boarding school. In this
way the children could be trained for definite periods without
interruption. As a result the standards of the Indians of this
northern area have risen to those of the white man. Nevertheless,
because the terrain is mostly unproductive tundra, the Indian of
northern Alaska is by nature a hunter and trapper and he still uses
the primitive means of travel. He knows the white man's language;
his understanding of Christianity is deep and sincere; his home and
his home life show the influence of his training at the Mission.
Sisters and priests who have visited throughout this area in recent
years will vouch for the truth of this assertion.

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When in 1885, Lord Strathcona drove the gold rail-spike at
Cragellachie in the British Columbia Rockies, he officially linked
the East with the far West by means of the Canadian Pacific
Transcontinental Railway. The Pacific terminus of this great bond of
steel was a struggling little settlement, scattered along the wooded
shore of the inlet named after Sir Harry Burrard. It bore the rather
undignified name of Gastown but with the advent of the railroad its
name was changed to Granville and later to Vancouver.

Library, Spokane, Wash.
Twenty-seven years earlier, the Sisters of Saint Ann had linked East and West when the first four volunteers had come from Montreal to Victoria, via the Isthmus of Panama, and had opened the first Convent School in the Canadian West. In the interval, they had established themselves at Victoria and had pioneered anew at Duncan, New Westminster, Mission City, William's Lake, Nanaimo and Kamloops, in British Columbia, and at Juneau and Holy Cross, in Alaska.

In the year 1888, at the request of Reverend Patrick Fay, missionary priest at Port Haney and Port Moody, as well as pastor of a little church on the edge of the clearing at Vancouver, three Sisters of Saint Ann were commissioned to open Sacred Heart School in Vancouver. At the time, the city was recovering from the effects of a disastrous fire which, in June, 1886, had swept everything before it and had left the settlement in ashes just two months before its incorporation as a city. Incidentally, Father Fay lost his little church and all his belongings except one set of Church vestments which he happened to be carrying. Phoenix-like, the city rose from its ashes with incredible speed and so did the new church; with it came the Catholic School affectionately called by its former pupils "good old 406". This was the street number of its location on Dunsmuir Street in the shadow of the present Holy Rosary Cathedral.

Mother Mary Anne of Jesus Rowan was Provincial Superior of western province when this Vancouver foundation was made. She purchased an initial three lots, separated by a narrow lane, from the
Church property on Dunsmuir Street. On one of these lots was a little house where the Sisters registered the first fifteen pupils. Sister Mary Alexander was the first Sister Superior and the other two Sisters were Sister Mary Infant Jesus Lavigne, co-founder of the Kamloops school, and Sister Mary Theresa of the Sacred Heart Paré, whose later career as Mistress of Novices at St. Ann's Academy, Victoria, could fill a volume. The first name on the register was Lena Tierney followed by those of Ida and Maud Murphy.

As the little house offered very limited facilities, a new school building was commenced within a month of the arrival of the Sisters in 1888. It was known as Sacred Heart Academy. Sister Mary Infant Jesus was in charge of the first two classes inaugurated and Sister Mary Theresa of the Sacred Heart had charge of the music and singing. Incidentally, this latter Sister has the distinction of being the first music teacher to open a studio in Vancouver.

The first closing exercises were held for the public in June, 1889, with the customary distribution of prizes and little programme which delighted parents and guests. In the year 1900, the name of the school was changed to St. Mary's Academy. In 1904, when the boarding school was added, it became known as St. Ann's Academy.

By 1889 the Sisters of Saint Ann were more aware than ever before of the extent of this western project. During the early years of expansion, the recruits for the Sisters of St. Ann in the West had been obtained from the Motherhouse in Lachine. In some instances students from the western province went back to Lachine to complete higher studies under the direction of the Order there. However, between the years 1858 and 1888 only five young ladies went to dedicate their lives as Sisters in the Community. They were: Cecelia McQuade, who made profession as Sister Mary Charles in 1870; Mary McIntee, who became Sister Mary Catherine of Sienna; and Agnes McQuade, named Sister Mary Agnes; Emily Henderson, who took the name of Sister Mary Florence; and Mary Lyons, called Sister Mary Romuald.

In the year 1888, Mother Mary Anastasia Lesage, Superior General at Lachine, animated by the hope of awakening in the hearts of possible aspirants the desire to enter the religious state, arranged that a Profession ceremony should be held in Victoria. Accordingly, Sister Mary Geraldine Langerien and Sister Mary Ovide Charbonneau left Lachine as novices on April 21st, 1888, accompanied by three young missionary Sisters, Sister Mary Theresa of the Sacred Heart Pare, Sister Mary Monica Thereault and Sister Mary Olympe Granger.

At the request of His Excellency, Most Reverend J.N. Lemmens, Bishop of Victoria, the ceremony of religious profession took place in St. Andrew's Cathedral in Victoria in the presence of a large
congregation. It was this occasion which prompted the Bishop to ask the Superior General to open a novitiate in Victoria.

Application was made to the Holy See with the result that on April 13th, 1889, Reverend Mother Mary Anastasia informed the Sisters that the Roman Decree authorizing the erection of a western novitiate at Victoria, B.C., had been received.

On October twenty-sixth of the same year, Sister Mary Leocadie, newly appointed Mistress of Novices, left Lachine to inaugurate the work of sister-training in the west. She brought with her as novices Sister Mary Zenobia Rondeau, Sister Mary Omer Chaput, Sister Mary Stanislaus Daoust Kotska and two postulants Sister Mary Augusta Cardinal, who became Sister Mary Francis Xavier, and Sister Azilda Lefebre, who was called Sister Mary Lydia. The Novitiate was officially opened by His Excellency the Bishop of Victoria on December 8th, 1889.

The term "novitiate" applies to the probationary period for a candidate seeking admission to a religious congregation or to a religious order. The essential requirements for life in any religious congregation are reducible to three: desire for such a life; physical, mental and spiritual fitness; and acceptance by the congregation. For the first six months after her entry, the candidate is known as a postulant, that is, one who is asking. With her acceptance by the order, she is given the habit and becomes a novice, that is, one who
is initiated.

During the first six months after entry, a candidate makes herself familiar with the rules and customs of the Institute and exercises herself in the practice of the virtues she will be expected to observe faithfully under the vows of religion. The time of the postulancy is given so that the community may study the fitness of the candidate for the life she plans entering and that the candidate makes sure of her fitness for convent life.

If the candidate proves, during her postulancy, to be a suitable subject and if she is free to enjoy the privileges and to accept the obligations of religious life, she is clothed in the holy habit in the ceremony of Investiture and is given a new name to signify that, no longer attached to things of the world, she is preparing to consecrate herself to God.

With this ceremonial of clothing, the novice begins what is called the canonical year of intensive study. Scripture, theology, philosophy, psychology, the constitutions and the vows, constitute the main branches of study but there is a host of other new things to keep her occupied. The household arts and duties occupy some of her time, while the fine arts of music, singing and liturgical chant also take up specified periods.

The cultivation of character is one of the chief aims of the
novitiate. This is accomplished under individual and group guidance from without, and self-examination, mental prayer and contemplation from within, and all this coupled with the practice of silence and recollection at appointed times, and whole-hearted cheerful recreation and healthful relaxation at other times.

The acquisition of basic principles is of vital importance to the novice. A community, no matter what kind it may be, will only be a living one, doing its appointed work vitally, no matter whether that community is a family, a school or a religious order, if its members are constantly applying their intelligence to the task of relating basic principles to the ever-changing circumstances of human life, and to the varied differences of temperament and character by which individual persons differ from each other. During the novitiate, therefore, the postulants and novices are educated as individuals preparing to take their place in a religious group known as a congregation.

The period of novitiate in the Congregation of the Sisters of Saint Ann lasts two full years. During the canonical year, as was noted, a limited amount of time is devoted to the liberal arts. During the six months of postulancy and during the last six months after the canonical year, the candidate receives not only religious training but also a cultural and professional education which prepares her for her apostolate in the community. After her novitiate years the candidate continues her study and concentration in the field
of work for which her natural aptitudes and abilities suit her. In novitiate studies, as in regular school courses, the methods and means of handling the required subject matter have kept pace with the changing times.

Sister Mary Leocadie Lefebvre, who had been sent to initiate this work of Sister-training in British Columbia, returned to Lachine in 1891. She was replaced first by Sister Mary Theodore Pineault and later by Sister Mary Winifred Sully and Sister Mary Didace Brassard, each of whom held short terms. Sister Mary Theresa of the Sacred Heart Père spent thirty-nine years in the work. The other Sisters who have directed the work in this western novitiate throughout the first one hundred years of the Community's life in the west are: Sister Mary Carmelite Lacusse, Sister Mary Agnes Stack and Sister Mary Francella Joduin.

Since the inauguration of the Novitiate at St. Ann's Academy, Victoria, two hundred and two girls from British Columbia have become Sisters of Saint Ann. Subjects have also come from other parts of Canada, from England, Belgium, Ireland, Germany, France, the United States and Alaska. In 1958, the total number of Sisters trained in Victoria and who have persevered through the years is two hundred and ninety-two.

During the eighties also, a new Convent was built at Nanaimo. When the city was affected by a fierce epidemic of small pox in 1885, Sister Mary Theodore Pineault and Sister Mary Celestine Fontaine went out to nurse the stricken. In 1887, Dr. Praeger requested that a section of the convent be fitted as a hospital. These were lean years, especially after the terrible mine explosion at Wellington in 1888 caused an exodus of many families, bringing a marked decrease in the number of pupils registering at the school. Hospital and school continued to function in the one building until 1890; after that date no more patients were received. During this period of double service, eighty-eight pupils were registered in the school and fourteen patients had received attention at the hospital.

With the development of the province of British Columbia following the completion of the Canadian Pacific Railway, the Cowichan Convent, after having been in turn an Indian Mission School and an orphanage, entered upon its third stage. In August, 1886, the Esquimalt and Nanaimo Railway was finished. That same year the convent evolved into a boarding school for boys, the scholastic limit being grade eight; the age limit, sixteen. Because of the convenience afforded by the railway, students who attended the school came from Wellington, Ladysmith, Comox, Victoria, Kamloops and William's Lake in British Columbia. In addition there was a fair number from Seattle and Spokane in the State of Washington and from Juneau, Sitka and other points in Alaska.

In 1888, the General Administration of the Order considered it advisable to withdraw the Sisters from the William's Lake School. Gold-mining had not brought sufficient settlers and the children of the cattle ranchers were too few to warrant the continuance of the work. This school remained closed until September, 1900, when a group of Sisters of the Child Jesus, newly arrived from France, took over. In 1958, it was a flourishing Indian Residential School under the Indian Affairs Department of the Federal Government of Canada, directed by the Oblate Fathers and staffed by the Sisters of the Child Jesus.

In 1888 also, a kindergarten and primary school were opened in the vacated View Street Convent. This school served its purpose in the Victoria area until it was closed in 1928.

At the death of Bishop C. J. Seghers, Reverend J.N. Lemmens was appointed to the episcopal see of Victoria. He was born in Schimmert, Holland, in 1850, and ordained priest at the American College of Louvain, Belgium, in 1875. When he arrived in Victoria he was appointed first resident priest in Nanaimo. Here he built a church and assisted substantially in the erection of St. Ann's Convent. He was consecrated Bishop on August 5th, 1888, in the pro-cathedral on View Street. The magnificent cathedral, of which Victoria is justly proud today, is a lasting monument to the energetic efforts of Bishop Lemmens.

The Public School Act of 1872 together with the revisions in 1888 and 1901 showed that from the early beginnings free education was made possible for all in the province. Denominational schools too played their part in the education of youth from the earliest inception of this province and have continued to flourish in many parts. After the attempt of Reverend Father Honore Lempfrit in 1849 to establish a Roman Catholic School and a second effort in 1856 by Bishop Modeste Démers, stability of the project seemed assured on the arrival of the Sisters of Saint Ann on June 5th, 1858. By 1890, the Sisters were still the only religious group of women in the province and they were conducting educational establishments in Victoria, Vancouver, New Westminster, Mission City, William's Lake, Nanaimo, Kamloops, and Duncan in British Columbia as well as in Juneau and Holy Cross in Alaska.

The curriculum followed in the Saint Ann's Schools between 1858 and 1907 was formulated by the General Council at Lachine and based on the Ontario Educational System. A Prefect of Studies was appointed in 1894 who had full charge of studies and who had full responsibility for the supervision of education in the various schools in the west. The first Sister appointed was Sister Mary de Bon Pasteur Farrell. In 1900, provincial examinations for grade
MISS ETTIE LOAT

First winner of the Governor-General's Medal in 1886. At the request of Princess Louise, His Excellency the Governor-General, the Marquis of Lorne, presented the medal in perpetuity, to commemorate their visit to Saint Ann's Academy, Victoria, B.C. in 1882.
eight students were required by the British Columbia Department of Education. In order to qualify for higher academic studies, the St. Ann's students in the various schools wrote these examinations and did well.

In 1886, on the occasion of the royal visit of the Marquis of Lorne, St. Ann's Academy, Victoria, was presented with the Governor General's medal which was to be awarded for proficiency. Evidently the institution of this annual donation of gold, silver and bronze medals for universities and schools throughout Canada, was inaugurated by the Marquis of Lorne in 1875. Each successive Governor General has awarded similar medals for competition. Both silver and bronze medals have been presented annually to St. Ann's since 1886. Miss Ettie Loat of Nanaimo was the first recipient in 1886.

Together with full academic courses, a music department and an art department, St. Ann's Academy, Victoria, by 1892, maintained a progressive and successful commercial school. At this time the sisterhood was fortunate in having a promising subject in Miss Ann McBride, who later became Sister Mary Matthew. This young lady, then in her nineteenth year, was born in Kilbourne, Wisconsin, but later resided in Ellensburg, Washington. Her education was advanced for a girl of those days. She had completed normal school, had taken a

business course and was a court reporter. She was the first trained stenographer in the Institute in the west. In March of 1892, she began to give lessons in shorthand and typing at St. Ann's in Victoria. Sister Mary Matthew is considered one of St. Ann's outstanding educators. She left nothing undone that could benefit her pupils intellectually and culturally in their relations with the business world.

During the decade of the nineties, commercial schools began to be the order of the day. In 1899, Sister Mary Matthew's influence and experience were beneficial in helping to set up another commercial department in St. Ann's, Vancouver. In 1907, St. Ann's Academy, New Westminster, inaugurated one and, in 1910, the Kamloops Convent had the benefit of Sister's personal organization.

In her necrology we have the picture of this lady-like teacher. It reads:

A certain gracious, old-time courtesy marked Sister Mary Matthew's intercourse with all visitors to her department. In fact, little rituals worked themselves out in the unfolding of yearly curriculum requirements. There was the procedure of opening bank accounts for the class, in the realistic banking section of the classroom; there was the monthly reading of reports with the solemnness of a hall of justice; there were the special examinations, presided over by special committees; there was the formal introduction to the class of

the occasional lecturer or demonstrator; the floral offering that marked a special function; the hospitable cup of tea; the quiet conformity to social etiquette.

A friend's description of this St. Ann's educator says that Sister Mary Matthew's dignified presence was the index and reflex of her mind. Her noble brow spoke its thoughtfulness, its clear understanding and its decision; her walk blended majesty, condescension and religious gravity. Her hand, so admirably suited to her well-proportioned build was, perhaps, the best key to her greatness of character.

It was Sister Mary Matthew who had the pioneer log cabin historically preserved. On one occasion in 1942 the Union Jack was raised there and the school students, holding a chain of ivy, marched to the spot. A hymn and a patriotic song were sung, an address was read and Margaret Hughes, a great-grandchild of Sir James Douglas, unveiled the marker which reads:

ST. ANN'S PIONEER SCHOOL
ESTABLISHED
June 5, 1858.

Sister Mary Matthew, who laboured forty-eight years in the field of education, could number her students in business placements across Canada. This indeed was a monument to her zeal and devotedness.

which was a potent though hidden factor in Catholic life in British Columbia.

At the unveiling of the picture placed, to her memory, in the Commercial Department in Victoria, it was said, "we her pupils can never forget the deep interest she took in our advancement and her painstaking efforts to give us the best training possible, not only in the hope of a job with a good salary - though she was keenly interested in that too - but also in the impressing on us the high ideals of Catholic womanhood".

This is undoubtedly why Sister Mary Matthew was so well known and respected among businessmen of the city of Victoria. They recognized something distinctive about a St. Ann's girl, who, in addition to skill in the arts of her profession, always showed the culture and refinement that a convent education can give.

Besides her place in the annals of St. Ann's as an outstanding educator of her times, Sister Mary Matthew was responsible for renewing the request with the Provincial Government to pass a Bill of Incorporation in behalf of the Sisters of Saint Ann. In 1892, through the efforts of Premier Theodore Davie, the Bill was passed. The Order now had a corporate name which gave further security to the various establishments in the Province.

