

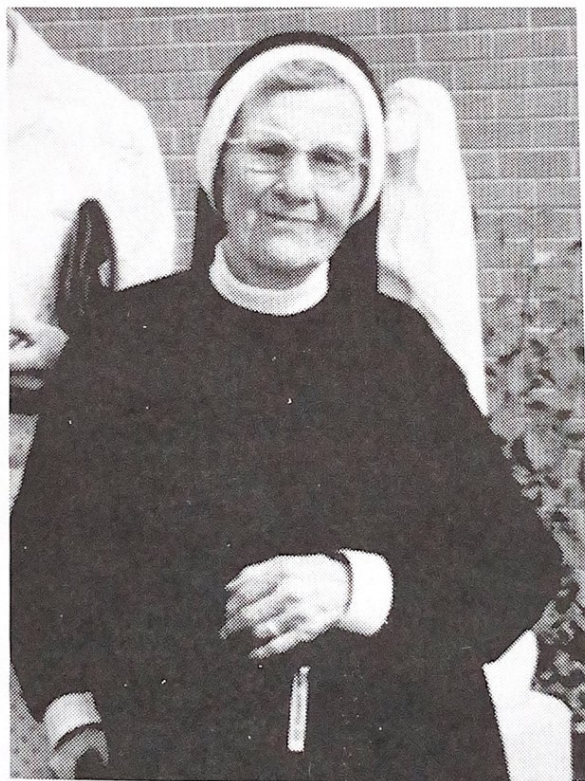
pushed into a corner. Fr. Howe set up a temporary blackboard across the bay window. From the overstocked garage (cars stayed outside) were brought six lecture chairs which completed the classroom furnishings.

Then to lessen the work for the sisters, Fr. Egan went to Toronto for a few weeks to do some work on the Propagation of the Faith.

On September 3, 1946, Mother St. Eugene became principal of the school and was assisted by Mother St. George in the teaching of the High School Grades. The students were: Paul Fitzpatrick in Grade X, and in Grade IX, John Horan, Edmund Pollard, Mary Catherine Fitzpatrick and Patricia Sullivan.

Sister Mary Judith was in charge of the Elementary School - the one room brick building which had been in operation since 1907. Twenty pupils from Grades One to Eight were registered there.

Sister Monica Perkins came early in October to teach music but Mother Bernardine was forced to return to the Abbey due to illness. Mother St. Eugene then became superior also.

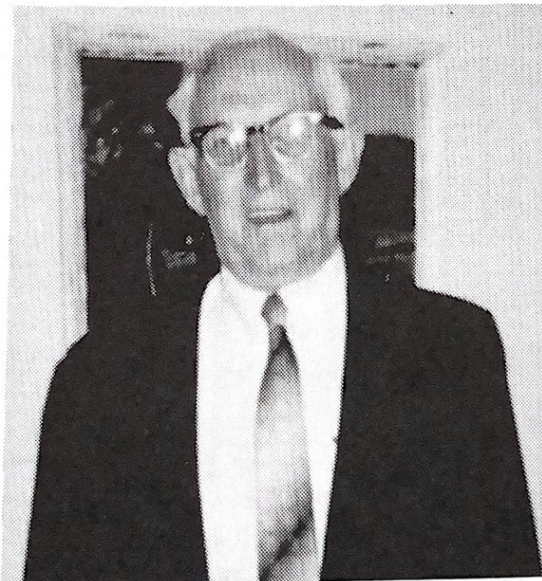


Mother St. Eugene

The people of St. Patrick's were very happy to have the sisters and showed their appreciation by their generous gifts of food, time and labour. For example, the following is just one of the earliest lists of donations: Mrs. John Pollard: basket containing bananas, peaches, bacon, preserves, brown bread.

Miss Anne Pollard: tea biscuits, pint of cream, basket of apples. Mr. Bernard Kelly: bushel of vegetables, bushel of apples, pint of cream. Mrs. Martin Byrne: basket of eggs, pail of milk. Mrs. John Murphy: basket of tomatoes, cream. Mrs. Harry Horan: jar of raspberries, tea biscuits, pies, many services and offers of services. Mr. & Mrs. Ed Pendergast, two dozen eggs, jar of cherries. Miss Norine Cassin, eggs. Fitzpatrick children came to school every Friday morning with fresh tea biscuits and a jar of fruit - "for your dessert".

Perhaps the most interesting donor was Mr. Archie McVean, a deaf man, who came every Sunday with fresh eggs and homemade bread. He had a short conversation in sign language with Mother St. Eugene and went off looking happy. One Sunday, Mother St. Eugene had departed for Mass when he arrived with his gifts. The nuns, at a loss to know how to thank him, called to Fr. Howe to thank him. Father roared, "Thank you", but Mr. McVean, unable to hear, proceeded on his way to Mass. Immediately, Father realized his mistake, hurried after Mr. McVean and clapped him soundly on the shoulder. The language of the sense of touch was understood. Mr. McVean turned, smiled and bowed.



