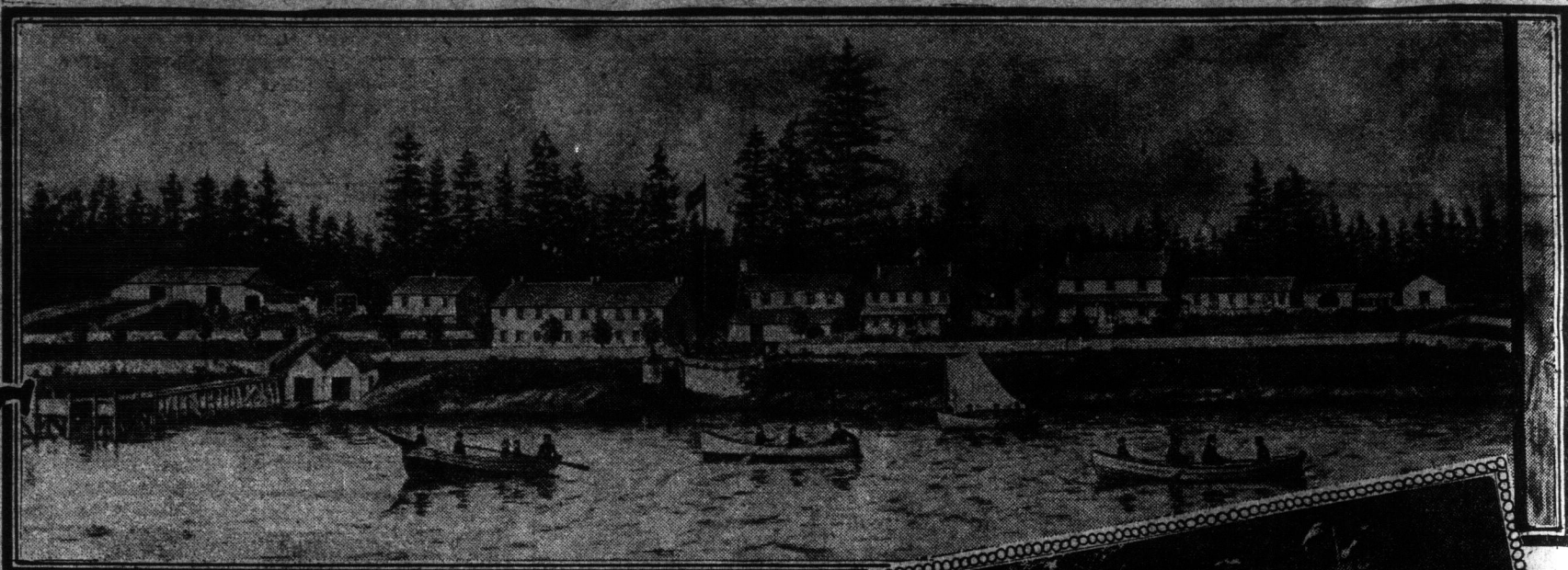
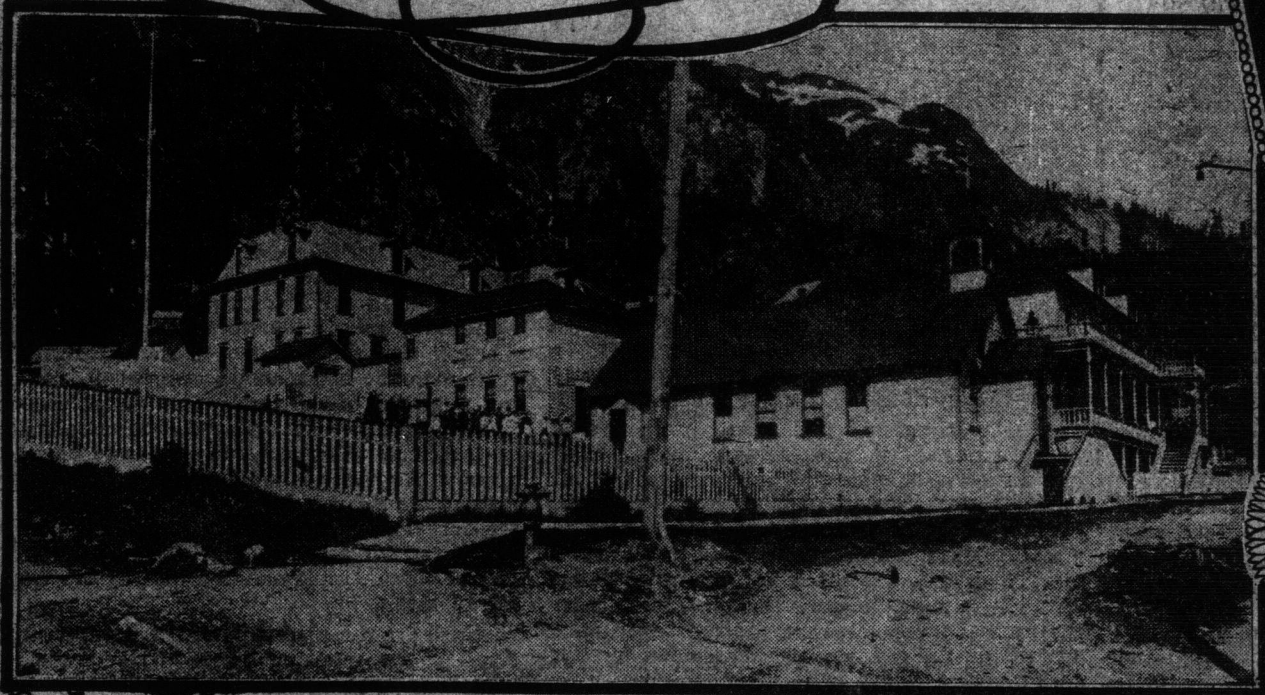


