

A Model Hospital for Souls.

MOTHER-HOUSE OF OUR LADY OF CHARITY OF THE GOOD SHEPHERD OF ANGERS, whence came the four religious who founded the Good Shepherd in Montreal. Each category of *protégées* has its own dwelling, out-houses, and garden.

98.4
EDWARD GOUIN,

Priest of St. Sulpice.

THE GOOD SHEPHERD

AND

ITS WORKS

AT

LIBRARY
UNIVERSITY OF CALGARY

MONTREAL



PRESS OF THE DEAF AND DUMB INSTITUTION

1916



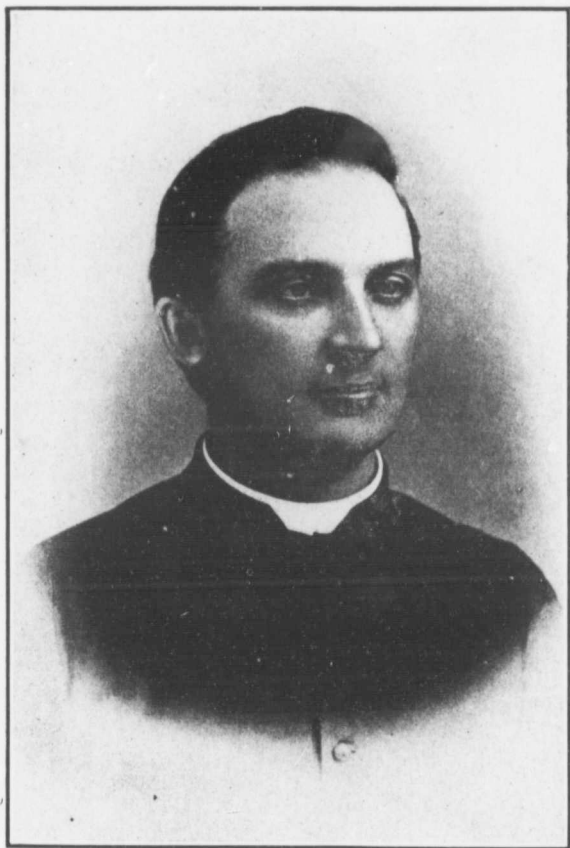
HIS GRACE THE MOST REVEREND PAUL BRUCHESI,
Archbishop of Montreal.



The work of the Good Shepherd is either unknown or misunderstood even by the majority of broad-minded people in the world. The object of this pamphlet is to dispel ignorance and prejudice, and to elicit sympathy and coöperation. Will it sufficiently attain its end by telling what the Good Shepherd is, the good it is doing and has done without ceasing during the seventy-two years since its establishment in our midst?

The author humbly dedicates this little work to His Grace the Archbishop of Montreal, in the name of the Community of the Good Shepherd of that city, as a token of grateful appreciation of the kindness and generosity which entitle Archbishop Bruchesi to the first place among the friends of the Institution; and in his own name as a little souvenir of heart-felt admiration and gratitude.





REV. L. A. DUBUC,
Pastor of St. John the Baptist's Church, Montreal,
Ecclesiastical Superior of the Good Shepherd.



The Good Shepherd and its works AT MONTREAL.

I. — The Congregation of the Good Shepherd.

The Congregation of the Good Shepherd, officially known as the Institute of Our Lady of Charity of the Good Shepherd of Angers, a branch of which has existed in Montreal since 1844, was founded originally by Blessed John Eudes. Father Eudes, brother of the noted French historian Mézeray, lived in Normandy, where he was born in the seventeenth century. He was a priest of eminent sanctity, of enterprising zeal, and of popular eloquence; he was, in every sense of the word, a man of God. His influence as a successful preacher was far-reaching; he contributed more than any one else to pave the way for the devotion to the Sacred Hearts of Jesus and Mary; he instituted, for the direction of seminaries and missions, the Congregation of the Priests of Jesus and Mary, since called after him, Eudists; and to crown all, he established Refuges for the unfortunate.

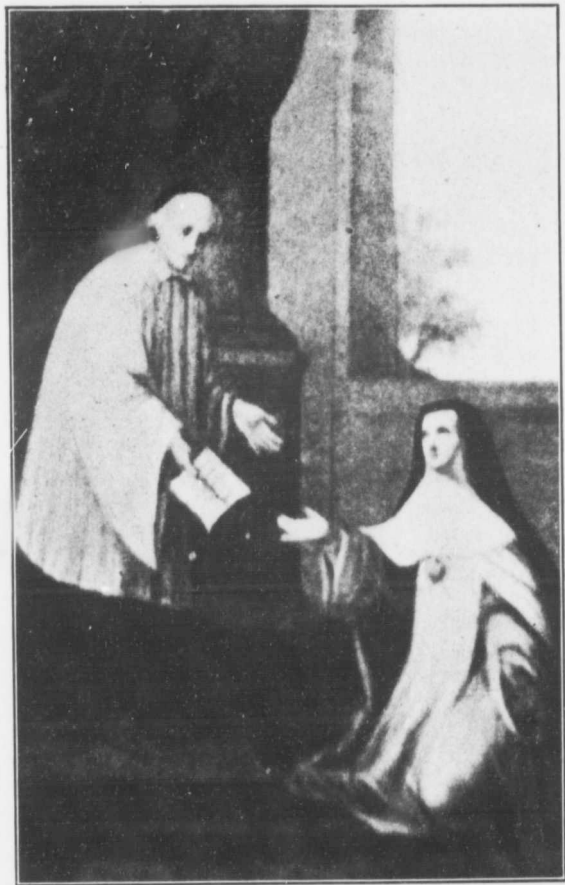
Our Lord has promised to priests who propagate the devotion to His Sacred Heart the gift of converting the most hardened sinners. Father Eudes was one of the first

to experience the happy effects of this divine liberality. Wherever he went, he beheld great numbers of erring souls return to God. Women of licentious lives excited his compassion more than all others on account of the difficulties and dangers which attended their perseverance. He therefore conceived the idea of founding houses of refuge, where every healthy influence would be brought to bear upon the newly-converted. This idea was not a new one, but up to that time the attempts made to put it into effect had unfortunately failed. Father Eudes was the first to succeed.

THE FIRST REFUGE.

The First Refuge was opened at Caen, about the year 1641, and fifteen years later received the approval of the Holy See; it was intrusted to a religious community founded to look after the new work, namely, the Institute of Our Lady of the Refuge, afterwards changed to Our Lady of Charity. This first establishment served, in different cities, as a model for subsequent foundations, made possible by the coöperation of local initiative and of bands of Sisters furnished by houses already existing. At the outbreak of the French Revolution, there were seven refuges: Caen, Rennes, Guingamp, Vannes, Tours, Rochelle, and Paris. The house at Vannes disappeared during the disturbances, but between 1804 and 1811 three others sprang into existence, — Versailles, Nantes, and Lyons. Once founded, each monastery became independent, and had to provide for itself.

In 1825, the Refuge of Tours chose for superior a young woman of twenty-nine years, Sister Mary of St. Euphrasia Pelletier, whose rare talents and virtues had won from her



BLESSED JOHN EUDES, founder of the Congregation of the Priests of Jesus and Mary (*Eudists*), and of the Order of Our Lady of Charity, of the Refuge and of the Good Shepherd.



VENERABLE MOTHER MARY OF ST. EUPHRASIA PELLETIER,
Foundress of the Generalate of the Good Shepherd.

sisters in religion this mark of esteem and confidence. Endowed with energy and initiative, she was able in less than six years to bring to the highest degree of prosperity a hitherto struggling community, to inaugurate the work of the Magdalens, and to found at Angers a new refuge, whose government was handed over to her at the expiration of the term beyond which, according to the Constitutions of the Order, her companions at Tours could not re-elect her.

THE GOOD SHEPHERD OF ANGERS.

The Generalate.

Under her powerful guidance the house at Angers developed rapidly, and in its turn was soon in a position to make foundations. Three new monasteries owed their existence to it: Poitiers, Metz, and Grenoble. Each new foundation became autonomous, in conformity with the ancient custom, and the only relations entertained between it and the mother-house were those of gratitude and affection. Mother Mary of St. Euphrasia, with her superior intelligence, and doubtless also inspired from On High, saw clearly the advantages which would accrue from the organization of a generalate, that is, the establishment of isolated communities under a common authority. In this way, they would acquire a principle of union, strength, and emulation, wanting under the present system, as well as a medium of communication and distribution which would result in a maximum development of the activities of each. Independence means isolation; isolation, a cause of weakness, as it is extremely difficult for isolated communities to maintain, in the face of external influences, the integrity of their rules and customs. They suffer at one time from plethora, at another from

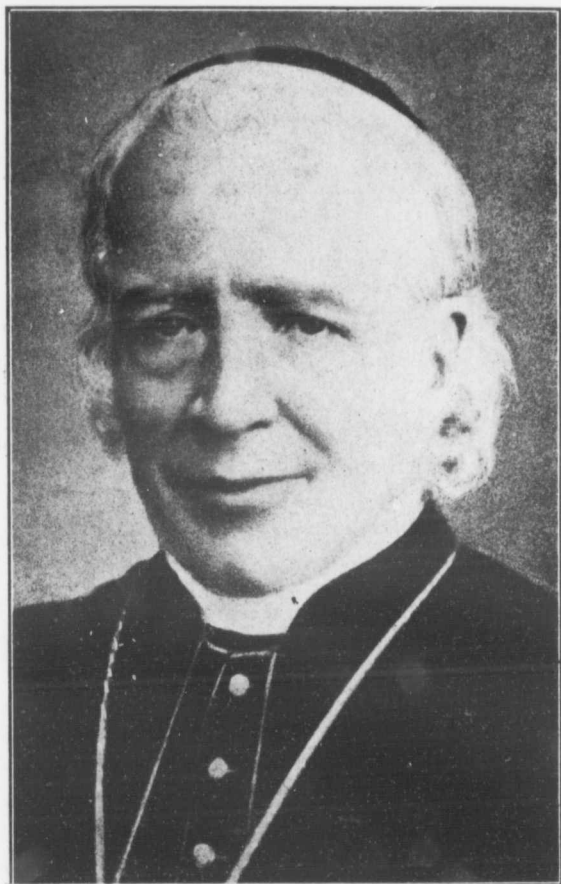
anæmia, without being able to lessen their abundance or to relieve their poverty. They learn at their own expense, and their experience benefits no one. Let them place themselves under a sole authority which, while conserving to the different houses, in so far as that is possible, the right of self-government, exercises jurisdiction over all, and in a short time the visits of superiors, general chapters, circulars, foundations in common, the exchange of ideas and subjects among monasteries will make for new life, a new life more intense, more regular, and more fruitful, among these scattered members, now organized into a powerful body with unity of spirit and singleness of aim.