Mr. John Pickett

The mailman, Mr. Pickett, must also be mentioned. There were no stores for at least three miles, so in emergencies, the sisters phoned to a store in Bolton and the mailman kindly delivered the needed article leaving it in the sisters' mail box.

That phone was an old fashioned variety. Several phones were connected on one line. All the phones rang all the numbers so that anyone on the line could listen in on any conversation. This could save a great deal of time if several people were to be notified but on the other hand, the sound could be very faint if too many were listening in. Certainly no privacy!

Mother General Victorine O'Meara was one of our chief benefactors. Her many gifts of labour and love especially for the chapel must be remembered, one especially, a picture of Our Lady of Perpetual Help which was blessed by Pius X and bears his seal.

Another kind benefactor was Mr. Clarence White, the druggist in Bolton, who left several gallons of drinking water at the convent door. This was a great boon. There usually was plenty of soft water, but the well was very shallow holding only about two pails of water at a time. Needless to say that when, in 1960, Fr. Ed Lawlor had a good well drilled on the convent grounds, even the neighbours could help themselves at a tap on the convent wall. Father Lawlor also donated the services of his excellent carpenter, Mr. Phelan, who transformed the sacristy and living room and provided the kitchen with adequate cupboard space. He also contributed two matching table lamps and two steel laundry tubs.



Oak alter and credence table, also picture of Our Lady of Perpetual Help above table.

Another good friend who must be mentioned is Mr. Volleberg of Malton. In March of 1965, he gave a new oak altar of sacrifice, an altar of repose to match, a credence table a stand for the sanctuary lamp, a cross for the corpus of a crucifix and two candle holders.

About the same time, Mr. Pat Wilson, Sr. Margaret's brother, gave a beautiful German Shepherd, Lobo, to guard the convent.

On their part, the sisters prayed every day for their benefactors and at least once each year held a social evening for the ladies. This event was usually shortly after Christmas when the nuns were the recipients of a huge pantry shower. One such evening was so well attended that Mr. John Pollard remarked that the wall paper must have been removed to accommodate all the ladies.

The Ontario Teachers' Federation was very interested in rural education so its president, Fr. Harrigan who had been a pupil of Mother St. Eugene's, and three non-Catholic members visited the school early in December of 1946 and were duly impressed by what they saw. As a token of their appreciation, they sent a gift of some science equipment.

Sunday School classes for children attending Public School were begun on the second Sunday after the nuns' arrival both at St. Patrick's and at St. John's, Albion at Fr. Baker's request. These classes were also conducted in Bolton when Fr. Johnston began saying Sunday Mass there in 1956, in the fire hall. While the men set up the chairs for the congregation, Father heard confessions and the sisters taught religion. Occasionally, the fire reels left at the same time. Imagine the noise of the chairs not to mention the clanging of the fire reels! Hardly conducive to prayer or learning.

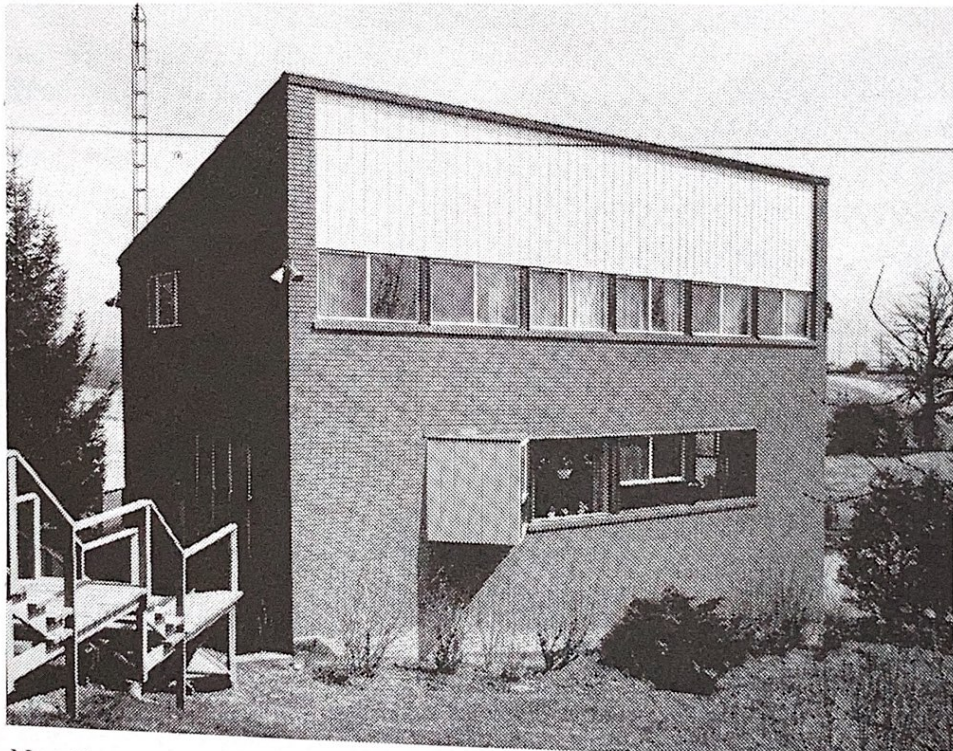
In September, 1948, Two more sisters, Sisters Charlotte and Anysia came to our convent to staff a school in Malton, Our Lady of the Airways. Fr. Vincent Egan had opened school in January, 1948 with a Mr. McCallion as Principal. The Church served as the school until the following December 5, 1948 when a Quonset Hut became available; a great improvement, but hardly ideal accommodation. It was cold in winter and extremely hot in summer with inadequate washroom facilities.