# Golden Jubilee St. Ann's Academy



KOPERI ISLAND, WHERE SISTERS  
HAVE AN INDIAN INDUSTRIAL  
SCHOOL. \*\*\* \*\*



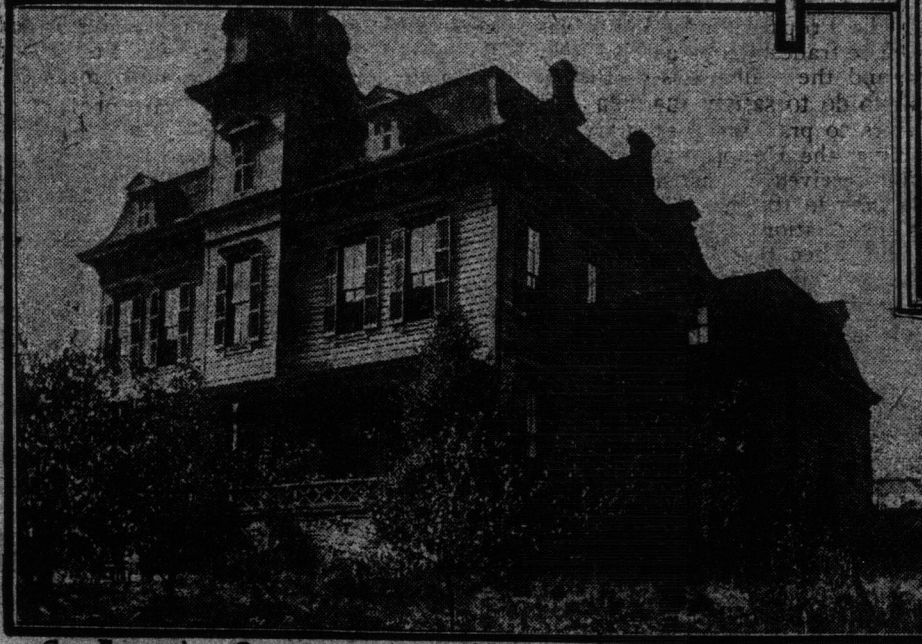
ST. ANNE'S CONVENT AND HOSPITAL  
AT JUNEAU... FIRST IN ALASKA