The older Refuges unanimously rejected the new idea, engendered, it was said, in a mischief-making spirit, eager to reform everything, or in an ambitious heart, whose sole preoccupation was to dominate everything. God permits these contradictions in which the humility and perseverance of His saints are so gloriously manifested. Mother Mary of St. Euphrasia did not lose courage; she submitted her project to the Holy See, and the Pope, in spite of strong opposition, solemnly approved it, in 1835, and ordained that henceforth the Community of Our Lady of Charity of the Good Shepherd of Angers, and the houses it had founded or would found in future, should form a single religious family, directed by a superior-general and governed by the same rules.

The establishment of the Generalate marked for the community of Angers the beginning of extraordinary developments, which contrast strangely with the rather slow expansion of the more ancient convents, for while the number of houses not forming part of the Generalate does not yet reach



VERY HONORED MOTHER MARY OF ST. DOMITILLA LAROSE,
Present Superior-General of the Good Shepherd.



HIS LORDSHIP BISHOP BOURGET,
Founder of the Good Shepherd of Montreal.

fifty, the Good Shepherd of Angers, at the death of Mother Mary of St. Euphrasia, in 1868, counted under its jurisdiction one hundred and ten monasteries, forming sixteen provinces. It now governs, throughout the world, two hundred and fifty-five houses, organized into twenty-seven provinces. The superior-general, Mother Mary of St. Domitilla Larose, is a Canadian; she holds the highest office in a congregation of more than eight thousand nuns. At present, women, young girls, and children, to the number of fifty thousand or more, find shelter in the houses of the Good Shepherd springing from that of Angers, and come in daily contact with their saving and preserving influence.

II. THE ORIGIN OF THE GOOD SHEPHERD AT MONTREAL.

In 1841, Bishop Bourget, always in search of new foundations to meet the ever-increasing needs of his vast diocese, entered into negotiations with Mother Mary of St. Euphrasia, with the intention of bringing the Religious of the Good Shepherd to Montreal. The project entailed many grave difficulties. The consent of the mother-house was only obtained three years later, thanks to the personal intervention of the Vicar-Apostolic of the Red River, Bishop Provencher, who, on his way to France, had promised to visit Angers, to present anew the petition of the Bishop of Ville Marie, and to use all his influence to obtain the desired foundation.

Four religious were sent to Montreal, where they arrived, June 7, 1844. Sister Mary of St. Celeste Fisson was their superior; she retained this office until 1855, when physical

exhaustion obliged her to return to France. Sister Mary of St. Gabriel Chaffaux, who succeeded her as superior and was Provincial of France later on, acted as her assistant. Their companions were Sister Mary of St. Ignatius Ward and Sister Mary of St. Bartholomew Andrews. They received hospitality from the Sisters of the Hotel Dieu, until a house which had been bought for them on Brock Street, in St. Mary's Ward, was ready. This had been an old dilapidated wooden barracks, two storeys high, which was now repaired, and enlarged by the addition of a three-storey brick building. They soon took possession of their new home, with eighteen penitents and one postulant, Marie Louise Perreault.

To Bishop Bourget, the Sisters of the Good Shepherd join in their grateful remembrance another signal benefactor, whom they call their second founder, Father James Arraud, a lowly Sulpician, curate at Notre Dame, where he died in 1878. He was the ambassador of Providence during the trying years of the foundation. With his own money added to money which he collected, he bought the house on Brock Street and defrayed the cost of repairs and of building; again, in 1872, he paid for the convent which the Sisters occupy at St. Hubert, and for a portion of the ground on Fullum Street, where the Asile Ste. Marie now stands. He also rendered, on frequent occasions, timely assistance, and greatly aided the Sisters by prudent and judicious counsel.

God multiplied the generous benefactors who gathered around the cradle of this noble work. Mrs. Josette Quesnel, who died in 1866, at the age of seventy-four, reimbursed one-half of the travelling expenses of the foundresses, furnished the first monastery from top to bottom, fitted up the sacris-



REV. JAMES ARBAUD, P.S.S.,
Second Founder of the Good Shepherd of Montreal.



MRS. JOSETTE QUESNEL,
Signal benefactress of the Good Shepherd of Montreal.

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ty, supplied the penitents' clothing for twenty years and fuel for the whole house during four years, bought three furnaces valued at twelve hundred dollars, and added to these acts of liberality other donations exceeding in value the sum of two thousand dollars.

The house on Brock Street, besides being in a wretched and unhealthy condition, was found from the beginning to be too small, owing to the large number of penitents and more especially to the rapid increase in the novitiate. The first taking of the holy habit was on August 15, 1844, the first religious profession, September 1, 1846; but in the following years these beautiful ceremonies were frequently repeated.

In 1846, Mrs. Denis Benjamin Viger gave the site of the second monastery, now the Provincial House, 64 Sherbrooke Street, East. To this gift, valued at twelve hundred dollars, she and her husband, Hon. D. B. Viger, added other gifts to the amount of more than one thousand dollars.

Through the generosity of Mrs. Viger, the community was able to move to Sherbrooke Street, where it has been located ever since. A four-storey house, 156 feet long by 50 feet in width, was built, and the Sisters took possession in August, 1847.

The house had already been used some weeks before the completion of the work to receive female victims of the terrible typhus, which broke out that year among the Irish immigrants. Two hundred women and children were successively given hospitality and were cared for by the religious and the penitents, at the peril of their own lives. Of that number, only twenty escaped death. The new building

received in this way the double consecration of suffering and devotedness, and to this source we may attribute the abundant blessings which God was pleased to lavish upon the noble work carried on within its walls.

To the penitent class which, even in 1853, numbered sixty inmates, was added the preservation class for orphans and neglected children. For want of means the preservation class was suppressed for several years, but was finally re-established in 1861, probably in the new wing by which, thanks to the generosity of Mr. Oliver Berthelet, the monastery was enlarged.

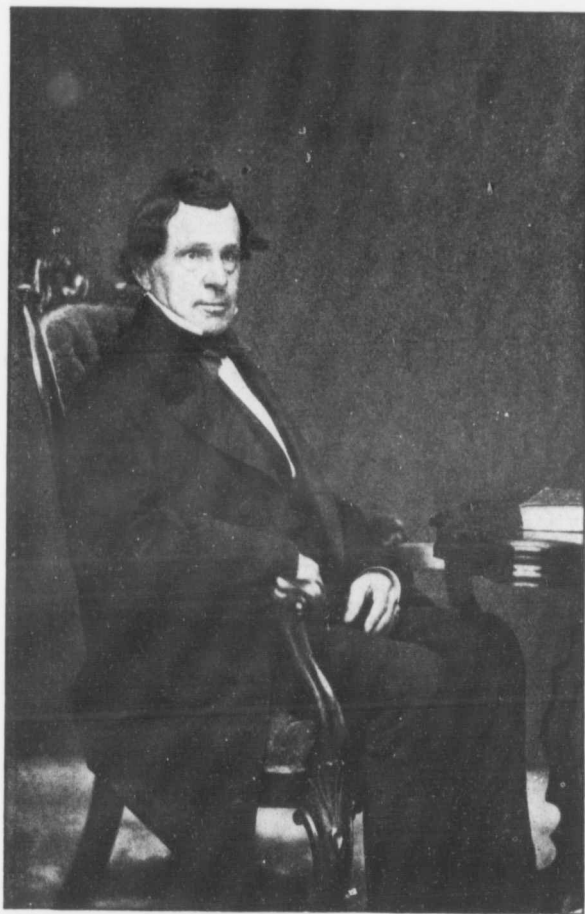
In 1861, Mr. Berthelet built, at his own expense and at a cost of twenty-four thousand dollars, the north-east wing of the second monastery, and gave, in addition, one thousand dollars in cash.

Mr. Alfred Larocque and his wife, Amelia Berthelet, contributed between the years 1856 and 1877 diverse sums of money, whose total amounted to about ten thousand dollars.

To complete the list of those to whose coöperation the Good Shepherd of Montreal owes its existence and prosperity, mention must be made of the Seminary of St. Sulpice, which furnished appreciable help on numerous occasions, and for a long time paid the board of the Irish penitents; of the provincial and municipal authorities, who recognized the services rendered by the institution to the cause of public morality, and confided to its care female prisoners and neglected children; and of the chaplains and successive ecclesiastical superiors appointed by the bishopric. Their



MRS. DENIS BENJAMIN VIGER,
Signal benefactress of the Good Shepherd of Montreal.



HON. OLIVER BERTHLET,
Signal benefactor of the Good Shepherd of Montreal.

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services were for a long time rendered gratuitously. They were all men of judgment, and contributed greatly to the development of the work.

Two, in particular, will forever live in the grateful remembrance of the Good Shepherd. Archbishop Fabre, who was ecclesiastical superior of the community, held this position for twenty years, from 1860 until 1880, even seven years after his consecration; and although he was ultimately forced by weightier occupations to give up this charge, he still continued to exercise over the work, first as bishop, and later as archbishop, a vigilant and paternal solicitude. The other signal friend of the Institution was Monsignor Racicot, auxiliary-bishop of Montreal.

“He was our chaplain,” relates the Annals of the Community, “then our ecclesiastical superior. For thirty-five years, by his sound advice, his business foresight, and his indefatigable zeal, he did much to give a fresh impulse to our good works, and not only helped our provincial monastery out of its pecuniary embarrassments, but placed it upon a sound financial basis. He built the public chapel by means of donations and subscriptions, giving up, for this purpose, even his salary as chaplain. He had also much to do with the foundations of the Academy of St. Louis de Gonzague and the first house at Laval-des-Rapides, and facilitated the establishment of our monasteries at Halifax and St. John, N.B. On several occasions, too, he obtained important concessions from the Government on behalf of our Reform and Industrial Schools. From a spiritual as well as from a material point of view, he was one of the most powerful supporters of the Canadian province of the Good Shepherd, and is justly entitled to be considered one of its most devoted benefactors.”

