

St. Paul's Toronto. He was succeeded by Fr. Maurice Wilson in 1915 who built the new rectory. After his death in 1931, Fr. Michael J. Carroll was named pastor.



### *St. Patrick's Parish Centennial*

The centenary of St. Patrick's church, Toronto Gore, was observed on Sunday and Monday, September 3rd and 4th, 1933. This historic parish, one of the oldest in the Archdiocese of Toronto, was founded by the Rev. Father Lalor. He was succeeded by Rev. Eugene O'Reilly, whose pastoral care included all of Peel County and part of Halton. He was one of the group of saintly missionary priests who stood around His Lordship Bishop Power at the laying of the corner-stone of St. Michael's Cathedral and later risked their lives in the typhus-fever sheds in 1847. Shortly after Father O'Reilly's death, Very Rev. J.J. McCann, many years Vicar-General of the Diocese of Toronto, was appointed pastor of the Gore district, and while there, opened a chapel at Clairville in the southern part of the parish. This work was made possible through the benefactions of M. Delehaye, a former French master of Upper Canada College. In 1887, Rev. Francis McSpiritt came to the Gore, and by his sanctity drew hundreds of pilgrims to the humble parish church where they sought a cure for ills of soul and body.

On Sunday morning, September 3rd, 1933, Rev. Wm. McCann, Pastor of St. Francis' Church, Toronto, celebrated a solemn Mass of thanksgiving in the parish church built by the late Father McSpiritt. The sermon was preached by Rev. A.T. Lellis, National Director for the Propagation of the Faith. In the evening a branch of the Holy Name Society was established by Rev. A. O'Brien. On the following morning a solemn requiem Mass was chanted at which the Rev. John B. O'Reilly presided. A sermon recalling the memory of the Gore's illustrious dead was preached by Rev. Francis Caulfield. In the afternoon, distinguished representatives of Church and State, and former members of the parish honoured the Gore parishioners by their presence at a garden party held on the parish grounds. The events featured in the afternoon were a series of addresses by notables of the church, of politics and public life. Rev. Dr. Treacy, pastor of St. Cecelia's Church, Toronto was chairman and addresses were given by Hon. T.L. Kennedy, Minister of Agriculture; W. Perkins Bull, Toronto; W.J. Lowe, Snelgrove; William Hostrawser, Reeve of Toronto Gore Township, George Kellam, Reeve of Vaughan

Township, and Rev. Dr. Grey, Toronto.

The program on Monday, September 4th, 1933 was a lengthy one, including box lacrosse, softball, a horseshoe tournament, a tug-of-war, a

## St. Patrick's (Toronto) :: Gore ::

### 1833 Centenary Celebration 1933

#### Monday, Sept. 4th, 1933

**ON SUNDAY, SEPT. 3rd:**

Solemn High Mass at 10 o'clock (Standard Time).  
Sunday Evening—Solemn Benediction at 7.45 (Standard Time).  
Holy Name Inauguration—Father Ambrose O'Brien.

**MONDAY, SEPT. 4th:**

Solemn Requiem High Mass for the deceased members of the parish at 10 o'clock (Standard Time).  
Dinner will be served afterwards in hall for priests and visitors.

**BOLTON BAND,**

BASEBALL,

LACROSSE.

TUG-OF-WAR.

WRESTLING.

BOXING.

HORSE-SHOE FITTING.

POPULARITY CONTEST.

**IRISH REGIMENT BAND.**

COWBOY—Rope and Saddle Exhibition.

RACES for adults and children.

CLOG DANCING CONTEST.

Several PROMINENT SPEAKERS.

HISTORICAL PAGEANT—1833 to 1933.

BOB and his PRAIRIE FARMERS.

**SUPPER**—4 to 6 Standard Time. Home cooking.

What a Programme — Only 25c. Admission.

**COME AND BRING THE FAMILY.**

wrestling bout between Jimmie Evans and Hank Martin, of Toronto, a boxing card with Jackie Johnston, a historical pageant put on by cadets of the De La Salle College at Aurora, and music by the Bolton Citizen's Band and the Prairie Farmers' Orchestra. Fireworks wound up the doings.

The records of the parish are incomplete, but grandchildren of the men who cut the bush from the farms that make up the parish believed that a congregation was begun as long ago as 1812.

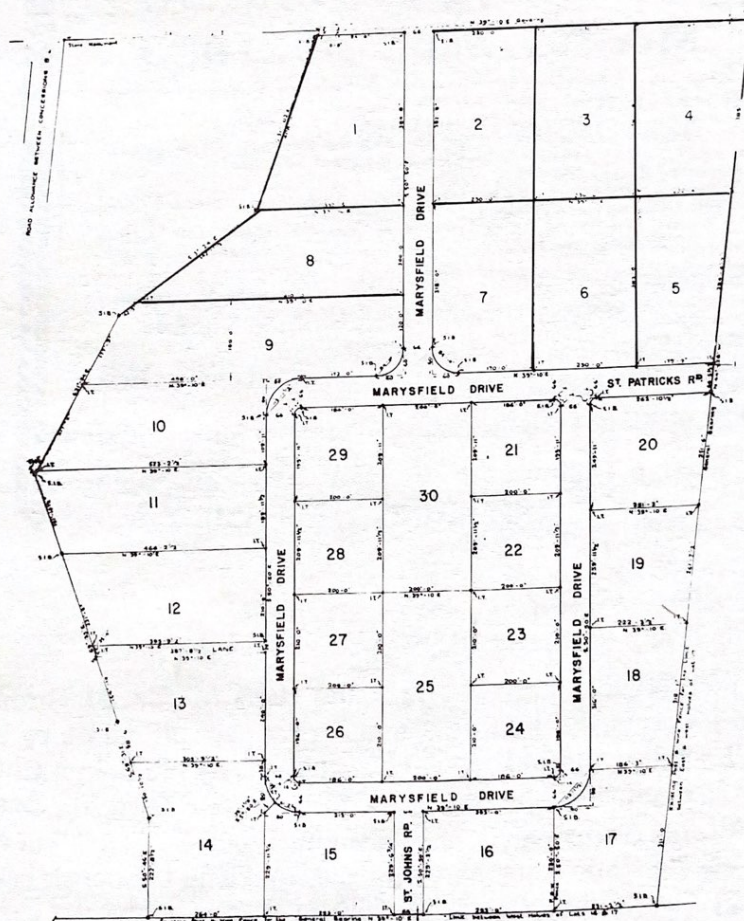
Father M.J. Carroll was the parish priest in charge of the arrangements for the celebration of the centennial.