By 1950 the enrolment at St. Patrick's had increased so much that a new two-room school was built on the west side of the road. It contained a teachers' room and a basement auditorium. Because of Fr. Egan's great devotion to Our Lady this school was called Immaculate Heart of Mary school. In 1956 Grades 9 and 10 were discontinued at Immaculate Heart of Mary School. The students were given transportation to Our Lady of the Airway's School in Malton which had been enlarged.

In 1957 St. John's, Albion became the third school to be staffed by a sister from our Convent. Sr. St. Louis left St. Patrick's School to be Principal of St. John's until June of 1960 when Mother General decided that three years without a religious companion for Sr. St. Louis was enough to ask of any sister.

By 1957 Immaculate Heart of Mary School was too small. Two classrooms, washrooms and offices were added. At that time too, the name of the school was reverted to St. Patrick's upon the request of Cardinal McGuigan that all schools bear the same name of their respective parishes.

In 1964 the growing number of Catholic families in Bolton formed a School Board. Since their school was not ready for occupancy in September, 1965, St. Patrick's School gave them the use of the old school and half of their basement. The people of Holy Family Parish were very grateful for this kindness and gave a "Thank You" Tea in honour of the Staff and presented Sr. St. Denis, Principal, with a lovely large picture of the Holy Family.



New Convent 1969

Photo by Geo. Beshiri.

In March 1969 the Gore Road was widened, necessitating the demolition of our Convent by the end of June. The parishioners were most generous in storing our furniture until the new Convent, a lovely building containing all modern conveniences, was ready on Thanksgiving Day. During September, Sisters Consolata and David stayed with our neighbours, the Mazes. Sisters Dorothea and Camilla came out from the Abbey each day. The Sisters of St. Cecilia's Convent Toronto, helped us to celebrate by bringing out the whole festive dinner and putting the finishing touches to the moving.

That September Sr. Consolata was assigned to Holy Family School, Bolton, as librarian, leaving only one sister, Sister Dorothea in St. Patrick's School in charge of Grade One. In 1970, she was succeeded by Sr. Shirley Herron who was recalled in June, 1971, leaving no sisters in St. Patrick's School.

In June 1972, Sr. Camilla Schwalm retired from teaching and was the last Loretto principal at Our Lady of the Airways' School. Sr. Margaret Wilson, Sr. (David) was the only sister left there.

Our Community had dwindled to three members, Sr. Consolata, librarian at Holy Family School, Bolton, Sr. Margaret Wilson, Grade One at Our Lady of the Airways' School, and Sr. Camilla, co-pastor of St. Patrick's. That fall, thank God, in answer to our prayers, Sr. Margaret Anne Mahoney came to assist Sr. Camilla in parish ministry, visiting families and giving instructions for Baptism and Confirmation as the need arose. They also taught religion to two classes at Holy Family School and two others in John Newman School, Bramalea. This proved to be a full time job.

In September 1977 Sr. Margaret Anne was hired by the School Board as Secretary of Holy Family School. However, Sister became quite ill in December and was unable to return to the Convent until the following March, and then only for a short time.

Two years before, in September 1975, St. Patrick's School had welcomed Sister Donata Dean, co-author of the *Mr. Muggs* Readers and an excellent Grade One teacher. That year, Sr. Margaret Anne became too ill and Sr. Adele Ducharme took her place until June of 1976. Then the Community was reduced to three members again, Sisters Camilla, Donata and Margaret who remained for one more year when they were recalled due to lack of members in our Institute.