Equally fortunate was the Community of the Good Shepherd in the selection of his successor, for divine Providence, always solicitous for its spiritual and temporal welfare, gave it, on the passing of Bishop Racicot, a most capable adviser, a most wise guide, and a most devoted father, in the person of Reverend L. A. Dubuc, Rector of the Church of St. John the Baptist.

About this time the Montreal City and District Savings Bank and the Provincial Government began to give an annual grant to the Institution, and the Seminary of St. Sulpice, which for a long time had furnished medical supplies to the community and, from 1847 to 1875, had paid a monthly sum of two dollars for each Irish penitent, replaced these gifts by a yearly donation of six hundred dollars.

After a passing period of trial, the novitiate was literally overrun with subjects. At one time, namely in 1866, it numbered seventy-six novices; three years later, on the twenty-fifth anniversary of the arrival of the Good Shepherd nuns in Montreal, the Canadian community comprised eighty-eight professed religious and twenty-five novices. On several occasions, too, it supplied a considerable number of Sisters to monasteries of the Order in the United States, Louisville, Philadelphia, Chicago, New York, Cincinnati, and New Orleans, all of which were suffering from a scarcity of subjects. The Montreal Community of the Good Shepherd was indeed in a flourishing condition; in 1871, it was erected into a distinct province, for during the two preceding years, the number of its foundations had increased.

In 1870, a large property was purchased on Fullum Street, consisting of a house and lot. Two years previously the



HIS GRACE ARCHBISHOP FABRE,
Ecclesiastical Superior of the Good Shepherd of Montreal.



HIS LORDSHIP BISHOP RACICOT,
Ecclesiastical Superior and noted benefactor
of the Good Shepherd of Montreal.

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Sisters of Mercy, at the request of Bishop Bourget, had there opened a shelter for discharged female prisoners. Circumstances compelled them to hand over the direction of this work to the Sisters of the Good Shepherd, six of whom repaired to their new mission on the 30th of April. They immediately received seventeen penitents, which was as many as the house could accommodate. Three years later, this site was transferred to the Government to be used for the construction of a prison for women, on condition that the Sisters of the Good Shepherd should be given charge of it. The building was completed in 1877, and they took possession of it on the 4th of September. It was called Asile Ste. Marie.

In 1870, an Act of the Provincial Legislature was passed, establishing at the monastery on Sherbrooke Street the Reform and Industrial Schools: the former, destined for young delinquents, that is, girls found guilty of misdemeanors, but susceptible of correction and deserving of preservation from dishonor and from the promiscuousness of the prison; the latter, intended for the reception of needy and unprotected children, who were here assured wise supervision and a sound Christian formation.

These new foundations did not suffice for the young community's need of expansion. The mother-house at Angers turned over to it the urgent invitations of Ecuador and Peru. Accordingly, two bands of Sisters, followed in subsequent years by many others, left Montreal, in 1871, for Quito and Lima, and after numberless trials, the two southern foundations were established on a solid basis. To-day they belong to a distinct province, and in their turn they founded, in Bolivia, in Columbia, and in Central America,

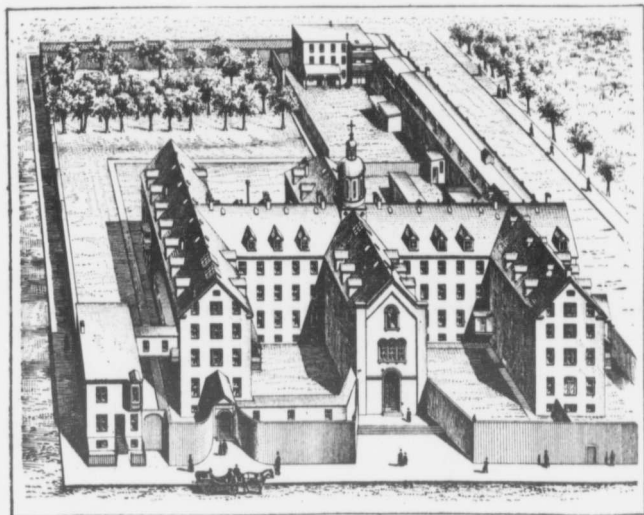
several prosperous establishments, which are indebted to Montreal for many of their subjects.

These various undertakings necessarily entailed the expenditure of large sums of money, and the Montreal community found itself encumbered with debt. In 1875, Bishop Bourget authorized the Sisters to solicit alms from door to door throughout the diocese, and warmly recommended the Institution to the generosity of his people. The result was a collection amounting to thirteen thousand five hundred dollars, which enabled the community to emerge successfully from an embarrassing situation.

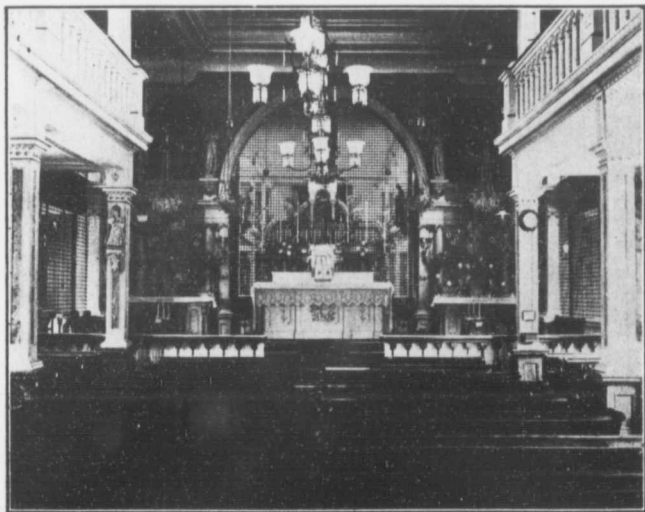
The beautiful public chapel, which exists to-day, was built in 1878 through the initiative of the new ecclesiastical superior, Father Racicot, a very worthy successor to Father Arraud, who died that same year.

In 1887, another branch of the Order was established at Guaranda, Ecuador, followed by the establishment of branches at Halifax, Nova Scotia, and at La Paz, Bolivia, in 1890; at St. John, New Brunswick, in 1893; and at West Kildonan, Manitoba, in 1911.

The laundry on Sherbrooke Street was constructed in 1888. The sites for the Monastery of Lorette and St. Domitilla's Home, at Laval-des-Rapides, were purchased in 1895. The Monastery of Lorette was the first to be built. To the new building the little Preserves of the Industrial School were transferred, and since the erection of St. Domitilla's Home, the old convent has been used for the Reform School, the Industrial School and the Magdalen community occupying the new building.



PROVINCIAL MONASTERY OF THE GOOD SHEPHERD,
in 1894. — Fifty years after the foundation.



CHAPEL OF THE GOOD SHEPHERD OF MONTREAL.



MR. ABRAHAM CLEMENT-LARIVIÈRE,
Benefactor of the Asile Ste. Marie.



ASILE STE. MARIE. Women's Prison.

To-day the Sisters of the Good Shepherd have nine houses in Canada, forming a distinct province. These are located in four different dioceses: St. Boniface, Manitoba; St. John, New Brunswick; Halifax, Nova Scotia; and Montreal. Their establishments in the Archdiocese of Montreal number six:

1. The Provincial House, 64 Sherbrooke Street, East, which contains the novitiate, the provincial administration, and the Penitent Class. Here more than two hundred girls



ROOM AT ST. HELEN'S HOME. *The Protégées.*

and women, indigent for the greater part and more or less seriously afflicted with disease, find a home and a safeguard as long as they desire, with no other fee than the fruit of their labor. Connected with the Provincial Monastery is St. Euphrasia's Boarding-House, which consists of private paying apartments, where women of means, addicted to the use of alcohol or drugs, are received and given treatment.

2. Asile Ste. Marie, 350 Fullum Street, which comprises

two absolutely distinct departments : the Prison for Females, where about one hundred and twenty unfortunate women are detained, condemned by the ordinary courts of justice for various offences, usually immorality or drunkenness ; and St. Helen's Home, to which prisoners who wish to do what is right and to persevere in their good resolutions may be admitted on the expiration of their sentence. These *Protegées*, as they are called, number about one hundred and fifty, and remain entirely of their own free-will.

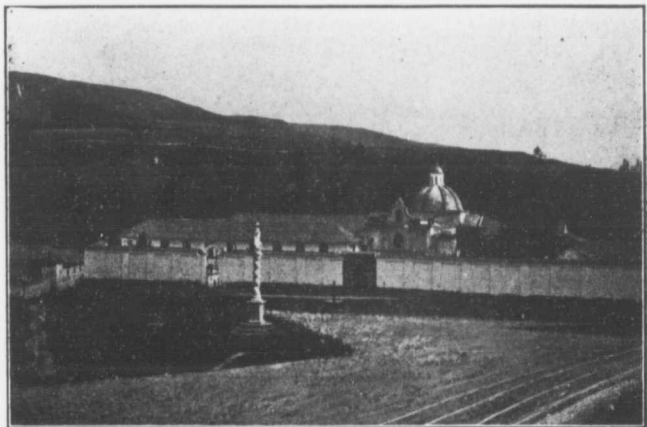
3. St. Domitilla's Home, which was only recently inaugurated at Laval-des-Rapides, and which shelters four hundred and fifty orphans or needy children, called *Preservates*, and forty *Magdalens*.

4. The Monastery of Lorette, at Laval-des-Rapides, where more than one hundred young delinquents, less than sixteen years of age, confided to the Sisters' care by the Juvenile Court, endeavor, while it is yet time, to correct their vicious inclinations.