Together with the schools in which the Sisters were teaching in British Columbia, hospitals became an urgent need. This necessity was felt by the Order when, in 1875, St. Joseph's Hospital was erected. While this present work does not concern the nursing phase of the Sisters of Saint Ann, nevertheless the establishment of a school of nursing, which grew out of the needs of the patients, is a form of education which has grown with British Columbia and it is part of its history.

The founder of this school, in Victoria, was Sister Mary Gertrude Weimer, a native of Germany, who was educated in Holland. She could speak Dutch, German, French and Flemish fluently. She came to Vancouver Island in 1894 where she followed a two-year novitiate before taking up her duties at St. Joseph's Hospital. While early beginnings of the school of nursing consisted mainly in being "trained on the job", over the years there evolved improvements and changes towards better nursing and efficient administration. Today in 1958, St. Joseph's Hospital School of Nursing ranks with the best in the Province. In 1900, two students were listed as the first graduates; by 1958 a total of sixteen hundred registered nurses had completed their studies in this school.

While education for the white children in British Columbia was showing progress in numbers as well as in academic status, the Indian schools, either directed or supervised by the Sisters of Saint Ann, were also being maintained satisfactorily at Cowichan and Mission
City. In the decade of the nineties, Indian education was extended to include the schools of Kamloops and Kuper Island in British Columbia and of Alularak and Nulato in Alaska. The motive of Bishop Demers in inviting the Sisters of Saint Ann was, as has already been stated, to Christianize and educate the children of Canadian and native mothers. These plans as we know were not immediately fulfilled.

In 1858, almost over-night, the Fort settlement of Victoria became a vast camp of adventurers making a mad rush to the newly discovered gold fields on the Fraser River. The boom was short-lived and a percentage of the disillusioned seekers made their homes in Victoria. The original half-breeds or Metis became a secondary element. So from the beginning the Sisters had a greater number of white pupils than of natives.

But the missionary spirit of the Sisters did not cool; as soon as they could divide up their forces, they sped to the genuine Indian Mission at Cowichan. Next came the appeal for special Indian classes in the New Westminster school. In 1867, the Oblate Fathers established St. Mary's Mission on the Fraser which was to serve as a residential school for the exclusive advantage of the Indians. Then followed the Indian Mission at Holy Cross, Alaska, on the isolated banks of the Yukon River.

So far the Indian schools on Canadian territory had been organized and supported by local missionaries. In the late eighties
the Federal Government did its part in building and equipping residential schools with a paid staff and a per capita grant for the Indian children in attendance. With the generous treatment accorded by the Canadian Government to its native subjects, these schools were distributed throughout the Dominion with impartial regard to religious sect. We might say in passing that the Catholic Church, through the congregation of Oblate Fathers, has maintained Indian Schools in British Columbia for over one hundred years.

The social and economic changes resulting from the coming of the white man necessitated the somewhat informal relations existing then between the government and the Indians. Following Confederation, at which time the jurisdiction over the Indians became a function of the Federal Government, a series of treaties was drawn up culminating with the Indian Act of 1921. From that time on, the Federal Government has taken a much more active part in Indian education.

In the interval between 1890 and the Indian Act of 1921, the schools for Indians maintained themselves successfully though they endured many financial hardships. The first government Indian school under Catholic control was located at Cranbrook in the Kootenay area in 1889; the second was in Kamloops in 1890. This latter school was three miles from town. Bishop Paul Durieu, in whose diocese the school was situated, placed a Catholic layman, Mr. P. Hagan, as principal. The teaching and domestic management were under three Sisters of Saint Ann: Sister Mary Joachim Archambeault, Sister Mary
By 1890, the Canadian Pacific Railway was running its transcontinental trains through Kamloops into the city of Vancouver. The Sisters, named for the Kamloops Mission, left the western terminal city on the east-bound train. The days of the Yale-Cariboo Road travel were gone! The Sisters drove from the city of Kamloops to the school over the sandy alkali road. The residential two-storey gabled-roof school, with a gallery sheltering a door and two windows on each side, had the appearance of a private house. It was situated between Mount St. Paul on one side and the South Thompson River on the other. Mount St. Paul held sacred associations for the Sisters, the name having been bestowed by Bishop Modeste Demers whose diocese at first embraced the whole area of what is now British Columbia. He had baptized an Indian Chief to whom he gave the name Paul. At that time, the Indians were looking for a name by which to call the mountain that stands guard over the locality. These thoughtful Indians proposed that the name be "Demers". The Bishop thanked them for the honour, but said it would please him more to have it named "Paul" after the great apostle whose name he had given to the Chief.

The Kamloops Indian School opened in 1890 and registered thirteen boys and twelve girls. On entering the institution, the

applicants were signed in for a specified number of years. This measure was taken so that the Indian might have the opportunity of acquiring civilized habits more readily. This they did, adapting themselves to training in cleanliness, to schooling and to the performance of domestic duties after the manner of white children. However, as soon as they returned to their camp fires they cast off their school training. Their instructors were not looking for immediate results. They could wait, and they did.

Let us go back to the first opening of the Indian School at Kamloops. Before many months elapsed, misunderstandings had arisen between the layman principal and the Sisters. The situation was intensified by the lack of facilities for religious services caused by the shortage of priests. The Sisters were withdrawn at the end of the school term. Matters were not improved by the inception of a complete lay staff. After these experiences the Bishop realized that the school would fare better if it were entirely under religious control. Priests were few enough on the missions but if the school were to continue, one had to be taken. Reverend A.M. Carion, O.M.I., was appointed principal. The Sisters then returned. From that time to the present the school has carried on satisfactorily under the direction of the Oblate Fathers and partially staffed by the Sisters of Saint Ann.

The second Catholic Indian Residential School was opened at Kuper Island in Georgia Strait in 1891. By 1902, there were in the Dominion, from Saguenay near the Atlantic seaboard to the Skeena on the Pacific, two hundred and ninety Indian Residential and Day Schools. Of these, one hundred and four were under Catholic jurisdiction.

Reverend Father Gustave Donckele was appointed in charge of the Kuper Island School after the unsuccessful attempt of its first principal, Mr. M. McKinnon. As early as July 25th, 1890, he started a boys’ band, his object, he said, being to combine pleasure and duty; he also wished the Indians to cultivate a taste for music and gradually have them do away with their baneful dances. The result soon corresponded to the generous outlay of instruments and the expense of hiring a conductor. Soon twenty-five boys were in attendance. Within a year, their progress had been rapid and they had learned to read and play many pieces of music.

According to the report for December 31st, 1890, to the Federal Government, the school was showing favourable progress; the school grounds had been properly cleared and the health and the demeanour of the boys was considered satisfactory.

On May 17th, 1891, the Sisters of Saint Ann came to Kuper Island. Because of the withdrawal of the Sisters from the Kamloops Indian School in June, 1890, the Institute felt it could take on the teaching task in this new mission. Sister Mary Joachim Archambeault and Sister Mary Celestine Fontaine were the first Sisters appointed to the school. On April 8th, 1891, twelve Indian girls were registered.

The Sisters who left Victoria in early March, 1891, went to Kuper Island by boat, sailing along the rocky but peaceful inland passage between Vancouver Island and the mainland. The location of the school was ideal; the scenery was magnificent. A green forest surrounded the school on three sides. In front Telegraph Bay, stretching five miles, was dotted with islands of which Theits was the most prominent.

Kuper Island is in Stuart Channel and belongs to the Gulf Island group. It was named after Captain Augustus Leopold Kuper of H.M.S. Thetis which was stationed at Esquimalt from 1851-1853.  

The report of Father G. Donckele, July 11th, 1893, reads that the management of the girls' department is under the Sisters of Saint Ann assisted by Mrs. L. Thompson. The students are well-behaved, clever, active and industrious. Several articles manufactured at the school have been forwarded to the World's Fair in Chicago, viz: shoes,

stockings, crochet work, lace, copy and exercise books.

In 1895, the Government Indian Day School in Victoria at the Songhees Indian Reserve was, at the request of Bishop J.N. Lemmens, placed under the control of the Victoria Convent. Sister Mary John Berchmans, accompanied by a girl dependent on the Sisters, drove to school by horse and buggy the two and one half miles from Humboldt Street to the Reserve at the other end of the city. Sister Mary John Berchmans taught at this school for twelve consecutive years. When the Reserve was transferred in 1910, the school was discontinued.

By 1894, demands came for the Sisters to open a school on Douglas Island, another gold centre on the Alaska panhandle separated from Juneau by the Gastineau Channel. Prior to 1917, the Island consisted of twin towns, Douglas and Treadwell, with a combined population of three thousand employed chiefly in the Treadwell quartz mines which were discovered in 1883. The ore of this mine was worth only two dollars and forty cents a ton but it made up for it in quantity what was wanting in quality. The mines paid out in dividends more than the seven million dollars paid to Russia by the United Stated in 1867 for the purchase of the whole territory of Alaska.

It was to this mining district that the Sisters of Saint Ann came to open a day school in September, 1894. Sister Mary Francis of Jesus McCaffery and Sister Mary Frebonia Meloche were its first
teachers. They commuted across the channel every Monday, returning to Juneau on the week-ends. The school, the only one on the island, was at first only a hut known as Bear's Nest. In 1896, a structure thirty by twenty-four feet, divided into two classrooms, was erected. The Jesuit Fathers took personal interest in it and it was as well equipped as any in Alaska. No native children attended the school, not that the Christian spirit of the priests and sisters would have barred them, but the white population of the locality tolerated no association.

For the accommodation of the people of Douglas Island, who found it very inconvenient to have to transport their sick or mining accident cases by ferry to Juneau, the Sisters opened a hospital near the school in 1897. It was built at the expense of the Order but operated under contract with the mining company.

According to the school register of January, 1920, the day school registered sixty pupils and the boarding school which had been inaugurated in 1912 had thirty-two students. The music department had thirty-seven enrolled.

At this stage of encouraging progress, with the mines at the peak of production, and the hospital as well as the school proving its value, disaster came. The waters of the Gastineau Channel broke through the walls of the mines and flooded them causing a "cave-in" of the surface and as a consequence the mines had to be abandoned.
The population gradually left the island. In 1923, the Sisters had to close the school for want of patronage.

Five years after the opening of the Douglas Island School, the call of the north came again when the year 1898 ushered in the Klondike Gold Rush. Within weeks, the city of Dawson counted a population of 40,000. The Church in this section of the Yukon was administered by Reverend William Judge, S.J. His plea for Sisters to assist, primarily with nursing care, in this distant outpost was answered and on July 11th, 1898, Sister Mary Zephriin Saunders, Sister Mary Pauline Brault and Sister Mary Prudentienne Granger arrived. Funds for the hospital were raised by generous donations and from collecting tours made by the Sisters to the mining camps. In the wake of a hospital foundation emerged St. Mary's School in Dawson which dates from November, 1889, when Reverend Father P.E. Gendreau, O.M.I., arranged for a downtown school which registered fifty-three Catholic children the first year. Sister Mary Joseph Galascantius De Ruyter, assisted by Miss Marie O'Connor, was the first teacher. Sister Mary Sylvanna organized the first piano lessons. The Dawson school, still in existence in 1958, has taught all classes up to grade eight. From 1914-1920, a commercial class functioned under the able direction of Sister Mary Esther.

A year after the Klondike Gold Rush of 1898 the Sisters accepted another Indian Mission in the far north. This time the need

was keenest at Nulato, one of the most inland and also one of the most northern of all the Russian Fur Company's posts. It is on the north bank of the river, situated on a flat of comparatively open land, bounded on the south-west by the Nulato River. A smaller stream, also flowing into the Yukon, bounds this open patch of land on the north-east. Trees of good average growth, and sufficiently large for building purposes, are to be found near by. Luxuriant grass and innumerable varieties of berries grow and ripen in the brief summer time. In 1873, when His Lordship Bishop Charles John Seghers first visited Nulato, it showed that it had been an old Russian Fortress, formed of three houses surrounded by a palisade. Near by were two large Indian villages. The Indians of this district, according to Bishop Seghers, were more intelligent and more graceful of figure than those the missionaries had already encountered; they had a reputation for fierceness, independence and a deadly hatred of the whites.

Even to this day, the Indian of this area called Ten'a, in his continuous quest for food, fish in the summer with fish wheels and in winter with fish traps. He hunts moose, bear and traps furbearing animals such as beaver, marten, mink, fox, wolverine and weasel. The skins obtained are sold to the trader for food.

In modern times, three stores, a post office, a dispensary,

kept by the Bureau of Indian Affairs, a Marshall's office and a commissioner make up the important buildings of Nulato. With the coming of the aeroplane, Nulato has increased in importance in that it is situated on the main air-route between Fairbanks and Nome.

It was in September, 1899, that Sister Mary Stephen Leahy, Sister Mary Antonia of Jesus Benoit and Sister Mary Didace Brassard came to Nulato to open a day school for the Indian children. Once again a log cabin, twenty-four feet by thirty feet and one storey and a half, was to serve as convent and school.

In this part of Alaska school education is secondary and must be adjusted to fit into the schedule of living among these primitive people. Classes, nevertheless, commenced on November 2nd, 1899, with an enrolment of seven; by the end of the month the number was twenty-three. In all, fifty were registered in the first year but the average attendance was twenty-four. School was closed in the hunting season when the whole family "went off to the chase".

In 1904, the United States Board of Education, satisfied with the work done by the missionaries in teaching these children, granted a monthly salary of sixty dollars to the teacher on condition, however, that she would teach in the public school provided and that she would adopt the prefix "Miss" to her name. Sister Mary Stephen as Miss Mary Stephen continued as such until 1908. At the request of a few white people, the Indians were prevailed upon to sign a request to the
United States Government asking for a non-denominational school. It was granted and Dr. Norton was appointed teacher. The Sisters left the mission. However, the experiment was short-lived as the doctor and his wife did not possess the influence to prevail on these children to attend school; they left Nulato on the first boat out in June of that same year. The Sisters returned in September, 1909. They were Sister Mary Winifred and Sister Mary Coeur de Jesus. In September, 1910, the United States Government paid Sister Mary Winifred a monthly salary of eighty-five dollars and the second teacher received sixty dollars.

Sister Mary Winifred Solly, who spent fifteen years in Nulato, states that the Sisters saw the transformation of the Indians, from the lowest living conditions, to that of fairly middle class citizens. Their houses were being built on a more comfortable scale, furnished with beds, chairs and tables. The most desirable benefit was that made in cleanliness, although, as the Sisters testify, "the hardest things they had to do cannot be told". Yet they realized that civilization and Christianity would eventually supplant the uncultivated habits of these people.

Back in Victoria, educational needs for the Catholic boys of the diocese were becoming pressing. In July, 1858, the Oblates of Mary Immaculate came to the Victoria diocese and were stationed at the
naival base at Esquimalt. In 1863, these men, who were also educators, accepted the task of founding the Catholic Boys' School in Victoria. They erected a brick building on Pandora Street. The downstairs served for classes and the upstairs for the living quarters of the community. In 1863, it was ready for occupation. Reverend Father C. Beaudre, O.M.I., an eminent scholar from France, was the first Superior and Principal. Brother J. McGuckin, later ordained by Bishop Demers, and Brother Allen McStay were the first teachers. The school was named St. Louis College to commemorate the name of the first Oblate Bishop of the Vicariate of British Columbia, His Lordship, Bishop Louis D'Herbomez, O.M.I.

But this fortunate installation of the Oblate Fathers was too good to last. By 1866, the Oblates were withdrawn from the Victoria Diocese to exercise their ministry in the newly-created vicariate on the mainland. Bishop Demers bought the College for $10,000.00, a sum he raised by selling the diocesan farm.

For the next thirty years the worried prelates who occupied the See of Vancouver Island had to fall back on the zeal of the missionaries who arrived from Europe, especially from the renowned Louvain College of Belgium, to keep the school going. Scholarly priests, such as Fathers A. Jonckau, A.J. Brabant, J.H. Leroy, A. Van Nevel and Monsignor J. Leterme. This last named priest held the principalship

21. See Page 35.
22. See Page 37.
for sixteen years. Meanwhile the Bishop was making repeated efforts
to obtain a permanent teaching congregation to conduct the school.
The Franciscans, under Reverend Father Celsi, came from California to
study conditions, but did not accept it. Other congregations, the de
la Salle Brothers, the Marists, the Jesuits and the Clerics of St.
Viateur, who investigated the undertaking, felt that other, more
populated cities were in greater need.

However, the insistence of the clergy and the desire of the
laity kept Catholic education for the youth of that time in existence.
In 1893, the Sisters of Saint Ann appeared in the classrooms for boys.
Three spare rooms on the second storey of the View Street Convent
were set apart for the smaller boys with Father J. Leterme, Sister
Mary Francis of Jesus McCaffery and Sister Mary Rogation Munn as
teachers. A gymnasium was built between the convent and the new
episcopal residence on Yates Street. Sister Mary Magdalen of Pazzi
conducted a kindergarten there in a room provided on the first storey.

While the day school supplied an important need, there were
boys below school age and some, not in their teens, who, having no
dependable home, were much neglected. In 1898, Bishop Alexander
Christie, at that time in charge of the Victoria See, adopted the
cause. He conceived the idea of a protectorate and chose St.
Aloysius for its patron.