## Marysfield

From 1938 until his death on Jan. 1st, 1942, Fr. Michael O'Neill was stationed at St. Patrick's. During the roaring twenties most of the young people had moved to the cities and the population of the parish was seriously depleted. School attendance was at an all time low.

Father Ralph Egan was the next pastor of St. Patrick's and it was he who conceived the idea of settling families on the remainder of the church farm. It was under the pastorage of Father Leo Austin that the plan for Marysfield Subdivision became a reality. Roads were graded and gravelled on the north-east corner of the church property and lots were offered for sale.



*The official plan of Marysfield Subdivision*

The establishment of the new Marysfield Subdivision did much to boost the population of St. Patrick's parish.

A unique honour came to the pioneer parish of St. Patrick's, Toronto Gore, when His Eminence Cardinal-Archbishop James Charles McGuigan And His Excellency the Auxiliary Bishop (Marrocco) of Toronto took dinner with the pastor, Rev. Joseph P. Johnston, Monsignors J.H. Ingoldsby and J. O'Mara, Fathers William Breen, Vincent Baker, Vincent Egan, Edward Lawlor, H. Clarkson, C. Cerrone, Francis Coreless, C.J. Bennett, Leo Austin, Michael Carroll, Louis Healy, and Mr. Herbert Bourne.

The occasion was the solemn blessing of all the homes in the Marysfield subdivision on July 1st, 14 of which were built by the member-families of the first homebuilding co-operative in the Toronto area to follow "A Guide to Co-operative Housing".

"You get your homes built and I will come and bless them" said Father Francis A. Marrocco at Ottawa in 1954 when, with a volunteer staff of University men and women, he was spearheading the co-operative homebuilding movement as Director of the Social Action Department of the Canadian Catholic Conference of Canadian Bishops with the help of the Institute of Social Action of St. Patrick's College, Echo Drive, Ottawa which published the "Guide".

The promise given by a priest was kept by a bishop when His Excellency, in royal purple robes, entered Marysfield Drive at 2 p.m. and proceeded around the rosary-shaped drive, on the former church land lying east of the creek and along the south side of the 17th sideroad (now Peel Region Road 14); attended by several priests, being received on the threshold of each home by the head of the family. Once inside, the Bishop sprinkled holy water in each room, then recited in Latin the formal blessing.

The families visited were: Alan and Mary Stuart, Alex and Marie Teed, Cyril and Bridget Murphy (who were blessed with a new baby girl, Mary Elizabeth on June 30, the eve of the visitation of the Cardinal and the Auxiliary Bishop), Tom and Eleanor Ryan, John and Shirley Wilson, Ed and Patricia Schefter, Frank and Joyce Galea, Charles and Irene Richardson, Bob and Norma Kearney, Al and Barbara Smith, Pat and Margaret McCool, Carl and Mary Finlay, Leo and Betty Grant, Romeo and Juliette LeBlanc, Jack and Lorraine Varley, Jack and Mary Quinlan, Gene and Shirley Dopp, Frank and Irene McCarron, Paul and Maureen Giblin, Bernard and Lorraine McAneney, Bill and Mary Markey, Mrs. Mary Wilson and her sons, Paul, John and Bernard and sister Miss Veronica Regan, Ian and Sheila Munro, Gerry and Kay Zeagman and the Bourgeois' home (under construction). The home of Dennis and Paddy Lee would have been blessed except that "Brother" measles being present, it was deemed inadvisable.



*Blessing the new homes at Marysfield subdivision in Toronto Gore - Bishop Marrocco is seen at the home of Al and Mary Stuart with the other Stuarts and Keoghs of Colgan in the background. Front row, left to right - Gene Dopp, Rev. J. Johnston, Bishop Marrocco and Frs. Wm. Breen and V.L. Baker, (Photo by Carney, Tottenham).*

After dinner His Eminence Msgr. O'Mara visited Loretto Convent, being received by Mother Leocrita, Superior of the parish school, Immaculate Heart Mary.

July 1, the feast of the Most Precious Blood of our Lord, had brought a singular honour to the parish of St. Patrick's, Toronto Gore.

Additional families in Marysfield since opening were, Wm. Floody, Fred Nobert, Joseph and Barbara Stein, Nick and Rose Marie Timoshenko, George and Joan Anderson, Joe and Kit Sullivan, Gordon and Maureen Chown, Peter and Dorothy Prior, Ian and Margaret Wilson, Al and Mary Van Hezewyk, Michael and Ruth McGarry, Gino and Jean DeSantis and Al and Edie Sant.