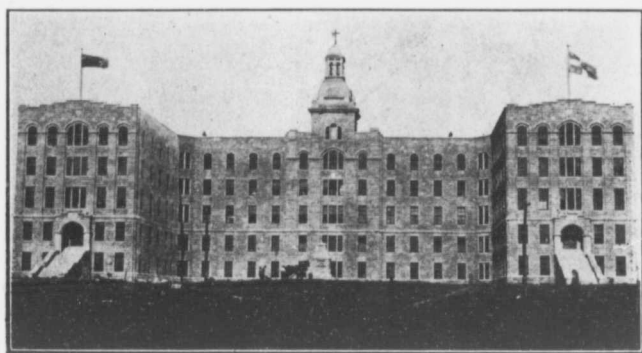
5. and 6. The Good Shepherd Boarding-School at St. Hubert, Chambly County, and St. Louis de Gonzague Academy, 241 Sherbrooke Street, East, Montreal, both houses of education analogous to those of teaching communities, which assure the benefits of a sound Christian training to four hundred pupils, boarders or day-scholars, all of respectable families. These two institutions may appear foreign to the particular end for which the Good Shepherd was founded, namely, the uplifting of fallen women and the preservation of those in danger. They contribute to this cause, however, in a very efficacious manner, by the revenues which they procure and the vocations which they foster. It is strictly forbidden, be it understood,



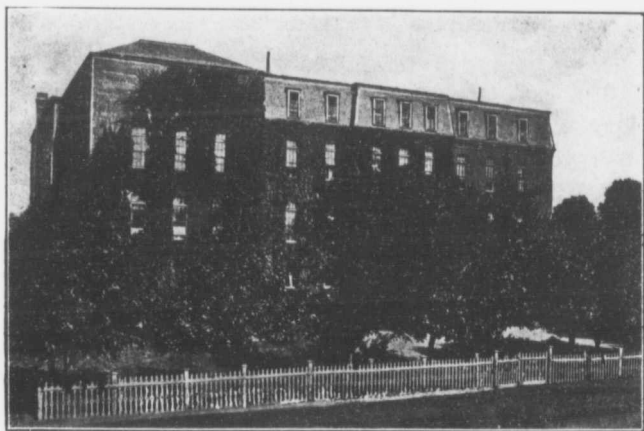
MONASTERY OF THE GOOD SHEPHERD, LIMA. Founded by the Peruvian Government, at the request of Monsignor Joseph A. Roca, Domestic Prelate. The work is very prosperous, and to-day numbers three establishments at Lima.



MONASTERY OF THE GOOD SHEPHERD, QUITO, founded at the request of His Grace Archbishop José J. Checa and Senor Garcia Moreno, President of the Republic of Ecuador.



ST. DOMITILLA'S HOME OR INDUSTRIAL SCHOOL.
Work of Preservation, Laval-des-Rapides.



MONASTERY OF THE GOOD SHEPHERD,
HALIFAX, NOVA SCOTIA.

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for the Sisters of the Good Shepherd to receive into their community as choir, lay, or uncloistered Sisters, the inmates of their houses of reform or even of preservation. The Rules and Constitutions attach prime importance to this prohibition. We read there :

“To this Community should belong only girls or women free from all impediment, of legitimate birth, of good morals, of an irreproachable life, and above all suspicion : for no one can ever be admitted on any ground or pretext whatsoever, who has led a bad life, of whatever quality or condition she may be, even though she may now be thoroughly converted ; nor can any one be admitted who has, with any foundation of truth, been suspected of evil habits.”

HALIFAX, NOVA SCOTIA.

The first foundation of the Good Shepherd in the Maritime Provinces was made in Halifax, June, 1890, with the authorization of His Grace, the late Archbishop O'Brien, and at the request of the late Monsignor Edward Murphy, Chancellor of the archdiocese and Rector of St. Mary's Cathedral. Numerous friends espoused the noble cause, and the fruit of their sympathy and generosity is to-day a fold of the Good Shepherd carrying on all the works proper to the Order.

The most signal of the many kind benefactors were the late Miss Genevieve Walsh, who, in addition to money donations amounting to almost twenty-five thousand dollars, did not cease, from the foundation of the house to her death, in 1907, to lavish upon it all kinds of benefits ; and the late Mr. and Mrs. William Chisholm, who gave sixteen thousand

dollars for the construction of the monastery, three thousand for the marble altar, and four thousand in cash, besides numerous other gifts of great value. Mr. Chisholm was, moreover, not only a generous benefactor, but a prudent counsellor and a sincere and devoted friend, and manifested in every way a truly paternal interest in the works of the Good Shepherd. Among the present-day benefactors must be mentioned the Circle of Our Lady of Charity, recently inaugurated by the Catholic ladies of Halifax, for the purpose of aiding the Sisters financially.

That the Institution has not failed in its lofty aims may be gleaned from the following notice which appeared in the local daily newspapers, on the occasion of the Silver Jubilee of the Monastery, in June, 1915.

SILVER JUBILEE AT THE MONASTERY

Halifax, May 31.—On the eleventh day of June next, it will have been just a quarter of a century since the order of the Good Shepherd entered upon their work in this city—work of which the value to the community can never be measured. It is incalculable. Decidedly it would be eye-opening to examine the records, for those zealous, fruitful, twenty-five years and to find how many, not hundreds, but thousands, of girls, and how many children have been saved to the community by the gentle, able, untiring religious of the Good Shepherd.

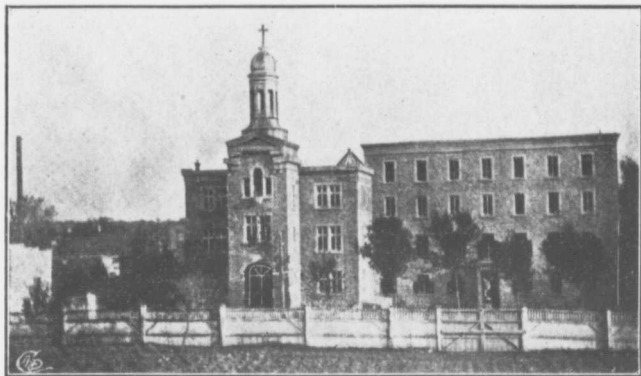
In speaking of the institution a few days ago Supervisor McKay said to *The Mail* that upon his frequent visits to the school at the Monastery, which is a part of the public school system, he had been astonished to note the results which



AT WORK. Cutting out and making up garments.
Young Delinquents.



MONASTERY OF THE GOOD SHEPHERD, *St. John, New Brunswick.*



MONASTERY OF LORETTE. *Young Delinquents,*
Laval-des-Rapides.



HOME OF THE GOOD SHEPHERD, West Kildonan, Manitoba.

were being gotten. The children's aspect of rosy health, their pretty, gentle manners, their intelligence, were not to be excelled in any class-room in the city, although, in many cases, the only educational advantages which they have ever enjoyed are those afforded by the Monastery. Into its sheltering arms it has received how many unhappy girls and women, fallen and friendless, either to send them forth "newborn," self-respecting, softened and strengthened by the magic of sweet kindness and firm yet loving discipline, to "straight" and honorable lives in the community, or else to find in the order of the "Magdalens" within the quiet Convent walls the peace that passeth understanding and that is won in fast and vigil and sacrament and service.

EVER MORE AFFLUENT CENTER OF SERVICE.

The Monastery of the Good Shepherd, indeed, has for a quarter of a century been an ever more affluent center of service to the city in which it is located. Ever-widening has been the circle of its usefulness until to-day it houses over 250 persons, of whom 87 are children from the ages of three years up, and over 90 are penitents, that is fallen women.

If the institution had no record of effective work to show save that of the reclamation and salvation, not only for the next world but for this, of nearly 3,000 fallen women during the years it has gone on its quiet way among us, it would have won its title to be considered an institution of the utmost value to the community. It has not only done all that, but much more, for it has been a fostering mother to as many children, who have to-day to thank God and the church that it exists. The influence gradually exerted by the religious upon the hardest, most wayward woman "committed" to it

by the court is truly wonderful. She goes, desperate and reckless in her sense of having all the world against her, or else determined in her own mind to return again to her old "easy" and swift-moving life, as soon as her term of commitment expires—but what happens?

INFLUENCE EXERTED BY THE RELIGIOUS.

She has failed to take God into her calculations—failed to realize that it is really He who is the head of this Monastery into which she is taken, and very soon she begins to feel it—feel it in the way by which the devoted sisterhood lead her back into the long lost ways—ways of peace; feel it in the services which sanctify the daily life; feel it in a hundred silent, subtle things. Go to see that girl a year after you left her there, and you will gladly testify to the fact that she is a changed being with an altogether different outlook upon life. It was because of the fact that not a few of the penitents wished to remain in the Monastery and to devote their restored lives to the service within its walls of the church to which they felt so deep a gratitude and so intense a love, that five or six years ago there was established the order of the Magdalens, a very strict order much after the Order of the Carmelites.

It is significant of the growth of the magnificent work going on in the big building on Quinpool road that two weeks ago it was obliged to refuse seven applicants for the excellent reason that there were no more beds. When the silver jubilee is celebrated it will be at the highwater mark of work.



DORMITORY. *Young Delinquents.*



WORKSHOP OF THE SEVILLA INSTITUTE, Lima, Peru.

ST. JOHN, NEW BRUNSWICK.

It was at the instance of Bishop Sweeney, of St. John, that the Sisters of the Good Shepherd opened, in 1893, a house of their Order in his episcopal city. Their soul-saving mission has gone on slowly, but surely, and the refuge at present shelters one hundred and forty "children," forming the three categories of penitents, preservatives, and prisoners.

If, unlike the foundation in Halifax, the monastery here records no considerable donations, its friends and benefactors have nevertheless been many and generous, even self-sacrificing, as in the case of the young man who, after having saved one hundred and twenty-five dollars for his vacation expenses, brought that sum to the Mother Superior one day, and told her as he gladly gave the money, that he could not have experienced in his holiday trip a joy equal to that of helping on so praiseworthy a cause. It is well to note, also, that immediately on arriving in St. John, the Sisters of the Good Shepherd took possession of the well-built and spacious convent vacated by the Ladies of the Sacred Heart, which they still occupy. They were thus spared some of the difficulties incidental to foundations.

WEST KILDONAN, MANITOBA.

