



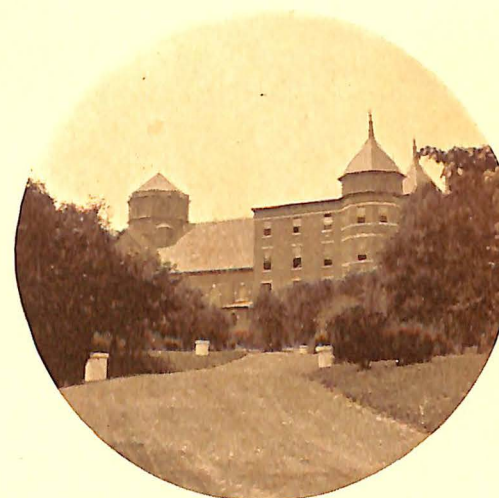
Jubilate
Deo

Jubilate Deo

Mount Saint Vincent
Halifax, Nova Scotia

Golden Jubilee Number

June, 1924 :: Subscription \$2.00



BOOK I.

PART I.—FOLIA AUREA.	-	-	-	1874—1924
PART II.—CORONA AUREA	-	-	-	1924

BOOK II.

TURRIS FORTITUDINIS	-	-	-	1849—1924
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INVOCATION

Lord God, Whose power is without end,
To Thy strong guidance we commend
Our Mother-House.

The past, kind Saviour, Thou didst bless,
Sending us succour in the stress
Of direst need;

The present, through Thy mighty power,
Doth rise in this our land, a tower
Of steadfast truth;

The future in Thy Sacred Heart,
We place; trusting that, do we but our part,
With Faith and Love,

Thy Providence will be our stay
Until before Thy throne we pay
The tribute of our earthly day,
Eternal God!

TO OUR BELOVED ARCHBISHOP
THE VERY REVEREND EDWARD MCCARTHY, D. D.

Lift up thine eyes, O loving Shepherd, lo!
The harvest time is nigh and all the land
Lies glorious golden 'neath the sunset glow:
Lift up thine eyes and bless us with Thy hand.
Lift up Thy heart, O kindly Father, see!
The House of God stands beautiful and fair;
Thy hopes are crowned, and Faith and Charity
Stretch forth their arms to Heaven for thee in prayer.
O Guide and Friend, unfold the written scroll
Where Alma Mater's life is linked with thine;
Swift as the Past the Future will unroll,
O may we still be blessed by Love Divine!
The children of the Present humbly bend
To beg thy blessing, Shepherd, Father, Friend.



Most Holy Father

The Superior General of the Sisters of Charity of Halifax together with the Assistants and the Sisters of the Institute prostrate at the feet of your Holiness, humbly implore a Special Apostolic Blessing on the occasion of the 75th anniversary of the foundation of the Institute in Halifax, and the 50th of the opening of the Mother-House at Mount Saint Vincent.

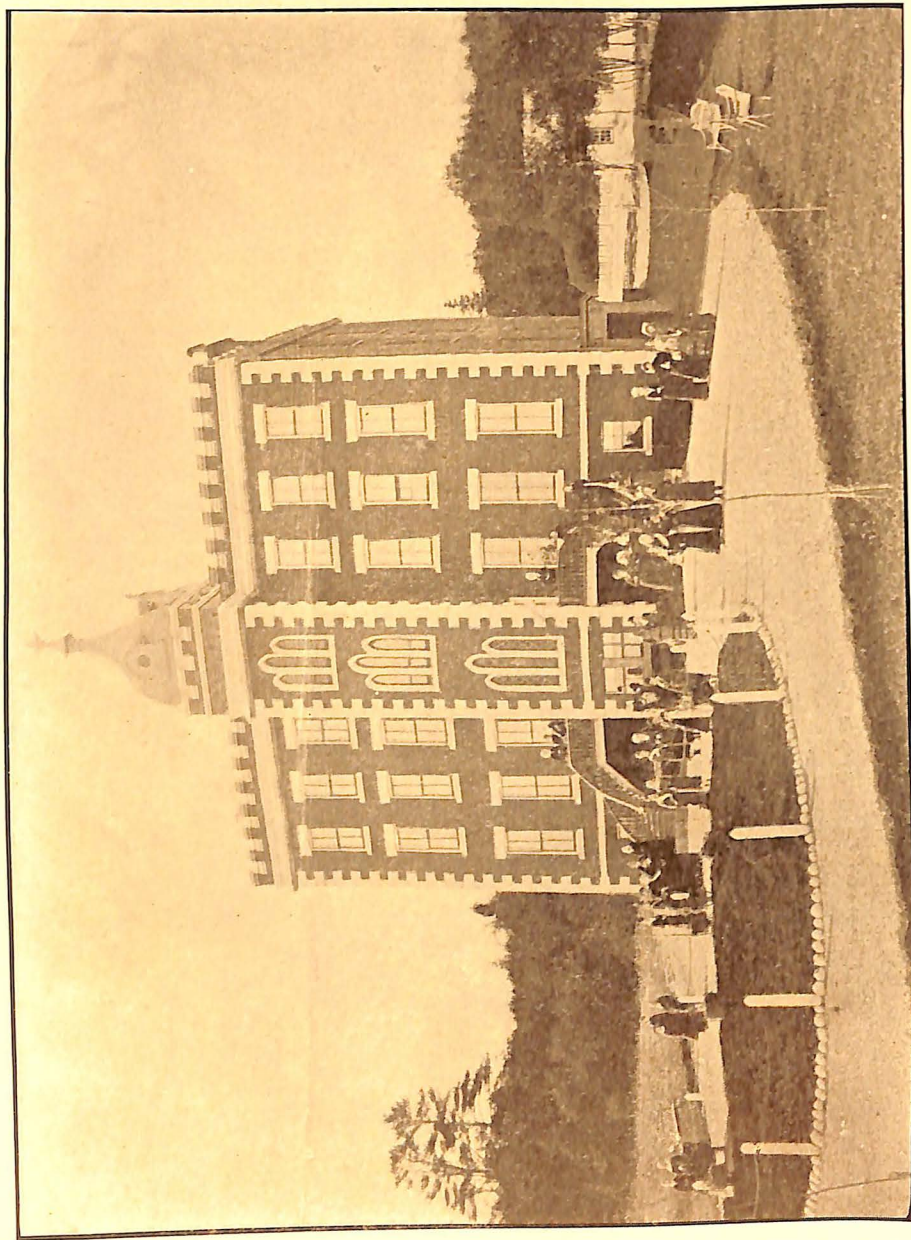
(Signed)

Pius PP. XI.

FOLIA AUREA

GOLDEN leaves are the gift of Autumn; they speak of a waning year, of brightness fled, of silence and decay. Not such are the leaves we gather; our days are not fled, nor does our harvest time shadow forth any touch of gloom. The leaves we offer speak a message of Faith; they are a record of Hope fulfilled, of Love established and crowned. Upon the days of the Past the hand of God has written a marvellous history, and upon each year He has fixed His seal; the work is His, and those whose lives have passed into the making of this living Book are His also, whether they offer still their daily sacrifice, or have passed to His beatitude. Each year has added its page, a record not of joys only, or of reposeful peace, but often of trial, grief and stress; for of such things life's hardest tissue is woven. The story of our Alma Mater is the story of a struggle bravely faced, deliberately entered into, and quietly and steadily persevered in to this day. Fifty years! A generation has come and gone, and our Alma Mater stands triumphant, wiser for her pain, nobler for her struggles, more loving and more loved for all that she has done for this land and for God's Church in the half century just passed. May we who in this crowning year look back with overflowing hearts upon the past and gather up these "Golden Leaves", prove not unworthy of our task!





THE MOUNT IN 1874.

Early Days at the Mount

(Written by one of the first pupils)

TO the present generation, it may appear impossible that Mount Saint Vincent should ever have consisted of a single, small brick building; but such it was when, on a beautiful day in early September, I first saw it. That was as long ago as 1876. What memories come and go as I look back on those bright, happy days!

One of the first persons I met at the Mount was Ellie Howlett, as she came from one of the parlours, swinging in her hand—a sunbonnet! To a child from the country, this article of head-dress was quite a touch of home. I liked Ellie at first sight, and I have liked her ever since.

The school work then, as now, was thorough, although our studies did not include at all the same number of subjects that make up the present stiff curriculum of Mount Saint Vincent. To my mind, the pupils of 1876 were to be envied; life in a smaller building was more homelike, and I am not certain of our having to do as strenuous work as the pupils of to-day must, to keep pace with the educational progress of the times.

Our fairy godmother was a lady who, I am sure, still exercises her beneficent influence on behalf of the pupils. Sister de Sales was always for us and with us. She advocated extra gouter, extra everything to give us pleasure, and I am safe in saying that there was always a proper appreciation of her kindness.

Sister Fidelis (afterwards Mother of the Community) we found most interesting; for, a few years earlier, she had had a miraculous restoration to health. This, to us, gave her a strange fascination, which a later happening served to increase. In the Spring of 1877 her voice failed. For weeks she could not speak above a whisper. We wondered if the Blessed Virgin would again come to her rescue,—and she did. A novena to our Lady closing on a June feast day was answered in this manner. On that morning, after Mass and Holy Communion, the Sisters, as usual, passed to the refectory, but Sister Fidelis remained in the chapel. On missing her, one of the Sisters returned to her and said, "Sister, I was afraid you might be ill." "No, Sister, I am not," was the answer in normal tones. There was no remark on the part of the Sister who had come to inquire. Then Sister Fidelis exclaimed with great emotion, "Oh, Sister, do you not know that I am cured!" On that day we were an excited group of children. We had seen for ourselves. Many of the non-Catholic pupils were much affected.

Two friends of the Mount, Father, afterwards Bishop, Brindle, and Mr. James Dwyer, stand prominently in the foreground of these memories. At that time Father Brindle was Military Chaplain in Halifax. There was one year,—1877 I think—when he and Mr. Dwyer came to the Mount every Sunday but one,—and thereby hangs a tale. On that day a storm of snow and wind prevailed, but, nothing daunted, the two gentlemen decided to pay their usual Sunday

visit. The sleigh was ordered, and off they drove. Within a very short time they found themselves in a snowbank, the harness broken, but the horse still under control. "One by the bridle pulled the horse, the other pulled the sleigh" was the description of their return home given in the next issue of The School Girl's Gazette. No one enjoyed the metrical account of their accident more thoroughly than the two gentlemen themselves.

On Sunday afternoons in summer, Father Brindle would take us for rambles through the woods or for a walk down the single railway track. What bliss that one track meant! There was never a train on Sunday. One could walk without fear, and pick flowers without trembling; such pretty things grew there, a lovely little rose, half wild, half cultivated, but wholly sweet. Those were happy hours for us, and were as happy for the kind friend whom Lord Wolsey described as "the bravest man I ever knew," and who, in the Soudan Campaign of 1886, refused a mule for riding, because Tommy Atkins had to walk. On two occasions after he left Halifax I had the pleasure of meeting him, both times in London. His dear soul is now numbered among those for whom we say "Requiescant in pace!"

Early girl friends formed a delightful company; the witty and attractive May H., our quiet, lovable Edna K., mirth-provoking Mary L., and many others quite as likeable. Mary's greatest joy in life was to make us laugh at night silence. This was easily accomplished; her hair was short and red, and she would braid it in most fantastic queues, one coming straight from the top of her head, and one over each ear, while others stood out in back. This arrangement of her tresses, in conjunction with a serious face, blue eyes brimming over with fun, and a solemn manner of moving about, proved irresistible. Suppressed titters usually brought forward the mistress in charge, to whom a single glance at Mary on parade revealed the whole story. The snob was unknown among us; we were a simple, happy family, and it is a joy each year to meet again under the dear old roof as many of that happy family as can be brought together.



THE MOUNT IN 1894.

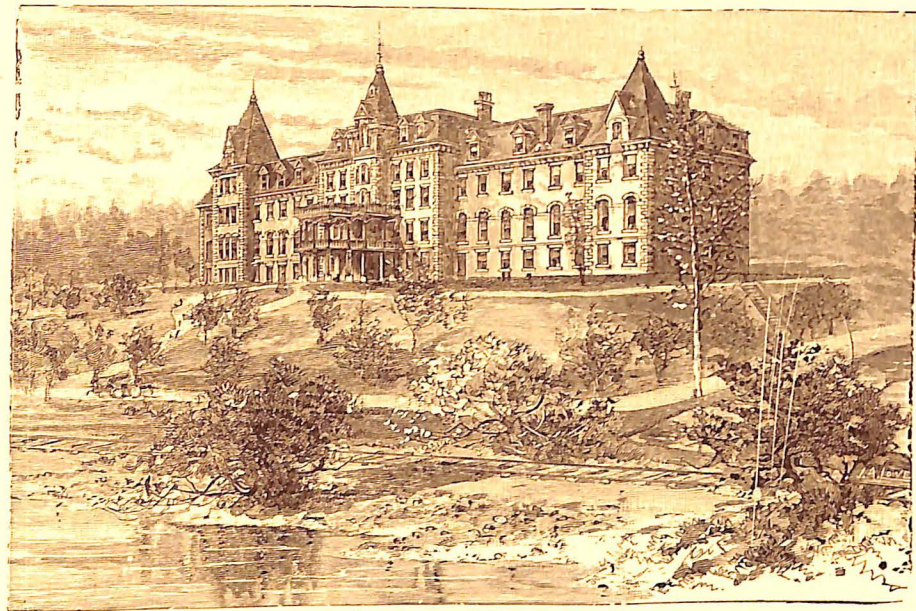
Come, join hands in the chase of the butterflies golden
In the sunny green fields with the daisies and clover
Let's run off to the woods with the birds and the squirrels
And live the sweet days of childhood all over.

THE old Mount! the old girls! the old days and the old ways! Haven't you heard it many a time and oft, till your blood boiled with anger, or, mayhap, till you wished and wished again that you had been born in your mother's time rather than in your own? 'Tis our common treasure, this Alma Mater; but, while you love it in its noonday splendor, we cherish it in the pale soft tints of its early morning.

Your recreation hall! That was our refectory. Had we no hall? Oh, yes! But singing pupils now haunt our old-time playroom, vainly trying to coax the old walls to forget the merry echoes of long ago. Every evening after "Notes" (the same old notes you sigh over) we passed down in file to the double pleasure ground, the hall and the dear old balcony. In September we were bidden to be magnanimous, and so 7.15 P. M. found us valiantly leading the new boarders to the circumference of the magic social circle, our good Mistress General's never-failing panacea. When the new had become old, all rushed for a seat on the dumb-bell press, or to walk with the Sister in charge, or to join in the frolicsome dance, or, on winter evenings, to run out for a coast on the hill.

Where the terraces now stretch, were rows of currant and gooseberry bushes, a white-washed fence around them, with a sturdy picket gate, little proof however, against the summer holiday marauders. The apple-trees too, were carefully guarded in those days, when girls were fewer and house duties less strenuous; but there was always one oasis in the desert of dreary hopes,—Father Mac-Isaac's tree over by the cottage, where oft the kindly old saint himself lent assistance to a transgressing Eve. When "Manitoba" had become too narrow for the provisions of the growing community, the root-house appeared by the well; only, alas! another temptation in this paradise of our probation.

We had no "Land of Content," but 'twas all content, when we met in the rear of the house, with neither South Wing nor Chapel, nor Annex, nor Laundry to check the flying ball or stay our eager footsteps as we ran in the jolly "Cache-cache!" or the noisy Prisoner's Base. Then, there were trips to Ferny Dell, or the mayflower hunts, or stealthy tramps to the forbidden swamp to find precious violets. Oh, those mayflowers! Their like has never since been seen. And the violets!—they cannot, will not, grow again. If the Juniors were not flower-gathering, you would find them playing house near the garden fence,—or they had gone with Sister ——— to the shore to collect mussels, or skip stones, and on their way home, to cross pins on the iron rails, to find scissors when the train had passed,—or they were in the South Woods, raising their voices in music that the good St. Joseph would hear, for Mr. L.—must soon relent and sell that land for



THE MOUNT IN 1894

the great new wing,—or down in their classrooms they were breathlessly working, turning their little pinafores into costumes in which that evening they would perchance play *Evangeline* before admiring Seniors. Upstairs, too, perhaps those same Seniors were rehearsing for His Grace's Day. How those scenes thrilled our young imaginations, and still possess our maturer memories! *Hamlet*, and *Banquo*, and *Ophelia* in the midst of staging that might have suggested the very days of the Stratford bard himself! *Portia* and *Fabiola* decked in the coveted pink satin. Music was not wanting, and the fair *Terra Nova* seemed a very nest of singing birds. Have any of the members of that first orchestra forgotten those first "ensemble" productions?—the Russian National Hymn and the harmonized *Robin Adair*, each two lines in our manuscript books! What applause! and how proudly the young performers bowed the Mount bow and bore away in triumph those magic instruments that held the audience spell-bound!

Gymnasium? No, but the girls would tell you of our Professor, and the marches that oft times were "shocking shoddy," of the vigorous exercises in which our Seniors shone so gloriously, of the dancing class, and of the public examination where no voice but his spoke praise of the fortunate prize winner. Similar work continued under a Sergeant-Major, until one happy or unhappy afternoon brought Mrs. Russel to lecture to us on the wonderful Delsart system. The following week found Miss Manning instructing us in what was irreverently termed by us "feather movements" and the graceful Grecian pose. Club-swinging was later introduced, and then fencing and the other features which the present day ground-floor provides.

Neither was it all play and no work. Down in their class-room the Juniors sat with their little noses pressed close to the grindstone; the Middle Division, or the Junior A's as they were popularly called, were poring over their *Mythologies* and their *Westlake*, which intense application frequently led to such bits of startling information as this, namely, that "Elizabeth Barrett Browning was the greatest cricket of the age"! And all the while in the upper regions of this intellectual *Academeia* the Seniors were preparing for exams that made the wisest tremble. The midnight oil! How many gallons of it were burned away as we sat by the lamp in the corridor on Examination eve!

Drawing? Art? Every Saturday morning we sat in the class-room from nine until twelve and patiently plied the pencil. How we loved to choose our models, and how fortunate the girl who secured the dog's head! Hidden by a thick wall were the favored few with their brushes, their oils, and their teacher, who in the course of the morning found her way to us and turned with her magic stroke our rocks to trees and our lines to fleecy clouds.

And our retreats! Through the three silent days we were gently led by the hand of the most loving of guides, Sister de Sales, the worthy client of her holy patron; and this, year after year, until the saintly Father Russo, S. J. came to initiate us in the great mysteries of *Manresa*. Who remembers how he and our little Lou met in the chapel at dead of night when he came to pay a secret visit to the Master, and the little girl crept up the aisle to be the *Magdalen* of Easter Morn? To-day they sing together the praises of that Risen Lord. Each suc-

ceeding year now brought us a Jesuit from Montreal, Fathers Kenny, Devlin, Doherty,—but is there one of them whose memory we treasure as we do that of Father Gregory O'Brien, who loved us all because we were his Sisters' girls. May he pray for us until we come with him to God!

With the thought of Lou, there come to mind the other five whom dear Sister Michael loved so well, her last graduates, her Loving Six. In the little Needham Cemetery, near the Academy of the Assumption, Wellesley Hills to-day there lie sleeping side by side two of them who were so closely bound together in life, Sisters Maris Stella and Eucharistia, the Ange and Moll of the dear old days. Flo Chisholm too, has followed to the Great Beyond. Two alone remain,—Gert Tobin who as Mrs. Wilgus is Convenor of the New York Chapter of the Alumnae, and another who daily within these self same walls moves zealously along, holding still aloft the standard that our noble teachers raised.

Just a peep at the Studio Corridor, and we let you turn to your present joys. It was there we had Prime in those first young days, when the file under inspection moved slowly up between a bodyguard on each side, while their companions awaited in silence their own dread summons. There we had our morning prayers, and our Rosary; and there again when the day was ended, we met for evening prayers, and having folded away our cares in the gentle strains of "Ave Sanctissima," went to bed to dream of happier days that never, *never*, came.



AN EVENING SCENE

ST. JOSEPH'S HILL

Standing on a hill-crest high,
All winds blowing freely by,
Is the statue whence its name
Justly the proud hill can claim,
The hill o'er looking far and wide
All the outspread country-side;
Circling woods in loose embrace,
Pine, maple, birch, enfold its base;
Eastward low the skyline drops
To undulating hillock tops;
Wide beneath it waters blue
Give the sky back its own hue,
Catch the young upspringing sun
With his robes of glory on,
Mirror too, the shimmering moon
In her brief beauty's fullest noon;
Westward, back the uplands run
O'er whose wooded verge the sun
Hides his radiant head each night,
The moon at dawn her visage bright.

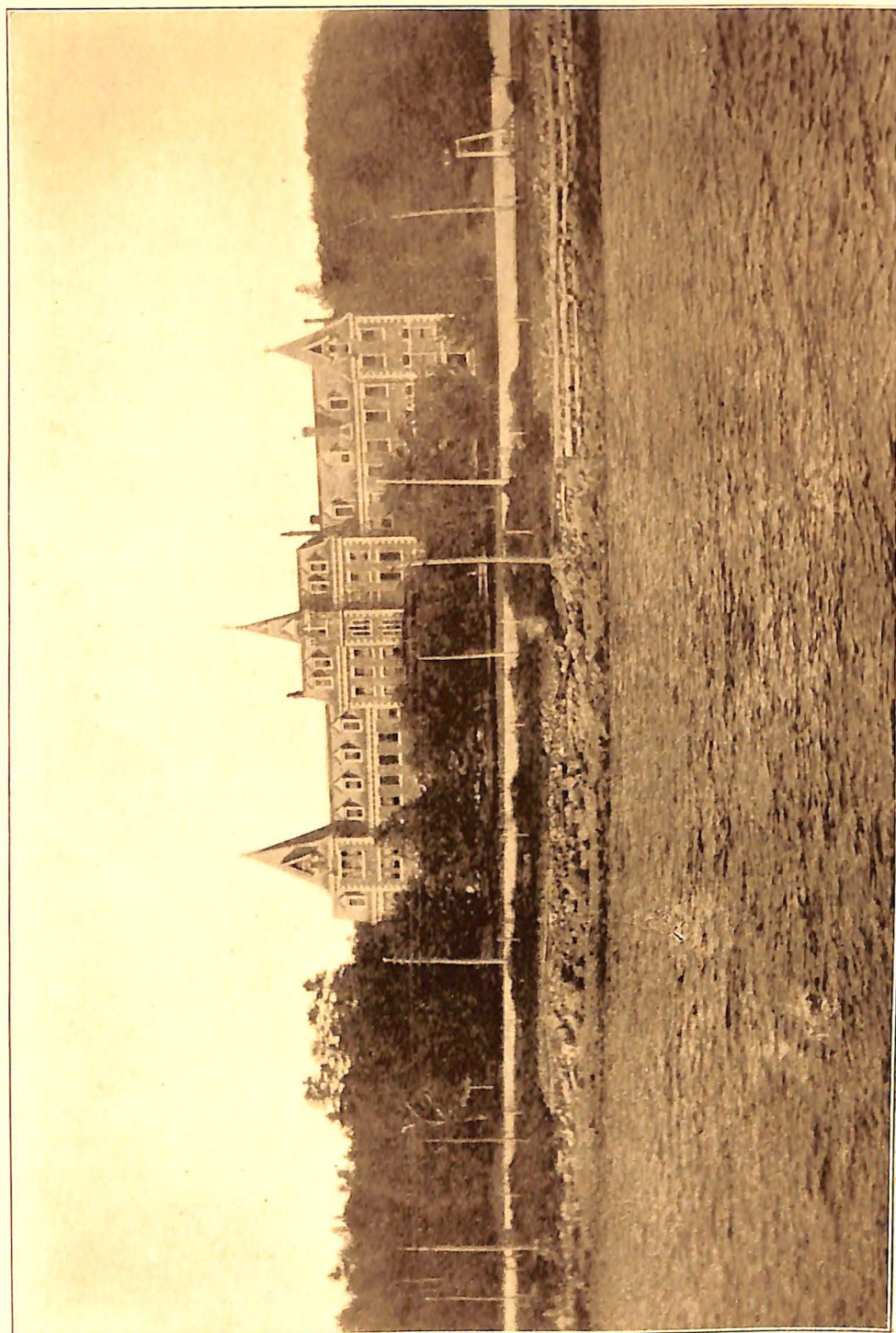
When the orchard hillside's slope,
Is rich in fair Spring's fruited hope,
Indulgent our Saint's glances fall
On marauders large and small,
Who by road or o'er the wall
Come to rob the rosy pride
Glinting mid leaves Autumn-dyed.
Later, northern cold creeps down
And the Ice King's frozen frown
Bares the brilliant woodland nooks,
Stills the murmur of the brooks,
Chills the rippling lake to rest,
Cradled on the hillside's breast.
Skaters then in warm array
Skim or crawl, as each one may,
If the reservoir is clear,
And no ice-cutters appear—
Skiers and Tobogganers too,
When the hill is clothed in snow,
Climb on fearsome pleasure bent,
Risk life and limb in mad descent.



STATUE OF ST. JOSEPH.

Short these winter pastimes seem;
 Budded bough and tinkling stream
 Herald joyous Spring's advance;
 Here and there she strews by chance
 Dainty flowers the woodland through,
 Scatters blooms of sea-shell hue
 O'er Saint Joseph's apple-trees;
 Pipe the birds and hum the bees,
 Living green the sunny leas,
 Downy chickens at the farm
 Exercise their wonted charm.
 Winsome Spring must pass away,
 Bonny Spring,—alas the day!
 Queenly Summer holds her sway.
 Oft the strangers passing by
 Pausing kneel the statue nigh;
 And at close of many a day
 Pilgrims wend their solemn way
 Upward toward the sunset light,
 Upward to the crowned height,
 And in hymn and prayerful plaint
 Confident, invoke the Saint.

Kindliest Saint, decreed divinely
 Guide of souls of human birth,
 Saintly Humorist who benignly
 Smilest on little woes of earth,
 Hear our earthly whisper pleading,
 Thou who art to God so dear,
 Evil by thy interceding
 Ward from dear ones far and near.



THE MOUNT IN 1904.

THE MOUNT IN 1904

OVER the portals of the year preceding 1904 might have been inscribed the words: "The old order changeth." Then, because this is a conservative country, and because big changes usually come slowly, there was a leisurely breathing space, a calm turning to the years of 1905 and 1906, before the inscription "giving place to new" could be completed. We who were at the Mount during those transition years feel that, like some of the link personages in literature, such as Dante or Spenser, we also faced two ways, living as we did through days and ways both old and new.

When school opened in the September of 1903, the new classroom wing was still a-building; so all school activities centred about the Studio corridor. Classrooms, study-hall, commercial room, library, studio,—all were found there. But, after Christmas, we older students became the first of the long line to occupy St. Agnes' classroom. At the opposite end of the corridor in the new building were two more classrooms. The remaining two were used for a linen room and a sewing room. It was not until some months later that those ever formidable, ever tantalizingly mysterious glass doors leading to "the other side"—that subject of so much conjecture—were thrown open and we were introduced to the new study-hall, the one-time Community Room and Novitiate. Once beyond the glass doors, we soon realized that:

"All experience is an arch where thro'
Gleams the yet untravelled world whose margin fades
Forever and forever."

For there at the end of that corridor, the light was streaming through yet other glass doors of an ever farther removed "Sisters' House"!

And then our recreation rooms! Think of the joy of having a different one three years in succession! In the first year of the changes, we luxuriated in the Music Hall. What shaking of heads and laying down of cautions must have preceded the Faculty's decision on this point! Still, there were no baby grand pianos in those days, in fact, no very grand anything as far as the hall's equipment was concerned; so I can recall no restrictions that marred our enjoyment. I can easily see, though, that the character of our recreations changed with the changing rooms, and that was, above all, a year of dancing. A large space, a good floor, a piano with the music not yet banged out of it, willing and worth-while players, and girls from far and near, Winnipeg, Savannah, Chicago, Cuba, Newfoundland, Bermuda, Quebec, Nova Scotia, each with the honor of her country's dance to sustain,—is it any wonder that the presiding Sister had little difficulty keeping us where we belonged?

Our next hall was a double one, two classrooms, now the Commercial Room and the Junior classroom. Here, in the more restricted quarters, dancing lost some of its charm; and we settled down to talk and domesticity. Our needles went quickly that winter but they were far outdistanced by our tongues. As a

result of a course in Psychology and Ethics, a favorite topic of discussion was character, "the bilious, the bloody, and the blue," as one flippant damsel dubbed them whenever we tried to air our knowledge of the threefold division. To classify not only our own, but much more enjoyably every one else's character, was, for a time, our chief diversion. In the course of the heated arguments which often resulted, one learned some wholesome home truths. A group of quick-witted, nimble-tongued French girls with their English-in-the-making added much to the liveliness of this conversational epoch.