Men not only commuted to jobs in Malton and Toronto but aided in

a crowning achievement; the winning of the North Peel Hockey League 1956 Championship in the Bolton arena. The Wildfield Shamrocks won the Perkins Bull trophy, a painting entitled: Peel Wildflowers. Many still grow in Marysfield.

By 1950 a new two-roomed school was erected on the hill opposite the church to accommodate growing enrollment. It was called Immaculate Heart of Mary School. At the same time the Marysfield Credit Union was organized.

Father Johnston was keenly interested in the organization of the youth of the parish and did much to foster a spirit of unity among the young people at St. Patrick's. A scout leader of distinction himself he dedicated much time to the development of church groups and drew many parishioners to respond to the call of community involvement.



*Photo by Carney, Tottenham*

*First Holy Communion Class of 1955*

*Back Row - Left to Right: Rev. Father Johnston, Andrew Trainor, Chester Cymanski, Joe O'Brien, John Doyle, Elliott Lentch, Bob Heffernan... Middle Row: Linda Froehlich, Linda Kealy, Carmen LeBlanc, Cathy Boretski, Judy Munro, Mabel Pendergast, Agnes Doyle...Front Row: Candace McCool, Theresa Richardson, Diane Chester, Barb Boyle.*

In the mid-1950's a new aluminum sheath was added to the spire of St. Patrick's. Both exterior and interior walls were painted and a heating system installed.

### **Father Eugene O'Reilly Remembered**

In 1961, under the pastorage of Father J. E. Lawlor, a centennial memorial Mass was offered to honour Rev. Eugene O'Reilly on the hundredth anniversary of his death. His great-grandson Rev. J. B. O'Reilly was present at the ceremony. Later in the year the mortal remains of Father Eugene O'Reilly were removed from their original resting place beneath the church and placed in the O'Reilly family plot in the cemetery.



*I've heard whisper of a Country  
That lies beyond the sea  
Where rich and poor stand equal  
In the light of freedoms day.*

*Anonymous*

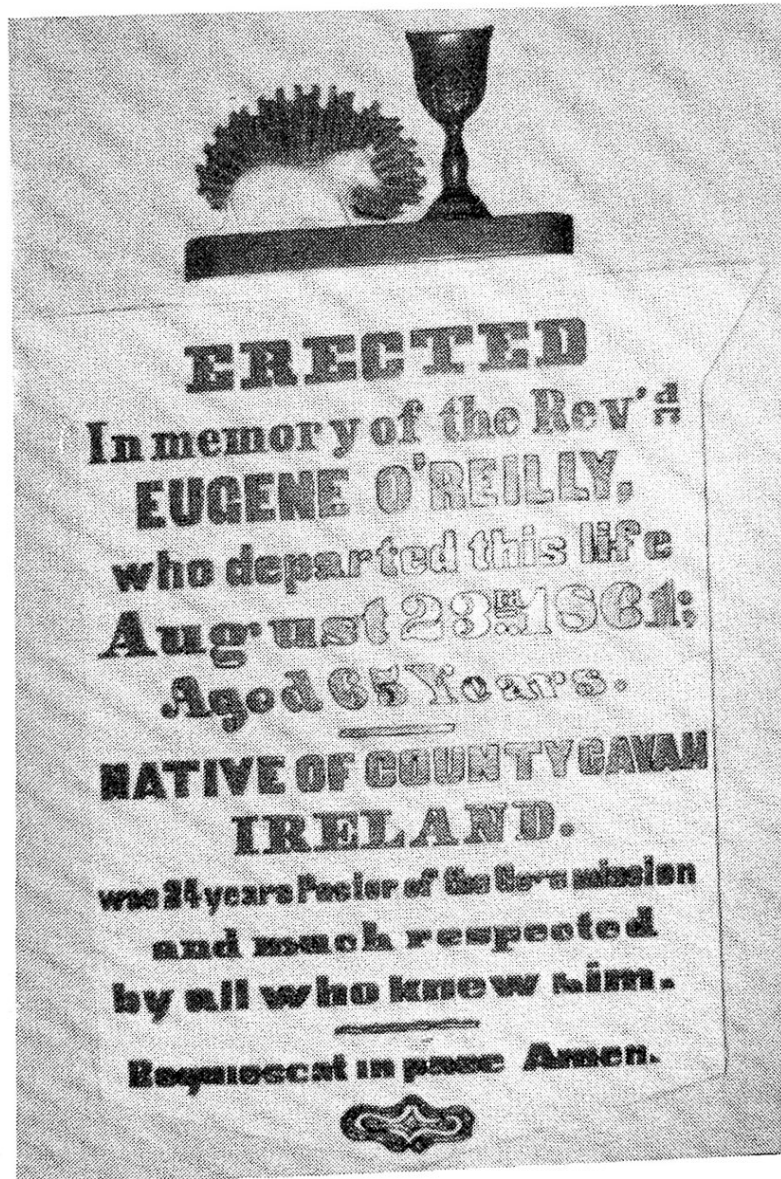


*Sermon delivered by Father J. Lawlor on Nov. 3, 1961*

There are in this story elements which we need to recall for our own support, and for our enlightenment in these perilous days when conviction falters, and faith grows dim. No doubt the thing that captures the imagination first of all is the picture of the young widower only lately bereaved, leaving his home in county Cavan, making his way across the Atlantic in what itself was a formidable thing in those distant days before the marvel of jet propulsion, and accompanied by his little daughter, Margaret the survivor of twins, coming here to start a new life in this wild but wonderful emergent land. This was in 1832 and he was already 36 years of age. After making adequate provision for the care of the girl, he soon entered the classical college of Chambly, on the Richelieu River, south of the St. Lawrence, not far from Montreal. On June 19th, 1836 he was ordained a priest by Bishop Joseph Norbert Provencher, from St. Boniface in the Red River Valley. For a short time he was assistant at Glengarry, and then a few months later, in March 1837 he was appointed to his first and only parish (where he soon arrived again accompanied by