In the minutes of the Council of the Sisters of Saint Ann,
dated October 5th, 1898, the following proposal is recorded:

Proposed by Archbishop Christie that the Sisters take charge of an orphanage, or protectorate for little boys. The Provincial Council approved, subject to endorsement of the General Council, and on condition that the diocese assume expense and upkeep. 23

On October 31st, 1898, the Council book has this entry:

A letter from Mother Mary Angel Guardian authorizes acceptance of orphanage on the following conditions.

1. The Sisters are to be free from any secular ruling in their management of the protectorate.

2. The Sisters should use their own judgment in dismissing boys that are undesirable.

3. That lay help be engaged to render services not judged suitable for religious.

4. That the work be strictly diocese, all expenses being paid by the diocese, if revenues accruing from board or contributed do not suffice. 24

These conditions being agreed to, the Protectorate, an altogether new work in the Institute, was opened on January 8th, 1899. Sister Mary Zephrin was appointed Superior. Sister Mary Zoe was maintenance manager and Mrs. Le Blanc was in care of the boys under school age.

The Protectorate was situated across the street from St. Louis College on the corner of Mason and Vancouver Streets, in the long dis-used French Church. This building had been erected by the Oblates

24. Ibid. October 31, 1898.
in the sixties for the accommodation of the French element which, at that time, formed a fair congregation. By degrees the French Catholics were incorporated into the Cathedral Parish. The wooden structure had been divided into rooms and was, for a time, rented out to families. It was now turned over for the use of the Protectorate. Some thirty-five little boys led their free, happy existence there until 1904.

It was soon evident that the building was too small for the need. On March 31st, 1903, Archbishop Bertrand Orth had succeeded Archbishop Alexander Christie as head of the Victoria Diocese. The 25 Sisters were interested in expansion for this work, and the Provincial Council favoured the work. The question of a new site was long deliberated. On looking over the layout of buildings in the Province to date, it was noted at that time that the Nanaimo Convent had not increased its registration and only half the building was in use. It was thereupon decided to move the girls from the Duncan boarding school to Nanaimo and to transport St. Aloysius Protectorate to Duncan, where the boys would have the advantage of farm life and more spacious grounds. The transfer was made in 1904.

At the same time the Nanaimo Convent sprang to life. Soon the attendance which had come from the farm Convent in Duncan was increased by pupils from Comox and the surrounding districts. It became a dual establishment of boarders and orphans where no class

25. See Appendix A.
distinction prevailed. It was an ideal household, and as such has
served as a haven to many over the years where a complete grade
school, a high school and commercial department have served the needs
of the Catholics north of Victoria.

As early as 1903, Sister Mary Lucy Fortin, Superior of St.
Ann's Academy on Dunsmuir Street, Vancouver, envisaged the procuring
of property in the Point Grey District of the city. It then seemed a
preposterous idea, but the rapid strides the eighteen year old city
was making inland from the harbour, soon convinced the Provincial
Administration in Victoria of the wisdom of such a move.

This same year, 1903, the far-seeing Superior had obtained the
consent of the Victoria Council to enlarge the Dunsmuir Street
Academy in order to accommodate boarders. The consent was reluctantly
given on the grounds that a fourth boarding school would divide the
patronage of those existing in New Westminster, Kamloops and Victoria.
This outlook, which proved unfounded, greatly restricted the plans
for enlargement. The blue-print for the new building was not yet
completed when applications for boarders had reached capacity, and
soon space was at a premium.

The advisability of acquiring property out of town became
evident. The Shaughnessy District having been recommended instead of
Point Grey, the Sisters of St. Ann, in March, 1910, bought ten acres
there from the Canadian Pacific Railway for $20,375.00. This property
was then developed as a school.

Together with the progress in Catholic education in British Columbia, time was beginning to take its toll of those who had first come to these shores. Among the first to lay down his labours was Reverend Peter Rondeault, apostle of the Cowichan Valley, Vancouver Island. He had come to Victoria on the S.S. Seabird in company with Bishop Demers and the first four pioneer Sisters. Father Rondeault was born in Norbert, Quebec, and had received his education for the priesthood at the Montreal Seminary. His request to come west to work among the Indians was sanctioned by his Superiors. He made it known to Bishop Demers that his desire was to work among the Cowichan Indians. Father Rondeault is responsible for the first school in the district; he built the little stone church near Duncan, which by 1958 had become rich in historical associations in the Cowichan district. His self-sacrifice, combined with exemplary life and character, had a decided influence on the whole community with which Father Rondeault laboured. His generosity and thoughtfulness to the Sisters of Saint Ann at Quamichan made a deep impression on the Order. Funeral services were held for Father Rondeault in St. Andrew's Cathedral, Victoria, and his remains were taken to Cowichan. Interment was held on the spot where the altar of St. Ann's Church was to be placed and this edifice stands today, a monument to the kind father who spent the greater portion of his priestly career ministering to the needs of his community.

On May 28th, 1898, the Angel of Death claimed Sister Mary Angele, the first of the four Sisters who had come west in 1858. She had been a nun forty-seven years, forty of which had been spent in the missions of the Northwest. One of her companions, Sister Mary of the Sacred Heart, lived to celebrate her Golden Jubilee of religious profession in 1902. The other two Sisters, Sister Mary Lumena and Sister Mary Conception took part in the Golden Jubilee celebrations of their arrival on the Pacific coast. This was held in June, 1908.

Perhaps Sister Mary Angele will be remembered most for her classic description of her first voyage and of the life of the Sisters in the first few months in Victoria in the pioneer log cabin. A limited number of copies of this journal were printed in 1859 for private circulation, but it was also printed in the magazine, "L'Ordre" by Seneca, Daniels and Company, Montreal.

Very many people were grieved to hear on April 23rd, 1901, of the death of Sister Mary Anne of Jesus Rowan, the second Provincial Superior of St. Joseph's Province, who passed to her eternal reward at the early age of forty-seven. As head of St. Joseph's Province, she had forwarded education to the utmost for the times. St. Ann's, Victoria, had inaugurated a high school, thanks to her devoted efforts and St. Joseph's School of Nursing also had progressed. In the Music Department of our schools she had introduced the study of the harp, guitar, mandolin and soon the performances on these instruments had lent much grace to the receptions, drama and concerts held in the
It was Sister Mary Anne of Jesus who, alive to the improvement in the Art Department of St. Ann's Academy, Victoria, had secured a talented artist, Sister Mary Osithe, from the Motherhouse. She had the studio equipped with a full set of casts and she also introduced a modern course in oil and chine painting. It was also through Mother Mary Anne of Jesus' foresight that the first Commercial Department was set up at St. Ann's in Victoria in 1888.

As Provincial Superior, her jurisdiction extended over seventeen dissimilar and widely separated institutions. Two schools and two hospitals in Alaska - two Indian Residential schools, one in Kamloops, the other on Kuper Island, British Columbia - a government Indian day school on the Songhees Reserve, Victoria - a girls' orphanage in Duncan - a boys' protectorate and a day school on the corner of Pandora and Vancouver Streets in Victoria - a kindergarten also in Victoria - boarding schools in Victoria, New Westminster, Kamloops, Vancouver and Nanaimo, as well as the well-known St. Joseph's Hospital in Victoria, covered her sphere of jurisdiction. Her vigilance over the concerns of these houses was not mere supervision; it was active and personal participation in all things great and small.

The twentieth century was a dawning of rejoicing for the Sisters of Saint Ann for it ushered in the Golden Jubilee of the foundation of the Institute in Vaudreuil, Quebec, on September 8th, 1850. The fiftieth anniversary of the foundation of a religious congregation ranks high among Golden Jubilees. Well it may, for it shows that it has stood the test of time and it has been found fit to proceed through another phase of growth and expansion.

The Sisters of the Order who were in British Columbia considered the distance too great to participate in the eastern festivities by taking the trip. However, His Grace, Archbishop Bruchesi of Montreal, offered to pay the fare of the Sister who had been the longest in British Columbia. This was Sister Mary Bonsecours Greff. She had been in the west forty-two years. This offer was followed by the generous donations of relatives and friends and twenty Sisters who had spent twenty, twenty-five and thirty years in British Columbia returned to their homeland in Quebec for the occasion. This was quite an event for, as a rule, only delegates to the Chapters and a few rare cases went back to the Motherhouse. In the General Chapter of 1919, however, the advantage of a vacation trip was extended to all the Sisters of the western novitiate.

Naturally, the Jubilee of Foundation of the Institute was followed by that of individual Sisters. The first single jubilarian in Victoria was Sister Mary Bonsecours in 1901. A more hardworking and unassuming Sister could not be found. Her life in British Columbia
had been mainly with the Indians at Duncan and St. Mary's, Mission City. She then went to Juneau, Alaska, with Sister Mary Zenon Fontaine to open St. Ann's Hospital. Her life, though unassuming, shed its influence among those with whom she came in contact, and those who remembered her on this Jubilee gave proof of her influence for good in her missionary field.

In 1903, Sister Mary of the Sacred Heart, the second jubilarian, and first Superior of the Pioneer Log Cabin School was another humble soul who let honour-tokens pass over her head. She had a modest anniversary, quite in keeping with her fifty years spent, from choice, in lowly occupations.

On September 21st, 1903, Mother Mary Providence, the third jubilarian, though she would have been glad to have the event pass unnoticed, had to accept the homage of the City of Victoria. The former pupils insisted on preparing the programme for the occasion. The committee in charge included four pupils who had attended St. Ann's in the sixties. They were: Mrs. H.D. Helmcken, Mrs. G. Lubbe, Mrs. R. MicMicking and Miss Sarah McDowell. Under the direction of Admiral Bickford of Esquimalt the reception hall was decorated with flags. Seated under a dais, the reverend jubilarian received her guests and listened to praise, song and music with her usual calm dignity. Among the distinguished guests who came to pay tribute to Mother Mary Providence that day were Admiral and Mrs. A.K. Bickford.

29. Chronicles of the Sisters of Saint Ann. Victoria, B.C.
Lieutenant-Governor Henry Joly de Lotbiniere, Mayor A.G. McCandless, lawyer H.D. Helmcken and nearly all the physicians in the city.

About mid-afternoon there was a subdued stir at the entrance to the hall. No introduction was needed. It was His Lordship, Bishop E. Cridge of the Reformed Episcopal Church, who over the years had developed a lasting friendship with the jubilarian.

These were indeed the years of rejoicing. On August 12th, 1907, two more Sisters reached their fiftieth year of service in the Order and because of the significance of their establishing the beginnings of the Institute in British Columbia, they could not be overlooked. These two Sisters were Sister Mary Lumena Brasseur and Sister Mary Conception Lane. They had worked together over the years perhaps more so than any others of that time. They had braved the meagre beginnings of St. Ann's, Victoria, they had handled the primitive Cowichan Indians in their first experience with white civilization; but perhaps their most heroic work had been accomplished in Mission City. According to Father Charles Fouquet, O.M.I., who left a little sketch, these two Sisters worked very hard even at manual work. Sister Mary Lumena was carpenter enough to put together wooden beds, tables and chairs for use in the girls' school. Sister Mary Conception cleared the land and planted the first garden for the use of the school. Father Fouquet says of her:

Her gunny sack apron and grub hoe are legendary of her and it is an edifying sight to see the old bent Sister working hard in her garden with her heavenly cheerfulness.30

By 1908, these two Sisters had retired and were living their lives in calm serenity at St. Ann's Victoria. Perhaps the significance of the fiftieth anniversary of the Sisters' arrival in Victoria which this year ushered in, felt its impact with these two Sisters who were present. They of all could enjoy to the full what fifty years in the Pacific Northwest really meant. By 1908, St. Ann's Academy had reached a high standard academically and the boarding school was drawing girls from all parts of North America. In the prospectus of 1908, the aim of the school is clearly defined:

It is the aim of the Institution to train the heart as well as the mind of those under its care; to imbue them with the love of the good, the true and the beautiful; to make them not only cultured, but likewise edifying members of society, as well as sensible, practical Christian women.31

The Course of Study which had evolved with the growth of St. Ann's Convent School from a one-roomed school to the division of grades according to that followed by the Department of Education for the province, had developed the following requirements:

Written examinations were held semi-annually and cards marking the results were transmitted to parents or guardians. Monthly reports were also issued as stated. The required average for promotion is as follows:

In the Primary Department not less than 40 per cent in any one study, with a general average of 65 per cent.

In the Intermediate Department not less than 45 per cent in any one study, with a general average of 65 per cent.

In the Grammar Department not less than 55 per cent in any one study, with a general average of 65 per cent.

In the Academic Department not less than 60 per cent in any one study with a general average of 70 per cent. 32

The school had among its various extra-curricular activities, the Sodality of Mary and the Aquinas Literary Circle. The former is an international organization with headquarters at the Prima Primaria in Rome. Its aim is to foster a way of life among its members. It is characteristically a spiritual organization and includes only those who feel capable of living up to the standard of excellence it imposes. The Aquinas Literary Circle is still an activity at St. Ann’s. It published the school paper and issues the annual yearbook, "The Aquinian". The Music Department had its St. Cecelia Musical Circle, divided into two groups, the Mozart branch which included the younger children and the Beethoven branch for the Intermediate and Senior Grades. These activities created interest through reading, lectures, and musical demonstrations, both vocal and instrumental.

The Art Department included the study of drawing from the antique, from life, from still life as well as perspective and art composition. Instructions were given in china painting and firing. 32

outsiders.

By 1908, the Commercial Department was one of the finest in the city of Victoria. The business courses comprised bookkeeping, banking, business forms and practice, office work, etc. The shorthand course included typing as well as copying, filing and manifolding. Lessons in penmanship were given with both courses.

Therefore, with a school of this type, organized and functioning to fulfil a need of the times, it was not surprising that the city of Victoria as well as the host of former pupils, the clergy and many friends did justice to the work of the Sisters of Saint Ann in the three-day jubilee commemoration festivities commencing on July 26th, 1908. One hundred and sixty-five ex-pupils registered on the day set aside for re-union and the register containing the names of all students from 1858 to 1908 was examined with interest. Over 4,000 students had attended the school since its inception. Some eighty Sisters from various parts of British Columbia were present to celebrate this event. Under the able direction of Admiral Bickford of Esquimalt, the grounds were decorated and the school building itself was illuminated with lines of electric bulbs. Indeed, as the words from Leviticus, chapter 25, say, "Ye shall sanctify the fiftieth year - it shall be holy unto you, and ye shall cause the trumpet to sound, for it is the year of jubilee", this was carried out in its strictest sense.

33. St. Ann's Academy, Prospectus, Pages 7-12.
As this year of Jubilee came to its close, on October 1st, 1908, the Archbishop, the Most Reverend Bertrand Orth, D.D., resigned his episcopate and retired to Fiesole, Italy. He had been an efficient administrator and had been responsible for the completion of St. Andrew's Cathedral and the building of the present Bishop's House. Archbishop Orth also had brought in the de Montfort Fathers to take over the boys' school in Victoria. He was replaced by the Most Reverend Alexander MacDonald, D.D., who had come to Victoria from Antigonish, Nova Scotia. During Bishop MacDonald's episcopate, the Kuper Island School was completed and he it was who successfully fought the lawsuit by which all church buildings were declared exempt from taxation.

The year 1908 closed the period of the first fifty years of the work of the Sisters of Saint Ann in British Columbia. From the embryonic beginnings in a little mission school in Victoria, the Order, by the end of this period, was conducting five schools carrying academic courses, five grade schools, five mission schools, one boarding school for boys and five for girls. In addition, the Sisters were included on the staff of the three Indian Residential schools of Kamloops, St. Mary's Mission and Kuper Island.

In order to facilitate the organization and placement of teachers, in 1894 a Prefect of Studies was appointed whose duty it was to supervise the educational aspects in the schools of St. Joseph's Province. According to the Constitution of the Institute, she is appointed by the Superior General in Council and she must have perpetual vows. Her duties are:

(a) To see that the schedule of studies adopted by the Institute is carried out.

(b) To instruct the teachers in pedagogy after consultation with Prefect General of Studies.

(c) She shall not introduce new classical authors nor change those already introduced without permission of the Prefect General of Studies, who, on her part, shall not give such permission without the consent of the Superior General in Council.
In other words, the Prefect of Studies is to the Sisters of Saint Ann what a district Superintendent is to the public school system.

By 1907, the course of Studies adopted by the Institute was changed in favour of the prescribed by the Department of Education for British Columbia. Despite the fact that what had been in use in the Saint Ann's schools had produced good results, since education is a matter of provincial concern, it was deemed advisable to adopt the programme in use in British Columbia. The first graduates in the Saint Ann's schools were few in number, but their desire for further education at the university level or for teacher training would have been hampered. In 1909, the graduating students wrote the matriculation examinations from McGill University. In that year, the two candidates, Katherine Lyter and Eileen Mulchay, who presented themselves, were successful.