Our final move was to the present recreation room. Somehow, it was not as popular as its predecessors; perhaps because it seemed too much out of the way, and was considered somewhat of a banishment. Still, dancing here offered solace; and during the long evenings, for there was no night study then, impromptu concerts, receptions and parades in all manner of raiment filched from "behind the presses," and story-telling helped to pass time quite easily. Of course, four o'clock found us, in about the same dispositions, I fancy, as the present day girl, "on the road" with the ever-recurring dispute at the gate. Was it to be up the road or down? Even then the turning place had become traditional. Do the partners of to-day, I wonder, still dream dreams and discuss those alluring futures, and make solemn promises to be bridesmaid to a friend from almost the antipodes? But of course, "girls is girls."

One never failing interest of ours was the plays presented each year, not only at the Closing but for Mother General and the Archbishop, with repetitions for admiring relatives and friends. Up to this time, the teacher had been an outsider; but in 1904 the present mistress of the Elocution Department began her long, successful career at M. S. V. Enthusiasm is a contagion easily caught by school girls; and Sister's ardour seized our imaginations and stirred our wills; for we determined, with true, youthful humility, that this was to be an "all star year," undisturbed by the announcement that our triumph was to be achieved in that Waterloo of so many artists—Hamlet. How seriously we took ourselves those days! For months we labored and lived our parts. When, after the first presentation, we were called upon for three repetitions, we felt assured of our success. Later, some of us saw Robert Mantell with a very good cast in the same play; and I am sure that we measured and judged them all according to the standards formed by our own performance! Just how grievously affected, I wonder, would the Queen and Polonius have been had they known that they met with our entire disapproval?

It was in 1904 also that the orchestra entered upon a period of change; for now, for the first time the flute, piccolo, cornet, and clarinet were added after much puffing and blowing and doleful wailing in odd corners of the house. And a great big girl, with a great big bow, occasionally boomed out a great big note on the old bass viol. We felt that the "tout ensemble" was especially effective, despite the fact that, after our initial performance, His Grace, Archbishop O'Brien very cheerfully assured us that he knew it must all be very fine, but, as far as his apperception of music was concerned, we might just as well have played on tin pans. How we pitied the poor Archbishop! Still, we were not too

severe in our strictures, for His Grace was our good friend. His not infrequent visits, when he insisted on seeing his children, were always concluded with the eagerly awaited words, "Now, Mother, there must be no more work to-day." Those calls, alas! were never made in the morning.

Of other "distinguished visitors" I feel confident we had our full quota; but the one whose coming caused the greatest excitement was His Serene Highness, Prince Louis of Battenberg, then the Lord High Admiral of the English Navy. Think of two hours' notice in which to prepare a fitting reception for a real Prince! "There was racing and chasing" at M. S. V. which quite decently rivalled that at Cannobie Lee, I assure you. Even the democratic Americans, always so fond of declaring "The rank is but the guinea stamp," were quite properly thrilled and delighted to don their prettiest, and do their best in his honor. And what a genial, kindly, true Prince Charming he seemed as he sat there through the program with the Mount baby on his knees!

In return for our small efforts to please him, the Prince invited the older seniors to spend the next afternoon on board his ship, the Drake. He sent a launch for us and was waiting at the ship's side when we arrived. Then he took us all over the vessel and finally to his own apartments for tea. Perhaps it was from his granddaughters whose pictures he so proudly showed us, that he had some experience of school girls' tastes and appetites which were unaffected even by the presence of royalty. Nothing had been forgotten. As the launch chugged away on our return trip, we sang, most heartily, the National Anthem, while the King's gallant representative stood bare-headed till we were out of sight.

The ease with which we had ascended and descended the Drake's ladder was, our gym teacher assured us, the result of our work in the newly opened gymnasium. During the earlier years of building and changing, the knowledge that we were sometime to have a real gymnasium had partly reconciled us to our bi-weekly "physical feathers," as our languid waving of arms was called,—not in the teacher's hearing, however. Then the duel in Hamlet had awakened an interest in fencing. Early in the following year, foils were bought and we began a vigorous use of them in the science room, only to be stopped abruptly by irate teachers from below whose classes were much perturbed. We next repaired to the back balcony, there to have windows opened and annoyed voices from above asking us to desist. We then decided that secrecy must be a necessary accompaniment of the art, and so retired to the usual background, a secluded spot, the basketball field. There the mud and bad weather were against us; but we threw on opposition. With the completion of the new building in 1906 we came into our own; and, a few months later, at a graduating recital, four of us were chosen to exhibit our skill, not only in fencing but also in club swinging. Thus we were the first fruits of the Physical Education Department, the pioneers of gymnasium exhibitions.

While we were the first exhibitors in one field, we were almost the last in another. Each year at Distribution there used to be a display of needlework and art. The much-harassed, modern-programmed pupil thinks she deserves commendation if she gets her mending done; but then, not only the usual fancy

work, but even dresses were to be seen. Some of these with their hemstitched seams and embroidered yokes might have been presented to the Museum as sewing samples and proofs of industry, for all the wear they ever got.

A leisurely spirit was abroad in those days. There was, I am inclined to think, little discussion on the part of our parents of the ethical end of our education. We were sent to a "finishing" school (God bless the mark!) because it was quite the proper thing to be done. Perhaps, in the terms of modern Pedagogy, we might be considered to have had the culture aim or the social aim. Our dear Mistress General often reminded us that we ought to be preparing diligently "to take our places in society." A good course in Christian Doctrine, Literature, History, some French, and the accomplishments,—these were what most of us wanted. The thorough-going Commercial, the always rushed and worried Provincial, the superior Sophomore, were practically unknown species in our midst. True, a few, more enlightened and farsighted, dug away at mathematics, science, and the classics, while we looked on with a pity which later, in some cases, turned back upon ourselves. Still, though convention decreed our courses and limited our horizons, excluding all thought of careers, we were students at heart. In days when intensive study of a few classics, ad nauseam, was the approved method to pursue in Literature, we roamed, with hearty enjoyment, over wide fields under an enthusiastic guide who truly fulfilled the injunction of a recent writer, "Let the teacher of literature go to work buoyantly, realizing that his mission has a sacred significance far beyond the farthest possible limits of his power. . . . for, what but literature can present a true picture of the individual soul? What can so well address and educate spirit?"

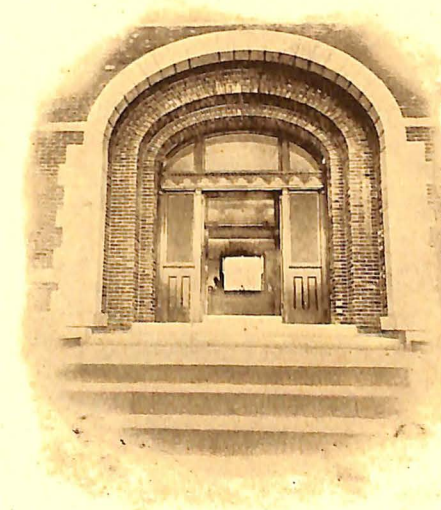
From being readers, we yearned to become writers. Every few months, before the school assembled in the Music Hall, we read our class magazine. In its style, decoration, and illustration, we were, I fear, mere imitators of our immediate predecessors, a group of scholarly graduates whose names will go down to posterity, engraved on the corner stone of the classroom building. But the matter was decidedly our own. It was the fruit of rhetoric class which, with its culmination, composition, was our steady diet. For some months, each girl in the class had a week at assigning the subjects for written work. It was good sport but nerve-racking. The list, subject to the criticism of all comers, had to be on the blackboard on Saturday morning. It must be a challenge. And it was to the class! Who would wish to show that the titles of another were beyond her? Something must be produced. Of course, not even great writers could keep to the same level of production always—there was consolation in that! Still, we all developed a secret sympathy for poor hack writers; but we also developed, in varying degrees, the "daily theme eye" ever on the watch for useful material. If it be true that in literature "it is not the information, nor esthetics, nor language which matters most, but the imagination" then were we most fortunate, for school was for us most surely "leisure given for the opportunity to build the airy inner castles that are life's most substantial things."

Through all those changing years, one place remained unchanged, the centre of unity, the plain, cramped chapel, with its simple little altar. There dwelt the

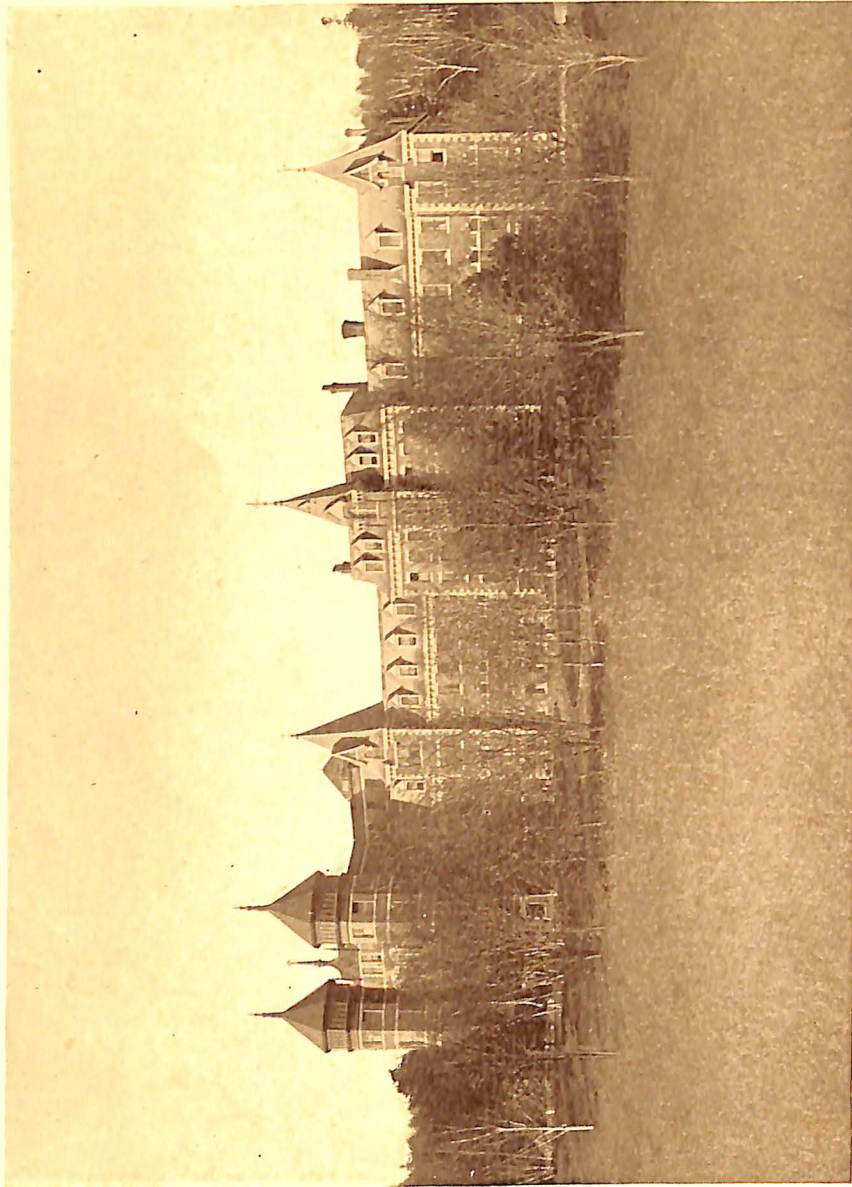
Master of the house, so truly Emmanuel, God with us. So close to us, with none of the majestic beauty which now surrounds Him, but with oh! so much homely sweetness! Daily Communion was not our privilege then, but frequent visits were. Some were what Father Le Buffe names mere "pop-calls," as we passed by, just to let Him know He was not forgotten; others longer, when before the altar, we poured out our school girl troubles, our cherished hopes, our all. Had we learned nothing else at our Alma Mater than the blessed comfort and increased courage to be found in those quiet chats with our changeless Friend, we did not spend our years there in vain.

"Likeness with a difference is the great pattern of existence." This is true not only in other lives but in various phases of our own. Well for us then if the likeness of the present is seen in the cheerful industry, the high idealism, the simple piety of the days that are gone! Gone? No, for "Nothing so much is future as the past;

I may not see to-morrow,
But, unto joy or sorrow,
My yesterdays shall meet me at the last."



FRONT DOOR



THE MOUNT IN 1906.

A TOWER OF STRENGTH

Lines written on the occasion of the Halifax Disaster December 6, 1917

Mater Alma! thou hast had pain;
 Out of the stress and the storm and the strain,
 Under the cloud that covers the land,
 Never thy twin towers raised their head
 Trulier noble, justlier grand.

Sudden and swift was terror brought,
 All in a moment havoc wrought;
 Inwardly stricken, yet didst thou stand,—
 'Neath thy twin towers sorrow and dread,—
 Thy arms encircling the poor of the land.

Vainly they build who seek to raise
 Inglorious monuments, mute to God's praise;
 'Neath the shadow of His mighty hand
 Crumble and fall the works of man's days,
 Even to shapeless heaps of sand.
 Not thus thy towers lift their head,—
 They speak God's mercy to a stricken land.



FRONT ENTRANCE TO MOUNT

THE DISASTER OF DECEMBER 6, 1917

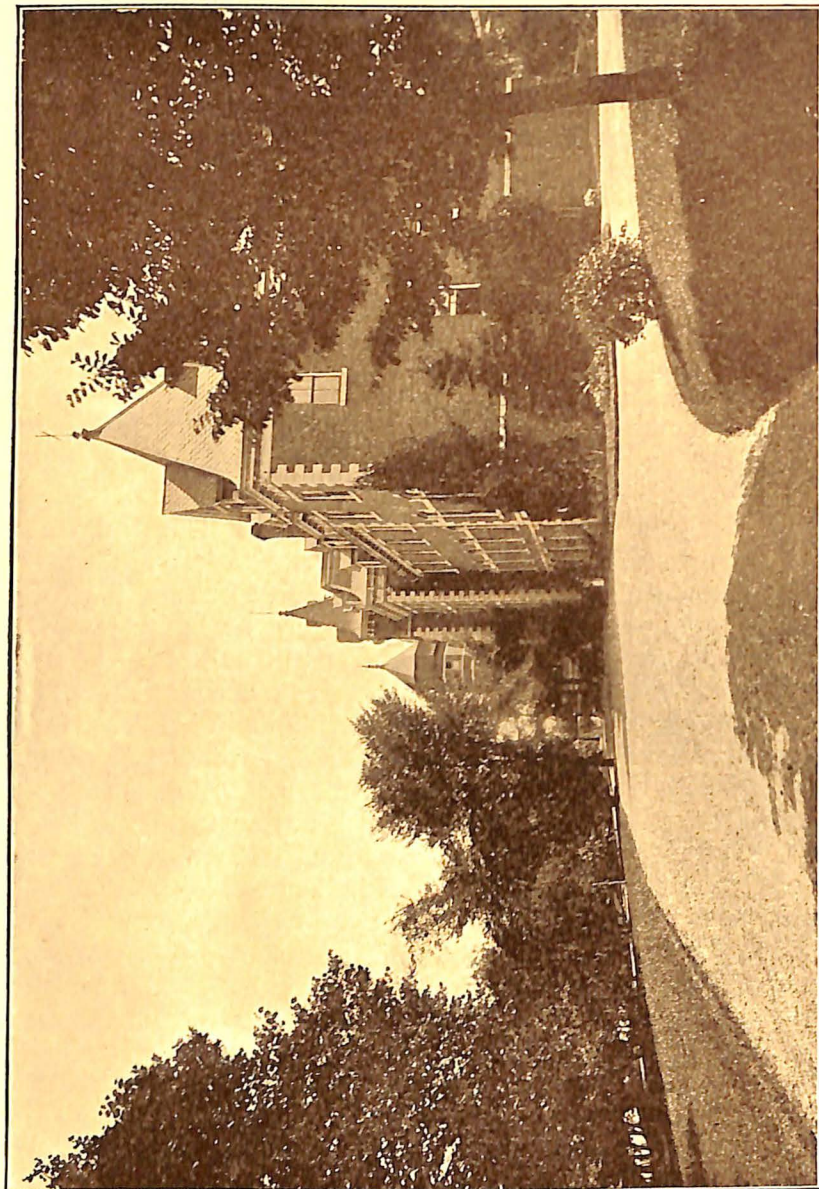
(Written by a pupil of that year)

ON the day of December sixth, at nine o'clock in the morning we were all as usual, busy with school work. It was a day of such brilliant sunshine that an extreme effort of the imagination would have been necessary to wrench the mind from thoughts of happiness to those of Death and Disaster. And yet, Death and Disaster, both were lurking in the munition ship that was slowly making its way up Halifax Harbor towards the Narrows.

At about five minutes after nine there was a curiously low rumble, and the whole house shook. There was a moment's breathing space, and then came a report so loud, so penetrating, so overwhelming, that it seemed as if all the deafening sounds of earth and heaven were concentrated in its impact. There was a crash; a storm of cracking wood, of smashing glass, of falling statuary, of splintered doors; a rain of plaster. Panic-stricken, we rushed from class-rooms and music rooms and assembled in the lower hall. Nobody knew what had happened. Confusion reigned for the moment. All were talking, some were crying, some were trying to staunch their own wounds or those of others. In a short time the comforting words of the Sisters calmed our agitation, and their skilful hands had bathed and dressed the wounds of the injured ones. It was found that no one had been severely cut, though nearly everyone had scratches. Imagining that we were the sole victims of the disaster, and ignorant as yet of its true cause, we were startled by the arrival of an engineer who came running from his locomotive to beg the Sisters in God's name for clothing and bandages for the wounded in the city, where thousands were in need of assistance. Sweaters and coats were immediately given, sheets were torn into strips for bandages, and all contributions were piled into the caboose which hastened back to the stricken city.

About ten o'clock a warning came that another explosion was expected, as the fire consequent upon the first shock had spread in the direction of a powder magazine near the water-front. People were hastening out of the danger zone and were taking refuge in the outlying districts. We were ordered out of the building, and accompanied by several Sisters, climbed the hill behind the Mount. Here, a few miles away, no signs or traces of the catastrophe were visible. The trees had not been damaged by the concussion, the cows were browsing quietly in the pasture. It was a startling change, and produced instant reaction on the over-wrought nerves of some of us. Below in the distance, we could see cars rushing back and forth, and great volumes of smoke and tongues of flame rising from the direction of the city. The Basin lay very quiet beneath us, an oily substance on the surface of the water, and heavy, gray, smoky clouds lowering over it. In the midst of this strange quiet, we waited in suspense, and we prayed as perhaps none of us had ever prayed before.

By noon word was received that the powder magazine had been flooded, and that the only danger now was from the conflagrations which were spreading



FRONT AVENUE.

through the city. We immediately returned to the house, and were saddened by the wreckage that met our gaze. Our beautiful school seemed like an empty shell; not a window had survived the concussion. Interiorly, there were damages which only the labor of years could repair; and especially was this true of the beautiful cut glass that had adorned the reception hall and chapel corridor. We found, however, other sights within our dear Mount which moved our hearts to greater pity. During our absence, men, women, and children had arrived at the Mount in various stages of want; wounded, frightened, without homes, without money, without food and clothing, they found their way into the shelter of Charity, and were immediately lodged and fed and tended with the utmost care and gentlest sympathy. They came in all kinds of vehicles. Two business men met a conveyance, the occupants of which were a woman and a young child. The horse had been killed, but these two gentlemen dragged the remnant of a cart up to the Mount door and gave the poor wounded ones into the Sisters' care. Relief work began immediately at the Mount. All the rooms in the lower flat were filled with little groups; fathers and mothers seeking lost children, children crying for separated parents. It was the same tale of sorrow everywhere. Later in the day, the more serious cases among the wounded were removed to the Halifax hospitals where they were given medical attention, but others remained for several days until provision was made for them elsewhere.

That evening the sky looked like glowing coals from the reflection of the fires which were sweeping the North End of the city. A single train left Halifax that night, and on it the Mount girls departed for their homes. Those whose homes in the city still remained, had already gone; so that by eight o'clock our school was dispersed, and the Sisters were left alone to save their house from further damage. On the very next day a series of blizzards commenced which kept everyone busy shovelling snow and nailing up the windows against the storm. The cold was intense, and it required constant vigilance to keep the heating apparatus from freezing. Still, no one complained, and cheerfulness prevailed even in the most distressing circumstances.

The Mount did not reopen its doors until January 15, 1918, and then the work of reconstruction had barely begun. The windows were in on the Academy side of the house, and this wing was thus made habitable for the pupils. The Convent wing, we knew, offered many inconveniences, but of these we heard nothing, save that the Novitiate was badly damaged and that the Community Room was uninhabitable for weeks. Through the long months that followed, the work of reconstruction went slowly on, until by June our school began to look a little like its old self, though we still fancied that it could never be the same. But the very inconveniences, losses and sufferings bound together the hearts of teachers and pupils more strongly than ever before, and those who knew the Mount under those trying circumstances will ever feel for their Alma Mater a tenderness unknown to her children of happier days.



THE REV. J. B. O'REILLY, C.J.M.

THE REVEREND J. B. O'REILLY, C. J. M.

EIGHTEEN years of service have proved the worth of our chaplain and friend, the Reverend J. B. O'Reilly, C. J. M. Father O'Reilly represents the highest ideals of the Catholic Canadian and the true apostle of God. He was appointed to the chaplainship four years before the death of the Very Reverend Canon McIsaac in 1910, and has ever since faithfully fulfilled the duties of his office, besides filling a professorship at the Holy Heart Seminary, conducted by the Eudist Fathers in Halifax. Our chaplain's years with us have spelt Fidelity. No weather inconvenience, no illness, no press of work has ever kept Father O'Reilly one moment late in the performance of his duties. Through winter and summer, in snow or rain, or sunshine, he arrives punctually every evening and is ready for service. On the awful morning of the Halifax Explosion, Father O'Reilly arrived at the Mount within an hour after the catastrophe, and ministered to the wounded who were brought into the Academy for shelter. All through that trying time he was with us, lending his assistance everywhere and showing kindness in many ways. For years our chaplain has given a lecture to the pupils on Sunday morning, and that these talks have borne good fruit in after years many a Mount girl can testify. Father O'Reilly's genuine charity and faithful friendship are always at the service of Sisters and pupils. The result of his years of service at the Mount has been to inspire a confidence in him and a reliance upon his fidelity as upon the spirit of the dear Mount itself, and to create for our chaplain numerous friends whose wish it is that he shall continue for many years in the service of their Alma Mater.

THE SPIRITUAL ACTIVITIES OF FIFTY YEARS

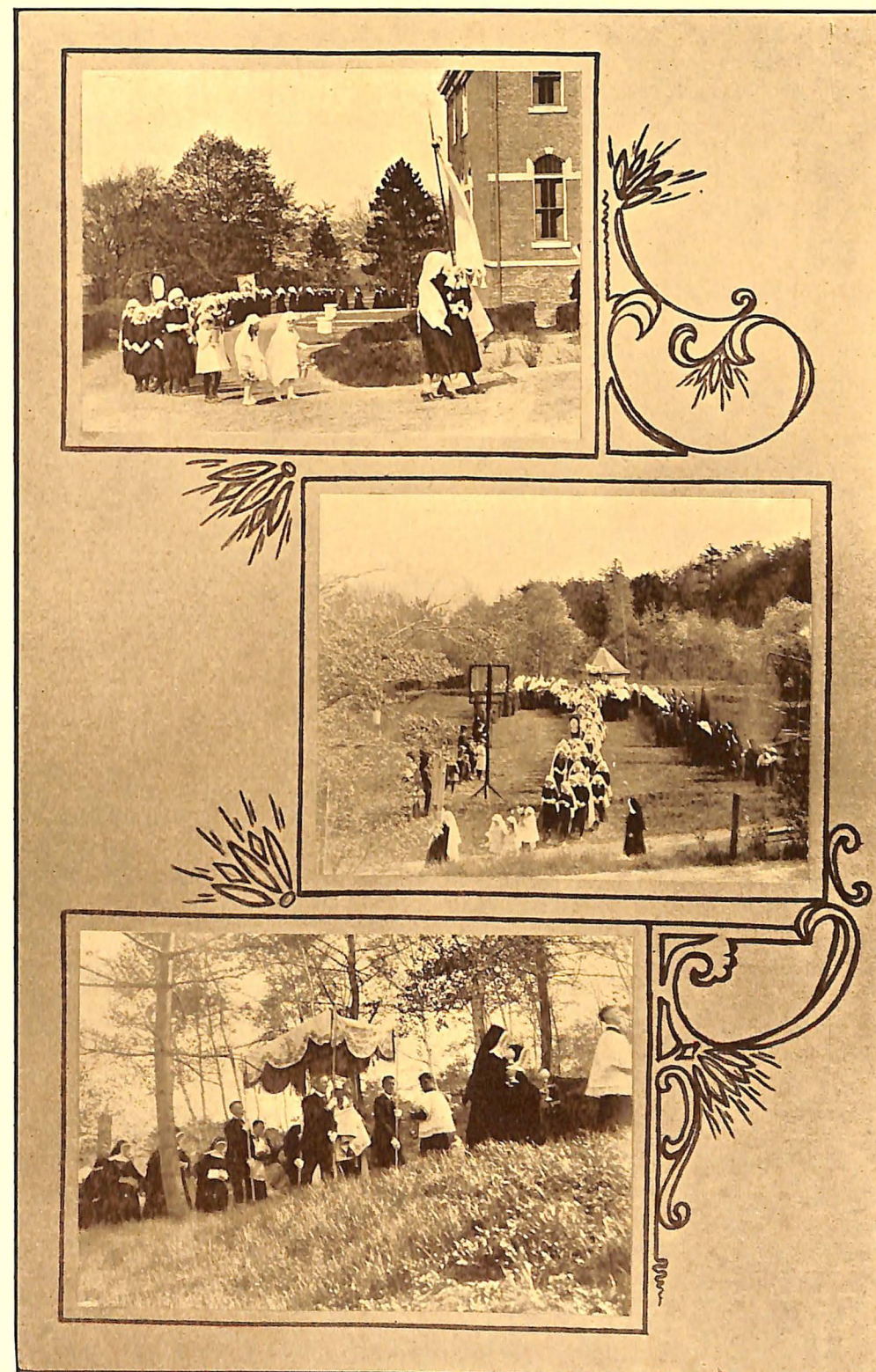
THE SODALITY OF THE CHILDREN OF MARY

YEAR after year since Mount Saint Vincent first opened its doors to Catholic girlhood, the students of the Academy have banded together under the leadership of a Sister Directress to form the Sodality of the Children of Mary. The Sodality is part of the life of the Community of the Sisters of Charity. As early as the days of Mother Seton, her daughter, Anna, gathered about her in the stone house at Emmitsburg the first pupils of the Sisters of Charity in America and taught them the love and service of our Blessed Lady; and wherever Mother Seton's spiritual children are found, there flourishes the love of Mary Immaculate. Was it not indeed, to a humble Sister of Charity that the Blessed Virgin revealed the Miraculous Medal? That precious gift to Mary's Children is accounted by every true Mount girl a badge of highest distinction, and is treasured long after school days are over as a memento of noble resolves and great ideals. To many it has been an inspiration to higher things, even to the religious life, reminding them as it does, of the simple devotions and beautiful practices of the Sodality.

The Society of the Children of Mary, so long a potent factor in the life of the Academy, was affiliated in 1916 through the kindness of the Rev. Elder Mullan, S. J. with the Jesuit Prima Primaria Sodality at Rome. The aims of the Sodality are clearly set forth to each aspirant, and one must understand them thoroughly before being admitted. More than ordinary piety is expected of its members. They must set a good example to the other students, and bear a greater share in the sacrifices which true zeal and ardent love will require. The Prefect has the honor and responsibility of being chosen for model conduct. The members meet once a week for spiritual reading and instruction. At these meetings also, business matters of importance are discussed. The Little Office of Our Lady is said or sung in common on these occasions. Daily meditation, Mass, Communion and Rosary form a part of the Mount Sodalists' programme. The Children of Mary in the world are remembered in the daily prayers of the Sodality, and the Memorare is recited at the weekly meeting for absent members. The Mass of the second Sunday of each month is offered for the members, each contributing a small amount for that purpose.

Special works have been undertaken by the Mount Sodalists with great success. Missionary labors are furthered by the collection of cancelled stamps which the Foreign Missions are always glad to receive. The funds of the Sodality are used for the purchase of material for altar linens. These when ready are presented to Mother General who is thus enabled to make gifts to needy churches.

The Sodality has its own library for the use of the members, and it is the duty of the librarian to distribute the books and to encourage the practice of daily



CORPUS CHRISTI PROCESSION

spiritual reading. Nor are the Holy Souls forgotten. Mass is offered frequently for them, and pious works are given for their relief.

Twice a year a reception is held, and new members are admitted to candidature while candidates are elected to membership. On the eighth of December and again in May this solemn ceremony takes place, and on these occasions the members renew their promises of fidelity to their obligations and repeat their act of consecration. It is a very touching ceremony and one which in after years lingers in the memory of the Sodalist as one of the sweetest experiences of her whole life.

May Mary our Queen and Mother, and Saint Agnes, our little sister and patroness, keep ever bright this devotion of our Alma Mater!

