

# SNJM HISTORY SYLLABUS

*by*

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## CHAPTER I

### BIRTH OF OUR FOUNDRESS

Eulalie Durocher was born on October 6, 1811, in St. Antoine on the Richelieu River in Quebec. She was the tenth child of Olivier and Genevieve Durocher. (Not their last as all biographies have held. Another child, Julie, who lived eight months, was born in 1815 according to the St. Antoine parish register.) She was christened Melanie, although she was always called Eulalie (Positio II:1).

It was only when she asked for a copy of her baptismal certificate in 1840 that the change was noticed. After that she often signed her name Eulalie Melanie.

--> All the lives of Mother Marie Rose give reflections on her birth and baptism.

#### The Place of her Birth

The Durocher home was about a mile and a half down the river from the village of St. Antoine on the King's Highway that followed along both shores. St. Antoine is one of the very old "proud" villages of the province. The Durocher family had lived there over 75 years when Eulalie was born. Both her parents were born there.

The Richelieu River (also called the Chambly River or the River of the Iroquois) was until recently one of the great commercial arteries of Canada. By means of canals it was linked with the Hudson River and so to New York, while at its mouth (some 10 miles from St. Antoine) it joins the St. Lawrence. Even today it is a busy river, although most of the traffic is pleasure boats coming from as far as Duluth, Chicago, and Detroit, or all the Atlantic States that reach it through the Inland Waterway. It was the favorite means for reaching the heart of Canada in time of war, or in the raids caused by rivalry in fur trading. The insistence on the quiet pastoral atmosphere is not quite true, it was on "the classic invasion route".

--> SSD.16-17 RD:27-30 RT:20 PG:35

There is a picture of the home in which Eulalie was born in PG:20. This was taken in 1885 just before the house was demolished after having been abandoned for about 10 years.

--> RC:12 (map)

## CHAPTER II

### HER IMMEDIATE FAMILY

Eulalie Durocher was born into a happy, prosperous, well-established home. Her mother was 43 at the time of her birth and her father 40. It was a mature household. It was also a patriarchal one since her paternal grandfather continued to live with them in the house in which he had reared his family. She was the tenth child and the last to outlive infancy.

#### Her Father and Mother

Olivier Amable Durocher, an only son, married his second cousin, Marie Genevieve Françoise Durocher at St. Jean, Ile d'Orleans, Quebec on January 20, 1794. They took up residence in the husband's family home in St. Antoine on the Richelieu. To them were born:

Leon: 1796-1799

Edouard: 1796-1842. He became a farmer at St. Ours. In 1820 he married Emelie Dragon of whom he had ten children. The Motherhouse has kept in touch with many of his descendants.

Genevieve: 1798-1836. Married to Pierre Allaine of St. Antoine in 1820. They had only one son, Pierre Olivier, who became a priest (1821-1909).

Flavien: 1800-1876. This "big brother" whom Eulalie greatly admired was to have a very fruitful career as missionary to the Indians as a noted linguist in several of their languages. He was also a noted musician, composing both the words and the music for hymns for the Indians in their native tongue for the last 20 years of his life as curé of the church of St. Sauveur in Quebec City. His statue stands in the square before the church (see RC:96). His biography exists in French, Un Apôtre à Québec, by Gaston Carrière, O.M.I., Montreal, Rayonnement, 1960.

Calixte: 1802-1897. A notary public who inherited the family farms (4). In 1826 he married Melanie Archambault. The had no children. Since he was still living at the time "Fidelis" wrote the biography of Mother Marie Rose, he was much consulted.

Marguerite: 1804, lived three months.

Theophile: 1804-1852. Priest, pastor of Beloeil 1831-1852. A man highly esteemed by all. Eulalie made her home with him for 12 years. He plays an important role in her life.

--> PG:23, 58-59 SSD:62

Eusebe: 1807-1879. Priest, entered the Oblates but was forced to leave because of ill health (PG:23, 43).

Marie Seraphine: 1809-1852. Eulalie's childhood and girlhood friend and confidant. Entered the Congregation Notre Dame in 1827. She became a highly respected member of the community being superior of their convent at Point-aux-Trembles, 1842-1848.

Although she was close to all the members of her family, taking a sincere interest in each of them, Edouard and Flavien had little to do with her. The first because he married when she was only eight and the second because he was away at college and saw his sister for only a month during the summer.

--> RC:23-27 PG:21-24 Positio II:2

Although all the members of her family were against her project to found a community, once it had come into existence they all helped her by financial aid and by recruiting excellent subjects for her community.