In the first one hundred years of the foundation, seven Prefects of Studies guided the educational works in St. Joseph's Province. In 1894, Sister Mary Good Shepherd Farrell was the first to be appointed. Previous to that date, as the schools were carrying only the primary and elementary courses, they were under the control

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of the local superior, who was directly responsible to the Prefect General of Studies at Lachine, Quebec. Sister Mary Good Shepherd was a jocular, serious, great minded person, who lent her powers to build the solid background on which our education stands. She was of the old school, the school of oral examinations and soft-padded leather-bound prizes on closing day, but she stood for a very sound and thorough intellectual and moral training. Sister Mary Good Shepherd held two terms in this office, from 1894-1896 and from 1902-1911. 2

In 1896, Sister Mary Loretto Walsh who had been the academic teacher at Saint Ann's, Victoria, took over the direction of the schools of the province. Herself a finished scholar and a woman of superior endowments, she felt within her an indefatigable zeal to make Saint Ann's equal to the best on the Pacific coast. She was responsible for collecting and preserving much of our early history; she developed the school libraries and encouraged a true appreciation and knowledge of poetry, music and art. In her one met the nun, the scholar, the gentlewoman. 3

Sister Mary Mildred Walsh held this office from 1911-1917, and from 1923-1925. Her keen insight and gentle insistency gained for the Order a standard of education which met the needs of the times. She introduced a set of examinations for teacher improvement and

advancement - the first stroke in the wedge dividing the past and the present. At this period most of the Sisters had their teacher-training in eastern Canada. Through the years of the first World War, both finances and actual need did not warrant training beyond the Normal School level for actual class-room work. Our high schools were small and few teachers with academic qualifications were considered necessary. Nevertheless, during her period of office Sister Mary Mildred had introduced the available correspondence courses for higher learning from Loyola and Montreal Universities. Sister Mary Mildred was also responsible for the compiling and sending out of examinations for every grade from three to eight in the month of June each year. These examinations were based on the programme of studies and the students' yearly success or failure depended on their results.

From 1917-1925, Sister Mary Augustine Parsons, with equal foresight and insistency, drove the wedge still farther and our first teachers were sent to Gonzaga University, Spokane, Washington, to pursue courses towards the Bachelor's and Master's degrees. This step, tremendous in itself and fearsome, marked the beginning of higher education for all teaching Sisters. This has continued and kept pace with educational trends to the present.

From 1930-1934, Sister Mary Ethelind Carroll devoted the full benefit of her extraordinary organizing ability to give to as many of the teachers as possible the advantages of improvement. More teachers were sent to university or attended refresher courses at the annual
Summer School of Education in Victoria. The great study movement was put in motion. Under Sister Mary Ethelind's able direction, to commemorate the seventy-fifth anniversary of this western foundation, an educational exhibit was held at St. Ann's Academy, Victoria, in July, 1933. Projects, art work and class work from every school in the province were displayed and the exhibit was opened to the public. The press was high in praise of the standard of work it showed. Sister Mary Ethelind devoted the greater part of her term in office to the improvement of standards in the primary and elementary grades. She is also the author of the delightful story of Mother Mary Ann for children entitled, "Marie Esther".

Sister Mary Dorothea King from 1934-1950 lent the full weight of her great driving and organizing power as well as her intellectual ability to keep the movement for higher education pushing onwards. During her term of office Sister took on the editing of Saint Ann's Journal. Since 1909, when Sister Mary Rita first sent a news chronicle to the schools of the province from Saint Ann's, Victoria, this little paper grew. Sister Mary Theodore, the first community archivist, had picked up the torch from Sister Mary Matthew who had succeeded Sister Mary Rita as journalist. Under Sister Mary Dorothea, this became a quarterly printed magazine, and its circulation includes the schools of the province. Many former pupils and friends have become annual subscribers.

From 1950-1956, Sister Mary Gladys Moroney's intellectual
ability and pedagogical efficiency brought Saint Ann's to its status - well up the heights of learning. With the school curriculum geared to specialization, Sister's foresight and planning has supplied the schools with teachers better prepared to meet today's requirements.

In 1956, the office of the Prefect of Studies was filled by Sister Mary Stella Tourignay. Besides her literary ability and her years of experience as a matriculation teacher in the academies of the province, Sister's keen understanding of the needs of the times has been an asset to the schools of St. Joseph's Province. There are now twenty-three schools belonging to or functioning under the direction of the Sisters of Saint Ann. According to the Constitution these must be visited annually, each class inspected, and a report of each teacher drawn up. The work of the office has increased and Sister Mary Stella has met the challenge with skill and foresight.

To turn to the schools themselves, Saint Ann's Academy, Victoria, B.C., in the shade of the Department of Education, and birthplace of our pioneer school, has perhaps, shown more vividly the transition of these one hundred years. It is the headquarters of the Provincial Administration, which includes a Provincial Superior, a Provincial Assistant, two Provincial Councillors and a Provincial Bursar. It also houses the Provincial Novitiate and Postulate.

The third section of the Victoria Academy has a complete day school including grades one to eight, four years of High School, and
from 1935-1951 it had a Senior Matriculation Class. The boarding school which contributes an important part to the establishment accommodates fifty-five resident students.

Over the years the boarding school has been an interesting one. While it has served the needs of students on Vancouver Island and the lower mainland, it also has drawn scholars from almost every city in British Columbia as well as the States of Washington, Oregon and California. During the twenties the school attracted several girls from the Orient. In these same years it acted as a residence for out-of-town Catholic Students attending the Victoria Normal School. Between 1926 and 1958, there has been a decided movement to accommodate girls from Mexico, Central America and the West Indies. Most of these young ladies are interested in mastering the English language in order to fill positions in their own countries - in embassies and immigration offices. In most cases these students have completed high school in their own country and their studies at Saint Ann's are mainly accelerated English classes and business education. Along with the ambitious, the more fortunate and the intellectually gifted, Saint Ann's has, over the years, sheltered its quota of less fortunate children and provided an education for them, which otherwise would have been denied them.

For many years the boarding school was divided into Junior, Intermediate and Senior categories in order to facilitate the training and care of the students according to their age groups. However, with
the increased classes at the High School level in 1957 it was necessary to limit the boarding school to High School students only.

In 1900, under the administration of Mother Mary des Cinq Plaies Corcoran, Provincial Superior, a wing one hundred and twenty-five feet by sixty feet was built on the west end of the Victoria Academy. This enlargement provided extra class and music rooms, an art studio, a museum and more dormitory accommodation for resident students.

Art was a creditable part in Saint Ann's educational system from its very beginnings. Perhaps more than any others Sister Mary Sophie Labelle and Sister Mary Osithe Labassiere were responsible for the development of this department. In the prospectus of 1858, art was listed as being taught. At that time, a lay teacher was brought in as no Sister was available. In 1871, Sister Mary Sophie, who, at the Lachine Convent, showed no meagre talent, was appointed in charge of the department at the Victoria house. In those days there were few art schools in eastern Canada and none at all in young Victoria. Sister taught crayons and oils and she excelled in her ingenuity of composition and colour tones. Today, Saint Ann's has crayon portraits of Bishop Demers, of Bishop Seghers and Bishop Lemmens which are a credit to her pencil.

In 1897, Sister Mary Sophie was replaced by Sister Mary Osithe who took over a well established department. Sister Mary
Osithe had studied art under William Raphael and the gifted community artist, Sister Mary Helen of the Cross, at Lachine. This was a great asset to the Victoria school. Sister Mary Osithe's years at Saint Ann's are remembered today, not only by her numerous pupils to whom she taught crayons, oils, china painting and water colour, but also for her numerous paintings displayed on the walls of the school. Of her more important works, her Murillo's "Assumption" seven feet by nine feet, Millet's "The Reapers", "The Call" and Hoffman's "The Rich Young Man", stand as monuments to her memory and her talent. Her "Building the Card House", taken from life, and her portrait of Bishop Christie are two very life-like pieces. Her Murillo's "Crib" forms part of the festive decoration of the convent chapel each Christmastide. In the thirties, however, Sister Mary Osithe's genius was set forth in a series of Parcival paintings each two and one-half by one and a half feet. While there are eighteen in the series, in the short span of life Sister had left to her, she produced but nine pictures. They are adaptions of Wolfram Von EACHENBACk's epic of the Middle Ages, 1170-1220 — by far the best poem of the Holy Grail.

Besides Sister's art productions and teaching assignments, she drew up the architectural plans used in several of our British Columbia schools and hospitals.

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4. The original sketches of the Parcival pictures are the property of the Jesuit Fathers, Fordham University, New York. Sister Mary Osithe reproduced her pictures from photographic slides of these originals through the courtesy of Father Bernard Hubbard, S.J.
After years of devoted service to her religious Community, Sister passed from her full, rich life on February 3rd, 1941, in her seventy-fifth year. A tribute to her, by one of her pupils, can scarcely be overlooked in this brief sketch.

Your brushes are washed and waiting
The canvass is stretched and taut;
But your earthly dreams are faded
Your last plans have come to naught.

You who have lived for beauty
And loved it with your great soul
Are called to the Throne of Beauty
That was ever your highest goal.

You have lovingly limned His features
Etched a smile in His painted eyes
Ah! now you can feast on His Beauty
We picture an artist's surprise.

You painted the Halls of Heaven
In Parcival's "Mystical Feast"
Are you now with the shining figures
That follow the Star of the East?

For years your Madonna has pointed
Like a blue flame up to God,
We see you kneeling in rapture
Before David's "Mystical Rod".

The saints and the angels all know you
You have drawn them o'er and o'er;
You can thrill now to their perfection;
Are they posing for you once more?

Ah! the death of an artist is joyous,
For to whom can Heaven mean more
Than to one whose life is beauty
Your death means an open door.

You who have lived for beauty
Divine Beauty ever your goal,
Come unto me, your pupil,
And paint Him upon my soul.5

Besides an art department of no small mein, the Museum of Saint Ann's, Victoria, has been an attraction to visitors and an education to students for many years. It owes its being to the ingenuity of Sister Mary Theodore Pineault who utilized a room thirty-two feet by twenty-three feet, which, for want of light, had no special purpose. Within its walls were contained an Indian axe and cedar beater, a deep-sea sponge and four sea-shells. In the course of thirty years the shells multiplied to some 1500 including almost three hundred varieties. Another section of the museum included the Indian relics. It embraces specimens from Labrador, British Columbia, and Alaska. The third important collection is representative of the South Pacific; garments, grass skirts, feather capes, a tapa robe, footwear, mats, weapons, sword used by Borneo head-hunters, a blade edged with shark's teeth, boomerang Fiji club and axe and kauri gum include some items in this section. This most valuable collection was donated by Mr. and Mrs. J.W. Bell, whose parents were early settlers in the Fijis, who with their British instinct for the value of primitive things, amassed a collection of them. At the death of Mr. J.P. Turner, father of Mrs. Bell, the bulk of the collection, insured at $30,000.00, was donated to a New Zealand museum; the remnant was brought to Vancouver where Mrs. Bell's business was established. From here, through their daughter, a Saint Ann's nun, the collection became the property of the Saint Ann's museum.

There are many other collections in the museum, including the clergy souvenirs, birds, coral fossils and minerals. This museum also
houses the first printing press in British Columbia, the story of which has already been related.

From 1858, to the present the Music Department at Saint Ann's has also been an important one. In 1858, music lessons were carried by a lay teacher from the town but, by 1863, the school was sufficiently staffed to allow for three Sisters as teachers. In 1897, Sister Mary Anne of Jesus Rowan enlarged the department to the teaching of several instruments as well as the piano. In the early twenties the Music Department grew to large proportions. A Prefect of Music was appointed. Her duties in the music field were similar to those of the Prefect of Studies. Theory examinations were given and the Prefect visited each house, examined the pupils and made a written report which was forwarded to the Prefect General of Music in Lachine, Quebec. Sister Mary Valentine Paquin was appointed to this office in 1920. By that date the schools were following the programme set up by the Royal Schools of Music, and Trinity College, both of London, England, and the McGill College of Music, Montreal. Later the schools included the courses prescribed by the Toronto Conservatory of Music and the British Columbia Department of Education.

Records of marks available in the office of the Prefect of Music show outstanding successes. Many students of Saint Ann's received teachers' and performers' diplomas from one or other of the

6. See Page 83.
7. See Page 53.
MISS ANNE O'SULLIVAN
Class of '95

MISS DIANA MARTIN
Class of '61
music colleges mentioned above. These graduates have contributed no small part in the development of this cultural subject in various cities of the province, i.e., Victoria, Vancouver, New Westminster, Nanaimo, Kamloops and Vernon. These cities still have their quota of piano, instrumental and vocal teachers trained in one or other of the Academies of Saint Ann in British Columbia.

The office of the Prefect of Music was taken over by Sister Mary Constantine Hervieux in 1923. In 1933, Sister Mary Noreen McKinnon took charge. By 1958, the office of the Prefect of Music did not have the same complexity that it had in the twenties and thirties. Today the various schools of Saint Ann are affiliated with the Toronto Conservatory of Music. History, theory, harmony, counterpoint and form examinations are carried out through that school of music.

The music teachers of Saint Ann's Order are all graduates of one or other of the various schools of music. They too, follow summer school courses available through visiting professors or they attend schools offering music subjects at any of the universities.

Along with the scholastic departments, Saint Ann's Academy, Victoria, has become a school of traditions. Perhaps foremost among these was the closing exercises of the sixties, seventies and eighties. Oral examinations were the order of the day and prizes were

8. Queenie Jones in 1921 was the first music student receive the L.R.S.M. Diploma.
St. Ann's Academy

DIPLOMA

This Certifies that

Miss Alice Mellow

has completed a regular course of studies in the several branches taught in St. Ann's Academy, Victoria, B. C.

That she has very creditably passed the customary examinations of the Institution, and that she is entitled to this Diploma.

June 28, 1878

[Signature]

[Signature]
distributed. Children were dressed in white with blue sashes and they wore gloves. They stood erect on elevations placed on the convent lawn and decorated with flowers. In 1892, regular High School classes were inaugurated. At this time the name of the school was changed to St. Ann's Academy. In 1895, when the first students completed the requirements for High School prescribed by the course of studies of the Sisters of Saint Ann, a formal graduation ceremony was held. The graduates came forward, knelt at the feet of the bishop and received a laurel wreath and a gold medal.

This custom continued until 1912 when wreaths gave way to bouquets and medals gave way to pins. This graduation exercises have continued throughout the years. By 1938, the formal gown gave way to the white college gown and mortar board and this custom has prevailed to the present.

The Aquinas Literary Circle, inaugurated in 1912 and brought about by the influence of our eastern institutions, aimed at developing an appreciation of the arts, particularly literature. Its official organ "The Aquinian" over the years evolved from a school paper to a literary magazine, to a school yearbook. The Circle brings in authors, gives plays, reads papers on various literary subjects.

* See Page 55.


10. The first students to graduate from St. Ann's Academy were:
   Alice Mellan (Mrs. K. Thorne-Hughes).
   Anne O'Sullivan (Mrs. D. Hunter).
Saint Thomas Aquinas is parton Saint of the Circle and his Feast Day on March 7th has had its time-honoured recommendation. Usually a debate is scheduled for that day. For many years when classes were small, each teacher took her class for a walk which came to be known as the "St. Thomas Day Walk". In 1958, with school schedules as they are, such a tradition is only a memory.

Because of its ideal position by the sea, Saint Ann's has always been a school of traditional picnics and beach parties. The boarding school, the high school, the grade school and the teaching staff have, over the years, planned and carried out delightful times that recall many memorable events.

Since the death of Mother Mary Ann in 1902, Foundress Day has been observed in all Saint Ann's Schools on April 18th. Some part of the day is set aside in the classroom or in assembly to read sketches of the Foundress's life or to recall events in the history of the Order which will stimulate the minds of the students.

Perhaps one of the most binding and enduring traditions of Saint Ann's has been her Alumnae Association. In the sixties, seventies and eighties, a formal organization of students did not exist. The early chronicles show that the "Old Girls", as they are called, just came back and that fairly often. However, every ten years an official gathering was announced and this continued until 1918. In July of that year, when one hundred and sixty-two girls
registered for the occasion, it was agreed that the meetings would take place annually. Traditionally this meeting has been held on July 27th. At that time the majority of the Sisters from the various schools of British Columbia have been in Victoria to carry out the order of the Annual Retreat and to celebrate the feast of their august patroness, St. Ann, on July 26th. According to the chronicles for the years 1919-1927, each year saw an increase in numbers and silver-haired matrons among the old students who returned. Girls from the sixties, seventies and eighties and nineties were there. Elizabeth Eddy, the first white boarder to register in 1858 at the little Log Cabin Convent, returned from California for these gatherings. Her name is on the alumnae register in 1921, 1926, 1927. In addition to the girls from Victoria being present on these occasions, girls from various St. Ann's schools of the province were welcome and many from the lower mainland particularly came over to Victoria for these occasions. There was a closeness between these teachers and pupils in these early years but today, because of large numbers, speed and other activities, there has been a lessening of the ties between them. Nevertheless in July, 1929, an organization was finally formed with Mrs. Kenneth Thorne-Hughes, nee Alice Mellan, the first Saint Ann's graduate, as President, Mrs. W. Ciceri, nee Irene Macdonell, as Vice-President, Flora Hamilton-Burns, as Secretary and Mrs. Cyril Richards, nee Nellie Redgrave, as Treasurer.