OTHER SPIRITUAL ACTIVITIES

THE Devotion to the Sacred Heart is fostered in the Academy through the Association of the Apostleship of Prayer and Study. This society meets on the First Friday of every month to discuss ways and means of furthering the devotion to the Sacred Heart of Jesus in the Blessed Sacrament. A great deal has been accomplished by the members, especially through "the Pope's Militia," established among the students for the faithful fulfilment of their duties of study and prayer. The decorations for the Apostleship of Study are received in regular order during the scholastic year, and it is the privilege of a few each year to attain to the highest degrees, the papal colors, gold and white.

During the year 1922-1923 the Eucharistic Army was formed in the school. This devotion has served to increase greatly the spirit of Reparation and special devotion to the Blessed Sacrament. Many of the students carry General's orders, fulfilling the arduous spiritual program set down for the close followers and friends of our Eucharistic Lord.

Later, the Handmaids of the Blessed Sacrament found entrance among the devotions of the Academy; the end serving the same purpose as the Eucharistic Army.

The Devotion of the Propagation of the Faith brings the pupils into touch with the Foreign Missions. Generous contributions are sent every year to the Canadian Mission Centre, and to the Missions themselves. During the present scholastic year the Mount Students have joined the Catholic Students' Mission Crusade. One day of every month is set aside for the interests of the Missions; meetings are held, papers are read, and ways and means discussed. The proceeds of the Moving-picture entertainments and the Saturday evening concerts have been given to the Missions, and the spirit of enthusiasm runs high. Spiritual alms are also abundant, so that it may be truly said that the Mount students are "up and doing" for God and Holy Church.

ALUMNAE

IT IS a matter of special satisfaction that the Alumnae Association of Mount Saint Vincent has been affiliated with the International Federated Catholic Alumnae, and that a member of our own society, Doctor Margaret MacDonald has been appointed Governor of the Federated Catholic Alumnae of Nova Scotia. Doctor MacDonald has been selected to attend the Convention of the I. F. C. A. to be held in Philadelphia in October, and on that occasion will respond to the toast "To Canada." It is probable that Doctor MacDonald will be accompanied by Mrs. James Byrne (Em Burns) wife of the Attorney General of New Brunswick.

The Alumnae Association has sustained a great loss in the death of Mrs. Cassidy (Mamie Greaney), who opened the Saint John Chapter several years ago, but who was obliged to leave New Brunswick and go to California for her health. To her bereaved sister, Catherine Greaney, all the members offer their sincere sympathy.

To the generosity of the Alumnae Association the Academy owes the furnishing of the Library, which has been transferred to the large room formerly used as the pupils' reception hall.

The members of the Executive body for the Alumnae Association are as follows:

President	-	-	-	-	-	MRS. A. G. EMERSON
First Vice-President	-	-	-	-	-	MISS MARY REARDON
Second Vice-President	-	-	-	-	-	MISS MARY NEVILLE
Third Vice-President	-	-	-	-	-	MRS. W. AFFLECK
Treasurer	-	-	-	-	-	MISS MARJORIE WAKELY
Secretary	-	-	-	-	-	MISS PEARL DALEY
Cor. Secretary	-	-	-	-	-	MRS. O. P. CORMIER

COUNCILLORS

MRS. J. C. HAGEN.	MRS. M. KINNEY.	MRS. E. J. CRAGG.
MRS. F. P. TEMPLE.	MRS. JAMES ROUE.	MRS. J. G. DEWOLF.
MRS. W. J. CHISHOLM.	MISS MILDRED DONAVAN.	MISS NELLIE POWER.

NOMINATING COMMITTEE

MRS. J. P. SAGE.	MRS. B. STEVENS.	MRS. A. J. MCCORMACK.
	MRS. W. HEALY.	MISS M. EGAN.

HOSPITAL VISITING COMMITTEE

MRS. F. TEMPLE, (Convener).	MRS. E. J. CRAGG.	MRS. W. AFFLECK.
MRS. B. STEVENS.	MRS. G. LYNCH.	MISS T. CHISHOLM.

Convener of Musical Committee	- - -	MISS MARY HAGERTY.
Convener of the Literary Circle	- - -	MISS MARJORIE HAWES.

THE CHAPTERS

SAINT JOHN, N. B.

Convener	- - - - -	MRS. T. MULLAN.
Vice-President	- - - - -	MRS. FRANK O'REGAN.
Secretary	- - - - -	MISS B. BORDEN.
Treasurer	- - - - -	MISS W. RITCHIE.

BOSTON, MASS

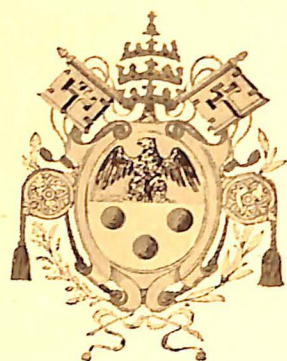
Convener	- - - - -	MRS. D. F. McGRATH.
Vice-President	- - - - -	MISS C. CUMMINGS.
Secretary	- - - - -	MISS A. McGONAGLE.
Treasurer	- - - - -	MRS. H. FITZGERALD.

Convener of New York Chapter	- - - - -	MRS. STANLEY GREEN.
Convener of Cuban Chapter	- - - - -	MRS. ALFRED CASANOVA.
Convener of Quebec Chapter	- - - - -	MADAME JULES GIROUARD.
Convener of St. John's Chapter	- - - - -	MISS MAY O'MARA.
Convener of Glace Bay Chapter	- - - - -	MISS LEXINA McDOUGALL.
Convener of Moncton Chapter	- - - - -	MISS CORA McSWEENEY.

ALUMNAE IN RELIGION

(Asterisk marks those dead)

*Agnes Walsh	Eva Martin	Marie Kelly
Mary Hurley	Catherine Viguers	Rose Davison
Annie Bauld	Lilian Power	*Lottie Devereux
Nellie Hurley	Mary Webb	Lena Doran
Susie Dalton	May Conlon	*Kathleen Keating
Fanny Douloug	Bertie Doran	*Helena Griffin
*Susie Orr	Mary Keltie	Mary St. John
May Donahoe	*Margaret Baldwin	Madge Walsh
Mary Delaney	Helen Edens	Carrie Baldwin
*Eliza Brown	Marie L'Esperance	Mary Beaton
*Teresa Devereux	Monica Nearing	*Carrie Davison
*Mary Tobin	Margaret Mahoney	Susie Cox
Alice Burns	Jeanne Beaubien	Ethel Morris
*Sarah Gillispie	(Franciscan)	Irene Kelley
*Ellen Sullivan	Nellie Kline	Marie L. White
*Molly White	Maud Purcell	Frances Mahan
*Angela Murphy	Nellie Dulahunty	Marion Boning
Mary E. Hayes	Ella Amirault	Eva Amirault
Nellie Eakins	Mary Hurley	Mary Rutledge
Maggie Martin	Ella Gorman	(St. Joseph)
Evelyn Gaudet	Josie Riordan	Annie Gardner
*Sarah O'Connell	*Mary Riordan	Marie Brown
Katie Mullins	Mary E. Power	Margaret Sullivan
Mary Griffin	Bella Vaughan	Laura L'Esperance
*May Harris	Florence Alsop	Julia Hallissey
Agnes Burns	Bride Slattery	Grace McMullin
*Laura Corbin	Alice Hayes	Kathleen Connors
Maud Martin	(Presentation)	Teresa Roche
Margaret Barton	Mary Feeley	Nellie Comeau
Murilla Devereux	Philomene Bourque	Mary Lyons
Mary A. Connors	Teresa McNally	Marie Crosby
(Hotel Dieu)	(Sister of Mercy)	Mary Kennedy
Mary Conwell	Bessie Bellwood	Edna Leary
(Sacred Heart)	*Helen Benning	Aileen Skerry
*Lily Waplington	Agnes Higgins	(Good Shepherd)
*Mary D'arcy	Frances Crowe	Catherine Harris
*Katie Rose	Evelyn Saulnier	Marion Glassey
Mary Savage	Mary Sutherland	Emmie Frecker
Sarah McNamara	Gertrude Baker	Mary Emerson
Teresa McDonald	(Good Shepherd)	Frances Kelly
Sarah Crowley	*Cassie McDonald	Ethel Reardon
Ethel Newcomb	(Good Shepherd)	Rita Kyte
Catherine McSweeney	Kathleen Kearney	Ena Kyte
Frances Corbin	(Good Shepherd)	Gladys O'Reilly
*Eva Precourt	Cleophas Wheeler	Mary MacNeil
Mary McInnis	Louise Roche	Florine Wright
Della McInnis	Catherine McManus	Elizabeth LeBlanc
	(Sacred Heart)	
	Gertrude Baldwin	



During the fifty years which have passed since the opening of the Academy of Mount Saint Vincent, many visitors of distinction have been received, Among the most note-worthy who have been given formal reception are the representatives of the Holy See:

HIS EMINENCE CARDINAL SBARETTI - - (1904,1905).

Present Protector of the Sisters of Charity of Halifax.

HIS EMINENCE CARDINAL GIBBONS - - - (1889).

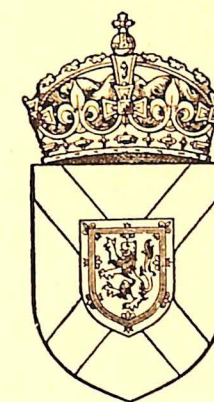
HIS EMINENCE CARDINAL BEGIN - - - (1917).

And their Excellencies, the Papal Delegates :

MONSIGNOR FALCONIO - - - (1902).

ARCHBISHOP STAGNI - - - (1912).

MONSIGNOR DI MARIA - - - (1920).



GOVERNORS OF NOVA SCOTIA

Special Patrons of Mount St. Vincent

SIR MALACHY BOWES DALY, . . . (1890-1900).

HON. A. G. JONES, - - - (1900-1906).

D. C. FRASER, ESQ., - - - (1906-1910).

J. D. MCGREGOR, ESQ., - - - (1910-1915).

DAVID MACKEEN, ESQ., - - - (1915-1916).

MACCALLUM GRANT, ESQ., - - - (1916- —).



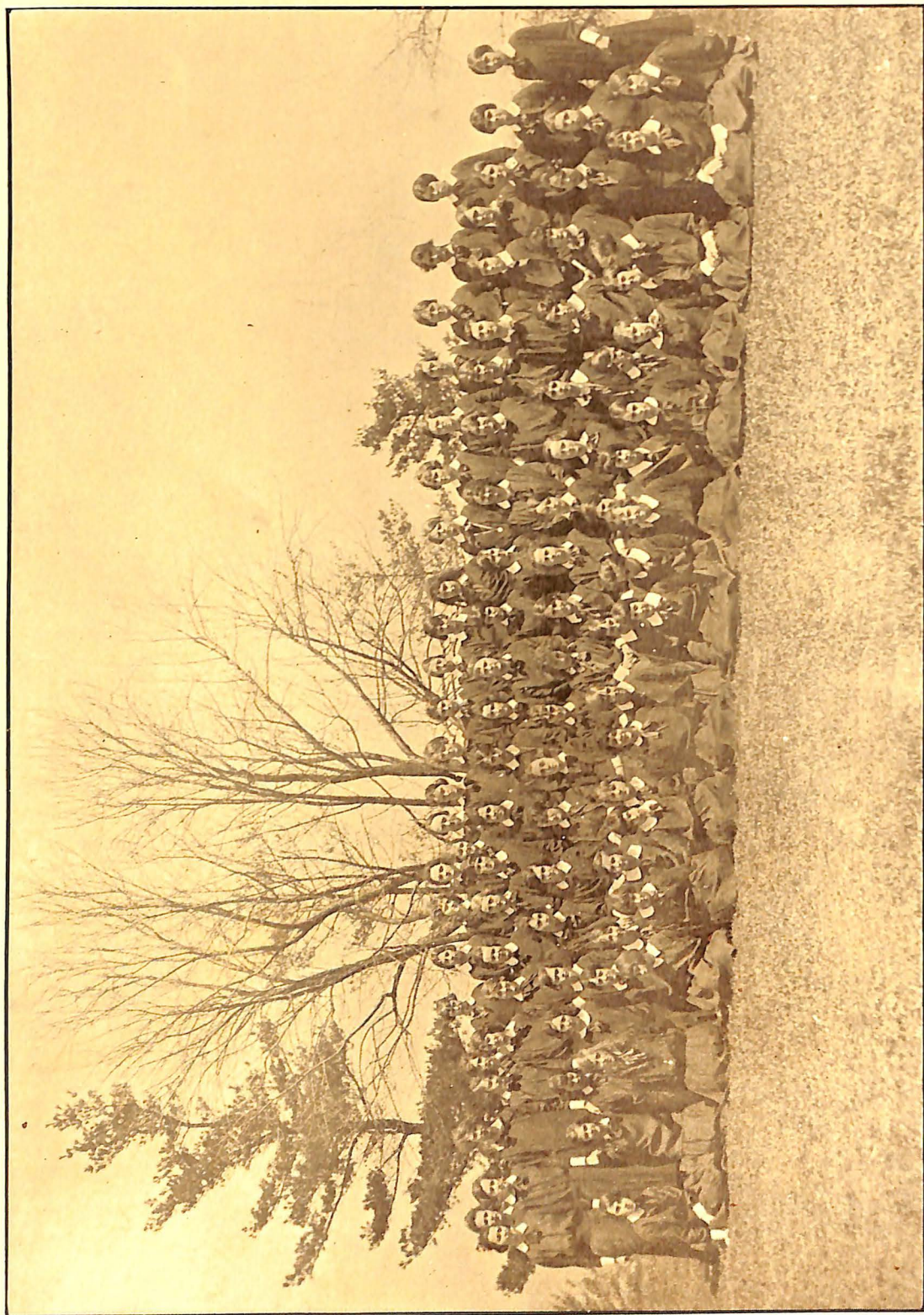
Introite
portas ejus
in confessione:
atria ejus
in hymnis
confitemini
illi.

Laudate
nomen ejus
quoniam suavis
est Dominus:
in aeternum
misericordia
ejus.

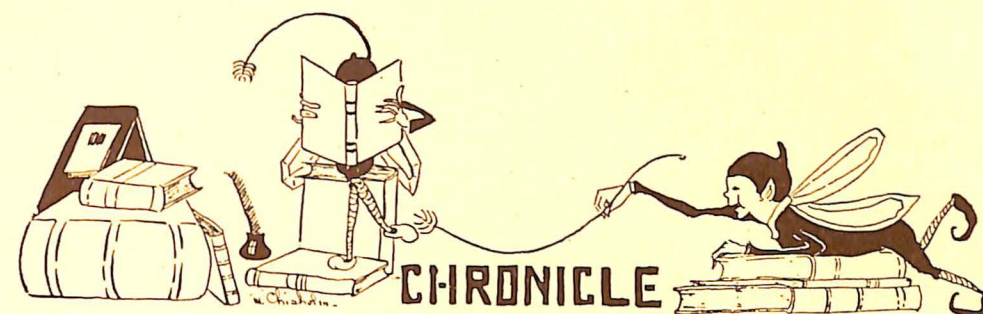
BOOK I

PART II





THE PUPILS OF THE GOLDEN YEAR



THE school year of 1923-1924, our crowning year, opened fittingly with the celebration on September 8th of the golden jubilee of dear Sister de Sales, for forty five years Mistress General of the Academy. The following is taken from the Halifax Gazette:

"On September 8th, Mount Saint Vincent was the scene of a touching and impressive celebration in commemoration of the fiftieth anniversary of one of the most widely known women in Canada, Sister M. de Sales. Sister de Sales is recognized as one of the pioneers of the Mount, a woman of remarkable and manifold gifts, who by sheer personality and ardent charity has forwarded every day of her life the grand ambition of her youth,—the spread and perfecting of Catholic education and the ennobling of our Catholic womanhood.

Pupils from all over the Dominion and the United States will attest to the keen interest and unflagging zeal of this valiant woman, who has imparted her wise spirit of "strength and sweetness" to the hundreds who claim Mount Saint Vincent as their Alma Mater. In testimony of their loyalty and affection, many of these former pupils sent messages of congratulation to the Golden Jubilarian who with her accustomed graciousness received their homage and that of the Community of the Sisters of Charity, as well as the felicitations of numerous friends in the city of Halifax.

The day began with the celebration of High Mass, followed by the singing of a very beautiful Gaudeamus. In the afternoon, the Children of Mary of the Alumnae arrived in a body to offer their congratulations. After a touching address, they presented the dear Jubliarian with flowers and a purse of fifty dollars. "Sister de Sales" was the theme of the Reverend Father O'Reilly's address which was given in the chapel at 4.30. Speaking from long experience, the Mount Chaplain declared that the name of Sister de Sales is synonymous with kindness, and everyone present emphatically agreed with the statement. Benediction of the Blessed Sacrament closed the happy day, and with the strains of the Magnificat still echoing in their hearts the Alumnae departed, thankful to the good God who has blessed with full years their beloved Mistress General."

OCTOBER 31ST—The first "party" of the year was given by the A and B Club who entertained in true Hallowe'en fashion with Jack O'lanterns, witches, apples, and yellow and black in abundance. Games and dancing filled the evening. Delicious refreshments were served by the members of

the club: Mercedes Finn, Ruth Hayes, Miriam Allison, Margaret Nott, Ena Barberie, Ida Marsland, Robina Romans, Alice Ward.

THE FORTY HOURS' DEVOTION took place from Saturday, October 27th to Monday October 29th, and was conducted in the usual impressive manner. A beautiful banner of the Blessed Sacrament was carried for the first time in the procession.

ALL SAINTS' DAY was marked by High Mass and the traditional singing of the beautiful hymn of the day, "Angeli, Archangeli."

DECEMBER 2ND—The school enjoyed a lecture given by Mr. G. W. Kyte, K. C., M. P. The subject chosen was both interesting and amusing, "Some Humours and Tragedies of Parliament." As Whip of the Liberal Party, Mr. Kyte spoke from personal experience and charmed his audience by his eloquence. It is interesting to note that the Mount is the Alma Mater of five of Mr. Kyte's daughters, and that two of these are at present in the Novitiate.

DECEMBER 8TH—Our Lady's feast of the Immaculate Conception brought His Grace the Archbishop for the celebration of the Community Mass and the Children of Mary of the Alumnae for the renewal of their consecration. An eloquent sermon was preached in the evening by the Mount Chaplain, the Reverend J. B. O'Reilly, C. J. M. and a number of candidates were received into the Sodality.

THE CHRISTMAS CONCERT was carried out with the usual gusto, and ended in a shower of appropriate gifts from Santa's unfathomable bag. Everybody was packed for home by the twenty-first, and amid cheery greetings, vacation began.

FEBRUARY 11TH—We celebrated Mother General's Feast with a representation of "The Princess of Charity." The orchestral selections were particularly brilliant. The costumes, scenic effects, and acting made the drama a wonderful success. The cast was as follows:

Elizabeth of Hungary	-	-	KATHLEEN PERY
Ludwig, Landgrave of Thuringia	-	-	ADA DAVISON
Conrad, brother of Ludwig	-	-	DOROTHY MACNEILL
Henry, younger brother	-	-	ANNA McLAUGHLIN
Sophia, mother of Ludwig	-	-	BARBARA SKERRY
Heinrich, an old Minnesinger	-	-	IDA MARSLAND
Abbot of the Monastery of Marburg	-	-	MARY ARBING
Leader of the Crusaders	-	-	EILEEN SHANNON
A Messenger from the Crusade	-	-	CATHERINE BELLIVEAU
Seneschal	-	-	MARY HOGAN
Bertha, a village maiden	-	-	MARGARET DAVIDSON
Little son of Elizabeth	-	-	MADLINE DAVISON
Little daughter of Elizabeth	-	-	KATHLEEN LEARY

Village maidens, Crusaders, Huntsmen, Servants, Courtiers, etc.

FEBRUARY 12TH—"Rest after toil!" A real whole congé.

FEBRUARY 14TH—The Alphakaibeta entertained in true Japanese fashion with a tea followed by a dance in the refectory. The decorations and the whole program were very novel, and the evening was a most enjoyable one. After a delicious supper served by Japanese maidens, we were entertained by the club members: Mary Arbing, Kathleen Allison, Muriel Donahoe, Helen Casey, Vivian Power, Coline Clancey, Barbara Skerry, Dorothy MacNeill, Eileen Shannon, Mary Lyons, Helen Wakely, Dorothy Carroll, Olive Gouthro, Elizabeth Campbell, Florence Martin, Catherine Theriault, Jane Lahey, Gertrude McLean, Tilly Livingston.

MARCH 4TH—Mardi Gras was celebrated with the traditional masquerade ball. The Commercial Club entertained, and provided for a pleasant evening. After the grand march, the winners of prizes for the best costumes were selected by the judges. The prize for the most original costume was drawn for by Gertrude McLean who represented Miss Spinning Top; Theodora Gettings, a chinaman; Alice Smith, Pierette; and Margaret Reardon, Mollie Chesley and Aileen Macaulay, who represented "Three Thieves from Bagdad." Naturally, one of "the thieves" drew the prize. The prize for the most characteristic costume was won by Mary Romans, "An Old Fashioned Girl;" and the prize for the most comical costume was awarded to Ida Marsland who represented Falstaff. Other costumes were very original; and as the Prime saying goes, "All deserve special mention," for which we lack space here. Games, refreshments, and dancing brought the evening to a happy close. The members of the Commercial Club are: Mary Marsland, Catherine Chesley, Mary Owens, Gladys Howard, Mary McDonald, Ivy Sheffield, Mary Thompson, Yvette Allan, Nellie Devaux, Queenie Carter, Mary Hamilton.

MARCH 17TH—Saint Patrick's Day was celebrated royally when Miss Erin and her sisters invited the Seniors to a whist and dance in the music hall. The room was decorated in white and green, and the tables under the drop lights were very pretty. The first prize for whist was won by Helen Casey, the second by Kathleen Allison, and the Consolation prize by Mary Hamilton. Benediction intervened at seven o'clock, and when the guests returned, the tables were set for refreshments. Each table was served by a member of the Benson Reading Circle who represented the counties of old Ireland. During the intermission some interesting papers were read. Catherine Belliveau gave "St. Patrick;" Margaret Nowlan, "Daniel O'Connell;" Mona Fraser, "Father Matthew;" Eileen Ryan, "John Boyle O'Reilly." Songs and Irish dances were given, and the entire club recited with fitting gestures, that thrilling tale, "The Fairies." All the hostesses wore the Irish peasant costume, and made delightful colleens. The program was followed by dancing. The members of the Benson Circle are: Margaret Reardon, Mary Hogan, (Miss Erin) Catherine Belliveau, Margaret Davidson, Joyce Roop, Mona Fraser, Margaret Nowlan, Mary

Powers, Isabel Kennedy, Lucy Foley, Aileen Macaulay, Kathleen Pery, Helen Tremaine, Theodora Gettings, Eileen Ryan and Fanny Goodman.

MARCH 26TH—Professor Scott of Dalhousie University gave a very interesting talk on Rome and showed some beautiful slides. A good deal of information was given in a delightfully informal way, and the evening was much enjoyed.

MARCH 22ND—The Aloysian Division gave a concert for the benefit of the Students' Mission Crusade. The play staged for the occasion was "The Golden Goose." All the parts were well played. The cast of characters was as follows:

Jack, an adventurer	-	-	BEATRICE RUBENOVITCH
His Fairy Godmother	-	-	GERTRUDE LEAHY
The King of the Realm	-	-	HELEN TREMAINE
The Princess	-	-	MARIE ACKERMAN
The Doctor	-	-	THELMA SIMONS
The Innkeeper, Mrs. Teetotal	-	-	AGNES GILLIS
Polly Teetotal her daughter	-	-	MARY FLACK
Mrs. Duckling	-	-	RHODA SIMONS
Hilda	} attendants on the Princess		MIRIAM WINTERS
Marion			KATHERINE BURGESS

MARCH 29TH—A delightful musicale was furnished by a group of Mount Alumnae assisted by several gentlemen and members of Halifax musical circles. The entertaining group who remained for tea, consisted of the following: Mrs. Gordon Page (Gertrude MacKenzie) Mr. and Mrs. Leo Currie, (Evelyn Jenks) Capt. Donald Agneau, Mrs. W. H. Beckwith, Mrs. Harris Miller, Miss Ella Courtney, Miss Rachel Hagen, Miss Blossom Davison.

THE RETREAT was given from March thirty-first to April fourth by the Reverend William Hingston, S. J. Rector of Loyala College, Montreal.

APRIL 7TH:—The Reverend Doctor Curren of Saint Mary's Cathedral addressed the student body on the Catholic Students' Mission Crusade. He congratulated us on the work already accomplished for the Foreign Missions and encouraged us to continue our efforts of zeal. As a result of the talk, all the students joined the Society for the Propagation of the Faith.



THE LIBRARY

GRADUATES OF 1924



MURIEL DONAHOE.

(ACADEMIC)

Who'd e'er dispute the wide-spread fame
Of this sweet, short-haired, little dame?
From her baby days 'twas e'er the same,
She lisped in Latin for the Latin came.

Her Home Sweet Home is Halifax.
She is generally known as Dunnie.
Her hobby - - - - - Barbaring.
Her bête noire - - - - - "Trig."
Her favorite saying - - - "Yes, we have
no bananas."
Her ambition - - - - - Peace with
honor.

KATHLEEN ALLISON.

(ACADEMIC)

2nd Assistant of the Children of Mary Sodality.
Vice-President of the Alpha Kappa Beta Club.
Treasurer of the M. A. A.
Member of Mount Orchestra.

A dillar, a dollar,—I'll pay you tomorrer,—
Alas for our treasurer, Kay!
The pursuit of the dollar is Kathleen's great sorrer,
But for all that, she's happy and gay.

Her Home Sweet Home is Cocagne, N.B.
She is generally known as Kay.
Her hobby - - - - - Copper sulphate crystals
Her favorite pastime - - Fencing with Xenophon.
Her bête noire - - - - - The Almighty Dollar.
Her place of refuge - - - The College Room.



GRADUATES OF 1924

VIVIAN POWER.

(ACADEMIC)

Prefect of the Children of Mary.
Vice President of the M. A. A.
Captain of the First Reds.

"A model child," her teachers say,
"She grows more 'Perfect' every day."

Her Home Sweet Home is Kingston,
N. S.
She is popularly known as "The Perfect."
Her hobby - - - - - Watering plants.
Her bête norie - - - - - Greek verbs.
Her favorite song - - - Hail Columbia!
Her ambition - - - - - To be artistic.



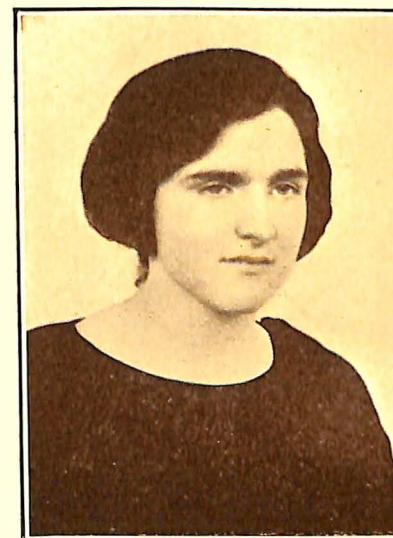
COLINA CLANCEY.

(ACADEMIC)

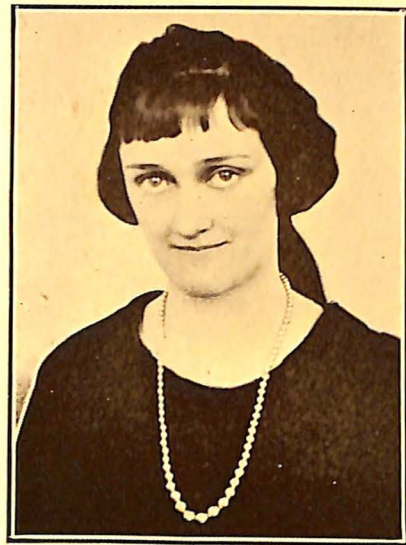
Treasurer of the Children of Mary.
Captain of the First Blues.

Her name forever "Clean" will be,
No matter about the Clancey,
Her heart is happy and care-free,
Her future we can fancy!

Her Home Sweet Home is Mulgrave,
N. S.
She is popularly known as "Clean."
Her hobby - - - - - Arguing with V. P.
Her bête noire - - - - - Photography.
Her ambition - - - - - To visit Iona.
Her favorite book - - - Meditations for Every Day.



GRADUATES OF 1924



MERCEDES FINN.

(ACADEMIC)

Mercedes Finn will e'er be thin;
The reason we can state,—
Her appetite shrinks out of sight
At mere mention of a plate.

Her Home Sweet Home is Halifax.
She is known to her
friends as - - - Miss Sadie.
Her hobby - - - Reducing.
Her bête noire - - - The dinner-
bell.
Her nightly pastime - - star-gazing.
Her motto - - - "L'appetit
vient en
mangeant."

RUTH HAYES.