So ended our apostolate of thirty-one years at Loretto Convent, Wildfield. It had been fruitful. We left two Churches and two Catholic Schools.

The people of both parishes held events as remembrances of the Sisters and presented them with many tokens of their appreciation.

The farewell ceremony at St. Patrick's was similar to the one held at the arrival of the Sisters. Fr. Tamas, the pastor, led Mother General, Angelina Shannon, and the Sisters through the Sanctuary to the front pew. Then Mrs. Ralph Fitzpatrick led Fr. Joseph O'Neill, former pastor of St. Patrick's, Reverend Bernard Wilson, deacon, Mrs. Mellor and Mrs. Rose Cella to their places in the Sanctuary.

Fr. O'Neill paid tribute to all the sisters who had lived at the Convent. Reverend Bernard Wilson paid special tribute to Sr. Camilla as co-pastor, after which Mrs. Cella presented her with a lovely statue of the Madonna and Child. Then all three were presented with gift certificates of fifty dollars each.

Among the guests present were Fr. Ed. Lawlor, former pastor, Fr. E.J.R. Jackman, O.P., Diocesan Historian, Fr. P.M. Tamas, C.S.B., Fr. F.C. Malone, C.S.B., and Fr. Clement J. Schwalm, Sr. Camilla's brother. Everyone was invited to the rectory where they were greeted by the sisters and were served refreshments.

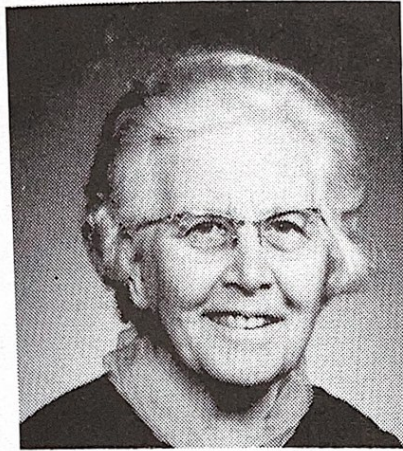
The superiors who served the convent were: Mother St. Eugene, O'Reilly, 1946-1953, Sr. Leocrita Sweeney, 1953-1956, Sr. Urban Kelly, 1956-1962, Sr. (Denis) Anne McCarty, 1962-1967, Sr. Consolata Ellard, 1967-1972, Collegial Government from 1972-1977.



Sr. St. Eugene O'Reilly



Sr. Leocrita Sweeney



Sr. Urban Kelly



Sr. Anne McCarty



Sr. Consolata Ellard



Sr. Charlotte Bergin

The following sisters gave one year of service: Sisters Monica Perkins, Benedetta Romano, Clothilde Dobson, (St. Angelus), Mary Van Hee, Ronald Flanigan, (John Bosco) Vivian Adams, Rosemary Smith, (St. Dismas) Pat Byrne, St. Christopher Girard, Mary Leonard (Mary Knowlton Matthews) Regis Guilmette, Bonaventure Nelligan, and Vincentia Miller.

Those who gave two years are Sisters (Anysia) Anna Leboldus, (Isobel) Gabrielle Courtemanche, Dorothea Langan, Mary Leo Nolan.

These Sisters gave three years: Sisters Mary Judith Deck, St. Louis Startzuk, Leonora Hipkin, and Edith Reiss.

Sisters Margaret Anne Mahoney, Consilia Moriarity, and Donata Dean enjoyed five years here, and Charlotte Bergin eight.

The two sisters who gave the longest term of service were Sr. Margaret Wilson, twenty years, and Sr. Camilla Schwalm, twenty-three years.



Sr. St. Louis Startzuck



Sr. Mary Judith



Sr. Benedetta Romano



Sr. Adele DuCharme



*Front Row left to right - Sisters Margaret Wilson, Camilla, Donata.
Back Row left to right - Sisters Angelina, Superior General, Rita Note,
Teresita Ruhr, Father Tamas, Pastor.*



Sisters Consolata, Camilla, Margaret Wilson, Dorthea.



*Back Row, left to right - Sisters Margaret Wilson, Camilla.
Front Row, left to right - Sisters Consolata, Margaret Anne.*



Three Sisters of St. Joseph came to replace the Loretto Sisters. At the end of six months, they were succeeded by five Felician Sisters.



The Felician Sisters

The Congregation of the Sisters of Saint Felix of Cantalice, (Felician Sisters) was founded in Poland in 1855, by the Venerable Servant of God, Mary Angela, (Sophia Truskowska) who was keenly sensitive to every form of suffering. From its earliest beginnings, the Congregation undertook the care and instruction of poor neglected children, and extended its ministry to the aged and infirm.