In 1911, His Grace the late Archbishop Langevin, with the coöperation of the late Hon. T. Mayne Daly, K.C., Police Magistrate of Winnipeg, of the late Rev. Richard D'Alton, O.M.I., of the late Hon. George Caron, Inspector of Public Institutions, of Mr. A. H. Kennedy, President of the St. Vincent de Paul Society, of Mr. M. J. Rodney, at the time of the foundation, Grand Knight of the Knights of Columbus,

Council 1107, which Council donated \$2,500.00, and of other charitable gentlemen, established in his vast Western diocese the House of the Good Shepherd, a Reform School, prettily situated on the Red River, on the outskirts of the City of Winnipeg. The Provincial Government of Manitoba showed its appreciation of the work by a liberal money grant; and exceeding great has been the number of friends and benefactors, whose generosity and devotedness have been pillars of support for the Institution. The Lady Helpers, a charitable organization of the leading Catholic women of Winnipeg, founded in November, 1911, has proved itself, in a particular manner, the zealous and efficient auxiliary of the Sisters in their every good work.



A VISIT TO A GOOD SHEPHERD MONASTERY

In *The Queen's Work*, for March, 1915, a distinguished writer thus describes a visit to a Monastery of the Good Shepherd:

"Let us take a hurried glance through one of the convents of the Good Shepherd. As we approach to enter it, we are impressed by the great size of the Convent building. It has need to be a huge building, for it shelters some four hundred persons. It is a rather handsome building, too; and somehow its quiet elegance of structure appeals to us as very significant. It is an instance of the fact that springs from charity. The nuns do not want their penitents to have anything of the prison about even the appearance of their refuge. We shall find that considerateness the keynote of all their dealings with the sinful and unfortunate.

"A white-robed lay-sister opens the door to admit us, and shows us into a little reception room cut in half by a light grating. The Mother Superior who comes to welcome us, sits behind the grating. It is the symbol of her voluntary imprisonment, and that of her fellow-nuns. They are cloistered. For love of God and God's pitiful creatures, they share the isolation of their penitents. They have no more liberty of movement or communication than their charges. We think a Turk would show reverence to these white-robed, white-souled women, with their calm ways and quiet smiling faces, their peaceful eyes that have seen so much wretched misery, who spend their cloistered days between prayer for a

world that prays so little, and tender care for the outcasts whom the world has abandoned to God and to them.

“We are led first to the chapel, which is built in the form of a cross. In the short upper vertical arm is the sanctuary and the altar; in the lower, the place of the nuns themselves; in the left cross-arm, the Magdalens and the little children; in the right cross-arm, the penitents. This is the one common ground of the convent. In all other things, the four divisions of the house are separate, even to distinct kitchens and dining halls; but in the presence of the Lord of all, there is no distinction.

“We must pass through the chapel to go from one division to the other. We walk through long cloisters, cool in the heat of summer, warmed by steamheat in winter, and come into the juvenile section. Here are from eighty to a hundred little girls ranging in age from eight or nine to fifteen or sixteen. They are the ‘preservates’, waifs rescued from evil surroundings, given a new start in life before circumstances had wholly mastered them. We find them in a great, light, airy room, busy with their sewing lessons.

“We chat and joke with them, possibly a little astonished that they should be so cheerful and jolly, so simple and unspoiled, so thoroughly at ease. But we might as well get used to this, for it is the atmosphere of the whole convent.

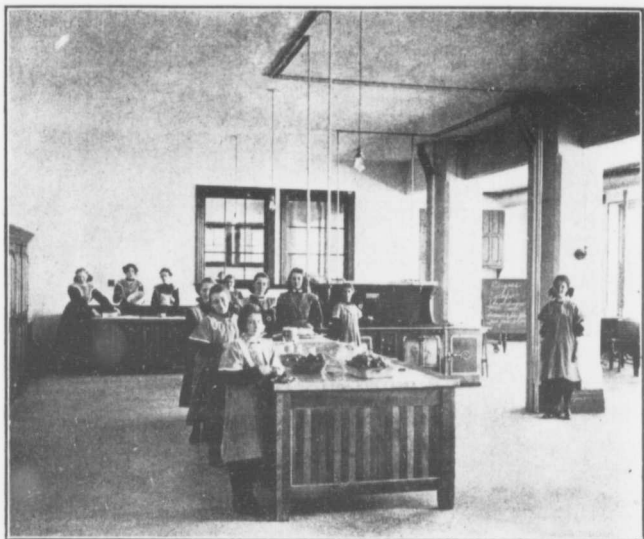
“Not merely sin, but the dread harshness and bitterness of sin, its ugly black scowl or knowing leer, its drab misery of face and heart, seem not able to pass through these gates of peace. Really, it strikes one as a sort of moral miracle—the quiet content, the air of happy, unaffected peace and of innocent gaiety that rules here. If you want to feel what a

Christian sense of humor is, the attitude of mind that chuckles at life just became life is next-door to eternity, you had better pray God for the privilege of visiting a convent of the Good Shepherd.

“The little girls have four hours of school a day, in bright, well-equipped school rooms, made cheery by those little touches which nuns seem specially to know how to bestow. They have classes in sewing and embroidery, in music, instrumental and vocal, in housekeeping and cooking. They have a nice little playground, with a couple of big swings. Their dormitories are bright and clean and airy as one could wish.

“We leave them and pass over to the section of the penitents. There are about one hundred and fifty in this division; of whom some are sent by the municipal courts, some come under the urging of friends, priests, social workers, some come of their own accord, with no other urging than the grace of God moving them to repentance and amendment. It is a rigid rule of this institution that no girl over eighteen may enter without signing a declaration that she enters of her own free will. And all who enter voluntarily are free also to leave when they will, with no bar save the kindly dissuading and advice of the nuns.

“It is noteworthy that about one-third of the girls in the reform class come entirely of their own choice. Nor are their numbers limited to those who have made shipwreck upon our fine civilization, the outcasts of the world which has ruined them. In other ranks are found also the victims of cocaine or morphine, shattered in nerves and without moral stamina.



CULINARY DEPARTMENT. Industrial School.



YOUNG DELINQUENTS IN CLASS.

“When they are admitted to the refuge, the penitents are given a new name, generally that of some saint, in order to conceal their identity even from their companions in the Convent. When they leave, the same tactful care is shown in securing them every protection against prejudice and the suspicion which their past might urge against them. The work of the Good Shepherd is not only morally reformatory, but socially reconstructive as well.

“What is the routine of the day’s life for the penitents? They rise at half-past five, a half hour after the nuns. They hear Mass at six, breakfast immediately after, and have freedom and recreation until eight o’clock. Then begin the tasks of the day. The younger women have two hours of class. The rest are engaged for seven or eight hours a day in sewing, housework, or in the laundry.

“Let us take a peep into the laundry. It is a big building, two stories high. On the lower floor are the washing machines and some huge affairs looking like printing presses, which are called ‘mangles,’ and are used for a sort of rough ironing. Off to one side are the enclosed steam-drying rooms. On the upper floor the ironing is done. All the machines are power-driven, and the irons are heated by electricity.

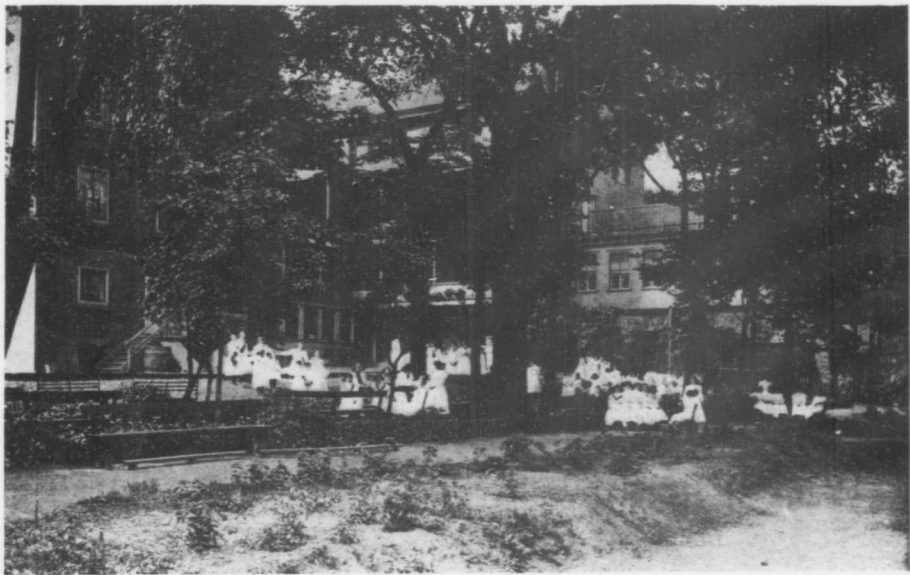
“There are about one hundred young women at work in the laundry, under the guidance and instruction of two or three nuns. Here again one is struck by the air of simple cheerfulness. The girls are never referred to except as the ‘children,’ and every sister is called by them ‘mother.’ And the spirit of the relation between them bears out these names. The work is for the two-fold purpose of supporting the workers and of helping them to get back on their feet



IRONING. The domestic training is entire.



PHYSICAL DRILL IN THE OPEN AIR.
Young Delinquents.



PENITENTS' GARDEN. Provincial Monastery of the Good Shepherd, Montreal.

morally. That is the law of the house; everyone who is well must work, though the tasks are carefully assigned according to each one's strength and capacity.

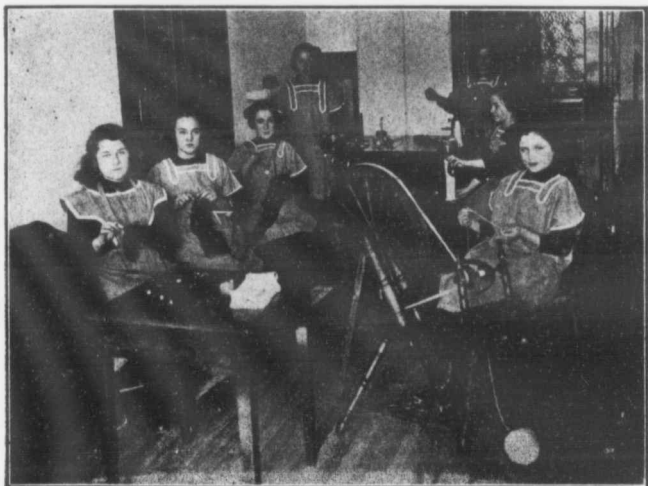
“But the nuns are not taskmasters to the ‘children.’ They are companions and guides. Their influence is used in leading always, never in driving. They know that, apart from all other considerations, idleness would be fatal to their ‘children,’ and that next to the direct help of Almighty God and the winning kindness with which the nuns wrap them round, the greatest help to their moral vigor lies in teaching the ‘children’ habits of industry. So the stouter and stronger girls are employed for seven or eight hours a day in the laundry. Those less fitted for this comparatively rough work are put at sewing, or at helping the cook in the kitchen. But for all there are, besides, opportunities for self-improvement in some simple schooling, in music and fancy sewing.