(ACADEMIC)

There was a little girl
Who had a little curl....

Her Home Sweet Home is Halifax.
She is generally known as Rûth.
Her favorite haunt - - The telephone
Her hobby - - - Rubies.
Her bête noire - - - Geometry.
Her ambition - - - Graduation.



GRADUATES OF 1924

MARY M. MARSLAND.

(SECRETARIAL SCIENCE)

President of the Commercial Club.
Secretary of Apostleship of Prayer.
First Assistant of the Children of Mary.

A conscience is she to us all,
Admonishing both great and small,
That service fills our lives with love,
And kindness lifts our hearts above.

Her Home Sweet Home is Moncton,
N. B.
She is remarkable for - - Well-doing.
Her hobby - - - Looking after
her sister.
Her bête noire - - - Idleness.
Her favorite haunt - - The Com-
mercial Room
Her ambition - - - Guess!



CATHERINE CHESLEY.

(SECRETARIAL SCIENCE)

She's gentle, sweet, and jolly too,
Her ready wit is sharp and true.

Her Home Sweet Home is Kentville.
She is generally known as "Trot."
Her hobby - - - A real horse.
Her favorite pastime - Making hats.
Her bête noire - - - Fencing.
Her rostra - - - The table.

GRADUATES OF 1924



HELEN CASEY.

(ACADEMIC)

Helen isn't hard to please;
 She lives and laughs and takes her ease;
 Since "Care's an enemy to life,"
 She'll ne'er be found where there is strife.

Her Home Sweet Home is Glace Bay.
 She is famous for - - - Her good nature.
 Her hobby - - - - - French.
 Her bête noire - - - - - Themes.
 Her ambition - - - - - Leisure.
 Her motto - - - - - Live and let live.

GLADYS HOWARD.

(COMMERCIAL)

With curly head and ready smile,
 She's the pleasantest girl for many a mile.

Her Home Sweet Home is Bathurst.
 Her hobby - - - - - Auctioneering
 Her bête noire - - - - - Chills!
 Her favorite pastime - Carrying trays.
 Her ambition - - - - - To be a dietician.
 Her favorite song - - - "Good-night, Nurse."



GRADUATES OF 1924

MARY THOMPSON.

(COMMERCIAL)

There was a young maid named Mary,
 Who never was once contrary;
 She handled with ease the typewriter keys,
 But ne'er did her skill make her airy.

Her Home Sweet Home is Halifax.
 She is generally known as M. T.
 (empty).
 She is most often heard - When the lights are low.
 Her hobby - - - - - Commercial Law.
 Her ambition - - - - - To find time.
 Her favorite pastime - Telephoning.



MARY McDONALD.

(COMMERCIAL)

Mary McDonald who comes from C. B.
 Is a girl worth knowing, we all agree,
 With a quiet sweet way and a winning smile,
 There's not such another for many a mile.

Her Home Sweet Home is Iona, C. B.
 She is generally known as Mac.
 Her favorite study - - - Library books
 Her ambition - - - - - To find some sewing time.
 Her bête noire - - - - - Noise.
 Her favorite song - - - "In the Good Old Summer time."



GRADUATES OF 1924



IVY SHEFFIELD.

(COMMERCIAL)

There is a young lady named Ivy,
Whose nature it is to be lively;
In the middle of night,
She'll give you a fright,
By gymnastics—but that's "only Ivy."

Her Home Sweet Home is North
Sydney.
She is known to her
friends as - - - Ivory.
Her favorite haunt - - Behind the
presses.
Her hobby - - - Talking in
her sleep.
Her bête noire - - - Elocution.
Her favorite sport - - Reading
short-hand
jokes.

QUEENIE CARTER.

(COMMERCIAL)

Although this damsel studies well,
In every sport she doth excel;
Some noses she puts out of joint
At basket-ball, but wins a point.

Her Home Sweet Home is Dartmouth.
She is famous for - - - Her smile.
Her hobby - - - Basket-ball.
Her ambition - - - To be a
prima dona.
Her bête noire - - - Book-keeping
Her favorite song - - - I Love You
Truly.



GRADUATES OF 1924

MARY OWENS.

(COMMERCIAL)

Mary is an athlete rare,
Her speed is noted everywhere,
Her joys are many, worries few,
She's found the way of "smilin' through."

Her Home Sweet Home is St. John,
N. B.
Her hobby - - - Snoring.
Her bête noire - - - Prime.
Her ambition - - - To put up
her hair.
Her motto - - - "Silence is
golden."
Her favorite sport - - Running the
corridor.



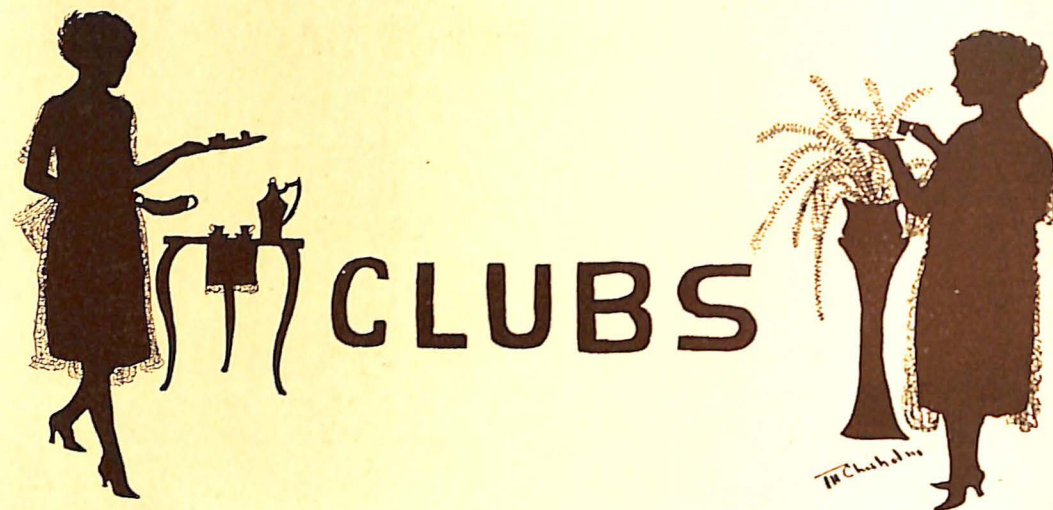
YVETTE ALLAN.

(COMMERCIAL)

Yvette sweet is quite petite,
And quiet as a mouse,
Her presence gleams like still sunbeams
And brightens all the house.

Her Home Sweet Home is Bathurst,
N. B.
Her hobby - - - Music.
Her bête noire - - - "Drills."
Her ambition - - - To be a music
teacher
Her favorite study - - Theory.
Her favorite haunt - - The piano
stool.





ALPHAKAIBETA

President	-	-	-	-	MARY ARBING
Vice-President	-	-	-	-	KATHLEEN ALLISON
Treasurer	-	-	-	-	ROSE ORLANDO
Secretary	-	-	-	-	MARY LYONS

A AND B

President	-	-	-	-	MERCEDES FINN
Secretary	-	-	-	-	RUTH HAYES
Treasurer	-	-	-	-	MARGARET NOTT

COMMERCIAL

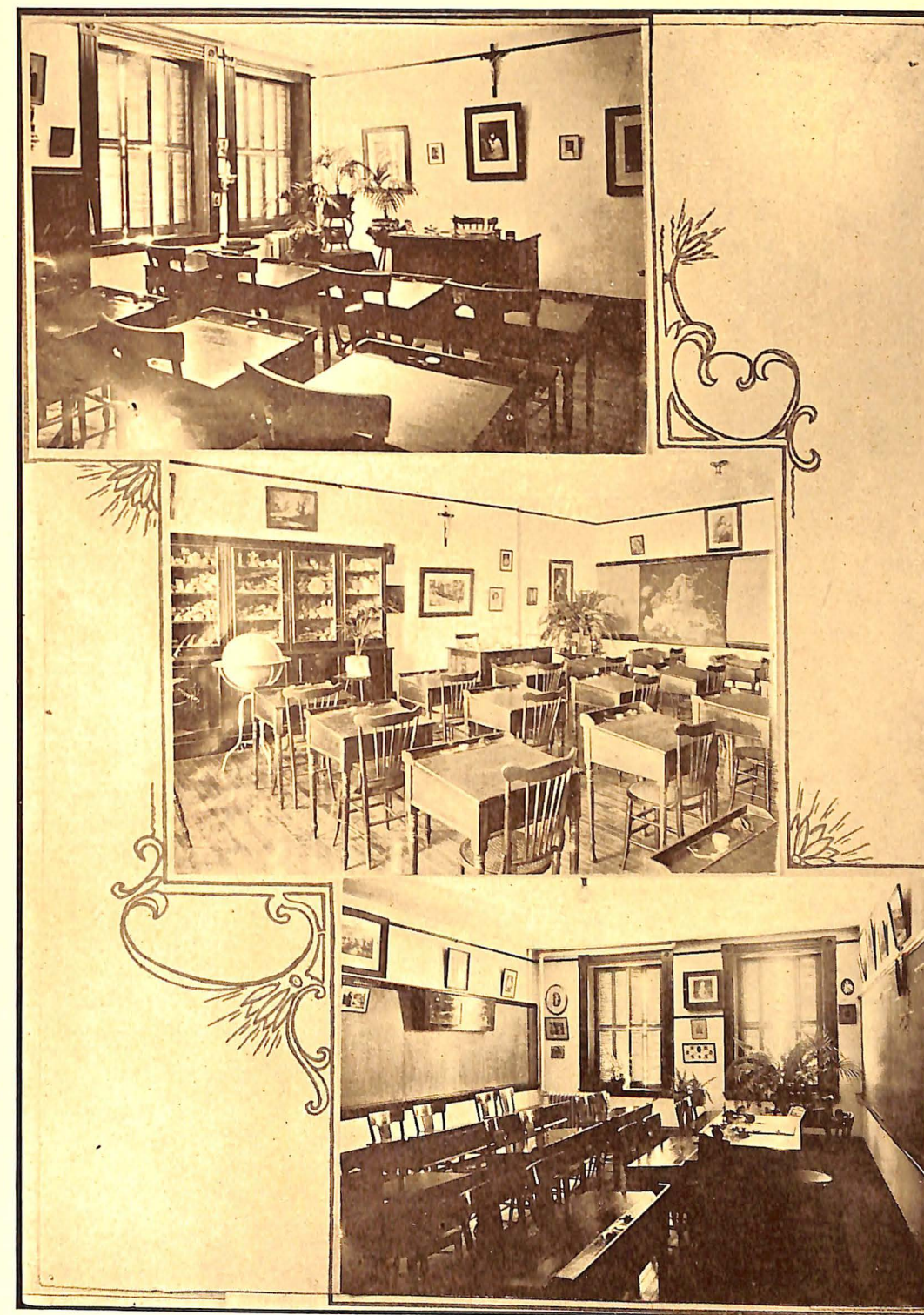
President	-	-	-	-	MARY MARSLAND
Vice-President	-	-	-	-	CATHERINE CHESLEY
Secretary	-	-	-	-	GLADYS HOWARD

BENSON READING CIRCLE

President	-	-	-	-	MARGARET REARDON
Vice-President	-	-	-	-	MARY HOGAN
Treasurer	-	-	-	-	CATHERINE BELLIVEAU
Secretary	-	-	-	-	MARGARET DAVIDSON

SENIOR D

President	-	-	-	-	MOLLY CHESLEY
Treasurer and Secretary	-	-	-	-	MARY MONTAGUE



CLASS ROOMS



ALPHA KAPPA BETA CLUB

Resolved:—that modern dress is evil. Result in favor of Affirmative.

Resolved:—that co-education is beneficial. Result a tie.

Resolved:—that Proficiency can be acquired. Result in favor of Negative.

Resolved:—that bad manners are worse than slang. Result in favor of Affirmative.

Resolved:—that woman is essential to man's success. Result in favor of Affirmative.

Resolved:—that woman should have part in politics. Result in favor of Affirmative.

A AND B CLUB

Resolved:—that inventors are more valuable to a nation than literary men. (Neg).

Resolved:—that rich relations are a greater trial than poor ones. (Affirm).

Resolved:—that gunpowder is a blessing rather than a curse. (Affirmative).

Resolved:—that education should be a preparation for practical purposes. (Affirmative).

COMMERCIAL CLUB

Resolved:—that a thief is a greater menace to society than a liar. (Affirm).

Resolved:—that winter sports are more interesting than summer ones. (Affirm).

Resolved:—that Prohibition has proved a benefit to the Country. (Negative).

BENSON READING CIRCLE

Resolved:—that History is a more beneficial study than English Literature. (Negative).

Resolved:—that fear of punishment is a greater incentive to action than the hope of reward. (Affirmative).

Resolved:—that Face Powder does more harm than Gun Powder. (Affirmative).

Resolved:—that Laughter is a more important factor in life than Energy. (Affirmative).

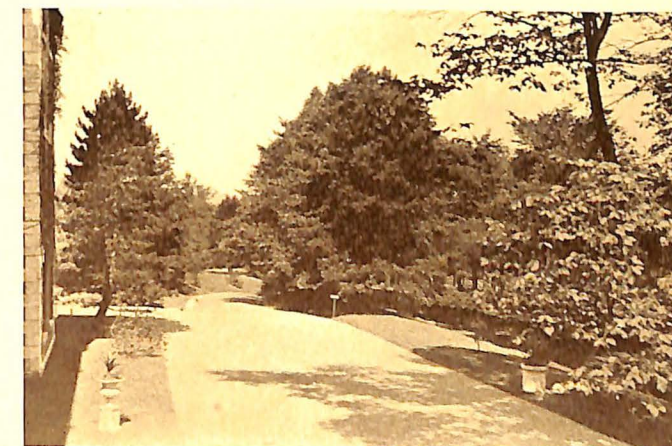
Resolved:—that Examinations are a disadvantage to the student. (Affirmative).

SENIOR D CLUB

Resolved:—that Talent is a greater asset in life than Beauty. (Affirmative).

Resolved:—that Moving Pictures do more harm than good. (Negative).

Resolved:—that city life offers more advantages than country life. (Affirmative).





TENNIS COURTS.



M. A. A. BASKET-BALL TEAMS, 1923-24.

MOTTO:—Keep good humor still, whate'er we lose.

REDS I.

Rt. Defence - V. POWER (Capt.)
 Lt. Defence - I. KENNEDY
 Centre - R. ORLANDO
 Rt. Centre - T. LIVINGSTON
 Lt. Centre - D. CARROLL
 Rt. Forward - Q. CARTER
 Lt. Forward - T. GETTINGS

BLUES I.

Lt. Forward - M. OWENS
 Rt. Forward - D. MACNEILL
 Centre - K. ALLISON
 Lt. Centre - C. THERIAULT
 Rt. Centre - M. LYONS
 Lt. Defence - C. CLANCEY (Capt.)
 Rt. Defence - M. McDONALD

REDS II

Rt. Defence - A. McLAUGHLIN
 Lt. Defence - I. SHEFFIELD
 Cen. Defence - M. WALSH
 Centre - I. MARSLAND
 Rt. Centre - E. CAMPBELL
 Rt. Forward - M. POWERS
 Lt. Forward - G. HOWARD
 Cen. Forward - K. PERY (Capt.)

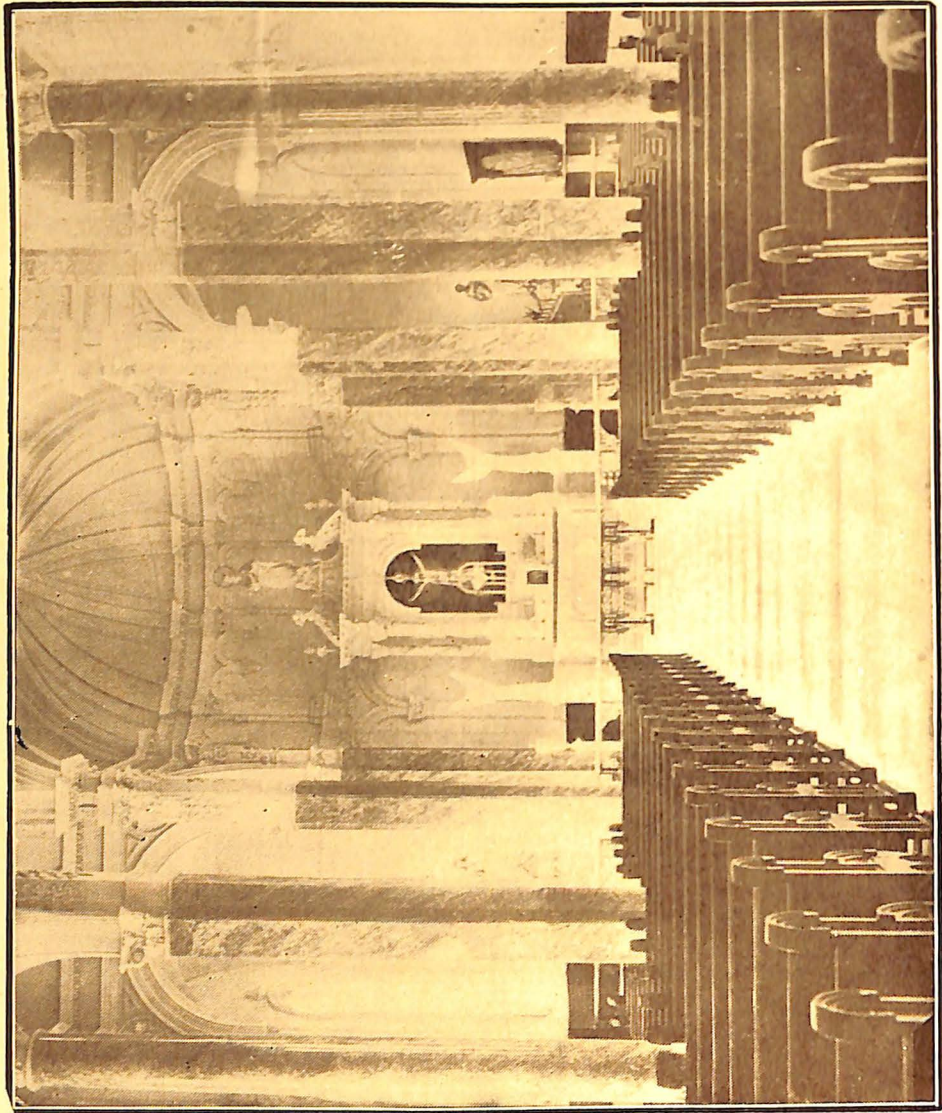
BLUES II

Lt. Forward - C. BELLIVEAU (Capt.)
 Rt. Forward - Y. ALLAN
 Cen. Forward - K. DORAN
 Centre - M. DAVIDSON
 Lt. Centre - O. GOUTHRO
 Lt. Defence - E. RYAN
 Rt. Defence - F. GOODMAN
 Cen. Defence - M. FRASER

SCORES

Reds I 64
 Reds II 44
 Total 108

Blues I 99
 Blues II 39
 Total 138



THE CHAPEL

SODALITY OF OUR LADY IMMACULATE AND ST. AGNES

COUNCIL OF 1924

Prefect	-	-	-	-	VIVIAN POWER
1st Assistant	-	-	-	-	MARY MARSLAND
2nd Assistant	-	-	-	-	KATHLEEN ALLISON
Secretary	-	-	-	-	MARY ARBING
Treasurer	-	-	-	-	COLINA CLANCEY

OFFICIALS AND CONSULTORS

Mistress of Candidates	-	-	-	ROSE ORLANDO
Mass Section	-	-	-	MARGARET NOWLAN
Eucharistic Army	-	-	-	VIVIAN POWER
Missionary Works	-	-	-	MARGARET NOWLAN
Sacristan	-	-	-	IDA MARSLAND
Librarians	-	-	-	{ HELEN WAKELY
				{ MARGARET DAVIDSON

The following donations to the Sodality Fund are gratefully acknowledged, and the generous donors are daily remembered in the prayers of the resident sodalists:

Alexia Kyte, Kathleen O'Leary, Marie Power, Molly Wood, Mrs. Richard O'Reilly, each \$5.00.

Muriel Kyte, Mary Jeffers, Jean Heffernan, Margaret Jeffers, Pearl Butler, Margaret Smith, Mrs. Leo White, each \$2.00.

Dorothy Casey, Mary O'Brien, Mary McHugh, Mabel Comeau, May Tobin, Ena Kyte, Ethel Tobin, Eva Abbis, Elizabeth Cavanaugh, Margaret Dulhanty, Jenny Dulhanty, each \$1.00.

ALUMNAE SODALITY OF OUR LADY IMMACULATE AND ST. AGNES

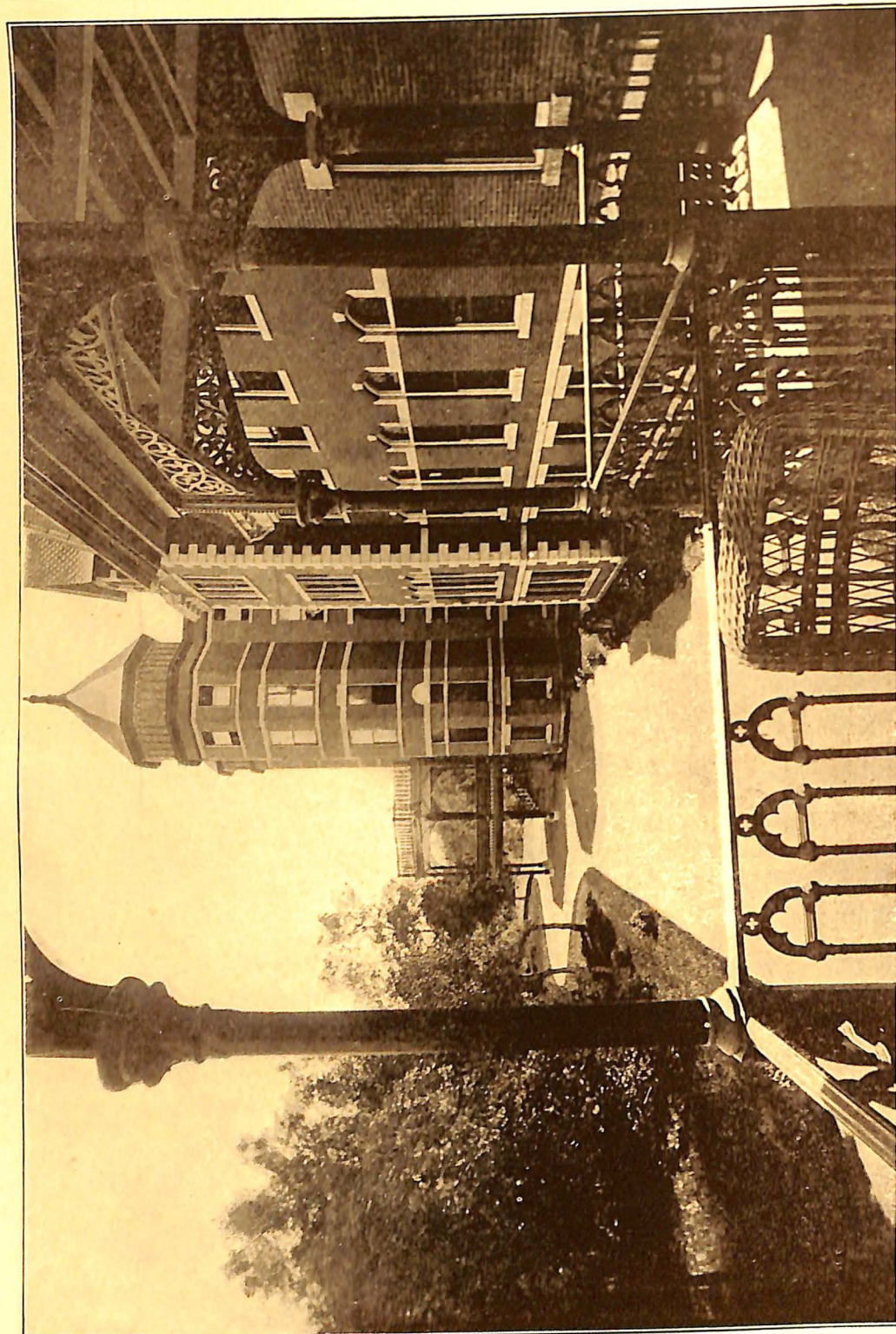
OFFICERS 1924-1926

Prefect	-	-	-	-	MISS MILDRED DONOVAN
1st Assistant	-	-	-	-	MISS NELLIE POWER
2nd Assistant	-	-	-	-	MRS. W. HEALY
Secretary	-	-	-	-	MISS MARGARET O'SULLIVAN
Treasurer	-	-	-	-	MISS MARJORIE HAWES

CONSULTORS

MRS. F. FINLAY
MISS L. CASHEN
MISS M. EGAN

MISS A. SMITH
MISS G. SHEEHAN
MISS D. DAVISON



VIEW FROM NORTH PIAZZA.



FIRST VIOLINS

BLOSSOM DAVISON
RACHEL HAGEN
KATHLEEN ALLISON
FLORENCE CONNORS
HELEN GRANT

SECOND VIOLINS

ENA BARBARIE
BARBARA SKERRY
ROSEMARY FINN
AGNES NOTT
HELEN STOKES
MILDRED MORSON

PIANOS

MARJORIE ARTHUR
CATHERINE THERIAULT
CAROLYN MCKENZIE

MIRIAM ALLISON
YVETTE ALLAN

CELLOS

MADELINE FITCH

MARJORIE EGAN

VIOLA

MARGARET REARDON

GOLDEN JUBILEE CELEBRATION
OF
MOUNT SAINT VINCENT ACADEMY
HALIFAX, NOVA SCOTIA
JUNE 4th-19th
NINETEEN HUNDRED TWENTY-FOUR

PROGRAM

Wednesday, June 4th

JUBILEE HONORS TO HIS GRACE, THE ARCHBISHOP

Sisters and pupils greet His Grace	-	-	-	-	-	-	3.00	P. M.
Reception of the Clergy	-	-	-	-	-	-	3.30	P. M.
Address and Presentation	-	-	-	-	-	-	3.45	P. M.
Pageant of the Golden Years	-	-	-	-	-	-	4.00	P. M.
Banquet	-	-	-	-	-	-	6.30	P. M.

Thursday, June 5th

ALUMNAE DAY

Reception of Alumnae	-	-	-	-	-	-	12.00	P. M.
Luncheon	-	-	-	-	-	-	1.00	P. M.
Business Meeting	-	-	-	-	-	-	2.30	P. M.
Jubilee Pageant	-	-	-	-	-	-	5.00	P. M.
Afternoon Tea	-	-	-	-	-	-	7.00	P. M.
Benediction of the Most Holy Sacrament	-	-	-	-	-	-	8.00	P. M.

GOLDEN JUBILEE CELEBRATION
OF
MOUNT SAINT VINCENT ACADEMY
HALIFAX, NOVA SCOTIA
JUNE 4th-19th
NINETEEN HUNDRED TWENTY-FOUR

PROGRAM

Sunday, June 8th

CHILDREN OF MARY DAY

Reception of the Children of Mary of Halifax by the Children of Mary of Mt. St. Vincent	-	-	-	-	-	-	3.00	P. M.
Jubilee Pageant	-	-	-	-	-	-	4.00	P. M.
Afternoon Tea	-	-	-	-	-	-	6.30	P. M.
Act of Consecration in Our Lady's Chapel	-	-	-	-	-	-	7.30	P. M.
Solemn Benediction of the Most Holy Sacrament	-	-	-	-	-	-	7.30	P. M.
Chanting of the Te Deum	-	-	-	-	-	-	7.45	P. M.

Thursday, June 19th

MOUNT SAINT VINCENT DAY

Pontifical High Mass	-	-	-	-	-	-	9.00	A. M.
Reception of parents and friends	-	-	-	-	-	-	3.00	P. M.
Jubilee Pageant	-	-	-	-	-	-	3 30	P. M.
Crowning of Graduates	-	-	-	-	-	-		
Distribution of Honors	-	-	-	-	-	-		

PAGEANT

COMMEMORATING THE FIFTIETH ANNIVERSARY

OF THE FOUNDATION OF

MOUNT ST. VINCENT BY THE SEA

THE PERSONAGES

Time Spirit,

MISS KATHLEEN PERY

Caritas,

MISS DOROTHY MACNEILL

Alma Mater,

MISS DOROTHY CARROL

Fortitudo,

MISS CATHERINE THERIAULT

Suavitas,

MISS MARGARET NOTT

The First Pupil,

MISS MARIE ACKERMANN

Council of Vices:—Vanity,

MISS K. HAGEN

Folly,

MISS M. DAVIDSON

Ignorance,

MISS I. MARSLAND

Prejudice,

MISS M. ARBING

Persecution,

MISS E. SHANNON

Children of Mary.

Oreads, Nereids, Dryads.