his young daughter) and here he remained until the end of 1860 only a few months before his death in August 1861. He was buried alongside the first church and when his successor Father McSpirtt had built the second church in which we now find ourselves, Father O'Reilly's body was beneath the new structure.

His daughter Margaret married Edward O'Reilly, son of Father Eugene's cousin. Margaret and Edward had 5 children, all of them bap-



*Plaque erected in memory of Rev. Eugene O'Reilly, on wall of church*



tized by their priest grandfather: Bridget, Alice Mary, Eugene the 2nd and Edward John, the father of Leo O'Reilly, former professor of Saint Augustine's seminary who rests tonight in the family plot of the adjacent cemetery, and John, the father of Doctor John B. O'Reilly, whom we are proud to have with us to grace this sanctuary to-night.

Unaccustomed as we are, in the austere Latin Rite, to the idea of a married man becoming a priest, this warm and human picture has unusual fascination. But let us consider something equally fascinating. For us in this fast, pleasure - loving, soft, and perhaps decadent period of hydrogen bombs, four-lane super throughways, television, ready-cake mixes, and electric light switches, we think that the physical boundaries of our parish are fairly extensive to-day, even though we can cover them in a modern automobile built to travel 80 or 90 miles an hour. But when he came here as a missionary priest, Father O'Reilly was responsible for a territory which included the Gore Mission, Toronto Township, and, until it was cut off in 1845, Halton County as well. He travelled from the Gore to the 5th line, where mass was said at St. Bernard's. Then he went on, riding his horse, incidentally, to Streetsville, Trafalgar, Oakville and Milton. In similar manner, he cared for the north end of the parish, and 1840 to 1845, the earlier registers which have been preserved show regular entries made by him from the Weston area. Heroic courage and stamina sustained him in the strenuous routine, and he was alone until 1859, when Father Joseph Michel came as his assistant.

He was a builder as well as a travelled missionary. He completed and enlarged the original church here, and led the people in the building of a new church at Centreville in Albion Township. He helped organize the first school board, and erect the first separate school in this district. He kept urging and encouraging the cutting out and improving of the cross-roads and side-lines, until primitive forest trails became tolerable roads, among them, the Wildfield sideroad from St. Patrick's to Tullamore. These were wild rough times. There was a rebellion in Upper Canada in 1837, and the Pastor of the Gore Mission had to use all his persuasion to keep many of his hot-headed Irish parishioners from becoming embroiled in it. New immigrants were coming from Ireland, where famine had broken out. Because of poor diet, and the frightful rigours of the ocean voyage, they were sick unto death by the time of their arrival. In the year 1847, Father O'Reilly sent lumber wagons to the fever sheds on the Toronto waterfront to move patients up into this district where homes awaited them. He visited them, heard their confessions, gave them communion, anointed the dying and buried the dead.

By 1860 his health was failing, and he finally resigned a charge that had become impossible for him to care for any longer. He retired to Dundas, with his nephew, John O'Reilly. But the people insisted that he return in March, 1861, for the opening of St. John's Agricultural College, a project to which he had given the last of his energies as Parish Priest. On the 23rd of August, the same year, he died, and when this present church was built in 1895, the Memorial Plaque which you see there was set in the wall bearing the inscription: "24 Years Pastor of the Gore Mission, and much Respected by all who knew him". Never was such a tribute more richly deserved.

We have spoken of some of the more tangible evidences of his pastorage. But consider the ministrations that were absolutely spiritual and sacramental in character: Assuming that he said Mass every day of his life, then in 24 years he offered the Holy Sacrifice some 8000 times. The records indicate he performed the marriages of nearly 400 couples. That he baptized nearly 2000 persons, and he received into the church 71 adult converts. And only God would know the number of times he preached the Gospel, admonished sinners, counselled the doubtful, instructed the ignorant, and comforted the sorrowful.

Through it all: The many hardships, the slow progress, the unremitting travel and toil, there is no evidence that he ever asked that the rules of the game should be modified. The fire never died in his bosom, and there was no turning back. He had come that men might see, and seeing live, among these broad acres and rolling hills, Eugene O'Reilly sowed seeds of faith and planted vineyards of Love, and for a time, he yielded fruit of birth, following life's furrow straight and true, broad and deep until that fateful day in August, 1861, when he reached a tired headland, and went to join the white-robed army of Apostles, Evangelists, Martyrs and Confessors.