On January 15, 1978, the Canadian Branch, under the direction of Mother Mary Roselle accepted the invitation of Father Leslie Tamas, then pastor of Saint Patrick's, to take over the then vacant Holy Trinity Convent. Five sisters with Sister Mary Georgiane, as superior, made up the Saint Patrick's Convent, as it is now known.

In September of 1978, four new sisters, with Sister Mary Monica as superior, accepted assignments; Sister Mary Monica and Sister Mary Irene, at Holy Family School; Sister Mary Teresa, at Saint Patrick's School and Sister Mary Leona, as Language Arts Consultant in the area.

The pastor and parishioners accepted the sisters with great warmth and support. They have continued to do so. The Felician Sisters in turn do remember all, in prayer especially. With Saint Francis as one of the Felician Sisters patrons, what better place than Wildfield to see God's glory not only in the nature abounding, but in His people as well.

At present due to lack of personnel, only two sisters remain at Saint Patrick's Convent: Sister Mary Teresa Forma, and Sister Mary Leona Mintha.





Sr. Mary Teresa Forma
Sr. Mary Leona Mintha



*St. Patrick's School
1907-1950*

The Schools of Wildfield

Most often the birth of an institution is dated at the unearthing of a foundation, at the laying of a cornerstone, at substantial completion of an edifice, or at the cutting of a ribbon that opens its doors. Historical importance is rarely afforded to the birth of the idea that is later codified in wood or stone. When Father Angus MacDonnell and William Bergin petitioned the Lieutenant Governor in October of 1828 for two hundred acres in the Gore of Toronto their concept of a church and school was probably already well formulated. Certainly here, as elsewhere, the spirit of Catholic devotion and education pre-dated any physical construction. When the first mass was said in the small church built in 1829 on Lot 17, Concession 10 it is not difficult to imagine the hopes of Father O'Grady and his congregation for the next logical step, the construction of a school.

In rural Ontario in the first half of the nineteenth century it was common practice that a parishioner of some intellectual elevation be assigned as assistant to the itinerant travelling priest, or where established, to the incumbent pastor. Among the assistant's duties as liaison with members of the church congregation was the education of local children in the Catholic faith. During the 1830's and 40's some educational process, however rudimentary, would most likely have been functioning at the Gore Mission even though lack of resources would delay actual construction of a school facility for almost thirty years.

In 1837 the school that had been run independently by Colonel Baldwin since 1818 on the 6th line of the Gore was forced to close due to financial reversals suffered by the Colonel following the Irish Rebellion. When the first Separate School Act was passed in 1841 a school was built, but even further south, just across the Etobicoke Township line. As a result, Catholic families in the Gore were left without a school of their own. If they wished to send their children for schooling, they could have them travel the distance to Etobicoke or have them attend Public School Section 6 on Lot 11 of the 9th Concession. Either alternative would probably have seemed less than satisfactory.

It was not until 1859 that the aging pastor of St. Patrick's, Father Eugene O'Reilly, was able to actualize a school in the parish. With the approval of the Bishop de Charbonnel and under the direction of the young Father Joseph Michel a school board was established with two local parishioners, John Pollard and Michael Murphy. With the manual labour,

no doubt, of a good portion of the congregation a three story frame building was raised in the hollow just south of the church. The structure which included dormitories and dining hall was to accommodate up to eighty orphaned and wayward boys from the Toronto area who were to be taught agricultural skills.

An Act to incorporate the Boys' Industrial School of the Gore of Toronto.

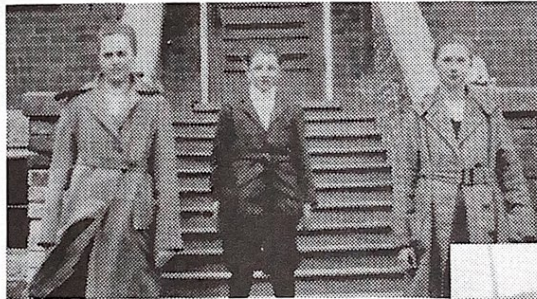
WHEREAS an Institution has for some time past existed in the Gore of Toronto, having for its object the protection and reclaiming of destitute youths, exposed either by the death or neglect of their parents to evil influences and the acquisition of evil habits, which, in too many cases, lead to the commission of crime; and whereas the Directors of this Institution have, by their petition represented, that the said Institution would be rendered much more efficient by giving it the character of a Corporation: Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