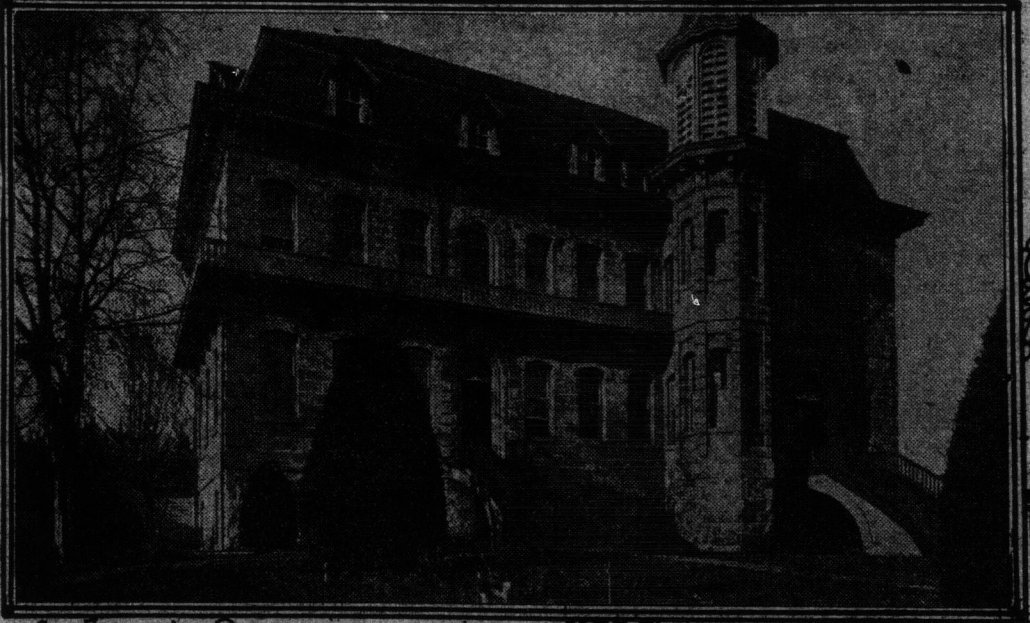
DAWSON,  
YUKON T.Y.  
ST. MARY'S HOSPITAL  
(FIRST IN YUKON)



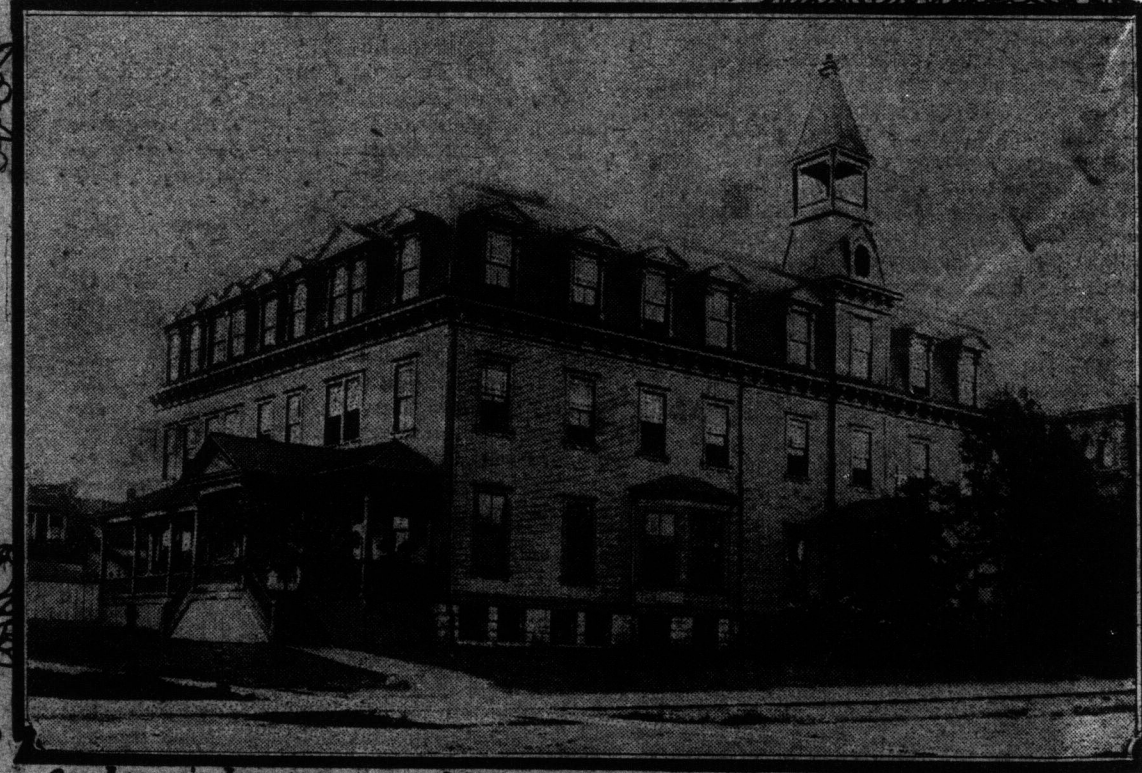
CONVENT, ST. MARY'S MISSION, AT MISSION CITY  
(THE OLDEST ON THE MAINLAND.)