Saint Ann's Alumnae Association has for its object to strengthen the bonds that unite teachers and pupils, students with their schoolmates and to maintain the traditions and standards of their Alma Mater. The annual card parties held throughout the thirties and the teas, fashion shows, plays and other social gatherings which these loyal former pupils have sponsored across the years have netted sufficient funds to supply many scholarships to worthy students for higher education.

In 1930, the Alumnae Association joined the Federation of Canadian Convent Alumnae with headquarters in Toronto. Mrs. Cyril Richards, a former pupil of St. Ann's, Victoria, was appointed the first governor for British Columbia. This organization meets biennially in some one city of the Dominion and has for its object to unite the bonds of students having attended Convent schools and to supply scholarships for higher education for Sisters.

In 1948, the Federation of Canadian Convent Alumnae held its Convention in Vancouver at Little Flower Academy. Under the governorship of Mrs. Alfred deVito, nee Launey Swenseski, this drew some four hundred delegates, Alumnae of Convent Schools, from Halifax to Victoria.

With a Provincial Superior in charge of administration in the Province, a Prefect of Studies whose duty it was to see that the standards required by the Department of Education and the Institute
were carried out and a Supervisor of Music who was responsible for maintaining good standards in that department, the schools of the Sisters of Saint Ann in British Columbia have, over the years, developed characteristic marks distinctive of Saint Ann's Order. With Saint Ann's, Victoria, setting the pace for the establishment of traditions and standards for our educational foundations, it is not surprising to find similarities in other academies and convent schools in British Columbia. Nevertheless, through the influence of higher superiors, a uniformity of rules and regulations and similar standards of education have been maintained.

While Saint Ann's, Victoria, was holding its name as being one of the finest on the Pacific Coast, Saint Ann's, in New Westminster was drawing students from Lytton to Vancouver. By 1900, this school had housed primary, elementary and high schools as well as a music department. It also had a flourishing commercial school with subjects similar to those offered at Saint Ann's, Victoria. In 1910, a new wing was added and the boarding school and classrooms were extended.

However, by 1929, the world depression had laid a heavy hand on the academy. The number of boarders decreased very suddenly and unlooked-for financial embarrassment among those whose children were resident students, left parents unable to meet their accounts. Nevertheless, from the turn of the century to the jubilee of 1933, which marked the seventy-fifth anniversary of its foundation, the
school remained a landmark on the banks of the Fraser River.

Traditions of the Sodality, the Aquinas Literary Circle and the Alumnae Association took on the same stamp as that of the Victoria school. Oral examinations in public closing exercises at Christmas and June and monthly report cards showed the influence of the Prefects of Studies who formed our schools into a pattern.

Sacred Heart Academy in Vancouver, which changed its name to St. Ann's Academy in 1901, by that date was carrying the three years of High School and a Commercial and Music Department. The boarding school accommodated fifty students. The Commercial Department under such able teachers as Sister Mary Leucetia Hogan, Sister Mary Donalda Laselle and Sister Mary Esther Bertrand had had a long record of well-trained pupils who helped supply the needs for the rapidly growing business worlds of Vancouver.

Besides its scholastic function, Saint Ann's at 406 Dunsmuir Street, Vancouver, was a stopping-off place for Sisters travelling between the provincial house and the various other institutions in British Columbia, the Yukon and Alaska. The old school was always known for its hospitality. Scarcely a day would go by that someone from some mission would not stop in.

16. In 1946, St. Ann's Academy, 406 Dunsmuir St., Vancouver, B.C., situated in the heart of downtown Vancouver, closed its doors and the property was sold to Black Brothers Motors Co. Ltd.
Perhaps no other convent offers the contrast between its beginning and its sudden rise as does that of Kamloops. In 1880, it had a staff of three Sisters. In 1891, one piano was all the convent owned. By 1920, eleven instruments were in use from 6:00 a.m. until 9:00 p.m. daily. In 1920, the name of the school was changed to that of Saint Ann's Academy.

The Kamloops Academy music department observes special eulogy. Its first piano, in fact the first in the city, was bought by Sister Mary Catherine of Sienna McEntee who had been appointed Superior of the school in 1891. She was a gifted, cultivated musician, as well as a capable and enterprising directress. The day that Sister Mary Catherine installed that first piano was the dawn of a bright era in music laurels for the convent. Sister Mary Catherine was succeeded by Sister Mary Florence Henderson, another gifted teacher, and then by Sister Mary Peter Tougas who enjoyed the name of being an incomparable musician.

Affiliation of Saint Ann's, Kamloops, with the Royal Schools of Music was entered into by Sister Mary Armandine Loren in 1912 and this was continued by Sister Mary Laurienne Robert, whose pupils kept up a record of excellent work. At the Musical Festival in 1937 held in Kamloops, the entries from the Academy received the highest commendation and complimentary criticism on the choral performances as well as on their vocal and instrumental solos and duets. On this particular occasion the various groups and individuals carried off
sixty-three first class prizes and thirty-one second class honours. In 1901, an Art course under the direction of Sister Mary Catherine of Sienna was introduced and, in 1900, under the capable direction of Sister Mary Matthew McBride, a Commercial Department was organized.

The Academy at Kamloops has known three locations: the first on Mission Flats, the second in the town, and the third on the western outskirts of the city. This last, an ideal situation available at the beginning of the present century, became the desire of Sister Mary Hildegarde St. Denis, the Superior at the time. With the approval of legitimate authority, she applied her patrimony to its purchase.

The Convent in the town received an exceptional honour in 1885. In November of that year, owing to the arrival of the first Canadian Pacific Railway train, the Governor General, the Marquis of Lansdowne, timed his visit for the occasion. There was certainly nothing to attract such a distinguished personage to this plain institution, yet the observing visitor did see something to admire and complimented the Sisters on its neat and orderly appearance.

In 1893, Kamloops was incorporated as a city marking the end of the pioneering era and the beginning of a period of steady, vigorous growth. Kamloops today is the heart of British Columbia's vast inland empire. It is a city of opportunity. Strategically

situated approximately two hundred and sixty-eight miles from Vancouver, it is a divisional point for the two great transcontinental railways.

In 1910, the constantly growing school felt the need of expansion. More accommodation for resident students, larger classrooms and playgrounds were a vital necessity. With the sudden expansion of the city, which was felt in the school, a ten-acre plot, beautifully located on a hillside just beyond the city limits, was secured. Here, above a wide expanse of green lawn enclosed by shade trees, a four-storey brick building was erected which today dominates the town and commands a magnificent view of the "meeting of the waters", the beauty spot of the interior.

Educational standards advanced rapidly since the opening of the new convent in 1911. "St. Ann's on the Hill", as the school was known at the time, kept pace with the times. High school classes were added in 1917. The first matriculation class wrote Departmental Examinations in 1925. Through the years the school has held its standards in the path of excellence. It is still a busy workshop where characters are molded and careers are shaped.

During the decade 1910-1920, the First World War spread its mantle of distress and, financially, the Kamloops school could barely exist. It was not until 1929 that the Academy could meet its current expenses without borrowing. All through the struggle Saint Ann's
fought to keep its forces together, but the commercial class, once flourishing, had to close in 1921 for lack of pupils. During the year 1929-1930, one hundred and twenty-seven pupils were registered; sixty-four of these were resident students. The staff consisted of fifteen Sisters.

In the fall of 1930, a programme was held, commemorating the Golden Jubilee of the arrival of the Sisters in Kamloops. Under the Superiorship of Sister Mary Gabriel Rowan, we notice an increase in the number of students attending the school. The commercial department which had been closed in 1921, opened again in 1925-1927, was re-opened in 1932 and since this latter date has enjoyed a splendid patronage and a most enviable reputation for excellence.

Although, as we have already stated, property had been purchased in Vancouver in 1903 for a suitable boarding school in the Shaughnessy Heights district, the time was inopportune for its erection. In 1911, the newly arrived Archbishop Neil MacNeill to the See of Vancouver asked the Sisters of Saint Ann to give up their convent boarding school project in favour of the Religious of the Sacred Heart and to adapt their Dunsmuir Street school as a day school for girls. This latter, together with the boys' school on the other side of the Holy Rosary Church, would be operated under the parochial system. As such the school operated for thirty years.

This new order, the teaching of girls and boys, necessitated
a change in the Dunsmuir Street school so that the High School, the Commercial Department and the Music Department were transferred to the building erected in Shaughnessy in 1910.

In 1913, the Shaughnessy house and land were purchased by the diocese for the use of Archbishop Timothy Casey, recently appointed to the Vancouver See, for the sum of $50,000.00. Up to 1918, the diocese was not able to meet the payments. The Point Grey Municipality, wishing to have part of the site for a public school, purchased six acres. The Prince of Wales School was erected on that property. The remaining acres, still belonging to the Archbishop because payments had not been made, reverted to the Sisters of Saint Ann although the Bishop continued to live there. By 1927, the taxes were increasing so the Bishop moved out. The Sisters re-opened the school as an independent one under the patronage of the Little Flower, St. Theresa of Lisieux.

The residence having been vacated and rearranged for school purposes, classes were opened on September 8th, 1927, with a registration of forty-one pupils. The second year of the school year 1928-1929 opened with a considerable increase, seventy pupils having been registered.

The Sodality, a tradition and an essential in every Saint Ann's High School was inaugurated on February 3rd, 1930. In 1931, Little Flower Academy erected a school annex which included an
Little Flower Academy, throughout the decade of its first true existence as a school, maintained a music department and art department both of which have given honour and prestige to the school. The academic classes have maintained high success and the school has produced not a few outstanding leaders.

Between 1909 and 1912, the Sisters of Saint Ann filled the educational needs for Catholic students at Ladysmith, a small coal town on the Esquimalt and Nanaimo Railway on Vancouver Island. The Sisters were asked to open a day school there and the transactions were carried out by His Excellency Archbishop Alexander Macdonald, Bishop of Victoria. The school built by the pastor, Reverend Father Joseph Nicolaye, was bright and roomy. School opened in September, 1909, with Sister Mary Paula, Superior, Sister Mary Liliose, Sister Mary Hilda and Miss Mary McLoughlin as teachers.

In the summer of 1910, the school building was suddenly called upon to house the Nanaimo household, fire having destroyed the convent erected there in 1879. The Nanaimo resident students resided at the Ladysmith School throughout the year 1909-1910. The following year, on the erection of the new school at Nanaimo, the students returned there and so did the Sisters. The continuance of a Catholic School at Ladysmith did not seem feasible.
Back in Vancouver, the Kitsilano district became the home of a group of Sisters of Saint Ann at Saint Augustine's parochial school in 1919. Previous to this date, the teachers of St. Augustine's school had lived at St. Ann's Academy, 406 Dunsmuir Street, and had commuted daily.

The first Sisters to teach at St. Augustine's were Sister Mary Inez O'neill and Sister Mary Liliose Plante who went there in 1913. In August, 1919, a parish committee organized to provide a permanent residence for the Sister on the corner of Seventh Avenue and Arbutus Street. On September 8th, the same year, Sister Mary Theodoric Therien opened the music department with Alice Welsh as the first pupil. Up to 1930, the school carried grades one to eight. That year a grade nine was added and in 1931 a grade ten. But it was not until 1940 that the school carried the full Junior Matriculation courses.

While the Order had more demands in British Columbia than it could carry out, it seems strange that in 1927 the Sisters accepted Queen of Angels parochial school in Port Angeles, Washington. Nevertheless, this they did, under the Superiorship of Sister Mary Good Counsel Allard and with Sisters Mary Ethelind Carrall, Mary Adelina Mongeau, Mary Philipa Cashen and Mary Irene Theresa Riel as class teachers.

In 1917, Reverend Albert Erkens, O.S.B., had been put in
charge of the only Catholic parish. Being energetic he availed himself of the growth of the city to raise a building fund to prepare for a Catholic School in the near future. He purchased four lots on Oak Street at a reasonable price where the school and convent were built several years later. The concrete structure with stucco finish was completed in 1925. On August 29th, 1927, one hundred and thirty-seven pupils were registered. Queen of Angels School was a vigorous one. Its music department was noted for the development of exceptional talent. The children of this school had a strong loyalty that the years can still experience.

In 1904, Saint Ann's School in Duncan had taken on the boys from St. Aloysius Protectorate in Victoria and the girls at Duncan were transferred to Nanaimo. The first group of boys that numbered fifty-three were from the ages of four to fourteen. Sister Mary Zenobia Rondeau was in charge of the school at the time and she devoted many years to the work of educating boys. In later years, many of these bore testimony of the wonderful impression which Sister had made on the boys under her care. Some of these children were orphans and they knew no other home. In 1916, Sister Mary Infant Jesus Lavigne, who had pioneered in Nanaimo, Juneau and Kamloops, was named Superior of the Duncan School. It was she who directed the building of the present convent which was ready for occupation on December 9th, 1921.

18. See Page 172.
Besides directing the building of the school, Sister Mary Infant Jesus Lavigne supervised the planting of sixty-four fruit trees in the convent orchard. Saint Ann's farm, developed on the property purchased between 1862-1870, gradually furnished sufficient produce to supply the needs of the pupils and the staff. Consequently, the school could now receive pupils at lower rates than was previously possible. The curriculum included courses prescribed by the Department of Education and the grades taught included one to nine. Saint Ann's Boys' School served the needs of a boarding school for boys through the years when the scarcity of such would have prevented many lads from becoming worthy citizens.

Between 1900-1933, the Indian Schools at Kamloops, St. Mary's Mission and Kuper Island were still flourishing. With the assistance of Federal Government Grants, better equipment was supplied and the standard of performance was good. In Kamloops, a new building was erected in 1923 under the principalship of Reverend J. McGuire, O.M.I. March 14th, 1927, marked the inauguration of the five-day school week for the senior girls. Prior to this, classes had been in session only four days a week. By April 17th, 1929, a second wing was completed on the school.

St. Mary's Mission on the Fraser River had grown with the years. From a small three-roomed house, accommodating two Sisters

19. See Page 59.
and seven Indian girls, it has become a large three storey building housing eight Sisters and over one hundred resident students. Between 1900 and 1933, the girls were engaged in a half-day of school and a half-day of learning the domestic arts.

The Kuper Island Indian school was functioning along the same lines as the Kamloops one and it continued to serve as an educational centre for the Catholic Indians of Vancouver Island.

Then, too, the Alaska Mission schools of Holy Cross, Dawson, Nulatto and Juneau have added to their number, in 1932, the Pius X Indian School at Skagway, Alaska. This mission school has averaged about seventy-five students. It is strictly a mission school in that its upkeep depends entirely on the generosity of the faithful.

In the year 1933, the Sisters of Saint Ann had reached the seventy-fifth anniversary of their coming to British Columbia. In that short span the wilderness had vanished. Cities, towns, and villages were being connected with roads and highways that would eventually open the interior sections of the province and serve as outlets to the major centres of the lower mainland.

Across the years education has evolved in its form, in its specialized branches and in its methods of serving the needs of a rapidly growing province. To commemorate this anniversary, Saint Ann's Academy, Victoria, held a three-day celebration. Special
recognition and honours were given by the civic and religious authorities, by the parents, friends and school children. Premier Tolmie thanked the Sisters for the part they had played in building up British Columbia. He praised the heroic spirit that sent the first four Sisters to the west and in the name of the province he hoped that the sisterhood would be long-spared to carry on its noble work among the sick, the needy and the children of British Columbia. Other guest speakers on this occasion were His Excellency, Bishop Gerald Murray of Victoria, and Mayor David Leeming, also of the capital city. His Worship placed a laurel wreath on the tablet unveiled at the log cabin by Mary Helmcken, a great-granddaughter of the early friend of the Sisters, Doctor Sebastian Helmcken.

A large gathering of children and friends of the Sisters as well as of Bishops and clergy came from all parts of British Columbia. It was a gala celebration and the response of the people of British Columbia gave courage and strength to those who followed, that they might go forward into the third quarter of the century to continue the work of those who had blazed a trail of hardship and adventure in the cause of education.

21. See Appendix A.
22. "Work of Sisters extolled by Speakers". The Victoria Times. June 1, 1933.
CHAPTER NINE

A CENTURY OF SERVICE

The year 1933 saw the advancement of the Order of the Sisters of Saint Ann into the last quarter of an historically filled century. Through the trials of World War I and its aftermath, as well as through a serious depression which affected everyone in every walk of life, the Saint Ann's schools, hospitals and homes for the aged continued to exist. The rise of better times through 1933 to 1939 were sufficient to maintain these establishments during a Second World War with less disastrous effects. Perhaps this continuity of existence could be attributed in no small part to the Sister administrators of this western province, who through an appointed term of office of three but not more than six years, bear the title of Mother Provincial.