The mercy of God is from eternity, and continues unto length of days; God in His mercy has granted that over the century that has passed since then, others would come with joyfulness, carrying in the sheaves of the spiritual harvest which Father O'Reilly had planted here and watered with his life's toil, tears and sweat. And so we come tonight to pay him double honour: and in these present hours with their troubled portent for the future of our nation, well we might. He was not born in this country but he had faith in this country, and so he has become as native to Peel County as jack-pine, spring-water and the hydro: God Made Him For Us. So there is a thrill of joy in our hearts tonight, as we witness the fulfillment of Christian prophecy, and celebrate the public recognition of a great clan,

and the supernatural father of a whole country. All of us who live here, or who have come back home tonight are proud to say: "This is my own: My native land". It is given to few who plant the acorn to sit and enjoy the shade of the oak, the men who stand with Christ come and go: The Master alone remains.

But while men live upon this earth, there is no more precious, or sacred privilege, than that of standing up and speaking out for Jesus Christ. Three hundred years ago, for a brief moment at the dawn of Canadian history, that privilege belonged to Jean Brebeuf, Gabriel Lalemant, and Anthony Daniel. A hundred and twenty years ago the privilege was Father Eugene O'Reilly's and we have seen that he used it well! Now, the privilege is yours and mine. We must also use it well, so that under our husbandry, as under his, the grain of mustard seed which the great High Priest spoke of in parable and prophecy will continue to grow to the full stature of a lofty tree beneath whose branches all men in this mad warring world may find shelter, and rest and peace.

As we stand in this Holy place tonight, praying for unity and co-operation among men of good will, in the Mission Christ has sent us to do, we must remember that we are reaping what another has sown. Thus our resolution must be, so to labour under God, that we may sow wisely, and sow plentifully, leaving to our successors, as Father Eugene O'Reilly 100 years ago left to us: AN EXAMPLE, VIGOROUS & DYNAMIC and a countryside ripe for the HARVEST.

AMEN



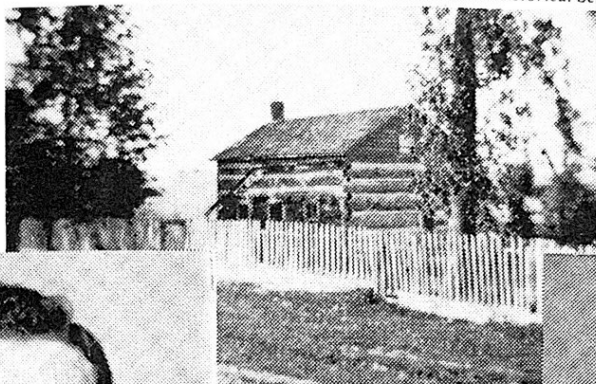
*See  
I will not  
forget you  
I have carved  
you  
on the palm  
of my hand.*

*Isaiah 49:15*



# O'Reilly Descendants

Some photo's courtesy of the Perkin's Bull Historical Series



Homestead of  
Edward O'Reilly family.



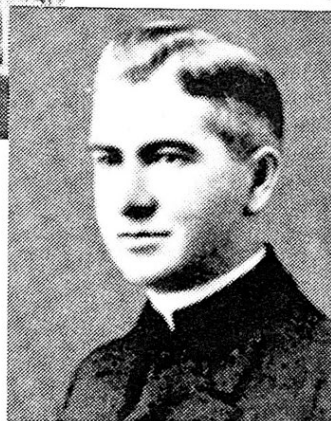
Misses Maude & Florence O'Reilly



Rev. Leo O'Reilly D.D.



Rev. Brother Stanislaus



Rev. J. B. O'Reilly S.T.L.



Dr. Bernard E. O'Reilly



Edward with his mother Catherine



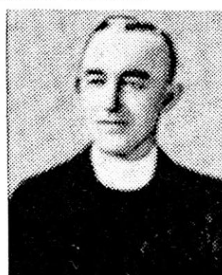
Wm. O'Reilly and  
wife Rose McGinnis



Rev. Brother Theobald



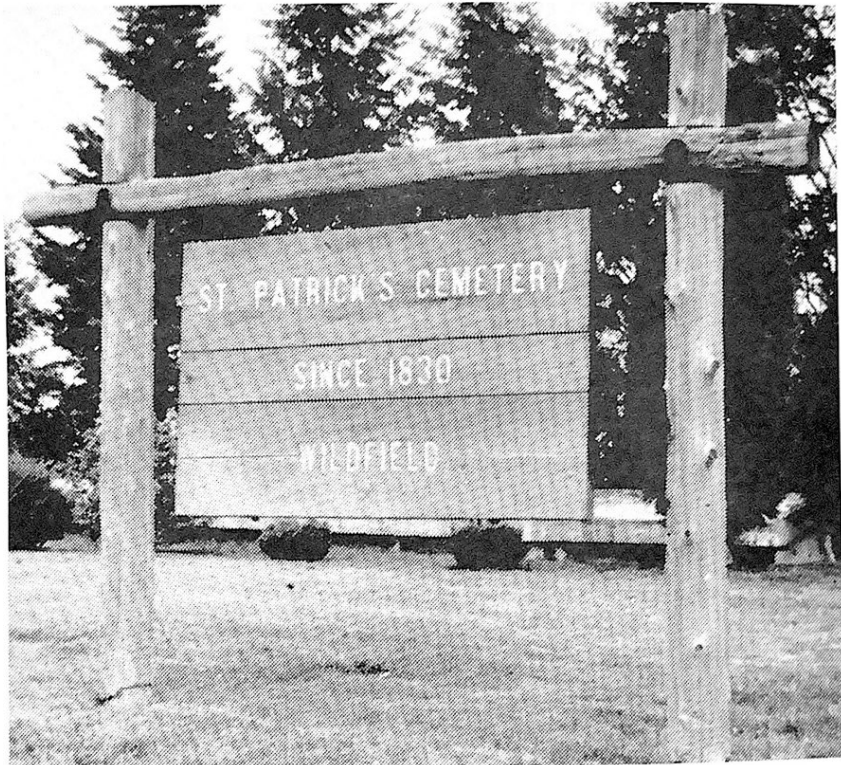
Rev. Brother Patrick



Rev. Wm. O'Reilly



Rev. Brother Aloysius



## Wildfield Burial-Ground

(Also called "St. Patrick's", "Gribbin" and "Wildfield" Churchyard)

*"Early observations of W. Perkins Bull"*

Wildfield cemetery consists of about four acres of lot 17, con. 10 N.D., The Gore of Toronto.