“The end of all these various activities comes at five in the evening, when there is an hour of rest, spent in chat or singing or walking about, as each one chooses. Supper is at six, and the neat, trim dining-hall with its white napery and shining tableware makes one think merely of any boarding-school in the country. During meals one of the girls reads aloud to the rest. After supper, just as after dinner, there is another period of recreation, then an hour or so of class or music. At half past eight, prayers are said, and the day is over, with nine hours of rest ahead before the next day.

“But it is a place of reform. ‘So there must be punishments for bad behavior?’ one naturally asks. Yes, there are, dreadful punishments. The minor ones have slipped the writer’s memory; but the two or three most awful ones



PRESERVATES IN CLASS.



CONFECTION AND MENDING OF STOCKINGS.
Industrial School.

cannot be forgotten. The first is having a little square of oilcloth spread at your place at table, when you have carelessly spilled soup or gravy on the cloth. The second, much dreaded and, of course, correspondingly rare, is to have 'mother' refuse to say good-night to you when you are going to bed.

"Corporal punishment of any sort is forbidden by the rules of the order; and the legendary 'dungeons' exist only in the brains of fanatical bigots. From time to time, of course, cases occur where one of the girls must be separated for a while from the rest. This is the only serious punishment allowed by the rule. It is by no means solitary confinement; the girls are simply limited to the companionship of a couple of the older women, the 'Consecrated,' who are as eager to be rid of their charges as the girls themselves are to get away from the perpetual 'sermons' which their company assures them. This penance is generally effective within a very short time. The Catholic Church has, for centuries, known and quietly acted upon a truth which the modern world is just noisily discovering; that faults can be cured by kindness and devoted love, and chiefly by the love of God.

"But are the girls all Catholics? By no means. Unfortunates of any religion, or of no religion, who need the nuns' care, are admitted. All that is asked of non-Catholics is a respectful demeanor during services and prayer.

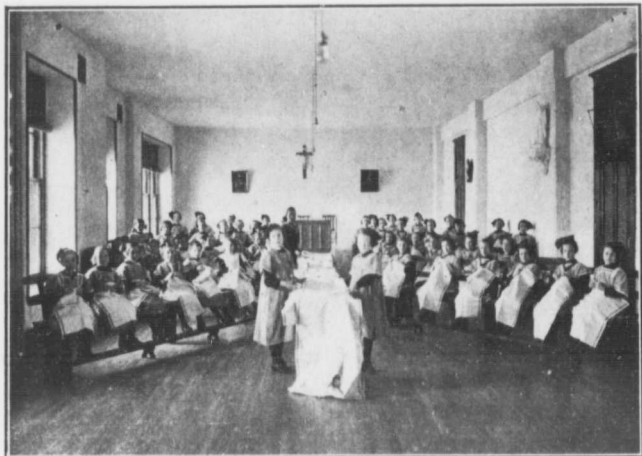
"Here and there amongst the penitents in the laundry, kitchen, sewing-room, or at recreation, we come upon a woman with a little black head-dress. She is one of the 'Consecrated,' a former penitent who, without taking vows, chooses to continue in the refuge, in order to help actively in the work of saving others. These 'Consecrated' are at once

a high tribute to the influence of the nuns and their great aid in the delicate work of reconstructing character.

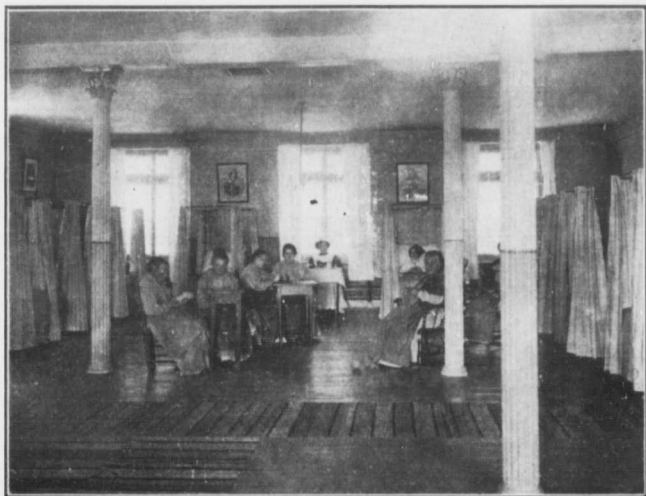
“It should be noted that for each division of the girls, there is a well-equipped infirmary. Poverty and unhygienic surroundings often send them to the refuge broken in health, sometimes in the actual grasp of disease. Yet the number of those who die in the house is comparatively small. Youth and the kindly care given them generally triumph. And whenever death does come to claim one of the ‘children,’ it is almost invariably the sort of death that brings the watchers also nearer to heaven. For this house is the ‘house of God,’ upon which His bounty is poured out astoundingly.

“But there is a third division more wonderful still—the Magdalens. These are true religious, bound by the voluntary vows of poverty, chastity, and obedience. Their numbers are recruited from the penitents. After their moral cure in the refuge, they, at their own request and under the admission of the Mother Superior, enter upon a noviceship of religious training. If they are content with their vocation and approved by the Novice-Mistress, they take the vows of religion for a year, to be removed at their own choice yearly for ten years. Only then may they bind themselves, if they wish, by perpetual vows.

“They are the glory of the Good Shepherd Order, the ‘children’ whom God has lifted out of infamy to make them His own special servants. Clad in the brown robe of humility, they lead laborious lives of prayer and toil, doing really artistic work with their needles, strictly enclosed, and happy as only God can make people happy. What holiness of life is theirs, hidden away in God, only the General Judgment will show. They have been blessed as she was whose sins



LEARNING HOW TO SEW. *Industrial School.*



PRISONERS' INFIRMARY. *Asile Ste. Marie.*

were forgiven her 'because she had loved much,' and whom Our Lord made His very intimate friend."

L'ENVOI.

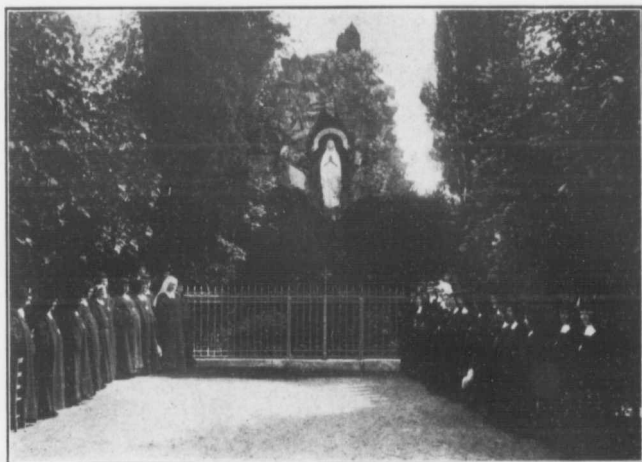
Infinite was the love which prompted our divine Redeemer to utter these consoling words :

"I am the Good Shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth : and the wolf catcheth, and scattereth the sheep; and the hireling flieth, because he is a hireling : and he hath no care for the sheep. I am the Good Shepherd ; and I know Mine, and mine know Me. As the Father knoweth Me, and I know the Father : and I lay down My life for My sheep. And other sheep I have, that are not of this fold : them also I must bring, and they shall hear My voice."—St. John 10 : 11-16.

How incomprehensible and all-embracing is that wonderful love which wills not that even one human soul should perish ! Listen to this sublime utterance of the Good Shepherd Himself :

"The Son of man is come to save that which was lost. What think you ? If a man have an hundred sheep, and one of them should go astray : doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray ? And if it so be that he find it : Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray."—St. Matthew 18 : 11-13.

The Sisters of the Good Shepherd have a two-fold object in their Christ-like work, namely, the uplifting of those who have fallen by the wayside and the preserving of those who are in danger of falling. To accomplish this noble work of providing refuges for women of dissolute habits who wish to do penance for their sins and to lead a good life and of preserving from dishonour and the promiscuousness of the prison girls who have been guilty of minor offences against the law, these white-robed angels of mercy have left friends and home and country and have consecrated their lives to



GROUP OF MAGDALENS.

God by taking the three vows of poverty, chastity, and obedience. They have done more: they have taken a fourth vow, for they have one and all solemnly promised God to labour for the conversion and instruction of penitents—a vow which places the glorious Community of Our Lady of Charity of the Good Shepherd high up among the most sublime creations of Christian charity.

How do over eight thousand of these heroic Sisters manage to carry on the special work of their exalted vocation when the very necessities of human existence now cost so much? How is it possible for them to maintain two hundred and fifty-five houses of mercy throughout the world, and to shelter over fifty thousand women and children? Let one of them answer:

“Our works, being those of charity, must live by charity.”

Their works must live by charity, and of all the works of Christian charity, their works stand supreme. For whom are they devoting their lives? For the very outcasts of the earth—for the wretched victims of inhuman landlordism which almost everywhere causes overcrowding in the tenement-houses of the poor; for the girls out of whom the great industrial Juggernaut has crushed both lifeblood and decency; for the women who have been degraded by sweating systems of labour controlled by human monsters who prey like hungry buzzards upon their unrequited toil; and for the deluded dupes of the white-light café, with intoxicating beverages drugged by a weak hireling who, perhaps for an extra tip of a dollar or two, becomes a willing accessory to the crime which has compassed their downfall.

Poor little stray sheep, wandering on the bleak cold mountain of life, disgraced and forsaken and stained by the guilt of a cruel world with a false double-standard of morality! Poor little stray lambs, dishonoured by a crime so terrible that not even the sea is deep enough to drown the wretch by whom such scandal cometh and no mill-stone is sufficiently heavy to sink him to the bottom and keep him there, for the hell of God's eternal justice is deeper than the sea and a lost soul is a heavier weight around his neck than a mill-stone!