Religion,

MISS MERCEDES FINN

Literature,

MISS ROBINA ROMANS

Music,

MISS MARY McDONALD

Painting,

MISS MOLLIE CHESLEY

History,

MISS BEATRICE BUTLER

Science,

MISS ANNA McLAUGHLIN

Commerce,

MISS LUCY FOLEY

PAGEANT

THE PERSONAGES

Canada,

MISS BARBARA SKERRY.

The Provinces:—

Nova Scotia,

MISS HELEN WAKELY

New Brunswick,

MISS CATHERINE BELLIVEAU

Prince Edward Island,

MISS FANNIE GOODMAN

Quebec,

MISS ALICE PETTIGREW

Ontario,

MISS MONA FRASER

Manitoba,

MISS MARGARET ROSS

Saskatchewan,

MISS MARGUERITE PHELAN

Alberta,

MISS MARY ROMANS

British Columbia,

MISS QUEENIE CARTER

Columbia,

MISS MARY HOGAN

Cuba.

MISS ROSE ORLANDO

Bermuda,

MISS AILEEN MACAULAY

Ecclesia,

MISS EILEEN SHANNON

Newfoundland,

MISS ISABEL KENNEDY

The Catholic Women's league.

MISS MARY ARBING

The Alumnae Chapters:—

Halifax,

MISS KATHLEEN HAGEN

Saint John, N. B.,

MISS MARGARET DAVIDSON

Boston,

MISS MARGARET REARDON

New York,

MISS BRENDA McFATRIDGE

Quebec,

MISS ENA BARBARIE

Havana,

MISS FLORENCE MARTIN

Glance Bay,

MISS GLADYS HOWARD

St. John's, Nfld.

MISS MARY WALSH

Children of the Years.

Handmaids of the Bl. Sacrament.

Knights of the Mission Crusade.

The Graduates of 1924.

The Silver Year.

MISS JEAN MONTAGUE

The Golden Year,

MISS MARION McLELLAN

PRELUDE

THE MISSION OF CHARITY
HISTORIC PROLOGUE

EMMITSBURG, Maryland, is the cradle of the Sisters of Charity of the Western world; and fittingly so. It was in Maryland, the state which bears Our Lady's name, that the first band of English-speaking Catholic colonists heard their first Mass in the New World, on the feast of the Annunciation, 1564. Here, to meet the educational needs of the time, Mother Seton established her infant community in 1808. The little congregation was placed under the protection of Our Lady Immaculate; and Saint Vincent de Paul, the Apostle of Charity, was chosen as its guide in the work of zeal. From this first foundation in Maryland others took root. Mount Saint Vincent on the Hudson and Mount Saint Joseph on the Ohio, strongholds of Catholic Learning in America, acknowledge Mother Seton as their own. From the New York foundation came in 1849 at Archbishop Walsh's invitation, the founders of the Halifax Community.

SCENE. *A pleasant glade in a southern land. CARITAS, the spirit of the Institute of the Sisters of Charity, is gathering lilies and singing. She wears a flowing robe of white, with girdle and mantle of clear and shimmering crimson.*

SONG

Air—Maryland, My Maryland!
Thou hast not failed thine early trust,
Mary's land! Our Lady's land!
Thy sword of faith shall never rust,
Mary's land! Our Lady's land!
Thou'st raised thy churches from the dust,
Their holy spires high upthrust,
And built thy dwellings for the just,
Mary's land! Our Lady's land!

The stage brightens, a strain of music sounds, and the spirit of Time appears.

TIME SPIRIT. Hail, Caritas! O holy Love of God that dwell'st
With flaming heart in meads where Christ's own lilies blow,
And gladdenest all the earth with gentle peace,
Lift up thine eyes and see!
The whole world is thy sanctuary:
While generations ebb and flow
Thou, Love of God, shalt never cease.

CARITAS. Swift spirit, who art thou?
Why is it thou dost bow
With low down-drooping wing
Before me?

TIME SPIRIT. Thy question answering
First,—I am the spirit of Time,
God's messenger; I hear the chime
Of centuries as they swing
Before the throne of Heaven's King.
But thou,—what dost thou here, fair Charity?

CARITAS. No task have I save that of Love,
To gather from this earth's dull sward
Immortal lilies fair as those that rise
Beside the waters of the Stream of Life above
And breathe the air of Paradise;
Such I offer to our Eucharistic Lord.

TIME SPIRIT. But thou must farther fare,
Must leave this home, and thy song
To other lands and other gardens bear.
Lo! as the wheeling years
Their burden bear of joys and tears,
Thy temple riseth fair and strong;
Far from this southern land
Another fane shall stand
All glorious in the light of Faith; and high
Pinnacled beneath a Northern sky
Above the shifting, changing world,
Thy standard be unfurled
From towers that bear aloft God's seal of sanctity;
And deep enclosed within
Fair gardens bloom where blight of sin
No power wields 'gainst deathless purity.

CARITAS. Where, O swift Time Spirit shall these things be?
Speak, for thou knowest the years to come,
Let forth the tide of prophecy,
Disclose the glory of Christ's great kingdom.

TIME SPIRIT. From where the lordly Hudson flows, behold thou shalt go forth
Into the darker North
The plan of God there surely to fulfill.
O wheeling years that sing
The course of His Time's fashioning,
Rise at my bidding and show forth His will.

Curtain rises in rear, showing ALMA MATER with her mantle about a little child. The spirits of the Years-to-be are grouped about her.

TIME SPIRIT. Lo! Caritas! this is she
That in humility
Shall do thy bidding in Canadian land.
Love, I yield to thee
Through all the years to be
This daughter fair, O shield her well!
Her name the Years-to-be shall tell.

SPIRITS OF THE YEARS-TO-BE.
Hail, Mount Saint Vincent-By-the-Sea!
Hail, daughter of fair Charity!
Hail! all hail!

CARITAS stretches out her arms to ALMA MATER.

TABLEAU.

CURTAIN



PAGEANT OF THE FOUNDATION

HISTORIC PROLOGUE

IN the early days, the Mother House of the Halifax Sisters of Charity was Saint Mary's Convent, Barrington Street,—Saint Mary's with its forbidding exterior and its hospitable interior; with its memories and souvenirs of the storied past; with its delightful spirit of kindness and charity. But Saint Mary's, it was realized, could never be more than a day-school. A beautiful site on Bedford Basin was purchased, and here the Mother-House was established and a boarding-school opened. To these wooded shores there came in the Autumn of 1873 a band of Sisters, accompanied by one tiny girl, the first boarder, Helena Howlett (now Mrs. Colin McIsaac). The present celebration commemorates the half-century anniversary of the Commencement of Mount Saint Vincent-By-the-Sea. LeGras Cottage,—for years known with its historic apple-tree, as Father Mac's—received them. In this quaint old cottage classes were held until the central portion of the Academy proper had been erected. Here, structure after structure has been added to accommodate a growing school, until the present noble pile stands complete.

SCENE. *Beside the historic apple-tree. The cottage to one side. A little girl comes out of the cottage singing:*

SPRING SONG and APPLE BLOSSOM DANCE.

CHILD. How bright the sunlight filters through the trees!
'Tis like the angels playing hide-and-seek.
Perchance, if I but sit and close my eyes
I may behold the guardian spirit
That watches o'er God's apple-tree.

She sinks down and sleeps.

Enter peering about, VANITY and FOLLY.

FOLLY. This is the place I saw them enter in,
A solemn band, black-robed, sedate and slow;
They led a little child who tripped and sang
As light as any fairy.

VANITY. No doubt by now
They've clothed her in their sombre hue and quenched
The flaunting colors that flow free and fair
From those who deck my train. Poor silly child!
To be thus shut out from all the world. Ah, see!
She sleeps! A dainty nymph 'twould be, if I
Could win her from these staid, dull folk.

FOLLY. But wait,
My sister Vanity, till I have filled
Her fancy full of foolish dreams—then thou
Wilt find a ready welcome for thy robes
Of silken tissue, drooping lace, and folds
Perfumed.

Enter IGNORANCE

IGNORANCE. But who comes here? Ha! Ha!

VANITY. So, Ignorance, you still presume your own
Importance. Why come you here?

IGNORANCE. 'Tis strange, I trow, I lagged behind, for generally
I do precede my Lady Vanity.

FOLLY. Ha! Ha! 'tis true! A goodlier saying ne'er
Came from thy lips, O Ignorance.

VANITY. Cease, Folly! Before now this brother Vice
Hath played me a good turn. Come, Ignorance,
Perchance you'll serve our turn and gain your own.
What would you do?

IGNORANCE. I've heard that here a band
Of Learning's friends are come to dwell. They do
Usurp my sway—I grudge them sore the child
They lead to Wisdom's throne, my enemy.

Enter PREJUDICE

PREJUDICE. Well met, my friends! Hail Ignorance! Shall we
Not link arms once more in a common cause?
What means this usurpation? What do we
While these poor simple folk aspire to reign
In this realm of youth.

FOLLY. Ha! Ha! It tickles all my foolish soul to see
You all so much concerned! Ha! ha! and yet
I'd help you! On my foolish soul I would!

Enter PERSECUTION

PERSECUTION. Peace, fool! Thou dost betray thyself, and us!
Prejudice, thy tongue speaks true. These folk
Will drive us from our home. We must unite
Our strength against this house, or else we lose
Our own.

PREJUDICE. Well said, Persecution!

IGNORANCE. Lead on, and we shall follow.

*Enter CARITAS. She snatches the sword from Persecution, breaks it, and throws
it on the ground. The others fall back, cowed.*

CARITAS. Ye serfs of Satan! How came ye here to this
Blessed spot? What! Do ye dare to enter in
This paradise where God's own peace doth dwell,
And poison the pure air with your foul breath?
Back, fools! Beset the highway of the world
Much as ye will—ye shall not enter here!
Hide your foolish snares for those who know not God
Nor me. Depart, O speckled Vanity!
And foolish Mirth begone! (*Exeunt Vanity and Folly*)
You, Ignorance, go veil your boorish face,
And blear-eyed Prejudice, take the nerveless arm
Of Persecution and lead her hence!

(Exeunt IGNORANCE, PREJUDICE and PERSECUTION.)

(Approaching the child) and bending over her:

Alas! sweet maid, what sore temptations spread their snares
While thou dost sleep! But fear not thou! awake
And hear the message that I bring.

CHILD. (*awakening*) Oh, art thou
The guardian spirit of the apple-tree?

CARITAS. More than the apple-tree I guard. Precious souls
Are mine to care for and to guide. Dear child,
I am Charity, who brought thy teachers hither
By high decree of God. I keep watch and ward
O'er every soul in this fair paradise.
But see! Another comes to guide thee visibly—

(Enter ALMA MATER, followed by FORTITUDO and SUAVITAS.)

For I am but a spirit—she will be
Mother and nurse, and playmate too, for she
Is wise and tender, strong and true; she knows
The heart of girlhood, and hath charms to win
Thy whole child's soul to beauteous ways of God.
She ne'er will leave thee, thou canst trust her well;
She and her handmaids still will lead thee on
Through gracious paths; Strength and Sweetness they,
And she to whom I now commit thee, child,
Behold she standeth there with arms outspread,
Thy Alma Mater, strong and sweet and mild,—
Forever young, forever fair is she,
God's daughter, Mount Saint Vincent-By-the-Sea!

Child kneels at Alma Mater's feet.

TABLEAU

II

THE PAGEANT OF THE CHILDREN OF MARY

HISTORIC PROLOGUE

THE Sodality of the Children of Mary early became part of the Academy world. The devotion to Our Lady thus fostered, has exercised an important formative influence on many a Mount girl, giving her an earthly model and a heavenly friend for her life-time.. The great event in the Children of Mary's year is the Maytime celebration of *The Crowning of the Queen* at her various shrines. On this occasion, the green-clad hills, the beaming woodland, and the vocal waters seem to unite with the happy students in honoring their chosen Queen of May.

THE CROWNING OF THE QUEEN

SCENE. *A group of merry children at play before a grotto of Our Lady.*

CARITAS, veiled, walks near them unseen. *The Angelus sounds, the children kneel and pray, then run off.* MUSIC. *Enter a band of Oreads, singing. They wear flowing robes of dark green and golden scarfs.*

SONG OF THE OREADS

O joy of joys, the life we lead!
The nearness of the sky!
Like a flock of sheep through azure mead
The small white clouds go by;
Or twinkling in the sombre dome,
The stars glance merrily,
And on the hills young Spring doth roam;
O mountain maids are we!

They take their places to the right of the grotto.

Enter a band of Nereids and Naiads, singing. They wear robes of clear blue and golden scarfs.

SONG OF THE NEREIDS AND NAIADS

From lakes that shimmer in the sun,
From laughing, sunlit sea,
From playful streams that tinkling run,
With eager steps come we.

All clad in robes of limpid blue
With scarfs of golden sheen,
Our crystal portals wide we fling
In haste to greet the Queen.

Enter a band of Dryads, singing. They wear robes of light green, and golden scarfs and carry blossomy boughs.

SONG OF THE DRYADS

From shady slopes, from lightsome glades
Where softly breathes the air,
We come, rejoicing forest maids,
And woodland treasure bear.
Boughs that are fairest blossoming,
Rare plumes of lofty green,
And rarer trailing vines we bring
To place before the Queen.

Still singing, they decorate the shrine of Our Lady. Then enter a procession of white-veiled school-girls singing.

HYMN OF THE SCHOOL-GIRLS

Virgin Queen, thy praises singing,
To thy shrine we wend our way;
Our poor earthly tribute bringing,
We would honor thee to-day.
Hail, O Queen of earth and Heaven,
Queen of youthful hearts away!
With a wreath of lilies seven,
Crown we now Our Queen of May.

One girl crowns the statue of Our Lady; then all kneel, and another recites this prayer:

PRAYER TO OUR LADY

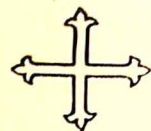
O Mother of the Saviour God,
With Him the bitter way thou'st trod
And suffered with the Crucified;
We pray thee by the happy share
Thou did'st in our redemption bear,
Thy wayward children guard and guide.

We kneel in reverence at thy feet,
 And promise, with assistance meet,
 To imitate thy virtues bright,—
 Thy lowliness and purity,
 Obedience and charity,
 That made thee pleasing in God's sight.

All rise and sing.

SCHOOL-GIRLS' HYMN

Star of Morning, who didst herald
 Rising of the Sun Divine,
 Gentlest hope of souls imperilled
 Star that o'er life's sea dost shine,
 Deign to aid thy suppliant daughters,
 Shed thy light upon our way,
 That our path across life's waters
 Brighten to Eternal Day.
 That our path across life's waters
 Brighten to Eternal Day.



III

THE PAGEANT OF EDUCATION

HISTORICAL PROLOGUE

THE work of education is one of the most important services rendered to the Church and society by active religious orders. The leading of young souls to the throne of Wisdom is a task which might well be committed to angels; and in truth, only those whose lives are lifted above the things of this world are truly fitted for a guidance so responsible. Here in Mount Saint Vincent-By-the-Sea, the work of Catholic education has gone on from year to year, ever advancing, ever reaching out towards widening vistas, spreading the name of the Institute with honor through the Western world. Canada and her provinces, the United States, Newfoundland, Bermuda, and the Islands of the South have felt her influence; her Alumnae come from all parts of the North American continent to greet their Alma Mater at the annual reunion. Her students have won distinction in every sphere of life, and have carried her name with honor into the universities and schools of other lands. Especially in our native institutions, the University of Dalhousie and the Normal School of the Province, the daughters of Mount Saint Vincent have been accredited as scholars and teachers. Of our Alma Mater we may quote the words spoken in praise of Wisdom: "She glorifieth her nobility by being conversant with God... For it is she that teacheth the knowledge of God and is the chooser of His works."

SCENE. *Alma Mater is enthroned in state. She wears a gown of light blue and a mantle of dark blue, both adorned with gold. CARITAS, FORTITUDO, and SUAVITAS stand near her.*

Solemn music is heard. Enter a procession. RELIGION leads LITERATURE, MUSIC, PAINTING, HISTORY, SCIENCE, and COMMERCE. One by one they approach the throne and offer their symbols to Alma Mater; RELIGION, a cross; LITERATURE, a scroll; MUSIC, a lyre; PAINTING, a palette and brushes; HISTORY, a globe; SCIENCE, a lamp; COMMERCE, a trident.

RELIGION. Within your halls let these dwell, Alma Mater
 Handmaids to me, they serve the omniscient God,
 Guiding the feet of youth up the steep height
 Where Knowledge crowned looks down with gentler eyes
 Upon the thronging crowds, and holds out helping arms
 To weaker ones that in the dark below
 Strive with their puny strength to find the path
 To peace. Allied with me, these light the way
 To heaven, lifting souls above the cares
 That fret each mortal life, and kindling deep
 Within the heart of youth the fire that beacons
 Souls along true Wisdom's paths to Heaven.

Strains of O Canada:—

Enter CANADA and the Provinces: NOVA SCOTIA, NEW BRUNSWICK, PRINCE EDWARD ISLAND, QUEBEC, ONTARIO, MANITOBA, SASKATCHEWAN, ALBERTA, BRITISH COLUMBIA. While the music continues, these form figures about Alma Mater.

CANADA speaks:

From North and East and South and West we come
To greet thee, gracious Mother, who hast served
Through all the wheeling years the Maple Leaf.
I place it now all glowing at thy feet;
And these my daughters bring thee garlands fair
That children taught by thee have woven. Lo!
Thy light is spread through all the land; thy voice
Is echoed from Atlantic's shores to where
The snow-peaks of the West o'ertop the sea.
Rise, Nova Scotia, rise, and take thy stand
Foremost, New Brunswick next, and that fair isle
For great prince named; Quebec, thy gracious self
A debt dost owe to this fair Eastern Queen.
Saskatchewan, Ontario, and shy
Alberta, come, with Manitoba fair,
Your homage pay; and thou that rul'st beside
The Western Sea, British Columbia, rejoice!
For Alma Mater stretches forth her hands
And grasps thine own across the continent.

Strains of "The Star Spangled Banner."

Enter COLUMBIA and CUBA.

COLUMBIA. Hail, Alma Mater! Columbia's greeting take,
Her blessing and her gratitude.

CUBA. From the sunny South I hasten, gracious Queen,
To offer thanks for all thy gifts to me.

Strains of "Britannia Rules the Ocean."

Enter BERMUDA and NEWFOUNDLAND.

Two Sister Islands far apart we bide;
But still the snow-fields of the North can touch
The coral reefs of crystal seas, for lo!
At thy feet, Alma Mater, we our homage pay.

Strains of "Auld Lang Syne."

Enter the ALUMNAE CHAPTERS, headed by HALIFAX. All kneel at Alma Mater's feet.

HALIFAX. Behold us, Alma Mater, for we come
By friendship's bond united, and by love
Of thee drawn hither. Once more as in
Our girlhood days, we look up to thy face
Grown sweeter with the passing years, and deep
Within thine eyes we read the love that bore
Our school-girl burdens long ago, and soothed
Each childish pang. Grown wiser now, our hearts
Are one with thine; taught by thy gracious ways,
We look on life with larger eyes; and still
We bear thy standard high, the motto still
Engraven deep each loyal heart doth hold:
Faith, Friendship, Wisdom,—as in days of old.

TABLAEU. The Provinces, the Alumnae Chapters and the Nations form the
Alumnae motto: FIDES, SAPIENTIA, AMICITIA.

Enter from one side, ECCLESIA; from the other, THE CATHOLIC WOMEN'S LEAGUE.

CATHOLIC WOMEN'S LEAGUE. For God and Country thou art joined with me;
Behold, all Catholic Women honor thee.

ECCLESIA. Lo! Holy Church her blessing gives to thee;
Rejoice, O happy mother! Mount Saint Vincent By the Sea!

CURTAIN



IV

DOMUS AUREA

HISTORICAL PROLOGUE

ALL those belonging to the Mount Saint Vincent of these latter years rejoice that His Grace, our revered benefactor and Archbishop presides benevolently upon this eventful occasion. By a happy coincidence, His Grace celebrates this year his own Golden Jubilee, so that while we commemorate with gratitude and great joy, the fiftieth year of our Alma Mater, our hearts are mindful that all these years that Mount Saint Vincent has been growing, a single life has enriched the Church with golden years of fruitful labor; that much of the attainment of our Alma Mater is due to the loving care of our faithful Shepherd and beloved Guide; that without his co-operation and the blessing of our Holy Mother Church little could have been accomplished for the Glory of God and the good of souls. With deep gratitude, then, we acknowledge our indebtedness to this great prelate, and beg his blessing on our Alma Mater's crowning year.

SCENE. *A golden interior. In the centre at the back is a high throne where Alma Mater is seated with Fortitudo and Suavitas on either side. About these are grouped:*

The Arts and Sciences, The Alumnae Chapters, The Catholic Women's League, Canada and the Provinces, Columbia, Bermuda, Cuba, Nfld. grouped to form Alumnae motto.

PROCESSION from rear of hall led by CARITAS.

Banner of the Children

10 from Angels' Sodality

Banner of Mission Crusade

10 Crusaders

THE SILVER YEAR

Blessed Sacrament Banner

10 Handmaids of the Blessed Sacrament

Banner of the Children of Mary

10 Children of Mary

Banner of the Alumnae

9 Graduates of 1924

ECCLESIA

THE GOLDEN YEAR

All proceed to the throne, each placing a rose in the urn before it. When all are ranged on either side of Alma Mater, Caritas speaks the following verses in a recitative, while the Alumnae Chapters weave a graceful dance around her and sing the choruses:

Day after day in the sunlight or darkness
Hardy of heart for the work to be done,
Dauntlessly facing grim fear in its starkness,
Joyously greeting each uprising sun,
Builders in days olden, building the house golden,
Strong have they wrought while the golden years run.

CHORUS. Charity's thoughts are thoughts of gold;
Ever in golden words they're told,
Or else in golden deeds show free
The golden heart of Charity.

Dwelling at peace in the wide-vistaed present,
There where the Past and the Future may meet,
Mingling their bright hopes and memories pleasant,
Happy the builders, their gold house complete!
Still are they laboring, still are they fashioning,
Builders they are while the golden years run.

CHORUS. Charity's thoughts, etc.

On through the years with what fate they are bearing,
Ringing of joy, or tolling of knell,
Steadfast and staunch, for the one great cause caring,
Bravely the builders will labor and well.
What will the Future hold? What will Time's scroll unfold?
Ah! that is hid till the golden years tell.

CHORUS. Charity's thoughts, etc.

CARITAS. Now is the vision once beheld by me
In fields far distant in the sunny South
Merged in the Present's great reality,
And thou, Time Spirit with prophetic mouth,
The miracle of Love hast truly shown.
The temple riseth beautiful and strong
Amid fair gardens where the seed once sown
In pain yields fruit a hundredfold. A throng
Of virgins hymn song of Love while I,
The Spirit of God's Love, the crown bestow
On that good mother He hath raised on high

And blessed with golden years. Bow low
 O loving children, yet exultant be!
 With gold I crown her—
 Mount Saint Vincent-By-the-Sea!

Shower of Roses. CARITAS Crowns Alma Mater.

ALMA MATER rises from the throne, removes the crown and gives it one of the attendant golden years. The five DECADES OF THE GOLDEN YEARS, accompanied by the TIME SPIRIT, approach His Grace the Archbishop and lay the crown at his feet.

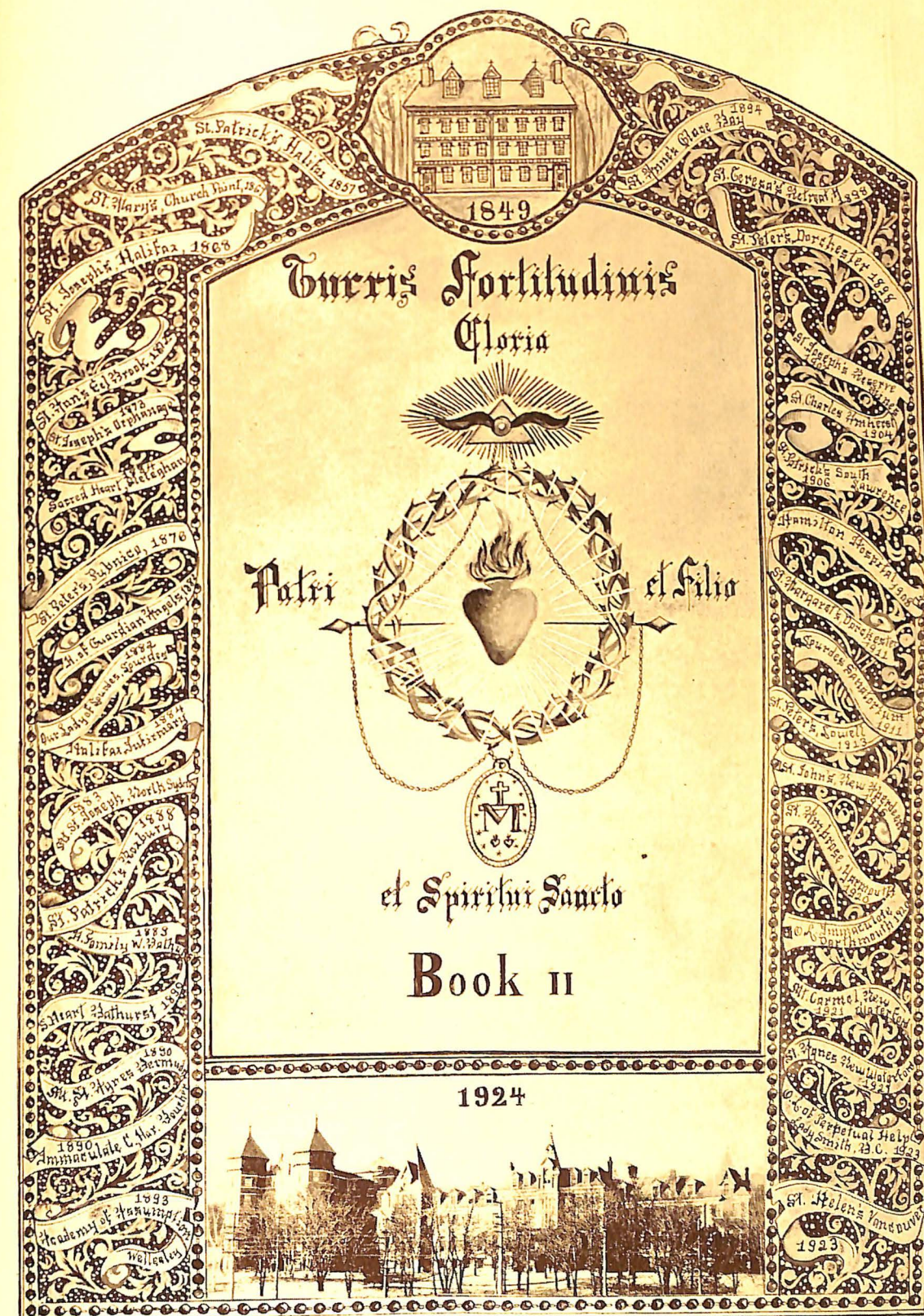
TIME SPIRIT.

The gifts I bring, your Grace, are gifts of Time,
 Symbols of that eternity which waits
 For every faithful soul. But not to all
 Doth God give equal gifts, nor does He crown
 In heaven all those that wear the diadem
 Of earth. The crown we place at your dear feet
 A guerdon signifieth higher far
 Than this world's greatest triumphs, for behold,
 The token of her fifty years of toil,
 Our Alma Mater joyfully doth yield
 To thee the faithful Keeper of the Fold,
 The Shepherd true on whose strong arm she leans
 And forward presses towards those heights
 That golden now on heaven's horizon gleam.
 Dear Shepherd, who through all the past hast been
 Our Alma Mater's loving friend and guide,
 Our Mother nobler triumphs yet may win
 If thy great spirit still with her abide.
 Receive once more thy children's offering,
 And join the hymn of joy our full hearts sing.

JUBILATE



RECREATION HOURS



INVOCATION

Ope wide your glorious portals, long-closed past,
That down the clear-lit aisles of bygone years
Our Mother's toils and triumphs, first to last,
We may behold, secure from early fears;
Look proudly on her courage to endure
All hardships amid poverty's dire strife,
To give to us who follow pattern sure
Of martyr spirit and angelic life.
Lift up your gates, O present hour, and sing!
For, from Saint Joseph's vale by breath of grace,
Have seeds of love and wisdom taken wing
And grown a mighty tree in distant place.
We, northern daughters, in its shade caressed,
Rise up and call our Valiant Mother blessed.



In Memoriam

To Those who Have Borne the Labor of the Day and the Heats;
Who First in the Vineyard of the Lord
Built the Wine-press and Planted the Vine;
Who by Unmitigated Toil of Heart and Hand and Brain
Raised the Tower of Strength in This Our Land:
To the Superiors Who Laid the Foundation-Stones of Our Wall
of Defence,

MOTHER M. BASILIA McCANN
MOTHER M. JOSEPHINE CARROLL
MOTHER M. ELIZABETH O'NEIL
MOTHER M. FRANCIS McGUIRE
MOTHER M. BENEDICTA HARRINGTON
MOTHER M. BONAVENTURE KENNEDY

And to All Those Humble Workers, Who at the Master's Call
Devoted Their Lives to the Cultivation of His Vine,
In Obscurity, in Suffering, and in Sacrifice,
Those SISTERS OF CHARITY
Who, Having Finished Their Work and Received Their Reward,
Enjoy in Paradise the Recompense
of Fidelity.