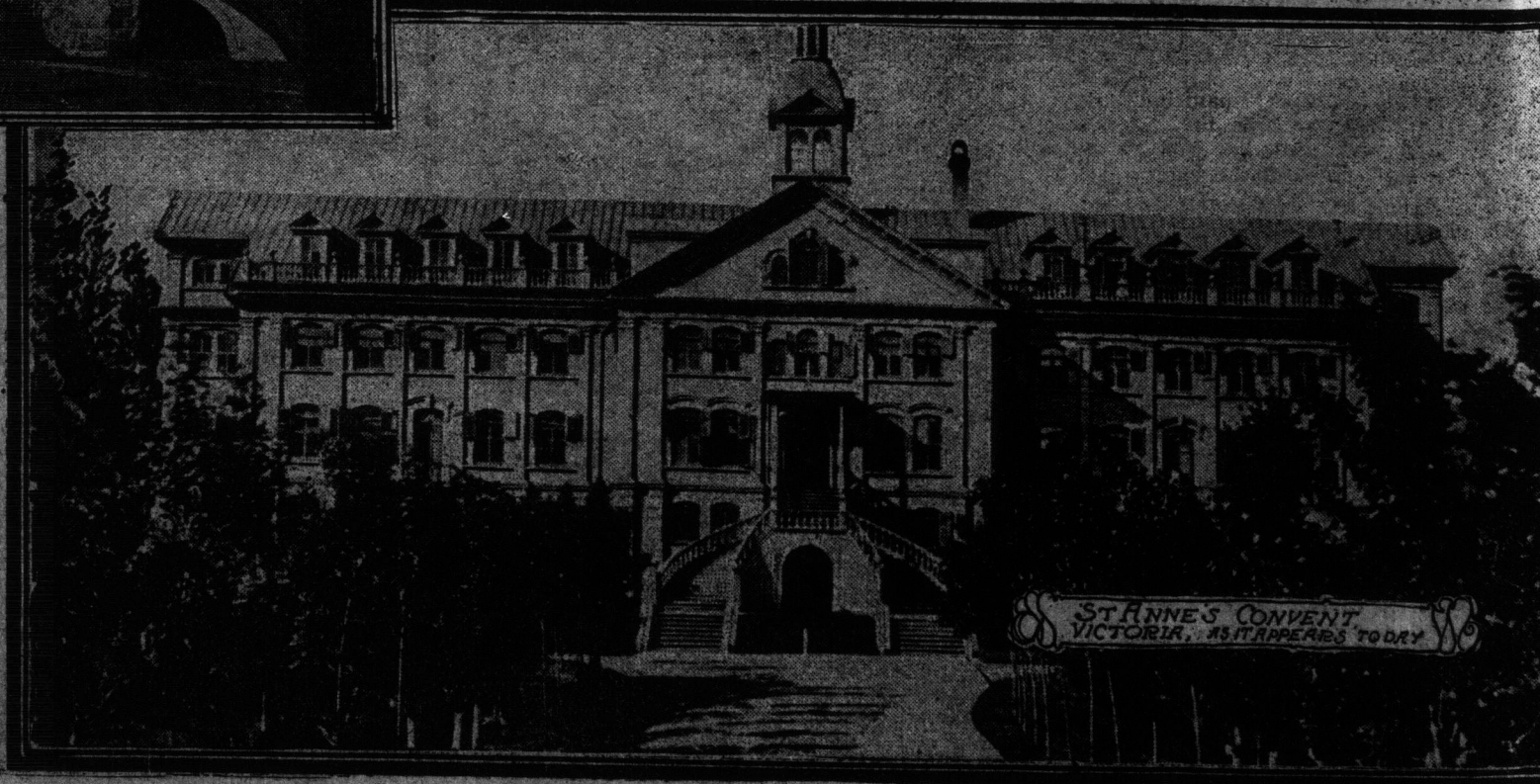
ST. ANNE'S CONVENT AT NANAIMO



ST. ANNE'S CONVENT,  
NEW WESTMINSTER



ST. ANNE'S ACADEMY, AT VANCOUVER



ST. ANNE'S CONVENT,  
VICTORIA, 45 YEARS TODAY

TOWARDS the end of August, 1856, the Mother General of the Sisters of St. Ann, at St. Jacques de l'Achigan, a prosperous village of pious people, forty-five miles from Montreal, P. Q., communicated to her religious a letter which opened broad channels for their zealous souls, and played a great part in the destinies of the young community.

This announcement was a request from Bishop Modeste Demers for Sisters to work among the Indians and half-breeds, in his diocese of Vancouver Island, British Columbia.

In those days, few people, indeed, could have located this island on the map; and even at a much later period, in the seventies, the announcement would be made from some Eastern pulpit: "These priests and sisters are going to Vancouver, B. C., which is far beyond the 'Rockies.'" For the masses, distance beyond the Rockies was inconceivable.

This appeal was, therefore, a momentous one. The Congregation counted eight years only of existence, and, like all foundations which play a fruitful part in the Church, it bore the seal of poverty and simplicity. The consideration, however, which had weight with these fervent religious was that of instructing children, without regard to caste, clime, or remuneration. Consequently, all the good works and prayers of the community were offered, that the administrative body might be guided by the Holy Spirit in the matter of a reply. Unanimous as the Sisters were from the beginning, to accept the field, and, vying as they did with one another for the privilege of being chosen for the life-long exile, they knew, too, that to be a missionary was to embrace a life of heroic privation and hard labor. The decision was of paramount importance, and had to be made with due deliberation. The result of the consultation was a favorable one for Victoria; the Sisters were to accede to the request of Bishop Demers.