An American doctor, who is looked upon as one of the greatest authorities in the world on the vice and crime problem, has this to say concerning the necessity of spending money to help the weak and to uplift the fallen :

“Nothing practical is done save the efforts of individual philanthropy, and this does not usually emanate from the class of persons best able to bear the financial burden. If, instead of liberal church endowments, donations to colleges and universities, and gifts to libraries, our wealthy men would devote themselves to the amelioration of the conditions underlying vice and crime, they would accomplish ten thousand-fold more good to humanity than they are doing at present. What the people from whose ranks criminals and fallen women are derived most need is not libraries and higher educational institutions—they need bread and butter, clothes to wear, bathing facilities, clean and wholesome surroundings, and manual training. But our wealthy men would not be satisfied with philanthropic enterprises, the drum-beat of which could not be heard in the market-place. A ‘merchant prince’ donates a large sum of money to found a museum. Through philanthropy? No, to advertise for the present, build a monument for himself, and perpetuate his name long after the true worker for humanity has been forgotten. . . . If the merchant prince would devote the same amount of money that he donates to enterprises heralded from the house-tops to increasing the wages of his thousands of employees, he would accomplish much more practical good.”

This great physician advocates clean wholesome surroundings and manual training. The Sisters of the Good Shepherd have long known this, and their refuges have always provided clean wholesome surroundings and manual training.

Thousands of women and girls have found therein a home and a safeguard as long as they desired to remain with no other fee than the fruit of whatever work they were able to do. Do these refuges not merit our most enthusiastic support? Are they not eminently worthy of our most unstinted generosity? Let us be whole-hearted in coming to their aid, for they are always sorely in need of funds owing to the ever-increasing demands made upon them by the pitiful necessities of the weak and of the fallen.

When the Good Shepherd shall come again, not poor and lowly as He came in the stable at Bethlehem of Juda long, long ago, but in His majesty as the God of time and eternity, surrounded by His heavenly court, and when all the nations of the earth shall be gathered together before Him, He shall only adjudge blessed of His Father and co-heirs with Him in the kingdom prepared from the foundation of the world those who shall have fed the hungry, given drink to the thirsty, clothed the naked, harboured the stranger, and visited the sick and the outcast. Those who in this life have been insensible to the miseries of the poor and the wretched shall be branded as accursed by the gentle Saviour of mankind and shall be told to depart from Him into everlasting fire which was prepared for the devil and his angels.

“It is the kindly care of the sick,” says Father Elliott in his admirable *Life of Christ*, “and of the hungry and shivering poor, pity for the disgraced and imprisoned, these are the only reasons assigned for a reward of unending bliss. How great is the dignity of the kind heart! How fruitful is the grace of Christ, since the very leaves and bark of this tree, the lower grades of Christian virtue, nourish the souls of men and women unto heavenly vigour! How noble is our poor humanity, since beneath the loathesome form of the

beggar, and the guilty shrinking of the common outcast in the jail, Jesus Christ reveals His own divine self! These poor creatures are not merely His deputies: they are of a new relationship which He has lovingly invented, and which is so near to Him that He can only fitly describe it as personal identity."

Look out in imagination over the long vista of years since the Sisters of the Good Shepherd began their glorious work among the weak and the fallen, and behold the wonderful procession which wends its way up over the everlasting hills. Far, far ahead, in the eternal twilight, is the divine form of the Good Shepherd Himself with bleeding feet and hands blood-red with marks of cruel nails. See the white-robed angels of mercy, with bright halos about their heads, moving lovingly among the weak and the outcast gathered in by their gentle hands from the brambles of degradation and washed whiter than snow in the very blood of the Lamb of God.

"Going, they went, all weary with their weeping,
With sorrow's raindrops watering the seeds;
Or with the sadder blood-dew thickly falling
In violet mourning o'er the springing weeds.

"Going, they went, unequal to the struggle
With step that often tottered on the way;
Going, they went, with faces fever-heated,
With quick pained spirit-pulses. Where are they?

"Wait, 'tis the eve! Behold them all returning,
Joy in the eye, and glory on the brow,
Oh, 'mid the light, eternally transforming,
Know ye the labourers of the morning now?

“Coming, with feet that linger not, nor falter,
Coming, with golden ears and sunlit sheaves;
Drear was the springtide, desolate the dawning,
This is the harvest home of summer eves.

“Summer! No fatal autumn mists forshadow
A future winter for that happy throng.
Coming, immortal splendour hath arisen,
They come with light, with rapture, and with song.

“They come! The aerial regions flushed and parting,
They come! They pass yon still untravelled dome;
These are the weeping labourers of the morning!
These are the gleanings! This the harvest home!”



RECREATION HALL. Preservate TOTS.



SOME BENEFACTORS

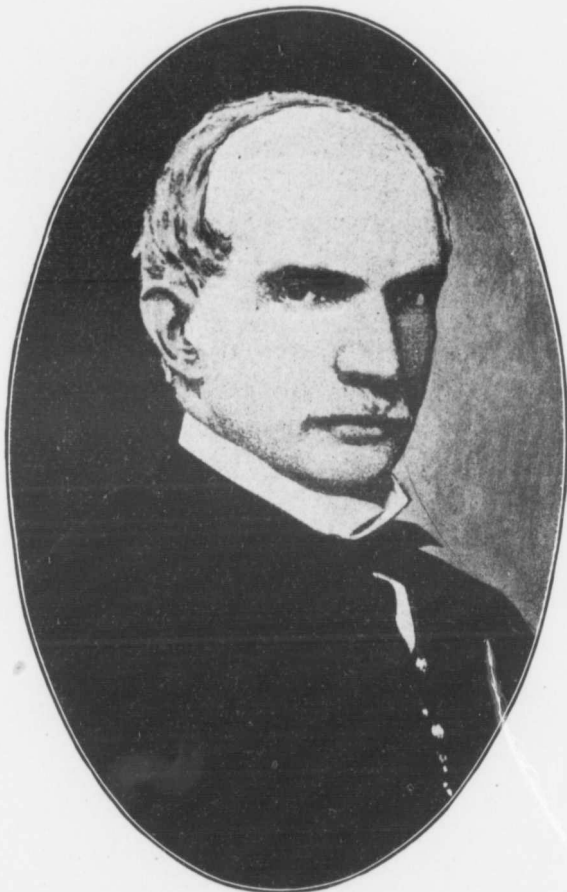
OF THE DIFFERENT MONASTERIES OF

Our Lady of Charity of the Good Shepherd

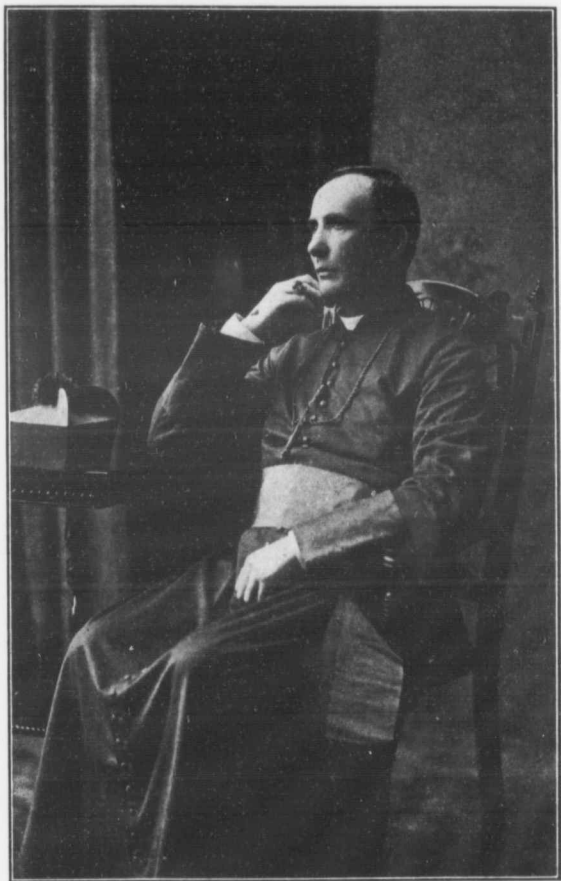
FOUNDED BY

The Provincial House of Montreal





SEÑOR GARCIA MORENO, who assumed, in the name of his Government, the expenses of the foundation of the Good Shepherd of Quito. He was, moreover, for the Work a wise guide and a devoted father.



HIS GRACE THE MOST REVEREND C. O'BRIEN, Archbishop of Halifax at the time of the foundation of the Good Shepherd there, in 1890.



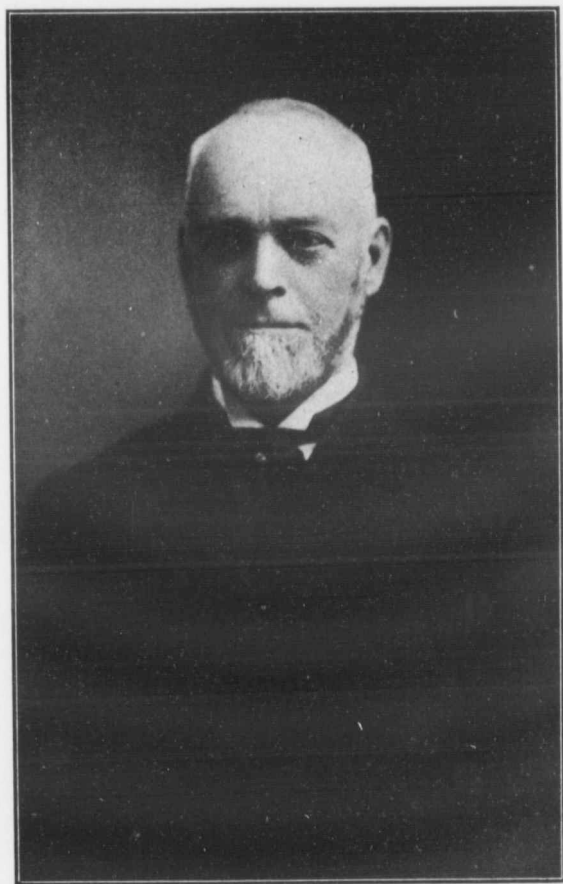
HIS GRACE THE MOST REVEREND E. MCCARTHY,
Present Archbishop of Halifax.