MOTHER SETON

THE FOUNDATION

IN THE entrance hall of Mount St. Vincent, Halifax, there hangs a portrait which is significant to the visitor. It represents a beautiful face framed in the widow's cap such as was worn in Italy in the late eighteenth century, and the onlooker will be told that this is Elizabeth Seton, Foundress of the Sisters of Charity in America. The name of Elizabeth Seton is known throughout the length and breadth of Catholic America; and Canada, that land rich in heroes and martyrs, is proud to join her voice in the tribute which the Catholics of the United States pay to her memory when they petition Rome for her canonization. Whether the demand of her spiritual children will be granted in this generation or not, no one can say; but if the tree is to be judged by its fruits, Mother Seton's work was certainly inspired by God and has been blessed by Him in a manner undreamed of by the foundress and her contemporaries a century ago.

Born in New York, in 1774, of Anglican parents noble in lineage, Elizabeth Bayley from her tenderest years evinced a great spirit of piety, and a strong love of justice and truth. Her character noble by nature and developed by careful training, was perfected in the crucible of spiritual suffering and temporal loss. Married to William Seton, and the mother of five children, Elizabeth's happiness seemed assured. Within a few years her dream of earthly joy was dead, and she was a stranger in a strange land, widowed and poor. It was when her husband died in Italy and when her financial resources were very much reduced that Elizabeth Seton came in contact with Catholic influences through a wealthy and pious family at Leghorn. Through these good friends she was brought on her return to America, into communication with Archbishop Carroll of Baltimore and was received into the Church, March 14, 1805.

Elizabeth Seton's conversion brought intense suffering to her on account of the opposition of her own and her husband's family, but she counted all things as loss for the love of Christ, and eagerly followed the path pointed out to her by her spiritual guides. Her education was now her only asset in the struggle for means to support her children; accordingly she opened a private school in Baltimore. It was out of this school that the great educational work of the Sisters of Charity of America took its rise. Her work attracted the attention of zealous priests who saw the needs of the Church in a growing country, and eventually the little band of workers associated with Elizabeth Seton became organized into a community.

The real work of the foundation of the Sisters of Charity was begun when Mother Seton's community fixed its residence at Emmitsburg, a small town not far from Baltimore. The young society was at first dedicated to St. Joseph, and the members assumed the religious habit on the feast of Corpus Christi, June 2, 1809. The rule chosen by Mother Seton and her advisors was that which the great St. Vincent de Paul had drawn up for the Daughters of Charity in

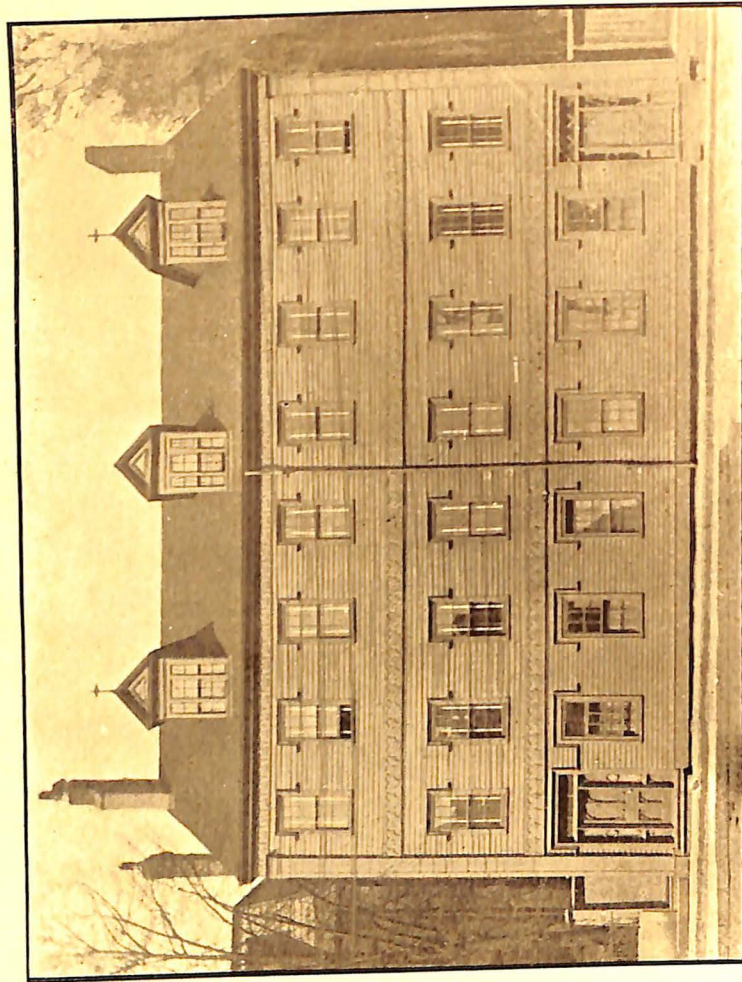


ARCHBISHOP WALSH
(Who brought the Sisters to Halifax)

France one hundred and fifty years before. Mother Seton, however, was too keen-sighted a woman not to perceive that the needs of growing America were different from those of Catholic France; hence when she proposed the rule of St. Vincent to her spiritual daughters, it was with the modifications which conditions in the New World made imperative. Her special work was that of education, and in that work she devoted her energies to both rich and poor alike.

The work grew apace. Before Mother Seton's death in 1821 her Sisters had been called to New York to work in the Catholic Orphanage. Truly, the words spoken of her Divine Master were true of Elizabeth Seton: "The stone which the builders rejected, the same is become the head of the corner." Her work in hospitals, schools, orphanages, and foundling asylums, forms to-day a strong bulwark of the Church in that city from which she was driven by popular bigotry. Elsewhere the good work spread; to Ohio, and Kentucky and New Jersey, and even to far off Canada whither in 1849 the New York Community sent four Sisters at the request of Archbishop Walsh of Halifax, Nova Scotia. What trials Mother Seton's community was called upon to endure proved invariably sources of new development and strength. After the death of the Foundress, the rule of the Daughters of Charity of Saint Vincent de Paul was adopted in its entirety at Emmitsburg, and the dress of the French Community was introduced. The New York Community, however, engaged as it was in works which made impossible the carrying out of the rule *in toto* was at the solicitation of Archbishop Hughes of New York formed into a separate congregation. This congregation at the present day wears the habit and carries on the work of the original Saint Joseph's at Emmitsburg; while among the Maryland mountains, where Mother Seton founded her Community, there rises the stately Mother-House of the Daughters of Charity who wear the white coronet of the French order. Thus was Mother Seton destined by Providence to do a double work for the Catholic Church in America.

The four Sisters who arrived in Halifax in the Spring of 1849 little suspected the significance of the work then entered upon. The mission founded at Saint Mary's soon demanded more workers for the vineyard, but the distant Mother-House in New York, then struggling for its own existence, was unable to supply further help. It was then that Archbishop Hughes suggested to Archbishop Walsh of Halifax the plan of a separate Mother-House at Halifax. Accordingly in 1855, with the concurrence of the New York Sisters of Charity, a separate Mother-House was organized at St. Mary's Halifax, with Apostolic Sanction and a confirmation for the new community of all the privileges and indulgences already granted by the Holy See to the Mother-House at New York. These privileges were granted to Archbishop Walsh in an audience given him by our Holy Father, Pius IX on the seventeenth of February, 1856. Two years later, on August 10th, Archbishop Walsh died. The work which he inaugurated, however, was destined to do for the diocese of Halifax what Mother Seton's Community has done for New York; and the surest monument to the name of the great Archbishop is to be found in the hospitals, asylums and schools of the Sisters of Charity.



SAINT MARY'S CONVENT, HALIFAX, N. S.

DEUS CARITAS EST

(St. Mary's Diamond Jubilee)

I

1849

A day like any other dawns,
 The quaint old city stirs again;
 No sudden glory lights the waves
 Nor shining joy the eyes of men.
 Yet presences invisible
 Are thronging in exultant choir,
 For deep within the city's heart
 They see a spark of sacred fire.

O blessed glow of Charity!
 The angels sing your mighty name.
 Four trusting women, strong in faith
 Are kindling here your living flame.

II

1924

Arises now your grateful voice,
 O dear old city by the sea;
 Angelic praise you reinforce
 With tender human harmony.
 Your gaze turns backward o'er the years,
 Lo! how the quick'ning flame has spread
 And blazed the path for countless souls
 Who seek the way of God to tread.

The city keeps Love's jubilee;
 Its ardent triumphs all acclaim:
 O Deus, Caritas, our hearts
 Eternally with love inflame.

THE MOST REVEREND THOMAS L. CONNOLLY, D. D.

ARCHBISHOP Walsh was succeeded in the episcopal see of Halifax by the Right Rev. Thomas L. Connolly, an Irish Capuchin, who had been between 1852 and 1858 Bishop, first of Fredericton and then of St. John, New Brunswick. To a keen intellect and a charming personality, Archbishop Connolly added a moral grandeur which made him one of the foremost men of his time. In affairs social and political as well as religious, he was a power for good, and his sound judgment and kindly tact won him the confidence of men of all parties and creeds. As ecclesiastical Superior of the Sisters of Charity, he took a lively interest in all that concerned the well-being of the Community. His efforts were ever directed towards the relief of the poor, the sick, and the distressed in the city of Halifax, and he aided the Sisters as much as he could in their charitable ministrations. Above all he was interested in education; and when in 1865 the Province of Nova Scotia began its system of public education, Archbishop Connolly pointed out to the school authorities that no better teachers or more disinterested workers could be found for the service of the public schools than the Sisters of Charity. Accordingly, the Sisters received their appointment for the work of public education, which work up to the present engages numerous members of the Community, in Nova Scotia, New Brunswick, and other parts of Canada, besides the United States.

It was during the administration of Archbishop Connolly also, that the new Mother-House was opened on a beautiful site five miles from Halifax, on Bedford Basin. Thither the Community moved in 1873, and three years later the Sisters lost their kind friend and benefactor. Archbishop Connolly finally succumbed to a malignant malady the seeds of which he contracted while ministering to the fever-stricken victims on the ship "Infanta" in 1851. The whole province mourned his death which occurred on July 27, 1876.



THE MOST REVEREND THOMAS L. CONNOLLY, D.D.



THE RIGHT REVEREND JAMES ROGERS, D. D.
BISHOP OF CHATHAM, N. B.

THE Right Rev. J. Rogers, a life-long friend of the Community and one of its earliest benefactors, was from 1860 to 1902 Bishop of Chatham, N. B. He endeared himself to the Sisters by his personal service and generous friendship during a particularly trying period of the young Community's existence. He was a frequent visitor at old St. Mary's, the first Mother-house, where his sister, Sister Martina was superior. She had entered the Community in 1856, a few months after Archbishop Walsh had organized the Sisters of Charity as a separate foundation at Halifax, and her revered brother became a zealous and faithful friend to the new Community. When the Mother-House was afterwards moved to the present site on Bedford Basin, His Lordship frequently visited the Mount and was always joyfully welcomed. Bishop Rogers frequently visited at Chatham in 1903. Sister Martina, beloved by all the Community, is still living, after having celebrated in 1916 her Diamond Jubilee.



THE RIGHT REVEREND JOHN CAMERON, D. D.

BISHOP OF ANTIGONISH, N. S.

THE name of the Right Reverend Doctor Cameron will ever be held in veneration by the Sisters of Charity of Halifax. A firm friend and wise counsellor, he served the Institute as Superior General, representing as such Our Holy Father of blessed memory, Leo XIII, who in the early part of his pontificate granted special protection to the Community and took a paternal interest in its welfare. During the period in which he acted as delegate of the Holy See to the Institute, and for many years, up to his death in 1910, Bishop Cameron evinced the greatest esteem for the Halifax Community and gave continual proof of his enduring friendship.



THE VERY REVEREND PATRICK POWER

MONSIGNOR Power held the office of Superior General of the Community from 1860 to 1879. His kindly interest was very much appreciated and his character held in high esteem by the Sisters in the days of the early struggles of the Institute. His efforts to further the interests of the Community deserve the gratitude of each member.



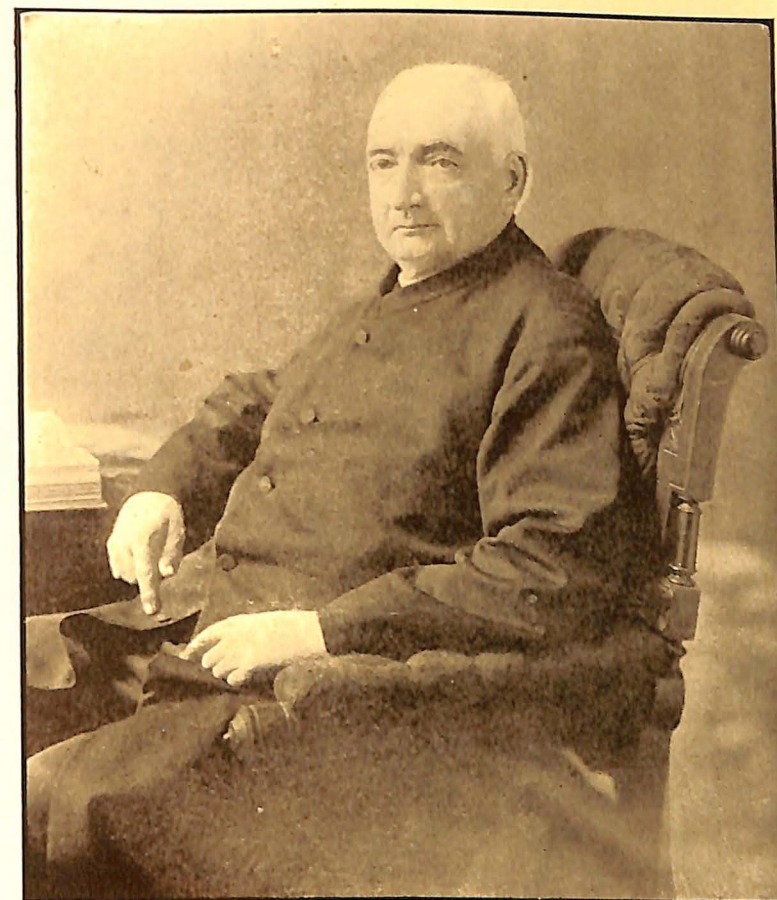
THE REVEREND WM. B. McDONALD

FATHER William McDonald was from 1881 to 1883 Superior General of the Sisters of Charity of Halifax, and was all his life a staunch supporter of the Institute. In the small town of Lourdes, not far from New Glasgow, he erected a church and convent in honor of Our Lady of Lourdes, and worked untiringly for the interests of his people. He made possible the erection of the Sanatorium for invalid Sisters, and in every way proved himself a true friend. His name will ever be remembered with gratitude by those who experienced his very great kindness.



THE RIGHT REVEREND ROBERT BRINDLE, D. S. O.

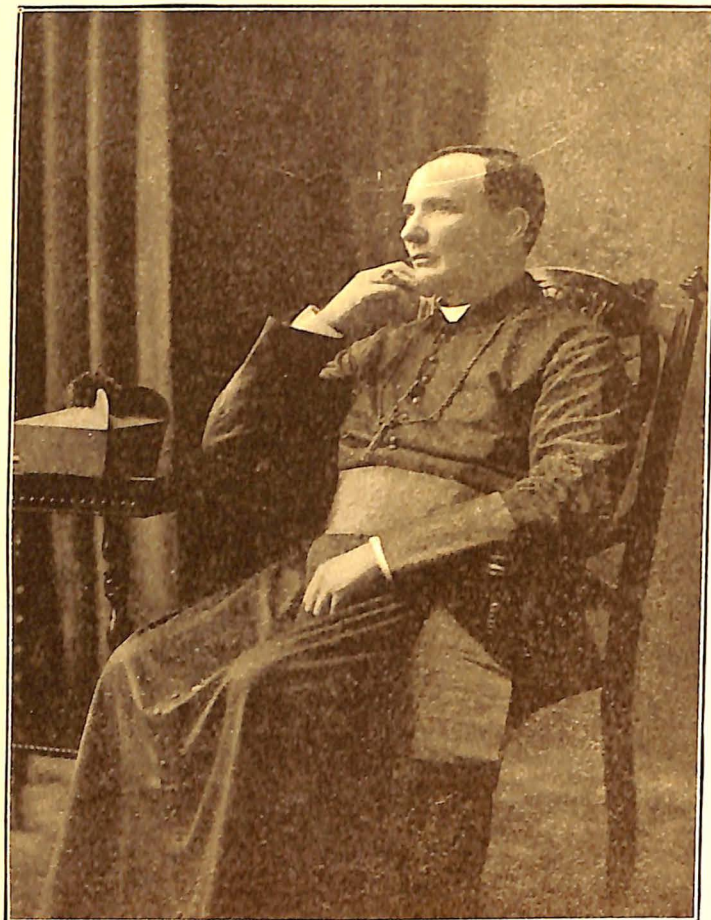
ONE of the earliest friends of the Sisters and pupils of Mount St. Vincent was the Reverend Robert Brindle, Chaplain to Her Majesty's Forces stationed at Halifax. Father Brindle held this post until 1881 when he was transferred to England. Later he became Bishop of Nottingham. During the summer of 1906, four of the Sisters travelling in England had opportunity to visit Bishop Brindle at Nottingham and were most graciously entertained by him. While he resided in Halifax, this devoted friend performed many services for the Sisters both at the Mother-House and at Saint Mary's. At the latter convent he said Mass every Saturday, and did much to develop the Sodality of the Children of Mary. His services were rendered often at the cost of personal sacrifice, but his zeal for souls knew no bounds. Bishop Brindle died in England on July 11, 1916. His memory will always be held in benediction by the members of the Community of the Sisters of Charity of Halifax.



THE REVEREND CANON ALEXANDER McISAAC

A WITNESS to the growth, struggles, and development of the Institute was the Reverend Canon McIsaac, for thirty years Chaplain of Mount St. Vincent. This benign and holy priest was well known and loved by all classes in Halifax, but especially by the poor, to whom he gave his time and energies without thought of self. It is related of him that on one occasion while carrying the Holy Viaticum to a dying person he walked on the waters of a lake, and passed to the opposite shore unconscious that he had left the dry land. In 1866 when the cholera broke out on an immigrant ship, and the patients were quarantined on McNabb's Island in Halifax Harbor, Father McIsaac was the first to volunteer for service of the plague-stricken. With three of the Sisters, and Doctor Slayter who died a victim to this charity—he ministered for several weeks to the poor afflicted ones, and returned to the city only when the danger was over. It is remarkable that each of these three Sisters lived to see her Golden Jubilee, a striking instance of the literal fulfilment of the Gospel word: "He that will lose his life for My sake shall save it."

During the thirty years in which he served the Mother-House as Chaplain, Father McIsaac endeared himself to Sisters and pupils. He died at the age of ninety, on Easter Monday, March 28, 1910.



THE MOST REVEREND CORNELIUS O'BRIEN

ARCHBISHOP OF HALIFAX, N. S.

ON HIS consecration as Archbishop of Halifax, in 1883, His Grace, the Most Reverend Cornelius O'Brien, assumed the office of Superior General of the Sisters of Charity, which office he discharged faithfully until his death, March 9, 1906. During the whole course of his administration the works of the Institute flourished, and the Mother-House enjoyed all the benefits which flow from wise government and paternal care.

Benedictions for the Institute

AS early as 1880, the Institute of the Sisters of Charity of Halifax enjoyed the special protection of the Holy Father at Rome. Our blessed Pontiff, Leo XIII of holy memory, bestowed upon the Halifax Community his personal interest, and gave signal proofs of his paternal solicitude for the Institute by appointing superiors who would represent His Holiness in the government of all its affairs. When, however, in 1906 the Most Reverend Edward McCarthy, Archbishop of Halifax, became Superior General of the Community, his intimate experience with the directors of the Institute and his far-sighted wisdom suggested that special approbation from the Holy See would prove an immense benefit to the work carried on by the Sisters of Charity, and at the same time would establish the Institute on a basis permanently sound. Seconded, therefore, by the disinterested zeal of their devoted Archbishop, the Superiors of the Community applied to Rome for that approval of its constitutions which is deemed special. For this purpose the constitutions were partially revised, and forwarded to the Holy See. Through a special dispensation of Divine Providence, there was residing in Rome at the time a staunch friend of the Institute, the Reverend Elder Mullan, S. J. through whose untiring energy and care the constitutions were presented in due form to the Holy See and in 1908 approved for the space of five years. This temporary approval was only the preliminary step to the final one which was given in 1913. The Institute is now established on a sound and permanent basis; and by the blessing of God, has shown in the ten years since its final approval, a rapid and marked development.



THE MOST REVEREND EDWARD J. MCCARTHY, D.D.
ARCHBISHOP OF HALIFAX, N. S.

HIS GRACE ARCHBISHOP MCCARTHY

THE year 1924 which marks the Golden Jubilee of the Mother-House of the Sisters of Charity of Halifax, brings the golden sheaves likewise to their loved pastor and friend, Archbishop McCarthy. Fifty years ago, a young priest with the oil of anointing still fresh on his hands, came to offer the Holy Sacrifice at Mount Saint Vincent, then in its first Academic year. A generation has passed, and the young Levite has become the Metropolitan Bishop of an archdiocese, holding thousands of souls in his charge; while Mount Saint Vincent has grown into a great Mother-House sending out each year fresh recruits, who under the standard of Elizabeth Seton, work in happy union for the upbuilding of the Church both in Canada and the United States.

Archbishop McCarthy was born in Halifax, and attended St. Mary's College. Later, he received his ecclesiastical training at the Montreal Seminary whence he returned in 1874 to Halifax. As a young man, Father McCarthy was noted for his energy, his fervor, and above all, his kindness which won him friends wherever he went. In Chester, in Kentville, and in Yarmouth, he achieved great success, endearing himself to the people, and promoting everywhere the cause of education. At Yarmouth the stately church and presbytery are monuments of his zeal and practical administration.

From Yarmouth Father McCarthy was transferred to Halifax, to St. Patrick's Church. On the death of Monsignor Murphy, he was appointed to St. Mary's Cathedral as Rector, and from there paid frequent visits to the Mount. He was a great lover of art and lectured frequently to the students, who never failed to hail his visits with delight. In 1905 St. Francis Xavier University of Antigonish conferred on him the honorary degree of LL.D.

On the death of Archbishop O'Brien in 1906, the burden of episcopal government was laid upon his shoulders by the Holy See. No choice could have been happier. Long years of pastoral labor had endeared His Grace to the whole province; his unvarying kindness, his tact and his great-heartedness, as well as his firm support in every movement which made for the spread of education and the welfare of the province, had won him the admiration and respect of all classes and professions. Men of all creeds attest their appreciation of his worth and their admiration for his principles. His ready wit betrays his Celtic ancestry. On one occasion, His Grace was present at a dinner where a long discussion took place concerning the etymological value of the Scotch Mac and the Irish Mic. At the conclusion of the banquet, when His Grace rose to speak, he delighted his audience by declaring; "Gentlemen, after the learned discussion which has just taken place, I am at a loss to know whether I am a Mic or a Mac, or a Micmac!"

This charming affability and his paternal charity have endeared him to the whole province. To his flock he is the "Pastor bonus," but especially he is loved and venerated by the Community at Mount Saint Vincent, on which he has lavished his kindness. His strong support and far-sighted wisdom helped to a speedy fulfilment the hopes and efforts of the young Community, and his blessing



THE REVEREND ELDER MULLAN, S.J.

on the petition to the Holy See for special approval of its works, facilitated the successful issue of the negotiations with Rome in 1908. That many blessings are due to the faithful care of this good shepherd, the Community at Mount Saint Vincent is well aware. At the Mount, His Grace is perfectly at home among his dear children, and it is our delight to have him often with us. Our daily prayer is that the Great Good Shepherd and Master of all the sheep may lead ever onwards our good pastor and faithful friend to those fields of heavenly pasturage where peace shall await him at the last.

THE REVEREND ELDER MULLAN, S. J.

TO the Reverend Elder Mullan, S. J. the Sisters of Charity of Halifax owe a great debt of gratitude, not only for the spiritual assistance which he rendered to the Community in retreats and conferences, and for the direction of the Sodality of the Children of Mary in the various houses of the Institute, but above all for the services rendered in Rome at the time of the approval of the Constitutions.

Father Mullan came to the Mount from the Maryland Province of his order in 1906, and conducted two retreats. The friendship which he then evinced for the Community was, in the designs of Providence, a blessing which was the harbinger of many more. In 1907 Father Mullan was called to Rome as one of the secretaries of the General Administration of the Society of Jesus. Through his generosity and untiring energy, the negotiations for the approval of the Constitutions of the Sisters of Charity of Halifax were brought to a happy issue much earlier than could possibly have been anticipated. In 1908, Pius X of blessed memory gave to the Constitution a temporary approval, and five years later the same holy Pontiff bestowed his final approbation. The two Sovereign Pontiffs who have since reigned have blessed the Community with all the favors and privileges which the Holy See confers upon congregations specially approved.

At the outbreak of the World War, Father Mullan was recalled to America where he has since been engaged in establishing the Sodality of the Children of Mary affiliated with the Prima Primaria at Rome. All the Sodalities conducted by the Sisters of Charity which were not previously affiliated, have been, through the kindness of Father Mullan, thus joined to the Roman Sodality and now share in the indulgences and privileges of the Sodality as conducted by the Society of Jesus all over the world.



THE REVEREND NICHOLAS RUSSO, S. J.

EVER associated with the history of the early days at the Mount will be the name of the saintly Jesuit, Father Nicholas Russo. Born in Italy in 1845, Father Russo entered the Society of Jesus in 1862, and was ordained in America. He was for fifteen years a member of the faculty of Boston College and was at one time its Rector. Father Russo gave his first retreat at the Mount in 1881, and from that period dates his unfailing friendship for the Sisters of Charity of Halifax. During succeeding years he returned several times to give the Spiritual Exercises; his last visit was made in September 1901 while he was on his way to Newfoundland for the sake of his health. He died April 1, 1902. "He was a notable theologian," says the Boston Pilot, "a man of justice, wisdom, and kindliness. About ten years ago (1892) he gave up the intellectual pursuits in which his soul delighted, to devote himself to the care of the Italian immigrants. . . . No work for his beloved Italians—even the hardest manual labor—was beneath the dignity of this Apostolic man. His premature death—he was but fifty-seven—is mourned among them as that of a father." We can but add that in far-away Canada his name will ever be remembered with loving gratitude.



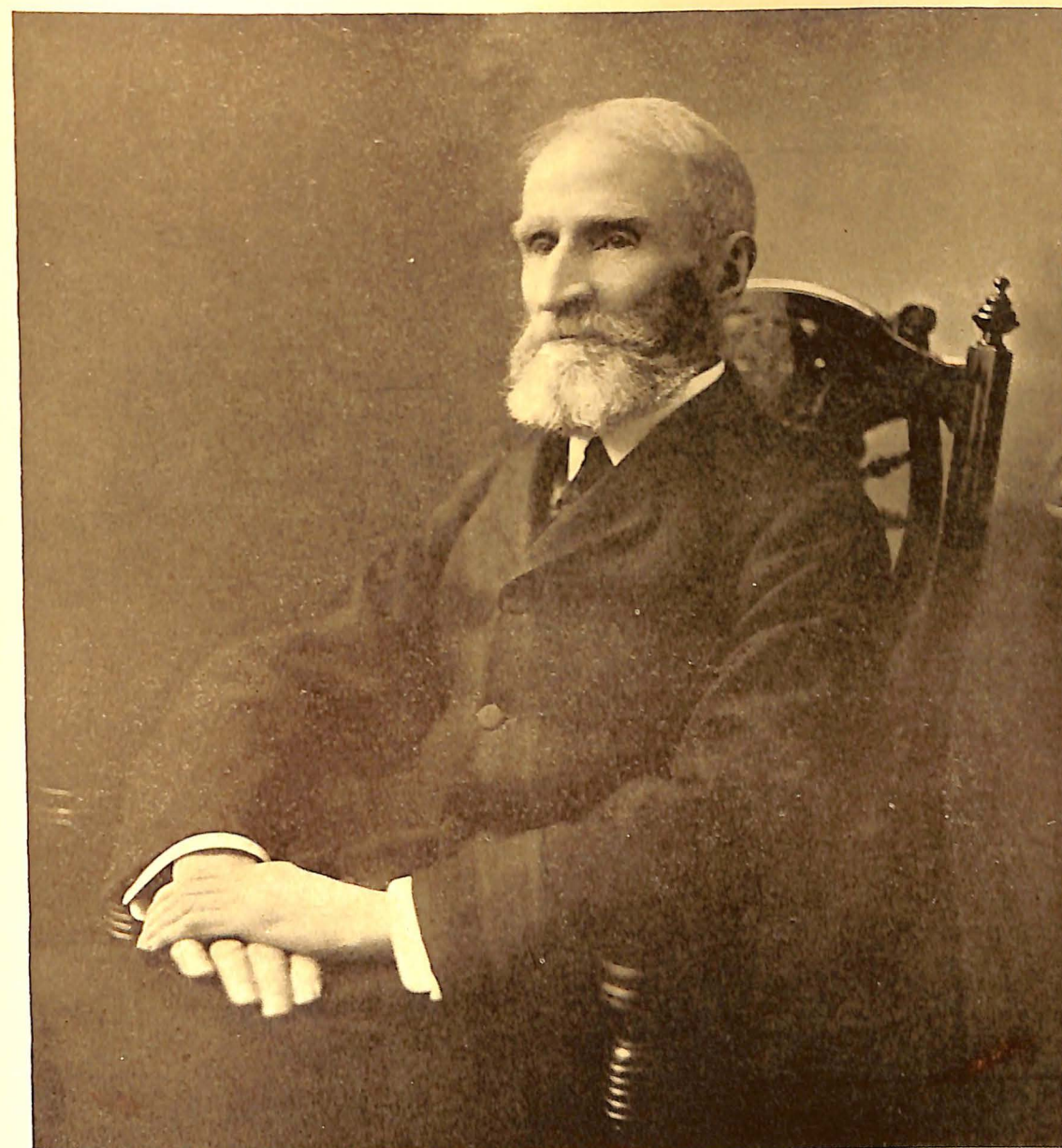
THE REVEREND GREGORY O'BRIEN, S. J.