According to the Constitutions of the Order:

A Provincial Superior governs her province, to a certain degree, as the Superior General governs the Institute. ¹

The Superior General and her Council appoints the Mother Provincial who in turn is assisted by four appointed Council members. It is the principal duty of the Provincial Superior to enforce the observance of the Constitutions and to spread the spirit of the Institute in all the houses under her direction. Each year she visits every institution

in her province and makes a report. All the property belonging to a province is administered by the Provincial under the direction and control of the Provincial Superior and her Council.

In the first one hundred years of service in the Pacific Northwest, fourteen Provincial Superiors carried out the administrative activities of the Province of St. Joseph. Mother Mary Providence McTucker, whose work has already mentioned, was the first to assume the title. Her keen insight into the needs of the times and her intuitive foresight assured the continuity of the foundation. Her twenty-three years as head of the province from 1859-1881 and from 1892-1893, left the stamp of her influence which is felt even today. Her replacement in 1881-1892 and again in 1893-1901 by Sister Mary Ann of Jesus Rowan witnessed the break in the pioneer stage of the existence of the Sisters of Saint Ann and this period saw the western schools of the order recognized as comparable to the best on the Pacific Coast.

The successor of these two leaders, considered in community circles as outstanding, was a dynamic, gentle, business-like woman, Mother Mary de l'Ange Guardien Bourbonnais. After serving twelve years as Superior General at the the Motherhouse in Lachine, Quebec, from 1890 to 1902, she was appointed to the west. Immediately,

2. See Appendix B.
3. See Page 45.
4. See Page 124.
Mother Mary de l'Ange Guardien organized the business administration of St. Joseph's Province and her ability in such matters did much for the prestige of the Order in financial dealings. She served from 1902-1908 as Provincial Superior.

Mother Mary des Cinq Plaies Corcoran was the next to hold this position from 1908-1914. One who knew her intimately described her as a fine, generous woman, a down-to-earth pillar of strength to those who needed her. In her term of office she was responsible for the building of St. Joseph's Hospital Humboldt Street wing, the west wing extension of St. Ann's Academy, Victoria, B.C., and the erection of St. Ann's Academy, Kamloops, B.C., on its third site "on the hill".

The years 1914 through to 1929 were trying years for Canada as a whole. War and its aftermath had stayed progress; debts accumulated and the whole economy of the country was at stake. The effects of the war were felt everywhere and the Order's schools and hospitals were no exception. When Mother Mary Charles McQuade took over from 1914-1917 and Mother Mary Philip Lynch from 1917-1923, the main duty of administration was to preserve what the Order had. These were years of hope for better times and years when, financially, the schools were at their lowest ebb. Mother Mary Charles, Agnes McQuade, the first girl to enter the Sisterhood in Lachine from British Columbia, was joyfully welcomed on her return to Victoria as

5. Interview with Mother Mary Ludovic, S.S.A.
6. See Page 75.
chief administrator. From 1923-1929, Mother Mary Gabriel, in this position, exerted her influence towards increasing subjects to the novitiate. In her term of office ninety-eight aspirants entered the convent. This is the highest record to be reached at any time within the past one hundred years. Mother Mary Gabriel did much to improve better relations among the St. Ann's schools of the province, and to re-awaken the former good spirit which the war years seemed to have dimmed. The years 1929-1931, saw Mother Mary Dorothy as head of the province. In her short term she proved herself such an able administrator that the general elections held in 1931, she was made Superior General.

Perhaps the woman who has left her mark most indelibly on this western province was Mother Mary Leopoldine L'Ecuyer. Her outstanding personality, combined with a genuine simplicity and a queenly graciousness, endeared her with those with whom she came in contact. On the occasion of the Centenary of the Community in 1949, the reigning Pontiff, Pope Pius XII, awarded her the PRO ECCLESIA ET PONTIFICE Medal and included with it the following message:

In directing the destiny of your Institute you have succeeded in giving its works a most happy expansion while maintaining in its members the fervour of pioneer days. During the fifty odd years of your religious life as educator and missionary, you ever gave evidence of the zeal and virtues that make up the value of your Congregation. We especially remember that our charitable works have repeatedly benefited by your generosity.

7. Novitiate register. Victoria, B.C.
This tribute was most deserving one. Mother Mary Leopoldine's term as Provincial Superior was shortened when, in 1934, she went to Tanyama, Japan, to organize a new mission there. As Superior General from 1919-1931 and again from 1937-1950, she was well known and much loved by all her subjects. During her three-year term in St. Joseph's Province from 1931-1934, Mother Mary Leopoldine L'Ecuyer showed a deep understanding of the educational needs of this western foundation.

When Mother Mary Mark Scheffer took over this office from 1934-1941, she was well informed. She had come to British Columbia in 1904 and had acted as local superior at St. Mary's Hospital, Dawson, Y.T., at St. Joseph's Hospital and St. Ann's Academy, Victoria, B.C., as well as at St. Ann's Academy, New Westminster, B.C. As provincial administrator she supervised the erection of St. Mary's Home for the Aged in Victoria, B.C. Mother Mary Mark did much to assist in promoting the movement for higher education for Sisters in the teaching and in the nursing field.

The next Provincial Superior to hold this office was Mother Mary Mildred Walsh, who, as a native of Victoria, B.C., and a graduate of Saint Ann's Academy, showed herself an able administrator as well as a scholar, a writer and a woman highly respected within the community itself and by all those with whom she came in contact. The schools and hospitals benefited by her leadership. When Mother Mary Ludovic replaced her from 1947-1950, St. Joseph's Province had

9. See Appendix G.
another educator at its head. The continuance of encouragement in higher studies was evident. Mother Mary Ludovic showed particular interest in the Indian schools staffed by the Sisters. She was also responsible for opening schools at Prince George in 1949 and Port Alberni in 1951.

Sister Mary Dorothea King, who, as Prefect of Studies for seventeen years, had guided the educational activities of the schools of the province, took over, in 1950, the position of Provincial Superior. Sister was well known in British Columbia as an educator since 1944. She had edited the St. Ann's Journal and it was who wrote and produced the historical pageant for the centennial of the Victoria Diocese in 1946. After the disastrous fire at St. Ann's Academy, Kamloops, in 1945, Sister had the school rebuilt and a separate convent building was erected for the Sisters. Sister Mary Dorothea's interest in education showed itself when, in 1949, she attempted to inaugurate a Catholic Teachers' Association. Though the time proved inopportune her success was achieved when she was made first president of the British Columbia Catholic Teachers' Association in 1958.

The Provincial Superior to close the century was Mother Mary Luca Kerwin, who held office from 1953-1958. Under her capable guidance Sisters were sent in 1954 to staff the parochial schools of Immaculate Conception, Vancouver, B.C., and, in 1957, St. Patrick's.

10. See Appendix G.
School, Oak Bay, Victoria, B.C. Again, when Father John Miles opened St. James School, Vernon, in 1958, Mother Mary Luca supplied sisters for the staff. Again, in the same year, a school building at Little Flower Academy, Vancouver, B.C., and expansion at Kamloops and Victoria were all part of the activities sponsored by Mother Mary Luca.

Perhaps she will be remembered most by the Sisters for her purchase of Glenairley, on Sooke Inlet, Victoria, B.C. This 90-acre property, just twenty miles from the city, answers the need for an ideal summer home where the Sisters may enjoy complete rest and relaxation during their vacation.

On October 4th, 1934, another "valiant four" started on an apostolic appointment when Mother Mary Leopoldine, Sister Mary Ignatia Parker, Sister Mary Bethlehem Turenne and Sister Mary Louise Agnes Blain left Victoria for the mission field of Taniyama, Japan. However, the war years of 1939-1945 closed this chapter of expansion and the Sisters of Saint Ann were among those on the exchange ship "S.S. Gripsholm" in 1945. No attempt has been made to re-establish the Order in the Orient.

In 1940, the Sisters undertook to staff the new Federal Indian Day School, St. Catherine's, in Duncan. Historically, this school linked the past with the present. In 1864, Sister Mary Conception and Sister Mary of the Sacred Heart had gone by paddle steamer and ox-cart to found the first branch mission of the west in the heart of the Cowichan Indian tribe. Today, St. Catherine's School is
continuing to fill a need for Indian children at the primary and elementary level, drawing its students from the surrounding Indian reservations.

Also in Duncan, on the original property where the school was erected in 1863, there is a flourishing school with grades one to nine inclusive, teaching both boys and girls. This school, which was once an Indian school, then an orphanage and then a boarding school for boys, has altered its patronage to meet the needs of the times.

In 1943, religious vacation classes were organized in areas of British Columbia, the Yukon and Alaska where Catholic schools did not exist and where demands were sufficient to warrant carrying out this work. The outcome of these classes, which registered an average of seventy-five students in Penticton, B.C., to one hundred and fifty in Port Alberni, B.C., resulted in the foundation of some of the province's parochial schools. In 1952, St. Joseph's parochial school was opened at Penticton, staffed by the Sisters of Saint Ann. Reverend Father Charles Pandosy, O.M.I., had visited this area in 1861 and had attempted to attend to the religious needs of the scattered Indian population. Today, Penticton has passed the pioneer stage of a railway town and a lumbering centre to become a booming fruit industrial centre as well as a focal point for conventions and the tourist trade. St. Joseph's School, first opened in September, 1952, owes its existence to the progressive educational programme of His Excellency, the Most Reverend Martin Johnson, Bishop of Nelson,
in whose diocese it is situated, as well as to the Oblate Fathers who serve the parish. The first year the school was opened, one hundred and twenty-eight pupils registered and by 1953 the register showed an increase of eighty pupils.

The next school the Sisters of Saint Ann staffed, as a result of the religious vacation classes, was St. James parochial school in Vernon, B.C. This city, situated at the north end of Okanagan Lake shares, with Penticton at the southern end, the name of a distributing centre for a prosperous fruit and farming district. The Catholic Grade School was opened here in 1956 with registration of one hundred and fifty-six, and by 1958 the number had reached one hundred and sixty-five.

Perhaps the school which best answered the needs of an ever-growing city was Smith Memorial at Port Alberni on Vancouver Island. This city, situated on a narrow inlet of the Pacific Ocean which reaches directly into the very centre of the Island, is Canada's third largest west coast harbour. The port is rated as one of Canada's most prosperous in terms of income and individual expenditure. This area had always the highest enrolment of classes in religious vacation school, so that when its regular school doors opened in 1951 with grades three to eight inclusive, it was not surprising that one hundred and sixty-two students registered. By 1958, the enrolment was two hundred and eighty-eight and the four years of High School had been added.
In 1954, the Sisters of Saint Ann took over the direction of Immaculate Conception School in Vancouver, B.C. Formerly it had been under the supervision of the Ladies of the Sacred Heart. A shortage of subjects had placed the school under lay teachers for seven years. Then the Sisters of Saint Ann were asked to take it over. This school, situated in the Dunbar district of Vancouver, showed an increased attendance from one hundred and seventy-four pupils in 1954, to two hundred and fifty-nine in 1958.

In 1946, the Queen of Angels School in Port Angeles, Washington, saw the Sisters of Saint Ann withdraw in favour of the Sisters of St. Joseph of Newark. The main reason for this change was the demand for Sisters in British Columbia. Moreover, the Community of the Sisters of Saint Ann found it impossible to supply certified teachers for two separate departments of Education. Since the greater number of Sisters was being trained and educated for British Columbia schools, it was felt that better work could be done by concentration in one area.

In 1949, the city of Prince George received the first Sisters of Saint Ann. The city, situated at the confluence of the Fraser and Nechako rivers, is a booming frontier town. Between the years 1914 to 1958, its population increased from 600 to 12,000. Its importance in the future development of British Columbia encouraged its Bishop, Most Reverend Anthony Jordan, O.M.I., to open a school. In 1958, ...
this grade school accommodated three hundred and fifty students from grades one to eight. The Sisters of Saint Ann also partially staff the Prince George Catholic High School opened in 1958 under the direction of the Oblate Fathers.

In 1948, the Sisters of Saint Ann attempted another missionary adventure in accepting the assignment to Lower Post in northern British Columbia. Fifteen years before this date, Lower Post was a typical isolated spot of the north. Situated on the banks of the Liard River, it was accessible in summer only by boat or bush plane and only by dog team in winter. The village has been moved and is now directly on the Alaska Highway at Mile Post 620, within seven miles of the Yukon border. In 1948, Reverend Father A.H. Fleury, O.M.I., was named first principal of a very fine school built under the Department of Indian Affairs at Lower Post. Ninety-six Indian girls and seventy-four boys were taught that year in grades one to eight. In 1956, the Sisters of Saint Ann added their number to the new Indian project at Glenallen, Alaska, when the students from the former Indian mission at Holy Cross, were transferred to this more central area with more adequate facilities.

The last assignment the Sisters accepted at the close of their one hundred years of teaching in the Pacific Northwest was St. Patrick's School, situated in the greater Victoria Municipality of Saanich, two blocks within the Municipality of Oak Bay. In 1958, a.

12. See Page 136.
total of two hundred and forty-four students were taught in grades one to eight. The school also has a kindergarten.

A link with the past was broken at the death of Sister Mary Theodore Pineault on December 3rd, 1951, at the age of ninety-five. Sister Mary Theodore was named for the west in 1878. She had attended Mother Mary Ann's School in Vaudreuil, Quebec. She knew personally every Bishop that served the Victoria Diocese, and she knew the first four pioneer Sisters as well as a host of Sisters of Saint Ann of St. Joseph's Province who made up its personnel until the time of her death. Perhaps her crowning glory was her publication of the history of the missionary record of the north Pacific from 1837-1878, entitled Heralds of Christ the King. This volume, published in 1939, is a gesture of homage to our pioneer missionary prelates, commemorating as it does, the founding of the Catholic Church in Oregon and British Columbia. Its circulation led to Sister Mary Theodore's election to the Gallery of Living Catholic Authors, in 1947, but her greatest reward is the joy of her having rescued from oblivion many of the missionaries who form the galaxy of Mother Church on the Pacific coast. Besides these distinctions, in 1943, Sister Mary Theodore's name was included in WHO'S WHO in the WESTERN HEMISPHERE.

13. See Appendix A.
14. The Gallery of Living Catholic Authors is an association to promote the apostolate of Catholic letters through recognition of living Catholic Authors and to build up a Catholic reading public. It was founded by Sister Mary Joseph, S.L., in 1932, at Webster Groves, Mo.
15. A biographical encyclopedia designed to promote Pan-American cultural relationship and to advance the cause of hemispheric solidarity.
When, in 1956, Most Reverend John C. Cody, D.D., twelfth successor to Bishop Demers, organized the celebration of the centenary of the Diocese of Vancouver Island, a see erected by Pope Pius IX with the appointment of Victoria's first bishop, he recalled the devotedness and zeal of Sister Mary Theodore. He was impressed not only with the fact that she had preserved the records of the diocese by her writings, but also by her museum research and collections. To give recognition to this lifetime work, the University of Ottawa, in the year of this memorable celebration, granted Sister Mary Theodore an honorary doctorate in Literature.

The Canadian Federation of Convent Alumnae has also commemorated her memory through the Sister Mary Theodore Scholarship awarded annually to a teaching Sister in pursuit of higher education.

When the Sisters of Saint Ann opened their Log Cabin School in 1858, fifty-six names appeared on the register for that year. A century later 6,248 students were being educated by the Order in twenty-five schools of the Province of St. Joseph. The increase brought with it education and scholarship among the Sisters themselves who have kept pace with advancing methods by attending universities and colleges across Canada and the United States. Scholarship and success have been achieved. Literary publications

16. See Appendix G.
17. See Page 194.
18. See Appendix E.
though limited, include histories, biographies and poetry. However, this first century from 1858 to 1958, was a period of foundation that cultural works might follow and they most surely will.

The competence of the Sisters of Saint Ann as educators and their contribution to education in the Pacific northwest is shown through the result of their teaching on those within their influence. An incalculable number of priests and sisters, at present dedicating their lives to the works of the Church, claim Saint Ann’s Sisters as their teachers. St. Ann’s Alumnae Association lists judges, doctors, lawyers, business men and women, teachers, nurses and career women. To single out a few: St. Ann’s Academy, Kamloops, B.C., prides itself that a minister of Justice of Canada received his elementary education within its walls. St. Ann’s Commercial Department, Nanaimo, B.C., produced a secretary whom the assistant adjutant-general of Canada, Colonel Frank Clark, considered as the choice for Winston Churchill during his three months’ stay in the United States in 1945. St. Joseph’s Hospital School of Nursing has the honour of having one of its nurses, the first woman to enter the Canadian Naval Hospital Services in 1941. It was a Sister of Saint Ann who assisted this nurse in setting up the first Naval Central Surgical Supply Department which served as a pattern for other Naval Hospitals to follow. Jonas

19. See Appendix G.
20. See Appendix H.
Edward, an outstanding Canadian scientific scholar now devoting his time to Research in Ottawa, received his grade school education at St. Augustine's School, Vancouver, B.C. From the same school there is the 1958 President of the International Astronautical Federation who, in addition to being the author of a book on rocketry and astronautics, is a lawyer, a radio allocations expert and an astronaut.