1. The Right Reverend Dr. Lynch, Roman Catholic Bishop of Toronto, the Reverend Richard O'Connor, the Honorable John Elmsley, Messrs. Patrick Foy, Charles Robertson, William John McDonell, and William Patterson, and all others who may be from time to time elected, in the manner hereinafter mentioned, members of the said Institution, and who shall continue to be members by the observance of the Rules or By-laws which may be framed in that behalf, as hereinafter specified, shall be and the same are hereby constituted and made a body politic and corporate, by the name of the "Boys' Industrial School of the Gore of Toronto," and, by this name, may, from time to time, and at all times hereafter, purchase, acquire, hold, possess and enjoy, and may have, take and receive for them and their successors, to and for their actual use and occupation only, any lands, tenements and hereditament, and real and immovable property and estate, within this Province, and the same may sell, alienate and dispose of whensoever they may deem it proper to do so; and the Corporation may further acquire any other real estate or interest therein, by purchase, gift, devise or bequest, and may hold such estate and interest therein, for a period of not more than ten years, and the same or any part or portion thereof, or interest therein which may not within the said period have been alienated or disposed of, shall revert to the party from whom the same was acquired, his heirs or other representatives; and the proceeds of such property as shall have been disposed of during the said period, may be invested in the public securities of the Province, stocks of chartered Banks, mortgages or other approved securities, for the use of the Corporation.

2. All the property, real and personal, now held by the Committee of the said institution now in office, or by any member or members thereof, or other person, for the actual use or benefit of the said Boys' Industrial School of the Gore of Toronto, shall be and is hereby transferred to and vested in the corporation hereby constituted; and the corporation shall be liable for all the debts, claims and demands lawfully incurred by and existing against any person or persons, for and on behalf of the Boys' Industrial School of the Gore of Toronto, hereby incorporated, nor shall any mortgage, lien or other privilege or security upon any property hereby vested in the corporation, or any right whatsoever of any third party whatsoever, be impaired or affected by the transfer of such property from the person or persons now holding the same, to the corporation.

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The school project initiated in 1859 in the Gore of Toronto was hardly a humble local undertaking but involved the active participation and interest of the Archdiocese. It is uncertain how St. John's Agricultural School in the Gore was staffed. Certainly local resources in the form of qualified teachers would have been practically non-existent but it is not difficult to imagine the participation of local farmers in offering their agricultural expertise to the boys at St. John's. Interested individuals with some educational background or training might easily have gravitated toward the project to assist in a secondary capacity. Oral tradition has it that the school was staffed by a group of Christian Brothers. A semi-official Catholic Directory printed privately in Philadelphia does state that Brothers of the Christian Doctrine were on loan teaching at St. John's Agricultural School in Toronto Diocese in 1861, 1863 and 1868. Undoubtedly there would have to have been a nucleus of experienced resident educators at the school to manage a good number of students including orphaned and recalcitrant boys. Local children also attended the school and many of those originally sent up from the city of Toronto were later adopted by local families.



*Entrance Class 1921
Evelyn Eagan, Eugene
O'Reilly, Mildred
Eagan.*



*Aileen Pendergast, Nadene
O'Donnell, Irene Byrne (Teacher),
Mary Shaw, Ronald Bollano.*



*Back row left to right - Francis
Wilson, Evelyn Byrne, Leo Picket,
Edwin Cassin, Leo Byrne, John
Byrne, Charlie Cassin, Tom Byrne,
Russell Trainor, Edward O'Donnell,
Noreen Cassin. (1929)*

Such a major project required substantial funding. By the end of 1860 St. John's Agricultural School was still incomplete and although the school was officially opened in March of 1861 fund-raising projects continued well into 1862. In June of that year a bill was passed incorporating the institution as the "Boy's Industrial School of the Gore of Toronto" and in the fall Bishop Lynch, reporting to the St. Vincent de Paul Society of St. Mary's Toronto, stated that the Agricultural School at the Gore was "progressing with very good prospects."

Oral tradition has the school running until 1875 when the resident Brothers moved on. During the same period the ten year term on the use of acquired lands, as set out in the Act of Incorporation, had elapsed. In any case the demise of St. John's Agricultural School, whether gradual or sudden, did not bring an end to education for Catholics in the Gore. Since 1863 the Scott Act had established the right of collection of Separate School taxes apart from Public School obligations. As a result funds were more readily available and a school was continued for local children in a portion of the large frame building left vacant, and the remainder was used as a parish hall. During the 1880's some repair was made to the twenty year old structure and a general upgrading of academic standards was achieved by the mid-1890's. By the end of the century, however, attendance was in a state of decline.

GRAND BANQUET
In aid of the
New SCHOOL HOUSE
of the
GORE.

A Grand Banquet will be given,
On Thursday, January 9, 1862
in the
New School House,
adjoining the
CHURCH OF THE GORE.