Thomas Russell, a native of Killoghey, King's Co. who emigrated in 1820, while helping to clear land for this graveyard, remarked that were he to die suddenly he would like to be buried where he then stood. The Parish Register records:

"Thomas Russell, who was accidently killed on the 12th inst., by the fall of a tree in ... the spot where his remains now repose ... May his soul rest in peace. Amen. By me Edward Gordon, priest."

The first recorded burial, however, is that of Wm. Harrison, a Yorkshireman, in 1836.

St. Patrick's is one of the oldest and, withal, one of the best-kept graveyards the author has seen in the province. The churchyard is almost full and, like St. John the Evangelist's, about ninety per cent of the names on the tombstones are Irish.

The grave of Simon Peter Grant, a Banffshire man, is marked by a coffin-shaped block of white marble about 8 feet long and 4 feet wide, and raised about 2 feet from the ground. Grant's wife and four children are also buried here. This crowded graveyard, with its marble and granite headstones so varied in colour, design and size, and its hillside location with St. Patrick's red brick church and rectory in the north-east corner, is one of Peel's most attractive burial-grounds.

Among interments have been four priests - Patrick Jos. Kiernan, Francis McSpirtt, J. Leo O'Reilly (with his parents), and Eugene O'Reilly. Here, too, are the graves of four people who lived to be four score and ten or more. The Fitzpatrick monument is surmounted by three crosses.

Other interments include: Anna McCormick, "second wife of Squire John Lynch"; Martin Byrne, "one of the pioneers of the parish and one of its most faithful supporters in every way"; Michael Doherty, "one of the grand old men of the parish".

The following surnames appear in this burial-ground: Archdekin, Archibald, Armstrong, Ashley. Blake, Brennan, Brett, Brien, Brown, Bulger, Burns, Byrne. Callaghan, Callahan, Cassin, Collins, Corgan, Cronin, Crottie, Curtis. Dougherty, Davis, Devlin, Doherty, Downey, Downs, Doyle. Eagen. Fanning, Finlay, Fitzgerald, Fitzpatrick, Flood,

Interments  
in the Gore Mission  
— 1865 —

May 24. Was buried in Callan Minipad  
wife of Michael Boyle aged 54 years

May 31. Was buried in the Gore Martin  
Boyle aged 67 years

July 26. Was buried in Albion <sup>W. 23</sup> ~~Boyle~~  
aged about 80 years

Denis Murphy <sup>1872</sup> aged 24 years

Alexander Grant aged 36 years — 1883

Richard Wilson aged 85 years — June 1853

Mr Denis - Tighe " 101 years Oct 1853

Mr. Nathan Gaugh " 38. " 84.

Mr. Nathan Harrison " 88. " 84.

July 23<sup>d</sup> Michael Gaffney 24 — 1884

July 9<sup>th</sup> Mary - M<sup>o</sup> Donogh - 19 — — —

August 1<sup>st</sup> - Mary Finn 67 - 1885

March 1<sup>st</sup> 1856 - Catharine Leary - 93 - 1856

June 10 1856 - Thomas Byrne 32

This document was taken from the original Interment Register

Floody. Gabeil, Gaffney, Galvin, Gobel, Goffney, Golien, Gordon, Gough, Gracey, Grady, Grant, Groire. Hale, Hallahan, Hannivan, Harkins, Harrison, Hayes, Hearn, Heydon, Hewgill, Hishon, Hission, Horan, Hughes. Ingoldsby. Jackson. Kane, Keenahan, Kelly, Kennedy, Kiernan,



*St. Patrick's Cemetery prior to 1939.*

Kirns. Ladeschini, Legatte, Leggate, Lellis, Lennon, Long, Lubey, Lynch. Mackie, Madigan, Magrory, Maher, McCabe, McCarron, McCarthy, McCarty, McConnell, McCormick, McDonnell, McDonogh, McDonough, McEvoy, McGee, McGinley, McGrath, McKee, McKie, McLean, McMahan, McSpiritt, McVean, Miskel, Murphy. Nash, Nicholson. O'Callaghan, O'Callahan, O'Connor, O'Dea, O'Donnell, O'Grady, O'Hara, O'Hearn, O'Leary, O'Neil, O'Reilly. Peach, Pendergast, Phelan, Pollard, Pollora, Pollosa, Power, Purcell. Quillan. Ryan. Shortel, Short-hill, Smith, Smythe, Stevenson. Tice, Tighe, Trapp. Walsh, Webb, Wigan, Wiley, Winter.





*The O'Reilly memorial*

In the 1960's a Cemetery Board was formed to conform to the regulations of The Cemetery Act of Ontario. Tilted headstones had become a hazard to visitors, especially children. Rules and regulations were drawn up and approved by the Archbishop as well as the Minister of Health. All upright monuments were removed.