The Royal Commonwealth Society of London, England, in order to encourage a better and more extended knowledge of the Commonwealth has, since 1913, sponsored essay competition throughout the Empire. Between 1913 and 1958, five Canadians have been recipients of the first prize. Two of these five students of St. Ann's, one at Little Flower Academy in 1952 and the other at St. Ann's Academy, New Westminster, in 1954. In the Departmental University Entrance Examinations and the Senior Matriculation Examinations, St. Ann's Schools can claim scholarship winners. In a survey of the three St. Ann's High Schools with the highest enrolment in the province the results of departmental examinations at the junior matriculation level were tabulated. Over a period of five years these three schools were able to maintain a higher than ninety percent average of success. In the music department many students have completed degrees, including a wife of a Lieutenant-Governor of British Columbia who, today has the honour of being the only woman in the Commonwealth to hold the position of Chancellor to a University.

23, 24. See Appendix H.
26. See Appendix H.
27. See Appendix F.
28. See Appendix H.
In nursing education, honours have come to several graduates of St. Ann's only nursing school in British Columbia. In both the first World War and the Second, the school can claim those who have received distinctions. In the field of nursing also, the school can claim honours for those who have come first in the province of British Columbia in registered nurses' examinations. The art departments can claim successful pupils as well. The number of such students in many walks of life could be repeated and tripled. Suffice it to say there is evidence that the influence of the Sisters of Saint Ann has been felt in British Columbia, the Yukon and Alaska, and the accomplishments are sufficient to blend the hues into the background of a picture which represents a century of dedicated service to education.

When, on August 2nd, 1858, the new colony of British Columbia came into being, four Sisters of Saint Ann were present to witness the occasion. It was most fitting that in 1958 when the province celebrated its centenary anniversary, the Sisters of Saint Ann participated in the celebrations that closed a century of progress in the west.

In February, 1958, the ceremony of religious investiture which usually takes place at St. Ann's Academy, Victoria, B.C., was carried out in St. Andrew's Cathedral. A large congregation of relatives, friends and representatives of the schools of the province were present.

29., 30., 31. See Appendix H.
On June 5th, 1958, the first part of a five-day programme of celebration opened with a Pontifical High Mass in the chapel of the Victoria Academy, which was once the cathedral of Bishop Modeste Demers. Ecclesiastical dignitaries were present from each diocese of the west in which the Sisters of Saint Ann were located. On that day the new centennial annex to Saint Ann's Primary School was blessed and the long procession of Bishops, Monsignori, clergy, sisters and pupils filed over to the grounds of the new school situated alongside the historic Log Cabin School. At the close of the ceremonies, everyone sang in a spontaneous note, which linked the past with the present, the song composed by one of the Sisters, Little house so small and old.....

The next day, June 6th, was the children's day of the centenary celebrations. Over one thousand children of the Victoria area who were under the teaching supervision of the Sisters of Saint Ann, assembled to assist at a High Mass of Thanksgiving at St. Andrew's Cathedral, which was sung by His Excellency, Bishop Thomas McCarthy, D.D., of Nelson, B.C. After the ceremony the Mothers of the General Council who had come west for the occasion, and the members of the Provincial Administration, escorted by the Knights of Columbus in full regalia, went down to the crypt to pray in the mortuary chapel which contains the venerable remains of their Lordships, Bishop Modeste Demers, the first Bishop of Victoria, and his successor, Charles John Seghers, the apostle and martyr of Alaska.

32. See Page 82.
In the afternoon the students of the nursing school of St. Joseph's Hospital tendered a reception in honour of the Reverend Mother Mary Liliane, Superior General, and her councillors.

Alumnae Day on June 7th, brought some four hundred graduates and friends to the open-air Mass at the foot of the outdoor shrine dedicated that day to the first four pioneer Sisters. The monument, erected to the glory of Saint Ann and to the memory of the pioneer missionaries, was the gift of the General Administration to St. Joseph's Province. A memorial plate attached to the base of the shrine bears the following inscription:

To the glory of God
and the Honour of St. Anne

IN MEMORY OF OUR PIONEER SISTERS

Sister Mary Sacred Heart    Sister Mary Lumenæ
Sister Mary Angele          Sister Mary Conception

valiant missionaries who inaugurated
Catholic education and Catholic nursing services
in the province of British Columbia

JUNE 5, 1858

erected by the General Administration of the Sisters of St. Anne

JUNE 5, 1958

"They that shall do and teach shall be called great in the kingdom of heaven."

There was open house at St. Ann's, Victoria, that day. Alumnae from many parts of Canada and the United States as well as parents, friends, and relatives of the Sisters enjoyed a grand reception.
Visitors' Day on June 8th, culminated the thanksgiving festivities with a Pontifical High Mass at the Cathedral. The government of British Columbia was represented by Mrs. Frank Ross, wife of the Lieutenant-Governor. In the outstanding address delivered by His Excellency, Archbishop M. Johnson, D.D., of Vancouver, a tribute to our first Sisters might well be quoted here:

We are tempted to speculate on the thoughts of the four Sisters on that Saturday evening, June 5th, as they found themselves alone in the log cabin surrounded by the bush of Beacon Hill. Perhaps they laughed as they bedded down on the floor. Perhaps they jested as they suggested ways and means of doing without the barest furniture. Perhaps they contrived to shut out fear - loneliness - thoughts of home - of St. Jacques. Perhaps they prayed for merciful sleep.

Whatever their thoughts we know their deeds of the next day. They visited the native homes. They invited the children to come and learn about God, and with such success that on Monday, June 7th the first convent school in the Canadian West came into existence.33

The day closed with the production of an historical pageant at Victoria's Royal Theatre. The Lieutenant-Governor, Mr. Frank Ross, and a host of religious and civic dignitaries were there, as well as a capacity audience of the friends of the Sisters of Saint Ann.

The centennial celebrations closed on June 9th, when the Convent chaplain celebrated a Requiem High Mass in memory of the deceased Sisters, pupils, relatives, friends and benefactors of the Sisters of Saint Ann. With this ceremony the official events of the Centenary were concluded. The curtain fell on a century of service woven into an historical tapestry that portrays one facet of the work of Catholic education in the Pacific Northwest.
**LEGEND**

1. St. Ann's Academy, Victoria, B.C. 1858
2. St. Ann's School, Duncan, B.C. 1863
3. St. Ann's Academy, New Westminster, B.C. 1865
4. St. Mary's Mission, Mission City, B.C. 1867
6. St. Ann's Convent, Nanaimo, B.C. 1877
7. St. Ann's Academy, Kamloops, B.C. 1880
8. St. Ann's School, Juneau, Alaska 1886
10. St. Ann's Academy, Vancouver, B.C. 1888 closed 1946
11. Indian Residential School, Kamloops, B.C. 1890
12. Indian Residential School, Kuper Island, B.C. 1891
13. Indian Mission School, Akulukak, Alaska 1894 closed 1898
15. Songhees Indian Reserve, Victoria, B.C. 1894 closed 1910
16. Our Lady of the Snows Mission, Nulato, Alaska 1899
17. School of Nursing, Victoria, B.C. 1900
18. Whitehorse, Yukon Territory 1903 closed 1904
19. Parochial School, Ladysmith, B.C. 1909 closed 1913
20. St. Augustine's School, Vancouver, B.C. 1918
21. St. Louis College, New Westminster, B.C. 1925
   (Re-named St. Peter's School in 1950)
22. Queen of Angels School, Port Angeles 1927 closed 1946
23. Little Flower Academy, Vancouver, B.C. 1927
24. Pius X School, Skagway, Alaska 1932
25. St. Catherine's School, Duncan, B.C. 1940
26. Sacred Heart School, Prince George, B.C. 1949
27. Holy Ghost School, Lulu Island, B.C. 1947 closed 1955
28. Indian Residential School, Lower Post, B.C. 1951
29. Smith Memorial School, Port Alberni, B.C. 1951
30. St. Joseph's School, Penticton, B.C. 1952
31. Immaculate Conception School, Vancouver, B.C. 1954
32. Copper Valley School, Glenallen, Alaska 1956
33. St. James School, Vernon, B.C. 1956
34. St. Patrick's School, Victoria, B.C. 1957

* Schools owned and operated by the Sisters of Saint Ann
# Schools staffed wholly or partially by the Sisters of St. Ann
APPENDIX A

THE BISHOPS OF THE VICTORIA DIOCESE
1858-1958

The history of the diocese of Victoria from the beginning is briefly told in the record of the Bishops who have in turn been appointed guardians and directors of its development. The following is the list of the distinguished prelates with their date of consecration and the time each served in the See of Victoria, B.C.

1. Bishop Modeste Demers
   November 30, 1847-July 28, 1871.

2. Bishop Charles John Seghers
   June 29, 1873-July 1, 1879.

3. Bishop John Baptist Brondel
   December 14, 1879-April 1, 1883.

4. Archbishop Charles John Seghers
   April 2, 1885-November 28, 1886.

5. Bishop John Nicholas Lemmens
   August 5, 1888-November 28, 1896.

6. Bishop Alexander Christie
   June 29, 1898-February 12, 1899.

7. Archbishop Bertrand Orth
   June 10, 1900-April 3, 1908.

8. Bishop Alexander MacDonald
   October 1, 1908-May 31, 1923.

9. Bishop Thomas O'Donnell
   February 14, 1924-May 4, 1929.

10. Bishop Gerald C. Murray
    May 7, 1930-December 22, 1933.

11. Bishop John Hugh McDonald
    October 25, 1934-December 6, 1936.

12. Bishop John Christopher Cody
    February 25, 1937-April 30, 1946.

13. Bishop James Michael Hill
APPENDIX B

Provincial Superiors who have governed the Order of the Sisters of Saint Ann in St. Joseph's Province.

1858-1958

1859-1861 - Mother Mary Providence McTucker
1881-1892 - Mother Mary Ann of Jesus Rowan
1892-1893 - Mother Mary Providence McTucker
1893-1901 - Mother Mary Anne of Jesus Rowan
1901-1908 - Mother Mary Angel Guardian Bourbonnais
1908-1914 - Mother Mary des Cinq Plaies Corcoran
1914-1917 - Mother Mary Charles McQuade
1917-1923 - Mother Mary Philip Lynch
1923-1929 - Mother Mary Gabriel Rowan
1929-1931 - Mother Mary Dorothy Lapierre
1931-1934 - Mother Mary Leopoldine L'Ecuyer
1934-1941 - Mother Mary Mark Scheffer
1941-1947 - Mother Mary Mildred Walsh
1947-1950 - Mother Mary Ludovic Dozois
1950-1953 - Mother Mary Dorothea King
1953-1958 - Mother Mary Luca Kerwin
APPENDIX C

Provincial Prefects of Studies who have guided the educational programme in the schools of the Sisters of Saint Ann in St. Joseph's Province.

1894-1958

1. Sister Mary Good Shepherd Farrell 1894-1896
2. Sister Mary Loretto Walsh 1896-1902
3. Sister Mary Good Shepherd Farrell 1902-1911
4. Sister Mary Mildred Walsh 1911-1917
5. Sister Mary Augustine Parsons 1917-1923
6. Sister Mary Mildred Walsh 1923-1925
7. Sister Mary Augustine Parsons 1925-1930
8. Sister Mary Ethelind Carroll 1930-1934
9. Sister Mary Dorothea King 1934-1950
10. Sister Mary Gladys Moroney 1950-1956
11. Sister Mary Stella Tourignay 1956-1958
APPENDIX D

New Westminster May Queens chosen from St. Ann's Academy, New Westminster, B.C.

1871 Miss Elizabeth Irving
1879 Miss Lena Eickoff
1882 Miss Josephine Eickoff
1883 Miss Margaret Rogers
1884 Miss Mamie Wise
1893 Miss Beryl Briggs
1903 Miss Alice McNamara
1910 Miss Mary Keary
1918 Miss Loretta Murphy
1929 Miss Frances Schnoter
1934 Miss Kathleen Finlayson
1935 Miss Mary Noel Doyle
**APPENDIX E**

**STATISTICS:** Schools of the Sisters of Saint Ann, St. Joseph's Province, including British Columbia, the Yukon and Alaska. School year 1957-1958.

**NUMBER OF SCHOOLS:**
- White: 16
- Indian: 7
- **Total:** 23

(Of these 23, 5 have integrated classes.)

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<tr>
<th>Description</th>
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<tr>
<td>Number of elementary schools</td>
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<td>Number of Sister-Teachers</td>
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<td>Number of lay teachers</td>
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**Total number of boys:** School Year 1957-1958.
- White: 1,706
- Indian: 704
- **Total:** 2,410

**Total number of girls:** School Year 1957-1958.
- White: 3,036
- Indian: 802
- **Total:** 3,838

**TOTAL REGISTRATION:** School Year 1957-1958.

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<th>Total Catholic Students:</th>
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<td>White: 4,396</td>
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<td>Indian: 1,497</td>
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<th>Total of other denominations:</th>
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<td>White: 346</td>
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<td>Indian: 9</td>
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APPENDIX F

Junior Matriculation and University Entrance results for five consecutive years taken from the three St. Ann's Schools with the highest enrolment: St. Ann's Academy, Victoria, B.C.; St. Ann's Academy, New Westminster, B.C.; Little Flower Academy, Vancouver, B.C.

School: St. Ann's Academy, Victoria, B.C.

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Total students who wrote: 853
Total students who passed: 797
Percentage of success: 93.43%
The afore-mentioned results are tallied from non-selective classes and are the total outcome of the June and August University Examinations put out by the Department of Education and as filed in the office of the Prefect of Studies, St. Ann's Academy, Victoria, B.C.
School: St. Ann's Academy, New Westminster, B.C.

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Total number who wrote: 752
Total number who passed: 730
Percentage of success: 97.20%
School: Little Flower Academy, Vancouver, B.C.

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Total number who wrote: 661
Total number who passed: 607
Percentage of success: 91.84%
Printed publications by the Sisters of Saint Ann in St. Joseph's Province.

Carroll, Sister Mary Ethelind. *Marie Esther*. Victoria, B.C. Acme Press. 1949. 28 pages. This story for children of Mother Mary Ann, Foundress of the Sisters of Saint Ann, is a gem of juvenile literature.


King, Sister Mary Dorothea, ed. *The Garden Enclosed*. Victoria, B.C. Diggen and Hibben Ltd. 112 pages. An anthology of verse whose authors are all Sisters of Saint Ann.


The *Tenth Decade*. Victoria, B.C. Acme Press. 1946. A pageant to commemorate the 100th anniversary of the founding of the Diocese of Victoria, B.C.


**Heralds of Christ the King.** New York. Kennedy Brothers. 1939. 273 pages.
A missionary record of the North Pacific 1837-1878, with emphasis on the prelates of that period.

**Laurels for St. Ann.** Victoria, B.C. Diggen publishers. 80 pages.
The biographies of Sisters Mary Loretto Lyter and Sister Mary Ruth Fromie.

**Pioneer Nuns of British Columbia.** Victoria, B.C. Colonist Publishing Co. 1931. 249 pages.
A sympathetic and entertaining account of four of the early Sisters who helped to mold this western foundation.

**One Thousand Titles of Our Lady.** Acme Press. Victoria, B.C. 1941. 40 pages.
A masterpiece of research from many sources to form a logical list of names given to the Virgin Mary throughout the centuries.

**Seal of the Cross.** Vancouver, B.C. Murphy and Chapman. 1939. 129 pages.
A life of Mother Mary Ann, Foundress.

The life of Archbishop Seghers, second prelate to the See of Victoria, B.C.
Achievements of students of the Sisters of Saint Ann.

The Honourable Davie Fulton, Minister of Justice of Canada.
attended St. Ann's Academy grade school, 1919-1924.

Mrs. Lorraine Bonar (Wilkinson), secretary to Winston Churchill.
attended St. Ann's Commercial Department, Nanaimo, B.C. 1942.

Mrs. Evelyn Stibbard, R.C.N., A.R.R.C.
St. Joseph's School of Nursing Graduate 1922.

Dr. J.F. Morgan, National Research Council, Ottawa.
attended St. Augustine's School, Vancouver, B.C. 1924-1931.
1. Development of medium 199, used for production of the poliomyelitis vaccine, 1950.

Mr. Andrew Halley, President,
International Astronautical Federation.
Author of "Rocketry and Space Exploration". D. Van Nostrand Co. Princeton, N.J. 334 pages.
attended St. Augustine's School, Vancouver, B.C. 1914-1917.

Miss Betsy Ann Steele
Royal Empire Essay contest winner, 1952.
attended Little Flower Academy, Vancouver, B.C. 1942-1953.

Miss Patricia Roy
Royal Empire Essay contest winner, 1954.

Mrs. Frank MacKenzie Ross (Phyllis Gregory).
received music degree A.T.C.M. through music department of St. Ann's Academy, Vancouver, B.C. Mrs. Ross studied music under Sister Mary Constantine, S.S.A., from 1921-1925.