Several speeches will be delivered on the occasion.
The services of a number of Musicians have been engaged for the evening.
The doors will be opened at 6 o'clock, p.m.
Supper will be served up at 8 o'clock.
Gentleman's Ticket, 75 cents; Lady's Ticket, 50 cents.
December 30, 1861. 182-k

In 1907, under the pastorage of Father Williams a new brick one-room school house was built with church funds and it was this building that served the children of St. Patrick's for the next half-century. Declining enrollment became serious during the twenties and acute during the thirties. As time passed more of the Gore's offspring were attracted to the city in the general trend of post-war urbanization. Families which remained were few and generally less prolific than the previous generation. By 1943 there were only six children enrolled in the school. In that year Father Ralph Egan became pastor at St. Patrick's and immediately fostered a plan to attract more Catholic families to the area. Martin Maze and family, Andrew Doyle and family, Joseph Ronan and family, were the first to settle on the southwest corner of the church farm. Father Egan also arranged for the installment of a small contingent of Loretto Sisters at Wildfield. The Grady Store opposite the Church became their convent and for the next 30 years they served as teachers for the St. Patrick's community. Father Egan's concept of employing church property to attract Catholic families to the Gore was later realized under the pastorage of Father Leo Austin with the creation of the Marysfield Subdivision.



Bishop Webster, Msgr. Ingoldsby, Rev. Leo Austin with assistants at the Blessing of the school in 1950.

As the population of Wildfield and surrounding area grew the one-room school house could no longer accommodate increased attendance. In 1950 a new school, Immaculate Heart of Mary, was built on the hill across from the old school. But even this two room school was soon not



(Photo by George Beshiri)

large enough to satisfy ever growing enrollment and by 1956 classroom space was again doubled and offices added to the existing structure. In 1957, at the request of the Archdiocese, the school name was changed from Immaculate Heart of Mary to St. Patrick's School.

In 1965 a School Board was formed in near-by Bolton and until the opening of it's six room Holy Family school in 1966 the Bolton school was run from the St. Patrick's facility. By May of 1966 a Combined Separate School Section was formed and the first unified Board of Trustees took office in 1967 amalgamating in 1969 when the Dufferin-Peel School Board came into existence and local administration ceased.

St. Patrick's School and Holy Family School continued in the 70's to share their facilities as well as their principle. A transfer bus operated between the schools for several years. From 1972 to 1976 St. Patrick's was utilized as part of the Board's Outdoor Education Programme but with increased population in the area the programme ended and plans were initiated to accommodate local growth. Plans submitted to the Ministry of Education in 1976 and again 1977 for the construction of a new school were approved in 1978 and by 1980 a new structure housing eight classrooms, auditorium and library was built beside the existing school.

Presently St. Patrick's Wildfield serves a student population of almost four hundred with a teaching staff of nineteen and offers a regular school curriculum within a Catholic milieu.

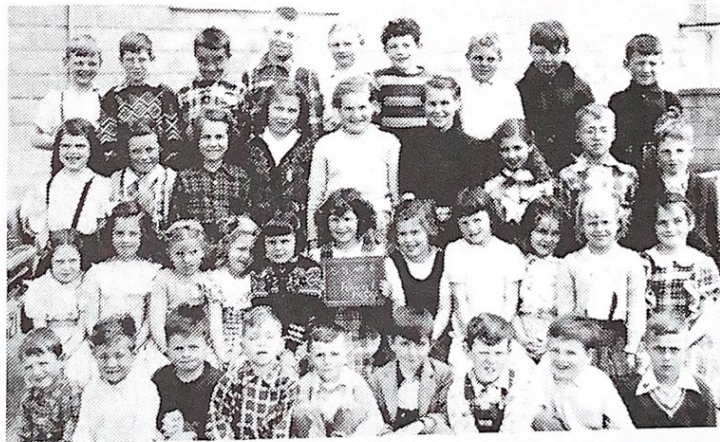
For almost 100 years the schools of St. Patrick's had carried the banner of religious education in Peel County alone. It is a credit to St. Patrick's founders and to its countless supporters that the school at Wildfield continues to exist as a living monument to its humble beginnings and its proud heritage.



St. Patrick's School -- 1946-1947



Grade 1-5 -- 1952



Room 1 - 1954

Register of the Apostleship of Prayer

LEAGUE OF THE SACRED HEART

FIRST DEGREE

YEAR.....		YEAR.....	
MONTH	DAY	NAME	MONTH DAY NAME
		<p>The League of Sacred Heart and Apostleship of Prayer was established in St. Patrick's Church Toronto Gore in September 1910</p>	
		<p>The following officers were elected.</p> <p>Spiritual Director - Rev. Father Walsh President - Minnie E. Pollard Vice President - Mamie Doherty Secy - Treas - Mrs. P. Trainor.</p>	
		<p>In May 1911 a triduum was given by Rev. Father Holm S.J. Diocesan Director of the League during which the Promoters received their crosses and diplomas.</p>	
		<p>On the president Miss Minnie E. Pollard leaving the parish September 1912, Miss Mamie Doherty became president.</p>	
		<p>On the secretary - Treasurer Mrs. P. Trainor leaving the parish September 1912, Mrs. Catharine O'Reilly became secretary for year 1911-12, and Margaret G. O'Reilly became Secretary - Treasurer September twenty-fifth 1912.</p>	
		<p><i>They</i></p>	