Soon there sped to the Bishop of Vancouver Island, then visiting in Canada, a favorable response of acceptance from Mother Mary of the Purification, endorsed by the whole community.

The administration having accepted the arduous task of founding a school in the distant West, now proceeded to appoint sisters for this new line of work. Time has proved how wise was the choice, for the foundresses have shown themselves equal to every ordeal it confronted them.

From the time of the appointment of the Missioners, all was in a state of activity, provision being made for the needs of the voyage. Good will and Sisterly assistance were the greater part of the Community's capital in those initiatory years, for the Mother House was too poor to do much in the way of pecuniary aid.

On Thursday, April 8, 1858, the missioners took their last look at St. Jacques, the home of their religious family, and set out for Montreal. At this city, final preparations for the voyage were made. On the 14th of April the Sisters took the train for New York. The voyage from New York to Aspinwall occupied fourteen days. On May 1 they crossed the

Isthmus of Panama on the new railway; this railway was scarcely finished, for the ties were not fastened nor filled in. The crossing occupied an hour and a half. One thousand seven hundred passengers, entirely men, with an immense amount of baggage, and many cattle, were here waiting to board the John Ellis steamship, then bound for San Francisco. These men had joined the mad rush to the recently discovered gold fields in Cariboo. It was no easy matter to force one's way through the excited crowd to the steamer; after waiting two hours in vain for his chance, the Bishop, who was the head of the party, fearing the Sisters might catch yellow fever, if exposed longer to the pestilential atmosphere, hired mulattoes to conduct the party to the anchored steamer three miles off. They bargained to do so for eight dollars. As there was no landing place, the mulattoes waded knee-deep to the boats, carrying their passen-

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