Honoured for service in World War I. St. Joseph's Hospital Nurses.
Victoria, B.C.
Thora Bloomquist, Ethel Saunders, Martha McBride.

Honoured for service in both World Wars.
Mrs. L. O'Leary (Myrtle Starret). Graduate 1917.
Honoured for service in Second World War.


Mrs. Evelyn Stibbard. Associate Royal Red Cross. First Canadian to enlist in the Navy. Graduate 1922.

Ellen Cameron. Matron in Naval Hospitals. Graduate 1928.

Nurses in first place in B.C. Registered Nurses Examinations.

1923 - Margaret McNeill
1929 - Edith O'Brien
1930 - Esther Bird
1933 - Kathleen Bambrick
1939 - Dorothy Donaldson
1957 - Marie R. Dolores Laliberte

British Columbia Departmental University Entrance Examinations District Scholarship Winners.

1946 - Anna Attfield. St. Ann's Academy, Victoria, B.C.
1958 - Jean Michaelic. St. Ann's Academy, New Westminster, B.C.
1958 - Robert Blake. Smith Memorial School, Port Alberni, B.C.

Art department - pupils of Sister Mary Osithe.
Martha Branson - operates a successful studio in San Francisco, California.
Mrs. Mary Ellen Morgan - art restorer, Victoria, B.C.
Mrs. Ina Morris - Victoria artist.

Music Festival Success.

Senior Matriculation Departmental Examinations.
1946 - Anna Attfield. Highest in province.
Abbreviations

A.S.S.L. - Archives of the Sisters of Saint Ann, Lachine, Quebec

A.S.S.V. - Archives of the Sisters of Saint Ann, Victoria, B.C.

D.A.O. - Deschatelets Archives, St. Joseph's Scholasticate, Ottawa, Canada


J.A.S. - Jesuit Archives, Crosby Library, Gonzaga University, Spokane, Wash., U.S.A.

P.A.V. - Provincial Archives, Parliament Buildings, Victoria, B.C.

***

MANUSCRIPT SOURCES

Official Reports

Baptismal Records, 1850-1851. Bishop's Residence, Victoria, B.C.

Used with reference for information regarding Father H.T. Lempfrit, O.M.I.

Data regarding Father H.T. Lempfrit, O.M.I. Missionari Oblati Di Maria Immaculata. Via Aurelia, 290. Roma (629)

This information was essential for an accurate statement on Father Lempfrit, O.M.I.


Contained essential information on the inauguration of the Association.

Music Records. Office of the Prefect of Studies. Victoria, B.C.

Contained the required information regarding student successes and Music Schools.

The statement entered verifies the arrival of Father H.T. Lempfrit in Victoria, B.C.


Interesting comment on Father H.T. Lempfrit, O.M.I.

Registre des deliberations du conseil vicarial et local du couvent des Soeurs de Sainte Anne a Victoria, C.B. 1858-1903. P.A.V.

Contains all the considerations, proposals and acts of the Sisters within those years.

Register of the pupils of Saint Ann's School, Duncan, B.C. 1864. A.S.S.V.

Register of the pupils of Saint Ann's Academy, New Westminster, B.C. 1865. A.S.S.V.

Register of the pupils of Saint Ann's Academy, Victoria, B.C. 1858-1908. A.S.S.V.

The above three registers were essential to ascertaining statistics at the commencement of these three schools.


Reference to a Catholic School on V.I.


Used in reference to study on the Catholic School on V.I.

Rules for the pupils of the Sisters of Saint Ann, 1858. A.S.S.V.

Insight into pedagogical methods of that period.
Correspondence

Barclay, Archibald, Secretary. Letter to Sir James Douglas. 31 December 1852. P.A.V.

Reference to statement of salaries for teacher in Hudson's Bay School.

Brasseur, V., Sister Mary Lumena. Letter to her parents. 8 December 1858.

Description of children in first St. Ann's School in B.C.

Demers, Bishop Modeste. Letter to his brother. 7 March 1839.

St. Francis Xavier Mission, Cowlitz Prairie. P.A.V. Interesting description of the bishop's first overland journey to the west.

Donkele, Father G. Letter to Federal Government - Department of Indian Affairs. 11 July 1893. Kuper Island, B.C.

This letter gives a report of the girls' department of the Kuper Island School managed by the Sisters of Saint Ann.

................. Letter to same. 25 July 1890. Kuper Island, B.C.

Describes interest of Father Donkele in inaugurating the school bank at Kuper Island.


Reference is made to the foundation of a school at New Westminster, B.C.


Only known reference to a Catholic school in Victoria in 1856.


Reference to Robert Staines School, Victoria, B.C.

This letter has reference to a school incident.

Joly de Lotbiniere, E. Letter to Sister Mary Margaret. 7 October 1960. A.S.S.V.

This letter gives the history of the presentation of the Governor General's Medal.


Descriptive account of the first school at William's Lake.

Lavigne, V., Sister Mary Infant Jesus, S.S.A. Letter to the Mother Mary Anastasia, Superior General. 15 October 1880.

Second letter to same. 9 November 1880. A.S.S.L.

Interesting account of conditions and the school at Kamloops, B.C.


Evidence is here that a Catholic school had commenced.


Reference of support for Father Lempfrit.


This letter establishes the fact of the existence of a Catholic School in 1849.


This letter is an assurance that the H.B.Co. has forwarded all the known records regarding Father H.T. Lempfrit.

This letter includes a descriptive sketch of each of the Prefects of Studies of St. Joseph's Province.


This letter testifies to the fact that Elizabeth (Eddy) Williams was the first resident white student at St. Ann's Log Cabin School, Victoria, B.C.

Diaries


A vivid description of the first Sisters' journey to Victoria by way of Panama and their first impressions of Victoria, B.C.

Jette, Father Julius, S.J. Diary of Alaska. Ms. J.A.S.

A study by an authority on Alaska and the Ten'a Indian.


A good description of the Mission and the School at Holy Cross, Alaska.
Chronicles


King, D. Sister Mary Dorothea, S.S.A. Historical Eye-view. 1858-1940. A.S.S.V. (See below).


Chronicles of the Sisters of Saint Ann for every institution in the province complete from 1917-1958.

The chronicles are a day by day account of events of interest. Each year a chronicler is appointed in each house to keep the record. At the close of the year three copies of the manuscript are made. One is forwarded to the Provincial House and one to the Motherhouse for historical purposes.

Theses


An authoritative source of the study of the early schools in New Westminster, B.C.


This thesis is perhaps the best source of conclusive information available on education in British Columbia.


This thesis was of considerable value in studying the geography and the people of the Cariboo country where the Sisters established themselves in 1876.
Miscellaneous Manuscript

Barnum, Father Frank, S.J. Life on the Alaska Mission. J.A.S.

An interesting description of the school children at Holy Cross.


Contains a colourful description of Indian pageantry on the mainland of B.C.

Fontaine, E., Sister Mary Zenon, S.S.A. The Story of Juneau. A.S.S.V.

This is a description of the first hospital and the school by one of the foundresses.

Fouquet, C., O.M.I. Some Reminiscences. D.A.O.

Contains a photographic description of Sister Mary Conception.


Interesting account of Indian mores.

Jette, Father Julius, S.J. Christianity in Alaska. J.A.S.

Reference is made to the first baptism in Alaska.

McBride, A., Sister Mary Matthew, S.S.A. Mother Mary Providence - A Pioneer Educator. A.S.S.V.

A description of Mother Mary Providence and an account of her work by one who knew her.

Morse, J.J. Kamloops the Inland Capital. Ms. Page 11.

Interesting account of the history of Kamloops, B.C.

................. Education comes to Kamloops. Ms.

The account is given of the first School in Kamloops founded by the Sisters of Saint Ann.

This manuscript was used extensively by the author as practically the whole story of the Order in British Columbia is included in it. Unfortunately, statements are not sufficiently documented and it was necessary to verify them through other sources.

............... The Cowichan Convent. Page 33. A.S.S.V.

A well written account of the early Cowichan school, now Duncan, B.C.


This article is valuable as it brings out the influence of the Sisters of Saint Ann in Nursing Education.


This work includes an accurate account of the changes in boundary and jurisdiction of the diocese of Victoria, B.C.

PRINTED SOURCES

Government publications


This record shows the influence of the Sisters of Saint Ann on Indian education.

Public General Statutes of the Colony of Vancouver Island. 1858, 1860, 1861 and 1863. Evening Express Printers. Victoria, B.C. Pages 81-83.
Yearbooks


The author has told the story of the school clock and indicated its importance.

Pineault, V., Sister Mary Theodore, S.S.A. The Chaplet of Years. 1858-1918. Pages 65, 66, 71. A.S.S.V.

Delightful reminiscences and historical incidents of school life at St. Ann's, Victoria, B.C.

General Works

Books


This text is a history of the Sisters of Saint Ann in general; its use was necessary to bring the study of the western missionary work into proper focus.


This biographical sketch was used extensively to acquaint the writer with this charming personality.


The study of these sketches is essential to the understanding of the foundation of the Catholic Church in Oregon and British Columbia.


Reference to celebration of Mass at Victoria, B.C.

Reference made to Father Lempfrit, O.M.I.


A full explanation and reason for the Catholic Public Schools of Quebec are well handled in this book.


This book was used for background study with reference to the history of the Oblate Fathers.


This book contained the information for the appellation "Ma Tante", for title "Sister".


A fresh and new approach to telling the story of the Oblate Missionaries in British Columbia is given in this book. The team work between the Oblate Fathers and the Sisters of Saint Ann, as this book indicates, made it a helpful source in this study.


This book is a good source for information on the biography and travels of Archbishop John Charles Seghers.


The story of student-life at Saint Ann's Academy, Victoria, B.C.
DeRuyter, E., Sister Mary Joseph Calascantius, S.S.A.  

The author, as one of the foundresses of the Holy Cross Mission, gives an accurate account of the school.


This book was an interesting background study of the Alaska coastline.

Engelhardt, J. Franciscan Journals. J.A.S.  

Description of points on the west coast recorded by Friars on Spanish ships.


Most of the historical facts to date regarding British Columbia are included in this book.


This book contained interesting background study of the William's Lake country.


This text gave the required information on Russian Christianity. This was necessary in order to understand the position of other denominations in Alaska.


The road to the Cariboo and the topography of the interior of British Columbia is handled in a masterly way.


A very accurate and scholarly treatment of the whole history of the Order, for the first fifty years.

A condensed story of the city of Nanaimo.


This book has an interesting section on the history of the Negro population in Victoria, B.C., 1858.


Interesting and factual account of British Columbia's history for one hundred years.


The author has included in this book the story of the first Sisters along with the story of other outstanding pioneer ladies.


While this is not an up-to-date history, it was for many years the only authentic source of Church history in the west.


The author's personal experiences in this area before 1900 makes this book valuable in that he has captured for posterity information and incidents pertaining to the Church, which would have been lost.


This centennial production opens the story of Duncan, V.I., to the reader from its first intrusion by the white man. The book was an essential study for the knowledge of the Indians of this area.

Included in this book is a biographical sketch of each deceased Sister of the Order.


An anthology of poetry all authors of which are Sisters of Saint Ann.


The accurate and accumulated detail of the history of this province included in this book makes it essential for research on any other historical pathway of B.C.'s history.


An essential text for the study of the Oblate Fathers on Vancouver Island.


In order to make a study of the school system in Quebec, this book which includes the Protestant educational philosophy, was essential.


This text was frequently referred to in order to obtain the correct perspective to the evolution of education in this country.


This book contains a record of the work done by the early Catholic Prelates in British Columbia, the Yukon and Alaska. Its study was essential to obtain the true picture of the work done in the early dioceses.

The biographical sketches of some of the early Sisters included in this book facilitated the problem of research considerably.

The Seal of the Cross. Vancouver, B.C. Murphy and Chapman Ltd. 1939.

This life of the Foundress, Mother Mary Ann, was used in making a study of the origin of the Sisters of Saint Ann.


This book was used extensively to get the true colonial picture, historically and geographically, of B.C. through the period 1849-1864.


The story of the Spaniards and Franciscan Friars at Nootka, V.I., is well accounted in this book.


This book had interest regarding the Franciscans at Nootka.


A reliable study of the French Canadians.


This book gives detailed and historically accurate facts regarding names of places, points and inlets along the British Columbia Coast.


This book formed an interesting study of the Alaskan country later to be covered by the missionaries.
Periodicals


This article furnished information on the first school in the Cowichan area.


Mention is made in this article to the school of Bishop Demers in 1856.


The author has covered in a clear concise manner the evolution of the system of education in British Columbia.


This article was used as another approach to the study of the early bishops of the Victoria diocese.


An interesting background study of Governor Douglas.


Reference is here made to the first movement of the Oblate Fathers to Vancouver Island.


Interesting article on the Sisters of Saint Ann.


This was the only sketch available for information regarding this Prefect of Studies.
Wood, A.D. ed. The Bishops of Vancouver Island. Centenary of
the Diocese of Victoria, B.C. 1946. Pages 22-25, 32-33.

The accurate biographical information of each
of the Bishops of the Victoria diocese was
invaluable in this study.

Newspapers

"Ceremony at Saint Ann's School". The British Colonist.
September 13, 1871.

The speech of the Lieutenant Governor on the
day of the laying of the cornerstone at the
present Saint Ann's Academy, Victoria, B.C.

"Examinations at Saint Ann's School". The British Colonist.
July 25, 1861.

An interesting account of the system of
"oral examinations".

Justice and Fair Play. "Are we to have Sectarian Schools?"
The British Colonist. April 20, 1864. Reply April 24, 1864.
The Evening Express. April 25, 1864.

The study of these articles were with reference
to the opening of the Catholic Indian School in
Cowichan.

"Living picture tells history of nuns here." The Daily Times.
May 31, 1933.

This account brings to life the story of the Sisters
of Saint Ann in the west up to the time of the seventy-
fifth anniversary of their foundation in B.C.

"School Examinations at Saint Ann's." The British Colonist.
July 31, 1862.

This article paints an interesting picture of how
St. Ann's early School conducted its official affairs.

"She treasures Two Cigars". The Victoria Colonist. Magazine

This article was used to show the influence of
the Sisters of Saint Ann as educators.

This editorial pays tribute to the work of the Sisters of Saint Ann in the west.


First mention of Saint Ann's time piece as the town clock.


An account of the progress of the Indian students under the direction of the Sisters of Saint Ann is mentioned in this article.

"Veteran Priest Dies." The British Colonist. April 12, 1900.

A very worthy tribute is made to Reverend Peter Rondeault.

"When History was A-Making." The Inland Sentinel. May 29, 1905. Page 44.

The story of British Columbia's first printing press.

"Work of the Sisters extolled by Speakers." The Victoria Times. June 1, 1933.

Public recognition of the work of the Sisters of Saint Ann by religious and civic authorities on the occasion of the seventy-fifth anniversary of the western foundation is included in this article.
Special Studies

Monographs

Indian Residential School, Kamloops, B.C.

Indian Residential School, Kuper Island, B.C.

Nulato Indian School, Nulato, Alaska.

St. Ann's Academy, Nanaimo, B.C.

St. Ann's Academy, New Westminster, B.C.

The material in the above monographs, edited by the Sisters of Saint Ann contained pertinent material relative to the study of the individual schools.

Biographies


Because of their significance in the Order of the Sisters of Saint Ann in the west, the study of these three biographies was very helpful.

Pamphlets


This pictorial work depicts a survey of the work of the Sisterhood from 1858-1958.


This work is a resume of the celebrations which highlighted the St. Ann's Centenary Celebrations.
In order to make clear the reasons for various activities the writer had to study thoroughly the rules of the Order.

Prospectus of Saint Ann's Academy, Victoria, B.C. 1908. Pages 1-12.

This pamphlet gives an interesting and definite outline of the standards and requirements of our schools in 1908.


An historically accurate account of the history of Duncan and the reference to Father Peter Rondeault, made this pamphlet worthy of inclusion.
ILLUSTRATIONS

1. Bishop Modeste Demers.
2. Map of Victoria, Vancouver Island, 1850.
3. The Pioneer Sisters.
4. The Log Cabin School.
5. The first prospectus.
6. The first page of the school register. St. Ann's Academy, Victoria, B.C. 1858.
7. Elizabeth Eddy. First resident white student. St. Ann's Academy, Victoria, B.C.
8. Mother Mary Anne, Foundress of the Sisters of Saint Ann.
9. Mother Mary Providence. Mother Mary Anne of Jesus.
10. The first school at William's Lake B.C.
14. The first diploma. St. Ann's Academy, Victoria, B.C.
15. Legend of establishments in British Columbia, the Yukon and Alaska.
1. Mother Mary Colette, S.S.A., who knew Mother Mary Providence personally. Victoria, B.C.

2. Mother Mary Ludovic, S.S.A., who knew Mother Mary de l'Ange Guardien personally. Victoria, B.C.

3. Mother Mary Prudentienne, S.S.A., who was one of the foundresses of St. Mary's Hospital, Dawson, Y.T. Sister can still relate clearly her experiences during the Gold Rush in the Klondike in 1898. Lachine, P.Q.

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