Groups and Organizations

Apostleship of Prayer

Organized under various names, groups dedicated to the veneration of the Sacred Heart of Jesus are of an early origin. A letter outlining the programme from Father Henri Ramiere, S.M., dated October 28, 1863 was sent to Archbishop Lynch of Toronto. It was written at Vals (near Le Puy, France), where the present Apostleship of Prayer began in 1844.

By 1891 a League of the Sacred Heart had been established in Canada exclusively for male members.

The Circle of the Holy League at St. Patrick's ran to 1934, then after a dormant period reemerged as the Apostleship of Prayer.

From the beginning of the organization members sought to sanctify their own lives in order to realize their apostolic duty as Christians. First Fridays were days of community worship, devotion and renewal. Recitation of the rosary and the Litany of the Sacred Heart were expressions of Sacred Heart devotion.

A Circle, or Council of the Holy League was established in St. Patrick's parish in 1910. Dedicated to the devotion of the Sacred Heart of Jesus members, who most often joined the Council in family units, were consecrated as participants through the blessing of their homes by the parish priest.



Sacred Heart Badge

Father Ramiere, in this letter is telling Archbishop Lynch that some literature has been sent to him from a Father Lynch in Dublin, Ireland. With the letter, he was sending a number of diplomas for establishing parish Centres of the Apostleship of Prayer. He addresses the Archbishop as "My lord." The handwriting in the original letter is minute. Father Ramiere began the first Messenger of the Sacred Heart in France. Other countries soon started their own Messengers. The Canadian Messenger began in January, 1891.

-R. glow*

Your Lordship must have received already some time ago a certain number of tracts of admission and of instructions of the apostleship of prayer which the good Father Lynch was intended to forward from Dublin. I was about why your Lordship later reacted that is the reason why I did not answer a letter I had written to return you my warmest thanks for that letter and for the cooperation which your Lordship is so kind as to offer to us. By your own word as well as in our D. C. since all those who stand by the cause of truth have to struggle against very powerful obstacles. But if we can closely unite together and fervently pray we shall with the help of God overcome them steadily and if we continue from the faithful struggle we now making.

I hope that the Apostleship of prayer will contribute to that desirable result, and that hope would almost become a certainty if we might find every where for that admission permission as ready and as prompt as your Lordship.

If your Lordship wanted more of our publications you might easily obtain them from Sr. Lynch

S. Francis Xavier Church, Upper Gardiner St. Dublin. I hope that he will very be able to send to your Lordship the post-manual, and say the volume of the Apostleship of prayer translated into English. These translations cannot but be useful for the Catholics of the same or Society who probably is not for the most part read and write French so well as these Bishops.

I hope that your Lordship will remember sometimes in the holy sacrifice the anniversary of the Apostleship of prayer, and be happy to believe himself

of your Lordship.

The most humble servant of J. C.

R. Ramiere

184 rue de Bay (Paris 14^e) 28 Oct. 69



Sodality

On December 8th, 1946, the Feast of the Immaculate Conception, the Sodality of the Blessed Virgin Mary was formed. Mother St. Eugene (O'Reilly) presided over the meeting. There were six young candidates: Norine Cassin, Aileen Pendergast, Josephine Cooper, Margaret Sullivan, Nadine O'Donnell and Evelyn Byrne. The young ladies were instructed on the origins and aims of Sodality: to render devotion to the Blessed Virgin Mary, to receive the sacrament of Holy Communion more frequently, to offer services to their church and community, and to join in communal prayer.

Sodality inspired in its members adherence to those christian virtues exemplified by the life of the Blessed Virgin Mary: Love, Purity, Service

and Prayer. The young girls of St. Patrick's held monthly meetings where common concerns were discussed. Firm direction was offered by Fathers Eagan, McCormick, Austin and Mother St. Eguene during those years.

But Sodality also provided the opportunity for the young women of the parish to come together and participate in community life. Teas and receptions were held and each year the May procession of the "young ladies in white" graced the parish and heralded the arrival of Spring.

*Edra Pendergast, Rev. E. McCormack,
Sheila Murphy.*



Back Row: Linda Kealy, Carol Wand, Agnes Doyle, Sheila James, Catlin Cregg, Margaret Doyle. Centre Row: unknown. Front Row: Ann Schefter, Karen Foley, Mary Ann Borutski.