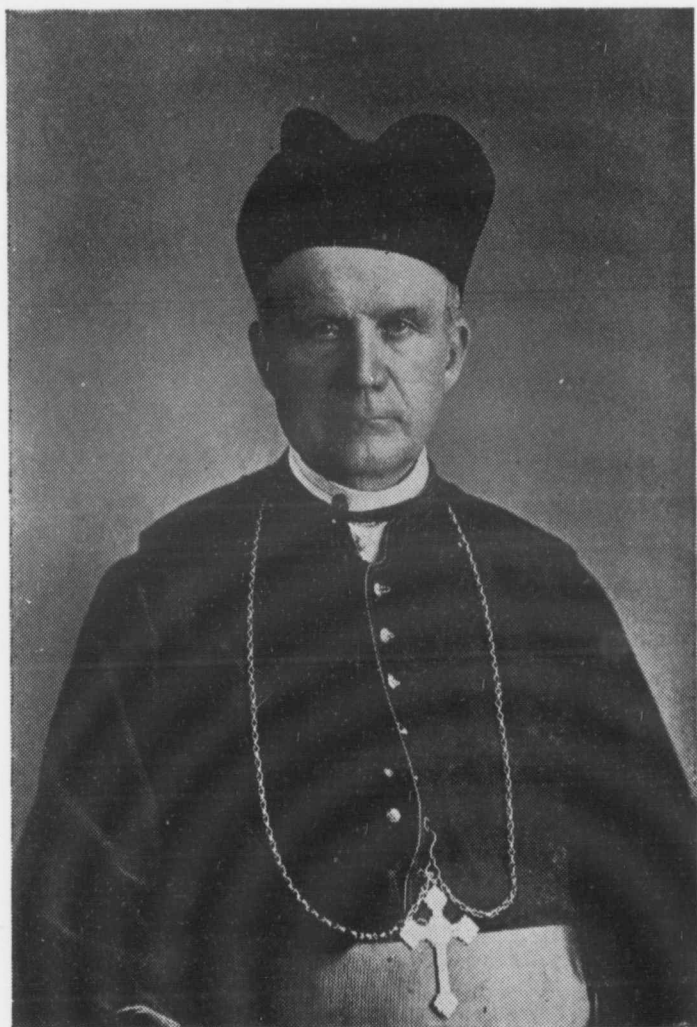
MONSIGNOR EDWARD MURPHY,
Founder of the Good Shepherd of Halifax.



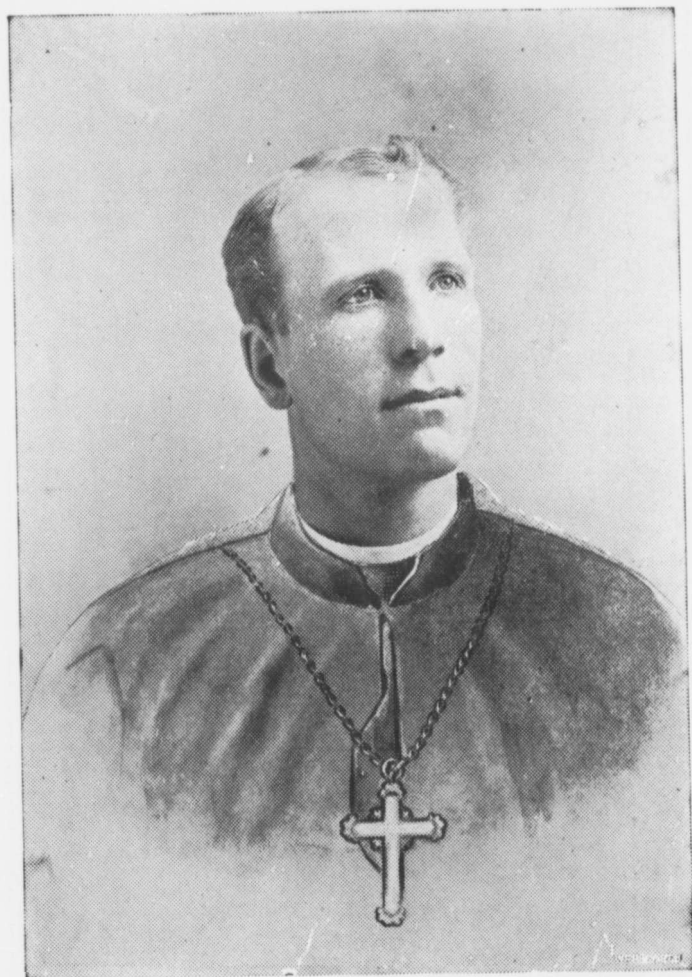
MISS GENEVIEVE WALSH,
Signal benefactress of the Good Shepherd of Halifax.



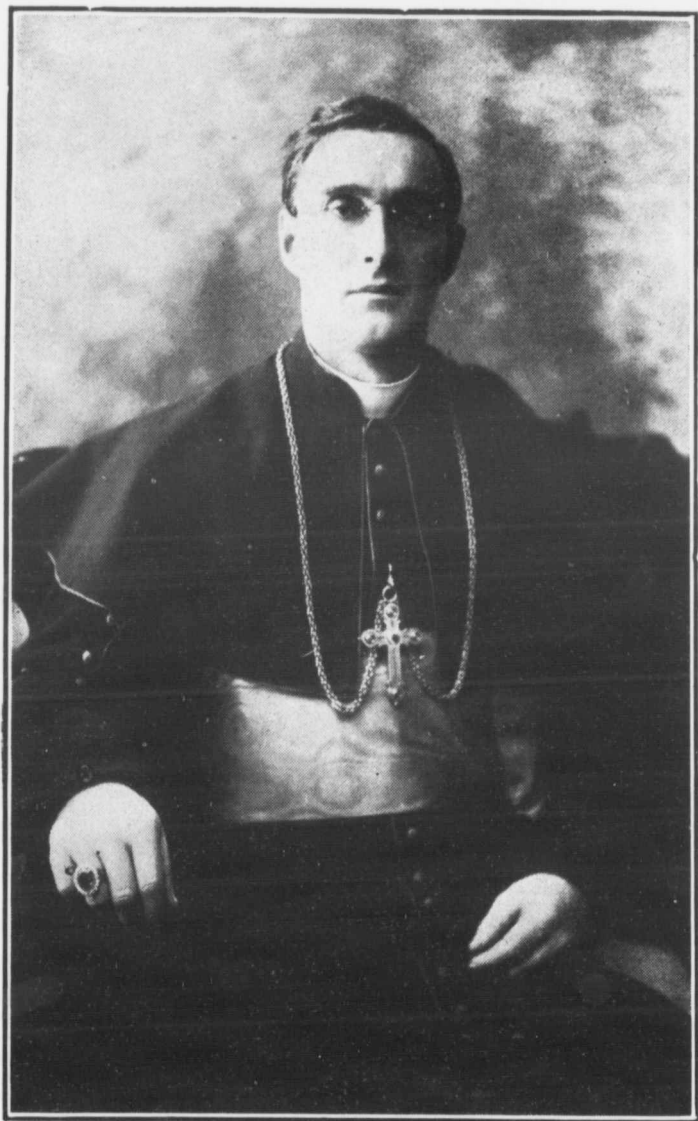
MR. WILLIAM CHISHOLM,
Signal benefactor of the Good Shepherd of Halifax.



HIS LORDSHIP BISHOP SWEENEY,
Founder of the Good Shepherd of St. John, New Brunswick.



HIS GRACE ARCHBISHOP CASEY,
Signal benefactor of the Good Shepherd of St. John, New Brunswick.



HIS LORDSHIP BISHOP LEBLANC,
Present bishop of St. John, New Brunswick.



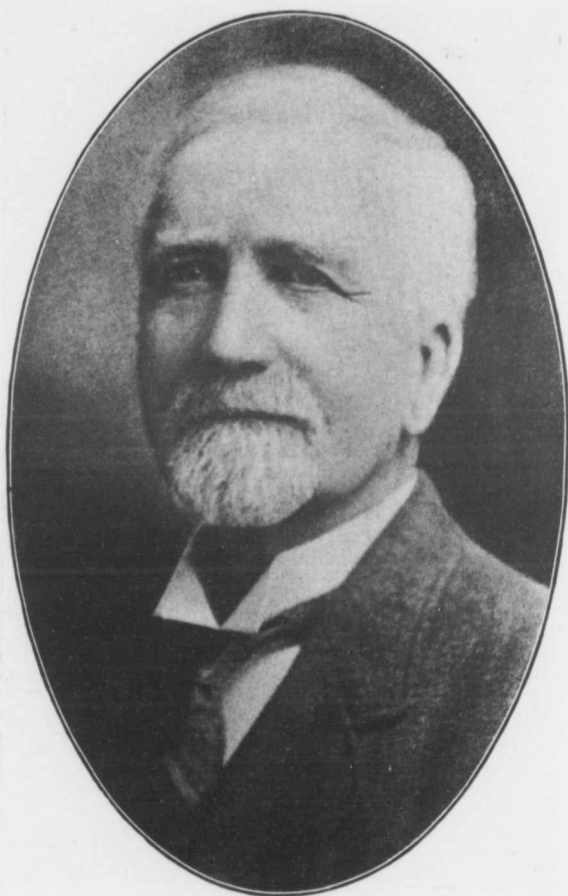
HIS GRACE THE MOST REVEREND ADELARD LANGEVIN,
Archbishop of St. Boniface,
Founder of the Good Shepherd of West Kildonan.



MONSIGNOR A. A. CHERRIER, P.A., LL.D.,
Pastor of the Immaculate Conception Church, Winnipeg,
Ecclesiastical Superior and benefactor of the Good Shepherd.



MR. M. J. RODNEY, WINNIPEG,
Benefactor of the Good Shepherd.



MR. NICHOLAS BAWLF, WINNIPEG,
Benefactor of the Good Shepherd.



MR. THOMAS J. LANGFORD, WINNIPEG.
Benefactor of the Good Shepherd.



MR. EDMUND MCKENTY, WINNIPEG,
Benefactor of the Good Shepherd.

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