Flat stones are preserved in a concrete frame.



## THE CEMETERIES ACT

Revised Statutes of Ontario, 1950

CHAPTER 46

*as amended by*

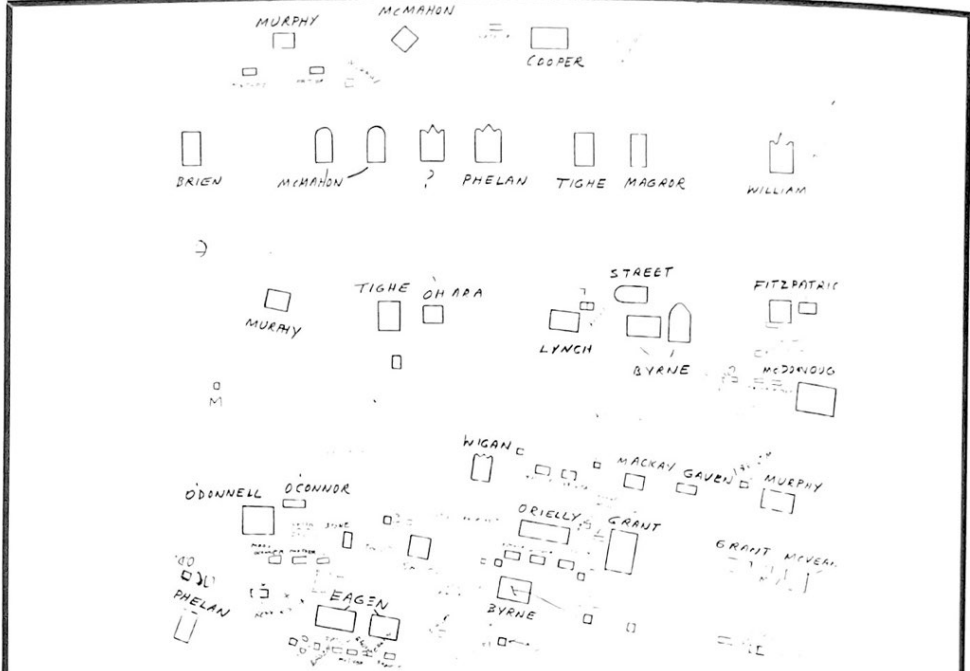
1953, Chapter 12; 1954, Chapter 6,  
and 1957, Chapter 7

1957

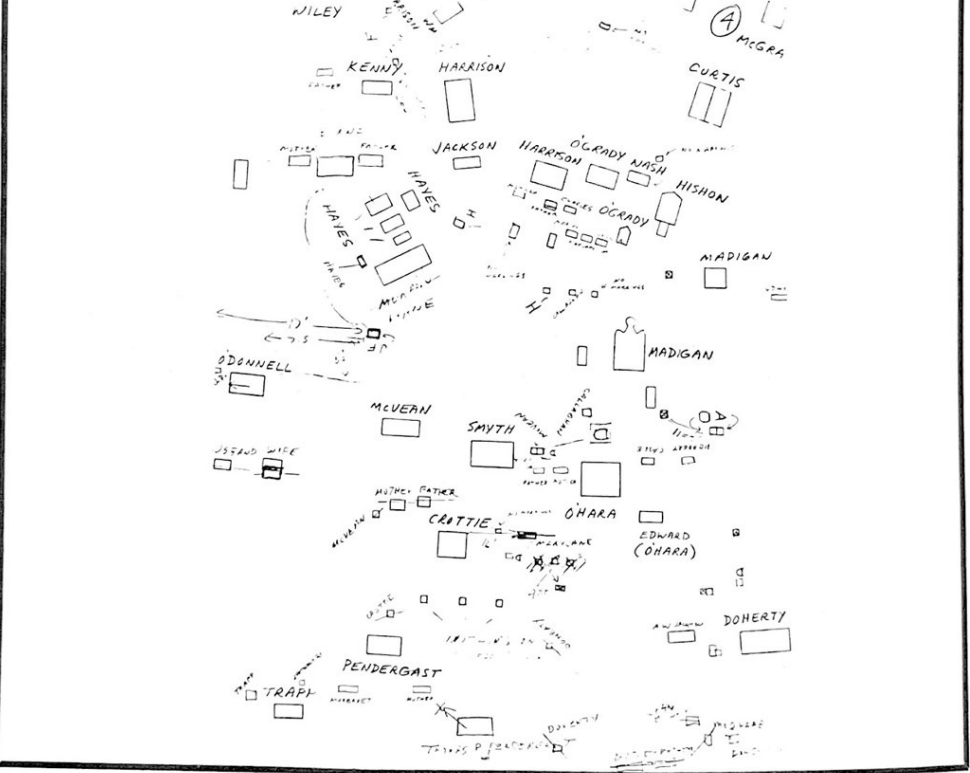
TORONTO

Printed and Published by Baptist Johnston, Printer to the Queen's Most Excellent Majesty

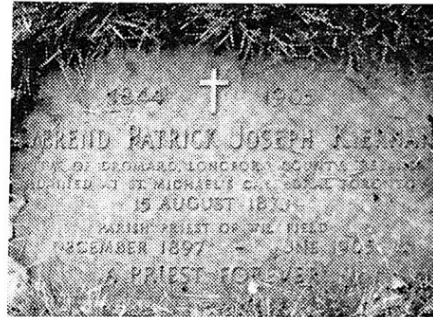
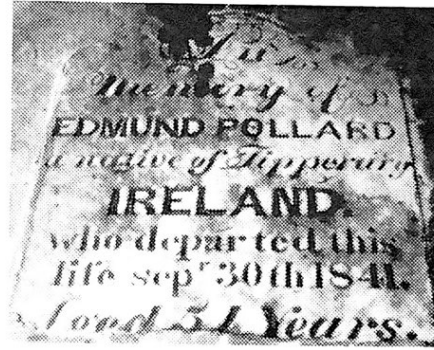
The names of all those buried in the cemetery were placed in alphabetical order with the date of their death on a bronze plaque which was given a place of honour in the centre of the cemetery. Every effort was made to make Saint Patrick's Cemetery outstanding in appearance and reflect devout respect for the dead.