FATHER Gregory O'Brien, S. J., of the Montreal Province, but a native of Halifax, was the director of several retreats for both Sisters and pupils between 1892 and 1904. The encouragement of this zealous missionary, and his interest in the progress of the Academy of Mount Saint Vincent are held in grateful memory by those who were recipients of his kindness. Father O'Brien was present at the laying of the corner-stone of the Chapel of the Mother-House, in July, 1903, and preached his last retreat at the Mount that summer. He died in June 1907.

THE HONORABLE LAWRENCE GEOFFREY POWER

ONE of the earliest friends of the Sisters of Charity of Mount Saint Vincent, was the Honorable Lawrence Geoffrey Power, who for many years occupied a seat in the Canadian Senate, and was at one time its Speaker. Always a patron of education, he saw the possibilities of the work which had been initiated at Mount Saint Vincent, and gave it his complete co-operation. From the beginning of the public school system in Halifax in 1865, as a member of the school board, Senator Power staunchly supported the cause of Catholic education. His interest in the Normal Training School at Mount St. Vincent was especially keen, and in face of early difficulties, he did all in his power to assist the work of the Sisters.

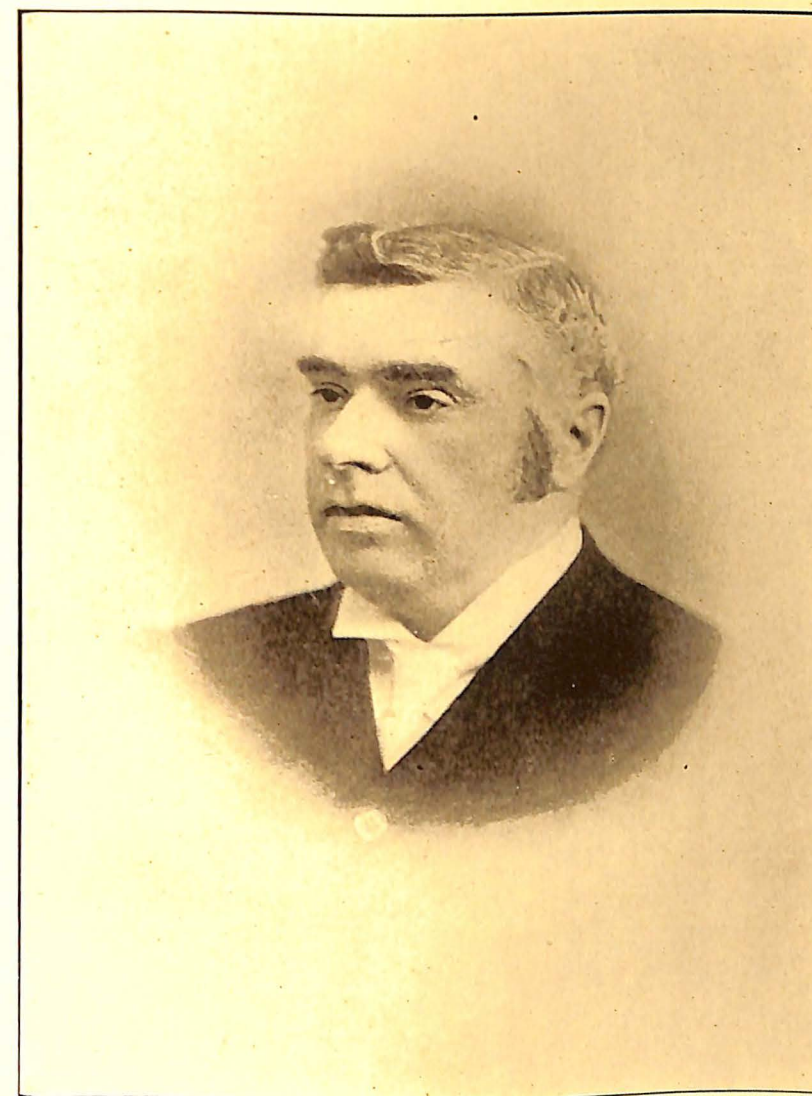
In his youth, Senator Power had received his education at Saint Mary's College, Halifax, and later at Carlow College and the Catholic University, Dublin. After a period of further study in England and in France, he returned to America and finally took his degree in Law at Harvard University. His marriage with a pupil of the Mount strengthened the links which bound him to the Institute, and it is not surprising that his greatest satisfaction in life was that of seeing his eldest daughter follow the noble vocation of a Sister of Charity. Senator Power died in September, 1921, in the eightieth year of a life spent in service of God and His Church.



THE HONORABLE LAWRENCE GEOFFREY POWER

SIR JOHN THOMPSON, P. C., K. C. M. G., Q. C.

SIR John Thompson, fourth Premier of Canada, was one of the greatest benefactors of Mount St. Vincent, and a true friend in time of need. For many years he was the Sisters' Counsellor at Law, and none knew better than they his sterling worth. The career of this great man was particularly brilliant. Admitted to the Bar in 1865, he rose rapidly to positions of political responsibility in the province, and won the esteem of all parties for his genuine integrity of life, purpose, and action. Through his marriage with a Catholic young lady of Halifax, he became a convert to the Church in 1871 and remained ever a faithful son of Our Holy Mother until his sudden death in 1893. As Premier of Canada he held high rank among the statesmen of his day, both Colonial and English. Summoned to England in 1893 for the purpose of being admitted as a member of the Queen's Privy Council, he died suddenly at Windsor Castle one hour after he had taken the oath of office. A priest was summoned to his death-bed; the first, it is said, to perform those sacred rites within the royal halls since the Reformation. The body of Sir John Thompson was conveyed to Canada with all the pomp and ceremony befitting his rank and character. His life testifies to the truth of the saying, "An honest man is the noblest work of God."



SIR JOHN THOMPSON, P.C., K.C.M.G., Q. C.

SAINT PATRICK'S CONVENT

HALIFAX, N. S.

IN May, 1857, before Saint Mary's Mission was a year and a half old, a school was opened in Saint Patrick's parish. From the outset the work of this mission was primarily educational. In 1872 the old Saint Patrick's school was opened for public education, the classrooms on the ground floor being allotted to boys, and the remainder of the building to the girls taught by the Sisters. Henceforth Saint Patrick's forged to the front in progress, attendance, and general efficiency. June 1884 witnessed the opening of the Girls' High School, and every year has seen an increase in its actual attendance and its influence for good. Its doors are open to all classes and creeds and its standards place it among the best high schools of the Province of Nova Scotia.

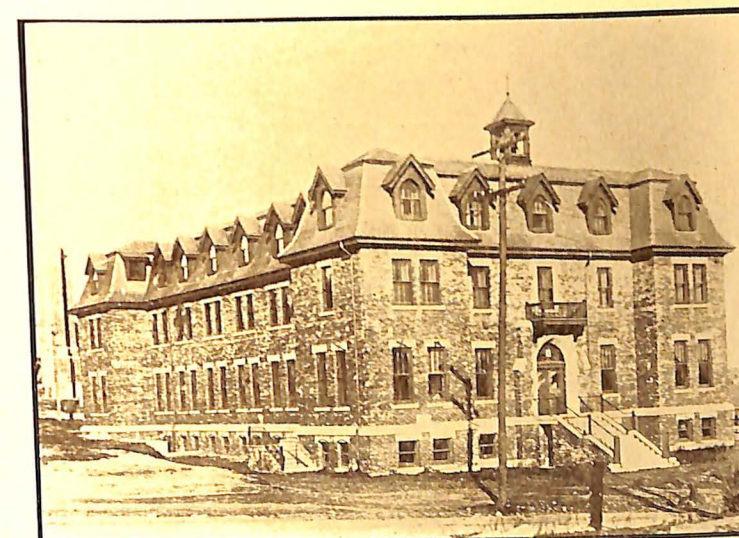
SAINT JOSEPH'S CONVENT

HALIFAX, N. S.

THE object of this foundation was twofold; the establishment of the Sisters in the parish for the purpose of education, and the care of the orphans of the diocese. The house for the orphans was opened by the pastor of St. Joseph's, the Reverend T. V. Allen, in 1868. Later, the Orphanage was removed to Dutch Village, and the work at St. Joseph's became primarily educational. In 1883, as the result of a fire, a new residence was secured for the Sisters on Gottingen Street. Here they resided until the Halifax Disaster of 1917 destroyed the convent, school, and church at St. Joseph's. Perhaps no district of the stricken city suffered so much as that in which the Sisters resided. With astonishing rapidity, however, the work of reconstruction was carried on, and the beautiful new convent on Russell Street rose beside the well-equipped school. St. Joseph truly has lent special assistance to his clients, and the work of the Sisters has been exceedingly blessed.



ST. PATRICK'S CONVENT, HALIFAX, N. S.



ST. JOSEPH'S CONVENT, HALIFAX, N. S.

HOME OF THE GUARDIAN ANGEL

THE Home of the Guardian Angel, previous to its opening as an Infant Asylum, had sheltered the orphans of the diocese until their removal to Quinpool Road in 1893. A wing added in 1913 gave added facilities for the carrying out of this great and arduous work. The building is well-equipped and is managed on scientific basis by an efficient staff. Meeting as it does all the requirements for a modern standardized Infant Asylum, the Home of the Guardian Angel shows very gratifying results in the health and improvement of the children sheltered beneath its roof. Through the patronage of various charitable associations in Halifax, and the encouragement of many friends, this work so dear to our holy patron St. Vincent de Paul is carried on with zeal and efficiency.

ST. JOSEPH'S ORPHANAGE

THE care of the orphans was one of the first works undertaken by the Sisters of Charity in Halifax. As early as 1849 an orphanage was opened in St. Mary's parish, and after various transfers to new quarters as the number of children increased and the work required a larger number of Sisters, the orphanage was finally established on Quinpool Road. This building, erected in 1893 by Archbishop O'Brien, has grown with the growth of the work, until it now covers an area almost double its original site. The last additions, completed in December 1923, were made possible by charitable subscribers from the various parishes of Halifax, through an organized campaign under the leadership of Archbishop McCarthy, the orphans' Father and Friend. St. Anthony's League and St. Mary's Union have been for years a source of financial aid, and generous bequests have made the continuation of the work possible. The children under the Sisters' care have the special advantage of a Common School education, and may continue their studies at the public high schools of the city.

ST. TERESA'S RETREAT

ST. TERESA'S Retreat serves a twofold purpose; first as a boarding house for working girls, and second as a home for old ladies. The house is thus divided into two sections. The large brick wing added in 1914 contains private rooms, a dining-room and a recreation hall for the girls. Here in the evenings classes are conducted in dress-making, home-nursing, domestic economy, stenography, and various other branches which are required. Everything possible is done to make St. Teresa's attractive to the young girls, and as a home, the "Retreat" has proved a great success.

The adjoining estate was purchased in 1918, and is used exclusively for the old ladies. Here the inmates are served by a zealous chaplain from St. Mary's who gives Benediction twice a week, and says Mass several times a week. Holy Communion is given daily to the inmates, and everything that can contribute to their happiness both temporal and spiritual, is done for them by the Sisters in charge.



HOME OF THE GUARDIAN ANGEL, HALIFAX, N. S.



SAINT JOSEPH'S ORPHANAGE, HALIFAX, N. S.



SAINT TERESA'S RETREAT, HALIFAX, N. S.



THE HALIFAX INFIRMARY

THE Halifax Infirmary was first established in 1884 and was incorporated under the title Victoria Infirmary. After the Diamond Jubilee of the Queen, however, the general hospital at Halifax received the name of The Victoria General Hospital, and the establishment of the Sisters on Barrington Street was called the Halifax Infirmary. The Institution, inaugurated for surgical cases by Dr. Edward Farrell and other prominent physicians, soon justified the hopes of its eminent founders. The present building was completed in 1895, and since that time, constant improvement has kept the work up to the highest standards of the best surgical hospitals existing. Among recent improvements may be listed the Electric Sterilizers, a valuable addition to the already well-equipped operating rooms. The Infirmary provides private rooms for patients, and has only five semi-private wards. Its operating rooms, X-Ray department, Pathological laboratory, and attendant Medical Staff have won for the Infirmary the rank of a standardized fifty-bed hospital.

The School for nurses is conducted under the direct supervision of the Sisters. Its object is to give to young ladies desirous of following the nursing profession a thorough course to fit them for their noble vocation.



SACRED HEART CONVENT, METEGHAN, N. S.

SACRED HEART CONVENT

METEGHAN, N. S.

THE mission at Meteghan was first opened at the request of the pastor, the Reverend James Daley, in 1868. For the first six years the Sisters resided in a small cottage. The Convent was opened in August 1874, and a boarding school begun. This building was burned down in 1903 when the Sisters and pupils established in a house where they remained for five years. Finally, the new convent was ready for use, and thither the academy and public school were transferred in 1908. At the Sacred Heart Academy the full high school course is taught, and the scholastic record up to the present shows the successful preparation of many of its pupils for the teaching profession.

SAINT ANN'S CONVENT

EELBROOK, N. S.

AT the petition of the pastor, Father Donoghue, the Sisters opened a small mission at Eelbrook in Yarmouth County, in September 1872. The present convent at St. Ann's was not opened until 1874. Education was the primary object of this foundation, and the school offered a complete course, comparing favorably with the best in the province. Sufficient evidence of the good work accomplished at St. Ann's has been given during many years by the success of its pupils in the provincial examinations. Nor do the works of charity take second rank to the labors of the classroom. Aided by their devoted pastors, the Sisters have ministered to the poor, the sick, and the afflicted, so that truly the mission of St. Ann's is a home of charity.

SAINT MARY'S CONVENT

CHURCH POINT, N. S.

SAINT Mary's convent was the first mission of the Sisters of Charity in Digby County. The Sisters were sent there at the request of the pastor, the Reverend James Daley in October, 1867. This was the beginning of that great work in the Acadian land which has endeared the Community to both Catholics and Protestants of the Western counties. Difficulties were not wanting at the start, but after patient labor and perseverance, the school at Saint Mary's was placed on a basis which up to the present has made it remarkable as an educational undertaking. From Saint Mary's are recruited many of the teachers who serve the public schools of the neighboring counties.

SAINT PETER'S CONVENT

PUBNICO, N. S.

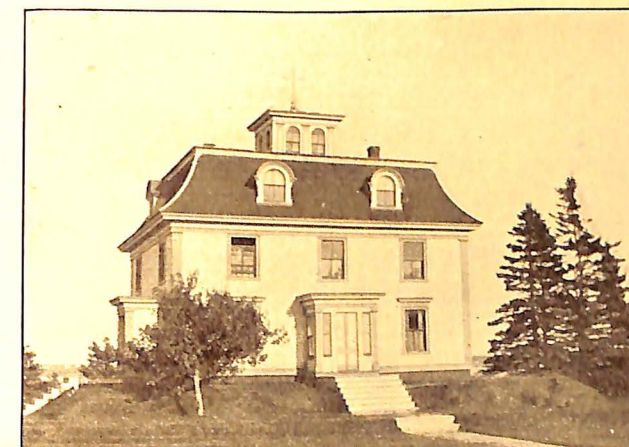
ST. PETER'S mission, Pubnico, Yarmouth County, was established in September 1876. The hardships of the early years were many and grievous. The church was two miles distant from the convent, and the school another mile beyond the church. In time, however, a new church was built nearer the convent, and the school was likewise brought within closer range. The mission is primarily an educational centre, and the Sisters conduct classes through the elementary and high school grades. The other works of charity and zeal are not wanting, however, and St. Peter's aided by its kind pastors, accomplishes much for the honor of God and the good of souls.



ST. ANN'S CONVENT, EELBROOK, N. S.



ST. MARY'S CONVENT, CHURCH POINT, N. S.



ST. PETER'S CONVENT, PUBNICO, N. S.

SAINT CHARLES' CONVENT

AMHERST, N. S.

ST. CHARLES' mission was undertaken at the earnest solicitation of the Most Reverend Dr. O'Brien, Archbishop of Halifax. In September 1904 the Sisters opened the parochial school in Amherst under the patronage of the revered pastor, the Reverend W. Mihan. In May 1914, the corner-stone of an annex to the school was laid by the Reverend Wm. J. Brown, and new classes were added in consequence. Since that time the school of St. Charles' has shown continual progress and development. The new convent was opened in July, 1914, and in August 1919 a commercial class was begun in the building next to the school. To the unflagging energy and kindly interest of Father Brown, the Sisters owe unlimited gratitude.

ST. AMBROSE' CONVENT

YARMOUTH, N. S.

FIVE Sisters opened the mission of Saint Ambrose on September 8, 1920. Situated in a beautiful section of one of the prettiest towns of Nova Scotia, Saint Ambrose Convent provides all the advantages of a private school. The school work taught embraces all grades from primary to the end of a high school course. A commercial course and an excellent training in music afford special opportunities to the pupils of Saint Ambrose. In addition to the school work, the Sisters conduct the parish Sunday School and instruct large classes of children for their First Holy Communion. The work thus accomplished is thoroughly appreciated by the good pastor, who in turn is revered by the grateful Sisters and children.

CONVENT OF OUR LADY IMMACULATE

DARTMOUTH, N. S.

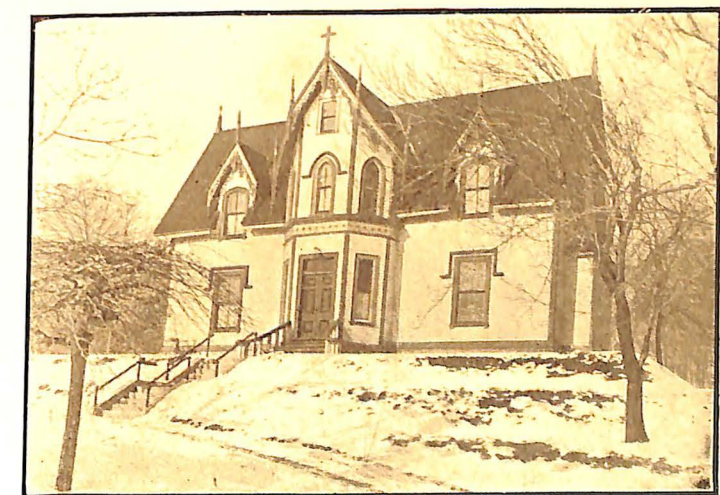
A mission had been opened at Dartmouth as early as 1858, but was afterwards closed. The formal opening of the new house at Dartmouth took place on December 26, 1920. After the reception of the parishioners, solemn Benediction was given by His Grace, Archbishop McCarthy, assisted by the pastor of St. Peter's and the Reverend Charles Curran, D. D. The convent school at Dartmouth has fulfilled all expectations. A beautiful and touching manifestation of the affection of pupils and Sisters for their good pastor was given in the Autumn of 1922 when the children celebrated the Golden Jubilee of Monsignor Underwood with the Pageant of the Golden Years. Through the harmonious co-operation of priests, parishioners and Sisters, the work at St. Peter's is being carried on with efficiency and success.



SAINT CHARLES CONVENT, AMHERST, N. S.



SAINT AMBROSE' CONVENT, YARMOUTH, N. S.

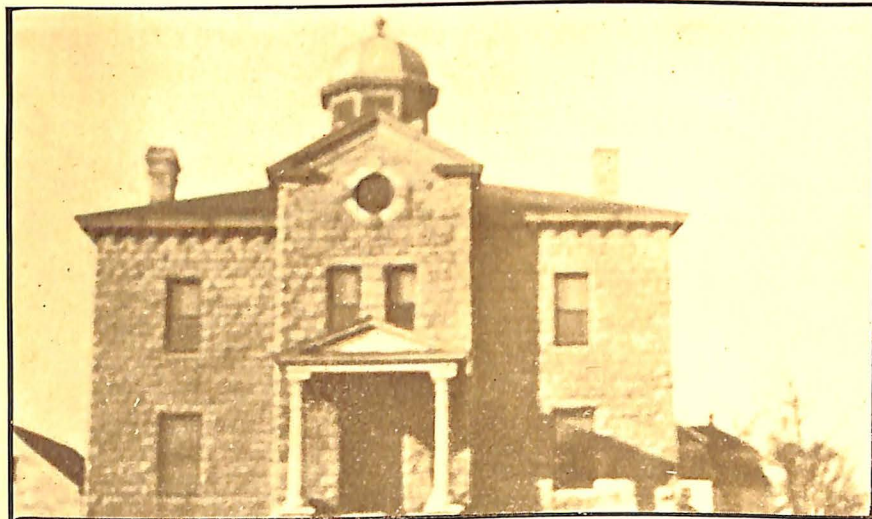


OUR LADY IMMACULATE CONVENT, DARTMOUTH, N. S.

*This new building I present to
 Mother & Sister 3-4-5-6
 and 8 (in the new St. Peter's School
 next door) 35/*



HOLY FAMILY CONVENT, WEST BATHURST.



SACRED HEART CONVENT, BATHURST, N. B.

CONVENT OF THE HOLY FAMILY

WEST BATHURST, N. B.

AS early as 1864 a mission was opened in Bathurst Village at the request of the Right Reverend Bishop Rogers of Chatham. Three Sisters set out from St. Mary's, Halifax, and after a tedious journey by coach, finally arrived in New Brunswick. This mission after a few years of struggling existence was finally closed, but the house was reopened in 1890 and has prospered up to the present time. Together with their teaching, the Sisters are engaged in the various charitable works of the Community, and in union with their devoted pastors cultivate diligently this favored vineyard of the Lord.

SACRED HEART CONVENT

BATHURST, N. B.

AS in the case of West Bathurst, so in the town of Bathurst itself, a mission was opened in the early sixties, and was likewise closed. The second mission, begun in 1890, survived the difficulties of its pioneer days, and is at present in a flourishing condition. In 1907 a private school for academic work was opened, and has proved a great boon for students living at a distance. The school building was commenced by the late Bishop Barry of Chatham in 1900; the boarding academy was finished in 1910.

THE REVEREND JOSEPH GALLAGHER

THE Reverend Joseph Gallagher, Pastor of Saint Patrick's Church, Roxbury, Massachusetts, was instrumental in bringing the Sisters of Charity of Halifax to the Archdiocese of Boston. Having heard of the work of the Community in Nova Scotia, and of the success of the Sisters in the public schools of Canada, Father Gallagher applied in 1887 to the Mother-House for Sisters to take charge of the parochial school of Saint Patrick's Roxbury. So successful was this first mission, that another was begun five years later in Wellesley Hills, Massachusetts. This was the beginning of the beautiful Academy of the Assumption which to-day crowns the wooded heights beyond Newton, Massachusetts. In the establishment of the Academy, Father Gallagher took great interest; it was his pride and his delight. Up to the time of his death in 1916 he was a frequent visitor at Wellesley, and was always welcomed by those who owe so much to his kindly interest.

SAINT PATRICK'S CONVENT

ROXBURY, MASS.

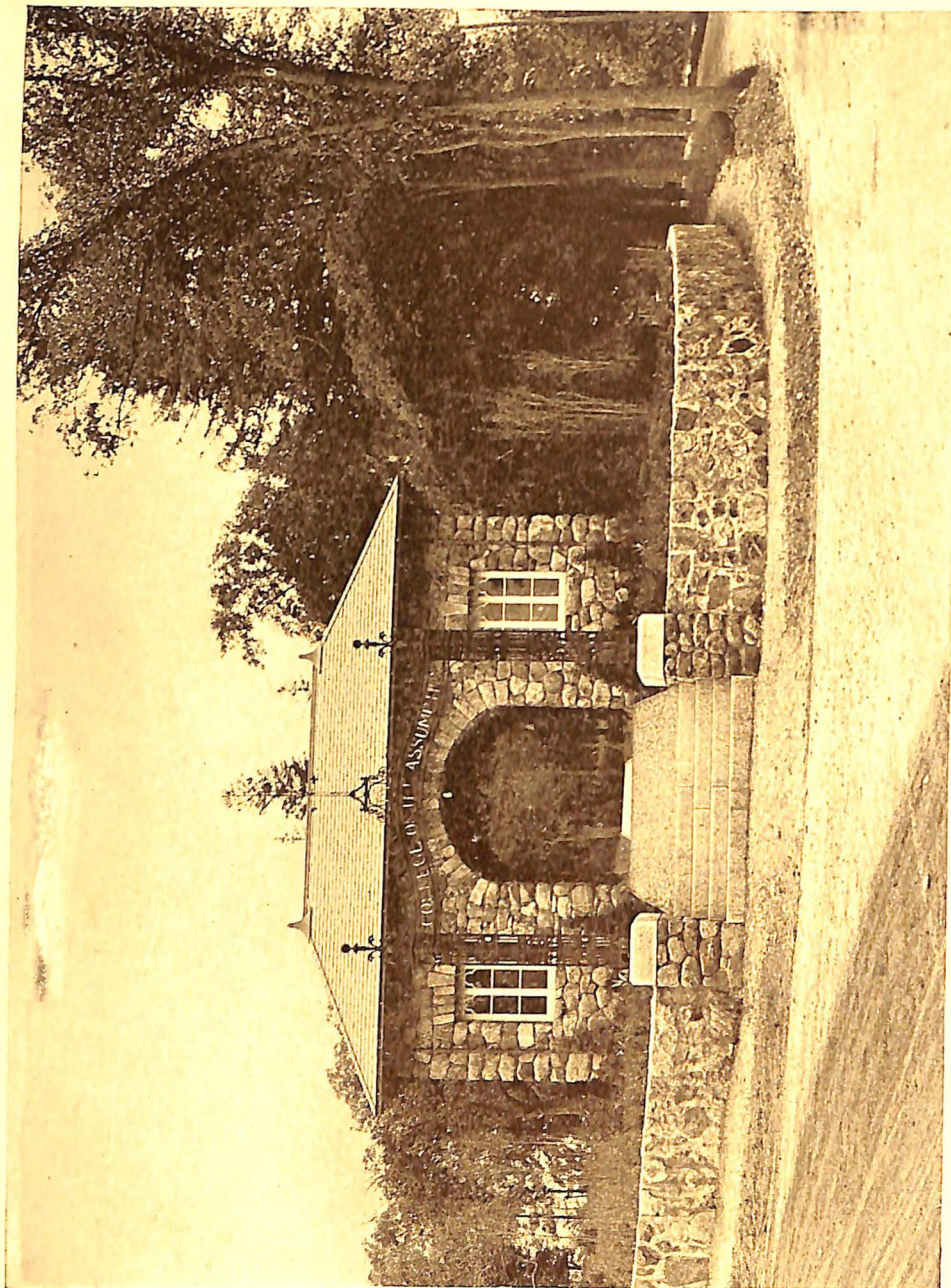
SAINT Patrick's Convent was at first situated on Perrin Street. Thither in 1887 seven Sisters were sent at the request of the pastor, the Reverend Joseph Gallagher. The work then begun, has by the blessing of God, continued to develop, until at present Saint Patrick's Grammar and High School stand among the best in the City of Boston. The beautiful new convent was opened on the Feast of the Assumption, 1918. By a remarkable coincidence, the Holy Sacrifice was offered for the first time in this home on the second anniversary of the death of the dear pastor who had brought the Sisters to the archdiocese of Boston. Saint Patrick's has been a centre of charitable work ever since its foundation. Special service was rendered by the Sisters at the time of the Influenza epidemic in 1918, when their nursing experience was very much appreciated by many stricken families. Always the work of the Sisters in Roxbury has met with generous co-operation and ready response from both priests and people of Saint Patrick's parish.