A surveyers scetch of a portion of St. Patrick's Cemetery

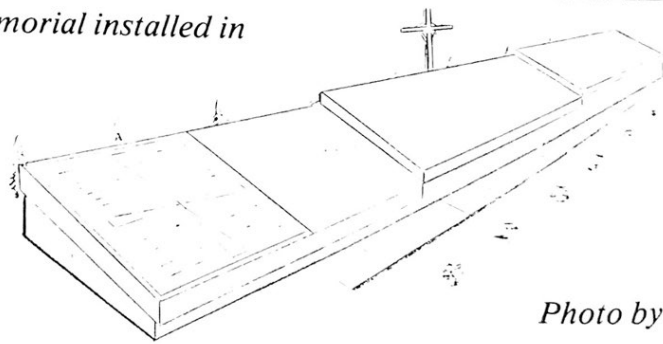


Some of original stones in St. Patrick's Cemetry

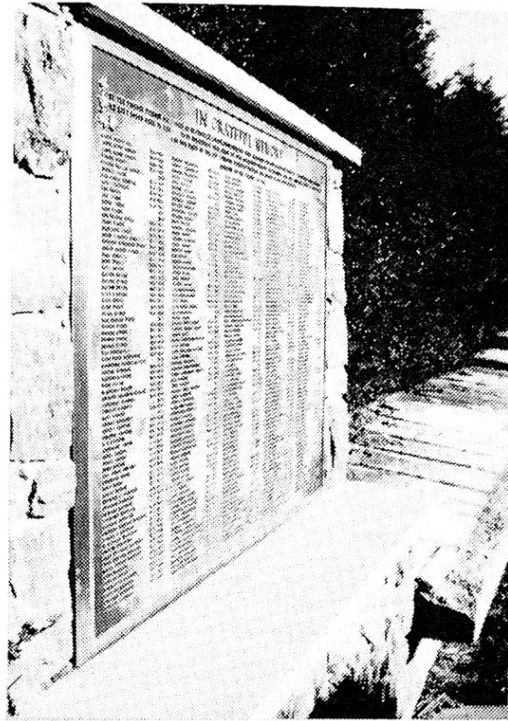




*Central memorial installed in 1961.*



*Photo by Geo. Beshiri*



*Bronze Memorial Plaque*



*We have loved them in life,  
Let us not abandon them,  
Until we have conducted them by our prayers  
Into the Eternal House of the Lord  
May the Souls of All the Faithful Departed  
Through the Mercy of God Rest in Peace.*





*Grady General Store, Wildfield*



*Andrew Grady and wife Elizabeth Doherty*

## The Sisters of Loretto 1946 - 1976

In 1946, the population of the area had decreased so much that Fr. Ralph Egan obtained permission to sell some of the church property to attract Catholic families to the area. As a further attraction, in September of that year, he obtained the services of the Loretto Sisters. The Grady General Store at the corner of the Gore Road and the Seventeenth Side Road was to have been the convent, but it was not available immediately as the Grady's lawyer, who had been negotiating its sale was away on holiday. Undaunted, Fr. Egan partitioned off three rooms at the front of the rectory for the use of Fr. Howe and himself and gave the nuns the use of the rest of the house.

On Sunday afternoon, September the first, 1946, Mother St. Teresa Finnigan accompanied by Mother Ambrose Maguire installed four Loretto Sisters in St. Patrick's Parish: Mothers Bernadine Bannon, St. Eugene O'Reilly, (granddaughter of Fr. Eugene O'Reilly), St. George O'Brien and Sr. Mary Judith Deck. The big bell in the church tower pealed out to welcome them and to announce their arrival to the parishioners already assembled in the churchyard. The women and children readily made themselves acquainted with the sisters - the men were shy but at least smiled from their vantage point along the wall of the church.

A procession formed and everyone entered the beautifully decorated church. The Rosary was said and the pastor welcomed the nuns in the name of Cardinal McGuigan, Reverend Sylvester Howe and himself. Then with Fr. Howe at the organ, the devotions closed with Benediction of the Blessed Sacrament. The people soon departed and so did Mother General and her companion.

In the meantime, Miss Alice Forhan, Father's housekeeper, and Mrs. John Pollard, our Sr. Marcia's sister, had prepared a meal that did honour to the proverbial hospitality of country folk. To this banquet, the four sisters were duly escorted.

The next day, Labour Day, Miss Forhan left a well stocked pantry before departing for her brother's home where she remained during the nun's stay at the rectory. That was a busy day for the sisters. They transformed the dining room into a classroom for the High School students. The lace curtains were removed, rods and all, and laid on an empty bed upstairs. The table, still to be used three times a day, was