THE REV. JOSEPH GALLAGHER



ST. PATRICK'S CONVENT, ROXBURY, MASS.



WELLESLEY ENTRANCE

ACADEMY OF THE ASSUMPTION

WELLESLEY HILLS, MASS.

THE Academy of the Assumption was opened in 1893 at Seton Hall, an old New England mansion which was purchased by the Sisters through the agency of loyal and interested friends. Chief among these was the Reverend Joseph Gallagher, pastor of Saint Patrick's, Roxbury. Situated among the hills of Massachusetts, the Academy has been from the start a great success. The property is typically New England, and is extended over many fertile acres, amid gardens and fields which form a delightful environment for growing girls and boys. In 1900 St. Joseph's Academy was added for the education of boys under fourteen years of age. One after the other the buildings which crown the hill were added to the original group, until finally in 1921 the first wing of the new Academy was completed. This building is one of the most beautiful in the archdiocese of Boston. It contains reception rooms, offices, recreation rooms, dormitories and private rooms, class-rooms, and a Community room for the Sisters. Here is the nucleus of a great work.

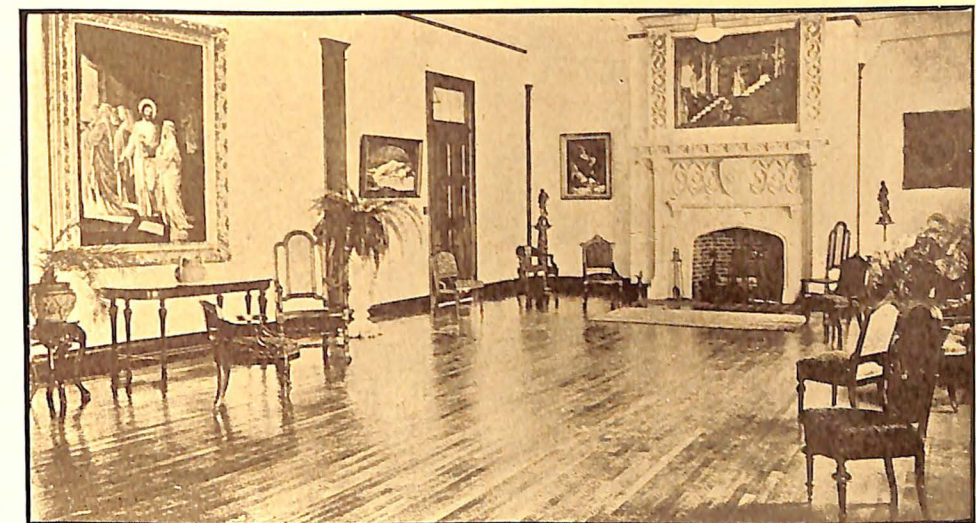
The Academy Alumnae are a loyal body, and by their active devotion co-operate with the Sisters in their many undertakings. A special work is carried on at Wellesley by the A Kempis Circle, a literary society which is largely composed of teachers from the public schools of Boston. The Circle assembles every month for a day of retreat. The founder of the Circle was the Reverend Elder Mullan, S. J. Its continued success is due in large measure to the efforts of the Jesuit Fathers, especially Father Swickerath and Father McGovern. A yearly retreat of three days gives to Alumnae and members of the A Kempis Circle an opportunity of spiritual re-enforcement which means an increase of efficiency among the Catholic womanhood of Boston. The Academy of the Assumption, founded in utter trust in Divine Providence, and carried on in the face of numerous difficulties, has a great future before it.



ACADEMY OF THE ASSUMPTION, WELLESLEY HILLS



MAIN CORRIDOR, ACADEMY OF THE ASSUMPTION, WELLESLEY HILLS



A RECEPTION ROOM, ACADEMY OF THE ASSUMPTION, WELLESLEY HILLS



ST. PETER'S CONVENT, DORCHESTER, MASS.



ST. MARGARET'S CONVENT, DORCHESTER, MASS.

SAINT PETER'S CONVENT

DORCHESTER, MASS.

ST. PETER'S parish school was opened in September 1898. The first convent was a quaint little house on Percival Street. Here the Sisters resided until 1907 when Monsignor Ronan of blessed memory erected the beautiful building which they now occupy. Since the coming of the Sisters, the parish school has grown steadily, and a high school for girls has been opened in the Ronan Memorial Building. Monsignor Ronan's chiefest delight was to be among his boys and girls, and the monument which will longest record the wonderful accomplishments of the beloved pastor of Saint Peter's is the unceasing work for souls under the guidance of the Sisters to whom he was a generous father. To his worthy successor, the Right Reverend Bishop Anderson, the Sisters owe the continuation of that perfect harmony which has always characterized the parochial activities at Saint Peter's.

SAINT MARGARET'S CONVENT

DORCHESTER, MASS.

IN the year 1911, at the request of the pastor of Saint Margaret's parish, four Sisters were sent from Saint Peter's to open a parochial school. Saint Margaret's Convent was first opened in August 1912. Each year has seen a steady increase in the school attendance, until at present two large brick buildings, equipped with every convenience, accommodate the children of the parish. The Girls' High School was opened in 1918 and that same year the Sisters moved to their beautiful new home. The latest addition to St. Margaret's is Saint Rita's, a school of twelve classrooms, which supplements the larger school and meets the demand of the primary classes. To their generous pastor and benefactor, Father Ryan, the Sisters and pupils of St. Margaret's owe undying gratitude.

SAINT PATRICK'S CONVENT

SOUTH LAWRENCE, MASS.

THE Sisters were called to South Lawrence, Massachusetts, in 1906. In 1908 a beautiful brick convent was built for them by the pastor, the Reverend John J. Gilday who spared no pains to make the home of the Sisters comfortable and convenient. A new wing was added to the convent in 1922. The school is well equipped and has won a reputation through the success of its graduates who have earned distinction by taking prizes and winning scholarships in various higher schools of learning. Father Gilday takes a great interest in his boys and girls and is justly proud of them. The work of the Sisters has increased with the passing years. They assist in all church undertakings, taking charge of processions, classes of instruction for First Communion and Confirmation, Sodalties, Altar Associations, etc. Saint Patrick's is a very flourishing and energetic mission.

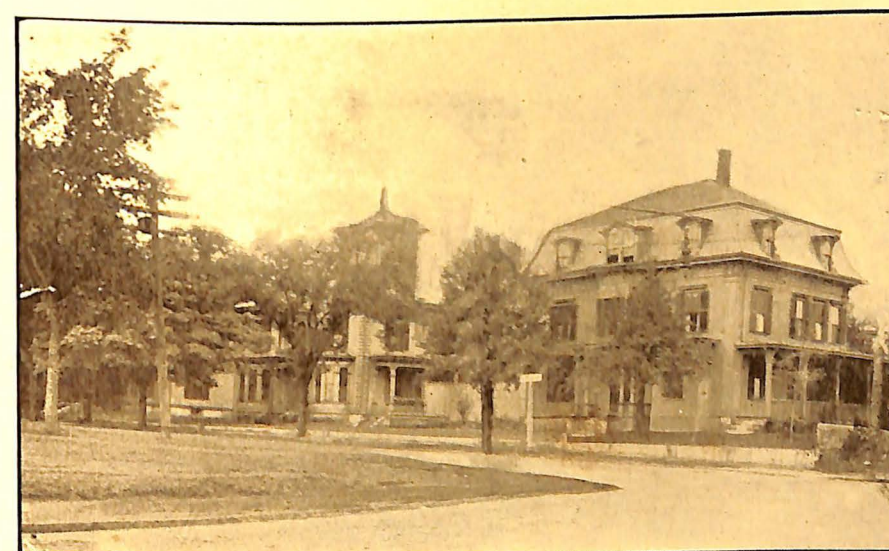
SAINT PETER'S CONVENT

LOWELL, MASS.

SAINT Peter's, Lowell, was opened in September 1913. The convent at first consisted of one dwelling house, but later the adjoining property was purchased, and both houses, connected by a passage-way, now serve as a residence for the Sisters. The school conducted by the Sisters has won an ever increasing approbation from all observers. At the first closing the pastor of St. Peter's, the Very Reverend D. J. Kelleher, Ph. D., V. F., was congratulated by the supervisor of the Boston Parochial Schools, the Reverend Augustine Hickey, on the splendid attainments of the pupils of the school. Saint Peter's, both through its graduates and its present pupils, is accomplishing a great work for the Church in Lowell.



ST. PATRICK'S CONVENT, SOUTH LAWRENCE, MASS.



ST. PETER'S CONVENT, LOWELL, MASS.



CONVENT OF THE IMMACULATE CONCEPTION, HAVRE A BOUCHER, N. S.



LOURDES SANATORIUM, LOURDES, N. S.



CONVENT OF OUR LADY OF LOURDES, LOURDES, N. S.

IMMACULATE CONCEPTION CONVENT

HAVRE à BOUCHER, NOVA SCOTIA

THE mission at Havre à Boucher was established at the request of the pastor, the Reverend Alexander Beaton, in August 1891. Everything was done by both pastor and people to make the home of the Sisters comfortable, and to assist them in their works of charity and education. The elementary and high schools are conducted with efficiency and success. In the early days of the mission, Mass was said daily at the Convent, at which many of the parishioners assisted. The greatest spirit of union and harmony has always existed between the Pastor, Sisters and the people of Havre à Boucher.

OUR LADY OF LOURDES SANATORIUM

STELLARTON, NOVA SCOTIA

THE Sanatorium of Our Lady of Lourdes was erected in 1911, and blessed the following year by His Grace Archbishop McCarthy of Halifax. Though the purpose of the Sanatorium had been in the first place that of a house for sick and convalescent members of the Community, requests from various physicians caused an alteration of plans so that the building might accomodate secular patients. The bracing climate of Lourdes and the full sanitary equipment of the Sanatorium have proved the wisdom of the choice of this spot for such a work. Here an efficient hospital staff spends itself in the service of the patients, and by successful treatment has brought back many to health.

OUR LADY OF LOURDES SCHOOL

LOURDES, NOVA SCOTIA

FORTY years ago the little town of Lourdes was a picturesque settlement among the Pictou hills. Thither in 1882 the Sisters were invited by the zealous pastor, Reverend William B. McDonald. Poverty blessed the first years of the mission, and economy had to be exercised in every way. Father McDonald died in July 1918, but his work continues in the efforts of the Sisters who conduct the two schools of the parish, one in Lourdes, the other in Stellarton, which was opened in 1914 and called St. Bridget's. An appeal was made in 1922 to have these two schools recognized as public schools under provincial law. As all the teachers carried licenses for the public schools of Nova Scotia, this would have been perfectly feasible, and would have spared the parishioners the double duty of paying taxes and at the same time maintaining two schools of their own. However, the proposal, though received by many with favor, was finally rejected by the school board. The schools of Our Lady of Lourdes and of St. Bridget continue to be parochial.

SAINT ANNE'S CONVENT

GLACE BAY, CAPE BRETON

AT the request of Reverend Finlay Chisholm, a mission was opened at Saint Anne's, Glace Bay in 1894. Here excellent work is done for public education both in elementary and high school departments, as the present registration of over twelve hundred pupils shows. The new convent, begun in September 1917, was burned in the terrible fire which destroyed the church and parochial residence in the December of the same year. A temporary dwelling was provided for the Sisters, and the work of the mission went on without interruption. Thanks to the generous spirit of both pastor and people, the new convent was ready for use in August 1918. On the occasion of the twenty-fifth anniversary of the foundation of the mission, the Sodalities of the parish presented the convent with a beautiful altar for the new chapel. The work at St. Anne's has been singularly blessed, especially in the number of religious vocations among the pupils of the school.

SAINT JOSEPH'S CONVENT

RESERVE MINES, CAPE BRETON.

A school was opened at Reserve Mines in September 1902. The following year a convent was built by the pastor, the Reverend R. McGinnis, who was ever the kind friend of the Sisters. The high school department was opened in 1916, and the success of the pupils in the Provincial examinations has proved the efficiency of the teaching staff at St. Joseph's. As elsewhere, the work of the Sisters has been blessed by an increase of religious vocations in the parish, and the high attainments of many of their pupils in the various walks of life.



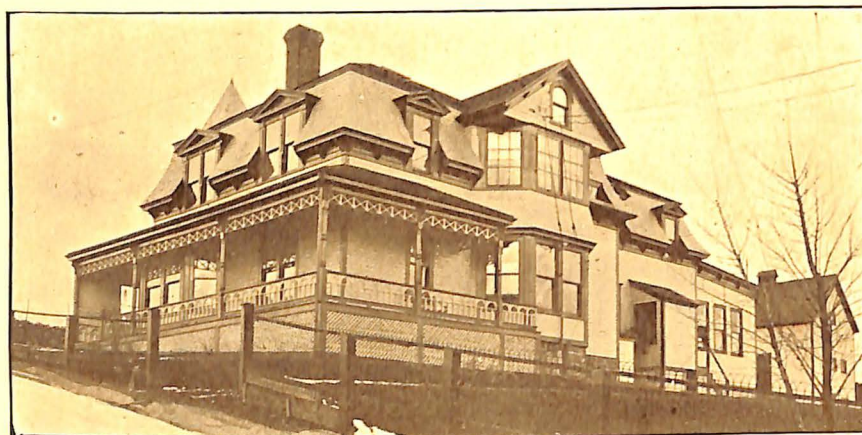
ST. ANN'S CONVENT, GLACE BAY, C. B.



ST. JOSEPH'S CONVENT, RESERVE MINES, C. B.



MOUNT ST. JOSEPH, NORTH SYDNEY, C. B.



HAMILTON MEMORIAL HOSPITAL, NORTH SYDNEY, C. B.



ST. JOHN'S CONVENT, NEW ABERDEEN, C. B.

MOUNT SAINT JOSEPH

NORTH SYDNEY, CAPE BRETON

MOUNT Saint Joseph was opened in Sydney in October 1883 at the solicitation of the Very Reverend D. McIntosh, then pastor of Saint Joseph's church. The work accomplished at St. Joseph's, in the elementary school, the high school and the academy, has won it a reputation throughout Cape Breton. Many professional men and women, as well as priests and religious, owe to Saint Joseph's not only their solid Christian education but also the noble ideals which have led them to seek the higher paths of life. St. Joseph's offers the special advantages of a boarding school to those who live at a distance from educational centres.

THE HAMILTON MEMORIAL HOSPITAL

NORTH SYDNEY, CAPE BRETON

THE hospital conducted by the Sisters at North Sydney was opened in 1908 as a memorial of Charles Hamilton, a promising young lawyer of that city. The hospital building was offered to the Sisters by the bereaved parents of this only son who was killed in a sad accident. The Institution is conducted under the supervision of the Superior and Superintendent of the staff, with a Board of Directors from the Town of North Sydney. The Hospital bestows its benevolence on the sick poor, but all classes are received without distinction of creed. Attached to the Hospital is a Training School for nurses. The nurses thus trained are frequently employed in private cases, within the town limits and under the supervision and control of the Hospital. The Ladies' Auxiliary Association has promoted the good work of the Institution by its splendid organization and executive energy. Sympathetic co-operation on the part of all associated in this great philanthropic work is the special mark of the Hamilton Memorial Hospital.

SAINT JOHN'S CONVENT

NEW ABERDEEN, CAPE BRETON

SAINT John's was opened in 1916 in a beautiful convent overlooking the sea. The school building was destroyed by fire in January 1919, but thanks to the untiring efforts of the good people of New Aberdeen, the present up-to-date building was ready for occupation within a year. The school has made progress, and has already opened its thirteenth class. To the kind pastor, Father Gillis, the Sisters owe special gratitude for his unfailing solicitude in their behalf.

MOUNT CARMEL CONVENT

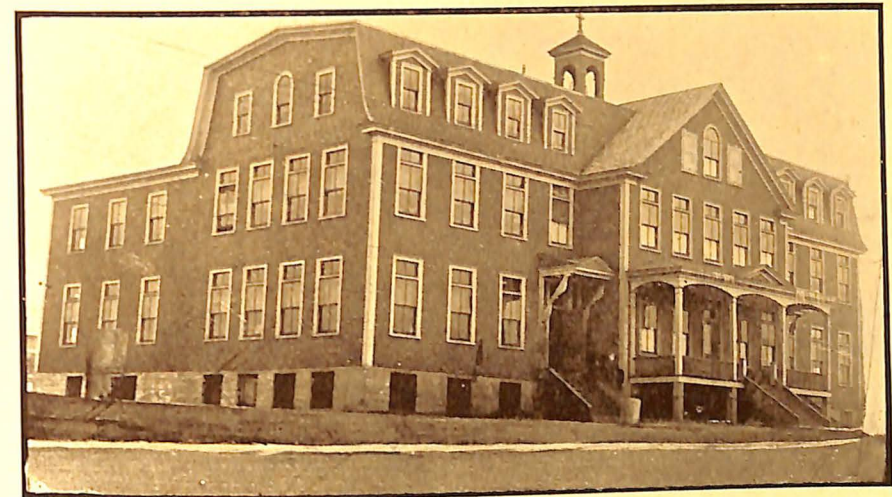
NEW WATERFORD, CAPE BRETON

MOUNT Carmel Mission was opened in New Waterford in August 1921. Here the work of the elementary school is supplemented by that of a high school, in which secular teachers are associated with the Sisters. In the short space of time which has elapsed since its opening, Mount Carmel has done much for the cause of education and the spread of the spirit of charity. In union with their kind pastor, Reverend J. H. Nicholson, the Sisters accomplish with success the duties of the mission and fulfill their high vocation.

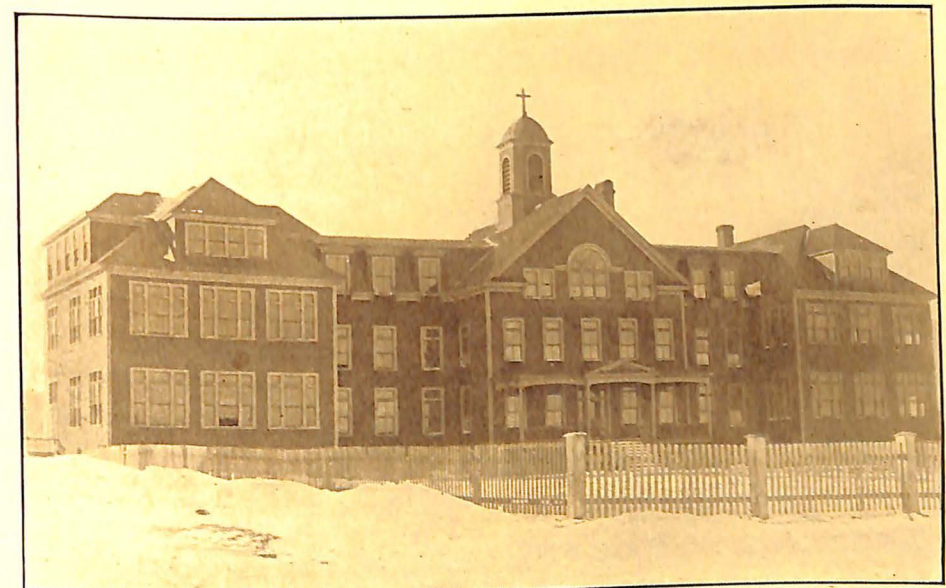
SAINT AGNES' CONVENT

NEW WATERFORD, CAPE BRETON

ON August 24, 1921 the first band of Sisters of Charity arrived at Saint Agnes' Mission to begin their work of education in the public school. So great was the success of the first year that it was necessary to build a new wing for the accommodation of the pupils for the next. Besides the establishment of the regular classes, the Sisters lost no time in organizing the various Sodalties and good works which everywhere mark the administration of Charity. The work so zealously begun has, with the assistance of the kind pastor and people of the parish, continued to flourish and promises great blessings in the future.



CONVENT OF MT. CARMEL, NEW WATERFORD, C. B.



ST. AGNES' CONVENT, NEW WATERFORD, C. B.



MOUNT ST. AGNES, HAMILTON, BERMUDA.

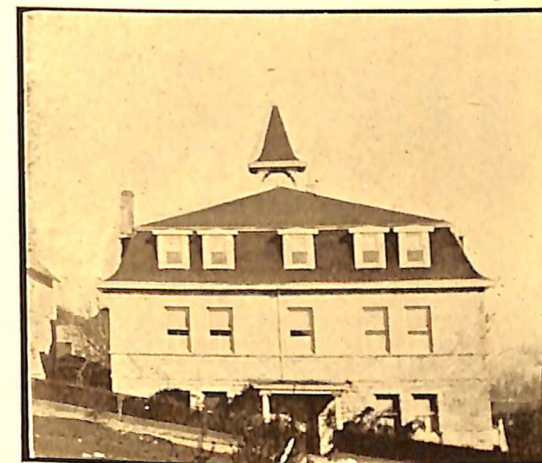
MOUNT SAINT AGNES ACADEMY

HAMILTON, BERMUDA

MOUNT Saint Agnes in Bermuda is the fruit of episcopal zeal. For years the pressing need of Catholic education for the children of this remote part of the archdiocese had impressed itself on the Archbishops of Halifax. Finally, in 1890, Archbishop O'Brien accomplished the long-desired work of a foundation of the Sisters of Charity. The home of the Sisters was at first a large country house called "The Woodlands." From this centre the work of zeal and charity emanated to all the surrounding country. In the early days, catechetical instruction was given every Sunday in the houses of the wide-spreading parish. Father Bellord, Military Chaplain, and afterwards Bishop of Gibraltar, made the rounds of the Portuguese families each week and appointed the place of meeting for the following Sunday. Otherwise it would have been impossible to bring the children to religious instruction. This continued for four years. In 1894 a common school was opened for colored children; this was later abandoned and again taken up in 1916, but owing to insuperable difficulties, was closed the following year. The Academy, named after Archbishop O'Brien's favorite saint, has had wonderful success. After three years at "The Woodlands" it was moved to the present building. This in turn has become too small for the increased attendance, so that at present a new wing is being erected which will meet the requirements of the Academy.

OUR LADY OF PERPETUAL HELP CONVENT

LADYSMITH, BRITISH COLUMBIA

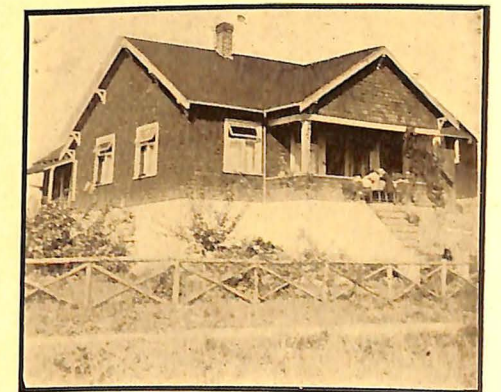


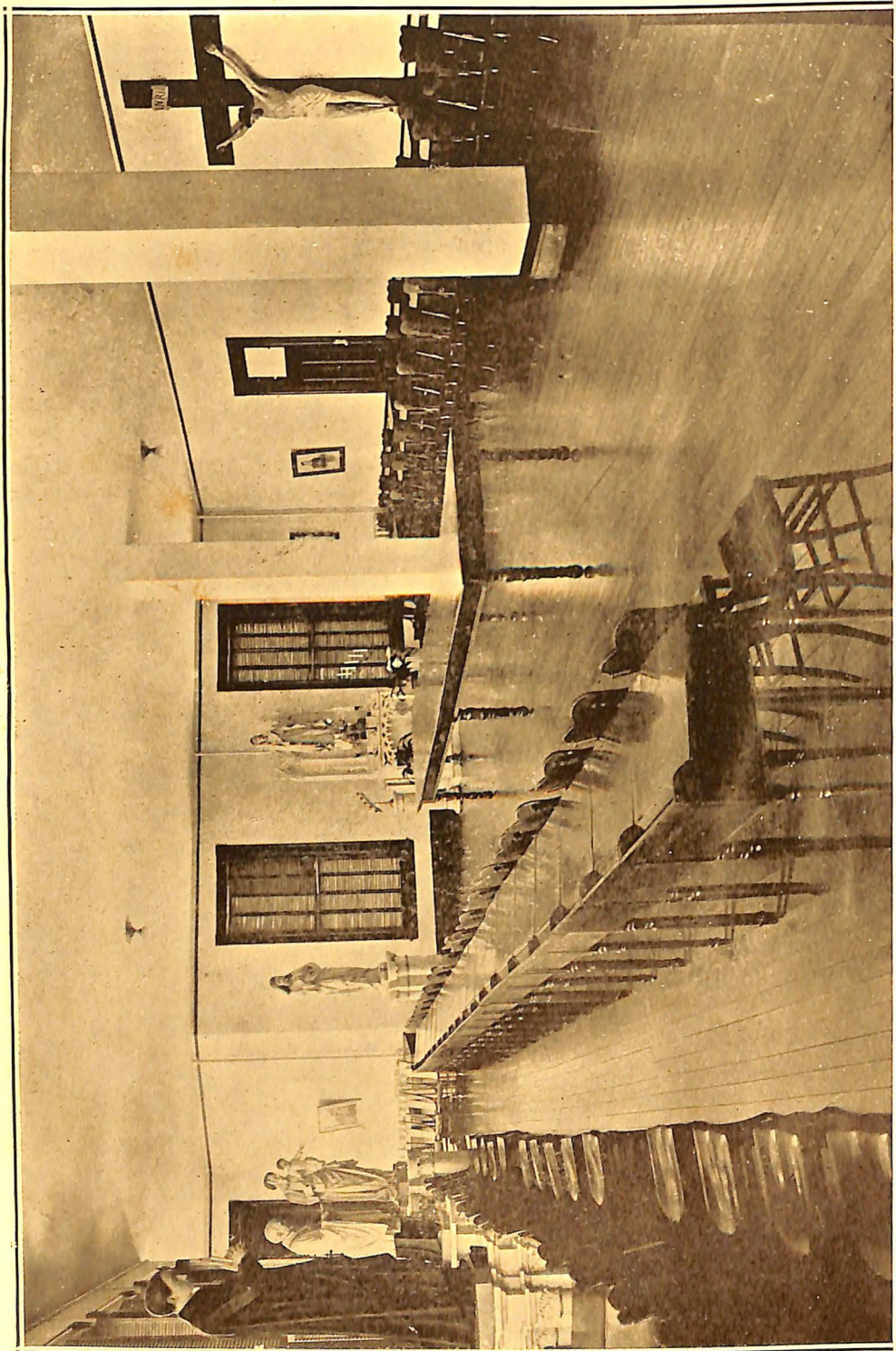
ON AUGUST 18, 1923, nine Sisters of Charity left the Mother-House for the far West. Five of these were destined for Ladysmith where they began in September the work of education in the parochial school of the Reverend A. P. McLellan. Father McLellan is a native of Port Hood, Inverness County, C. B. The pupils of the Sisters include Chinese and Japanese Catholics, so that their teachers are really in touch with the Foreign Missions. The Convent is beautifully situated on the side of a hill with the Selkirk Mountains in the background.

SAINT HELEN'S CONVENT

VANCOUVER, BRITISH COLUMBIA

FOUR of the Pioneers of the West remained at Vancouver to establish a mission at St. Helen's. Here they were given a comfortable home by the kind pastor, Reverend Joseph McDonald, who has made every sacrifice to give the Sisters all possible assistance. Saint Helen's is located on the heights of Vancouver. It is surrounded on all sides by mountains and faces Mt. Baker in Washington, ninety miles distant, which is seen each morning surmounted by a halo of red and gold. The work of education has gone steadily forward. The number of pupils is constantly on the increase and the school promises much for the future. It was a great pleasure for the Sisters at the Mother-House to receive during the winter the kind pastor of St. Helen's who is a native of Prince Edward Island and who was making a short visit to the East.





THE NOVITIATE

THE NOVITIATE

IF anywhere in this turbulent world there is an oasis of calm and peace, that favored spot is the Novitiate, high up in the South wing of the Mount. Should ever a rumor of the world, its strife, its feverish ambition, its heart-sickening sin, penetrate that seclusion, it would but serve to intensify that atmosphere of serenity and protection.

Those who have passed two years in the Novitiate will need no photograph to recall loved details. Every religious treasures the remembrance of her earliest Nazareth-like sojourn of preparation for active Community life. Whether she looks back to dear Old Saint Mary's or to the more ample scene pictured above, her memories are indelibly tender. She need but close her eyes to see again familiar forms at the well-known desks; Sister B. .at this side—how full of life she was, irrepressibly merry at recreation,—and Sister X. .over there, right under the great Crucifix,—its shadow rested on her even there as the outstretched arms extending perpetual blessing to all, pleaded a return of deathless love. That helpless hand, nail-fastened—could it be the same that set, for our delight, the sparkling jewel out there amid the hills, the everchanging Basin, amethystine under flaming sunsets, sapphire clear mid snow-clad banks?

Each picture and shrine recalls loving associations, festal celebrations, surprises, adornings. But more than all the memories of exterior furnishings are the grateful thoughts of kind, inspiring words, of tactful lessons, of high example, of loving zeal, inviting, urging, impelling, guiding ever upwards.

Spirit of the Novitiate be with us to the end!