--> Positio III:47, 49, 73 IX:171

## CHAPTER III

### HER HERITAGE - PARENTS AND ANCESTORS

The study of Mother Marie Rose's family is simplified by the fact that her parents were doubly second cousins, two Durocher brothers having married two Juillet sisters.

The Durochers were not among the pioneers. They arrived in Canada when the colony was well established and enjoyed a certain prosperity. Joseph and Olivier Durocher were born in St. Maurille in the diocese of Angers, France. They were the sons of Joseph Durocher, a merchant draper, and Marguerite Le Roy.

Joseph Durocher (1706-1749), a merchant draper, emigrated to Canada and married Marie Louise Juillet in Montreal, May 6, 1730. She was from one of the oldest pioneer families of Canada and the great-granddaughter of Blaise Juillet, a companion of Dollard des Ormeaux and a hero of the raid at Long Sault (1660).

--> SSD:23 RC:14-16

Three sons were born of this marriage:

Blaise Benjamin (1739-1821), a merchant like his father. In 1765 he married Genevieve Marchessault who died in 1777. Among the children she left was Marie Genevieve Françoise, the mother of Eulalie Durocher. Since she was very young, she was reared by her aunt.

--> PG:18 (see following)

Rene Amable (1737-1786), married to Anne Mauvide, "the seigneur" of the Isle of Orleans in the St. Lawrence opposite Quebec. Since Genevieve was left an orphan at an early age, this is the aunt who adopted her and brought her up as her own, sending her to the Ursuline Convent in Quebec City for her education.

Jean Baptiste ( -1786), also a merchant and fur trader. He was elected to the first parliament of Canada in 1791 representing the west of Montreal.

--> RC:17 PG:13

Olivier Durocher I (1717-1795). This youngest brother of Joseph was a military surgeon and doctor who was established in Montreal by 1741. He married Marie Therese Juillet in 1741. We know that Doctor Durocher practiced at Fort Niagara before taking up residence in St. Antoine where his wife died in 1789. The eldest son of this marriage was:

Olivier II (1742-1820). His grandson Calixte says that he was a military doctor like his father, although he signs his name as "cultivateur", farmer. however it is possible that he was both. In 1768 he married Marie Louise Angelique Courtemanche whose family had been long established in St. Antoine. (The house in which Eulalie was born was the Courtemanche home, over 100 years old in 1811.) This is the "old soldier" who took part in the battle of Fort Carillon at the north end of Lake George (1759).

--> RT:9 SSD:24 RC:16 PG:15 Positio IX:215

He was also elected member of Parliament for Lower Canada in 1796 representing the county of Vercheres (PG:13). After the death of his wife, he made his home with his only son. He was greatly loved by his youngest granddaughter, Eulalie.

Olivier III Amable was born March 20, 1771 in St. Antoine, an only son with four sisters. His son Calixte tells us that he was college educated and that as a young man he had thought of the priesthood, but that he followed his father's wish that he marry and take charge of the family farms.

--> RC:17, 20 PG:18

On January 20, 1794 he married his doubly second cousin, Genevieve Durocher at the parish church of St. Jean on the Isle of Orleans, a few miles from Quebec City. The new couple then returned to St. Antoine, to Olivier's home. His industry, charity and honesty earned him the title of "the just man" by his neighbors.

--> PG:25      Positio IX:171

In 1832 at the request of his son, Theophile, he left St. Antoine to make his home at the presbytery of Beloeil along with his youngest daughter, Eulalie. Here he took charge of the garden. Before leaving his home, he turned the farm over to his son, Calixte, with the stipulation that certain revenues be paid to other members of the family, especially Eulalie (Positio III:61).

After the foundation of the convent of Beloeil by Mother Marie Rose, the novices often spent their summer holidays there. Mr. Durocher was very popular among them and always ready to answer their questions about what Eulalie was like as a little girl (Positio IX:183). At the death of his son, Theophile, in 1852, he returned to St. Antoine where he died in 1859. In the cemetery, the place of his burial is still marked.

Genevieve Durocher was born in St. Antoine, but since her mother died when she was young and since her father's business was failing, she was brought up by her aunt by marriage who treated her as her daughter. She shared their home, the manor house of the Isle of Orleans. She was educated at the Ursuline Convent in Quebec City. It is said that she even wished to join them but was prevented by ill health. (However, there is no record of this in the Ursuline archives.) She returned to her adoptive home where her aunt's position as "seigneuresse" and her uncle's as member of parliament allowed her to frequent the highest society of the country (RC:16, 17, 19). After her marriage, she left this aside to devote herself to her home and family. She was deeply spiritual. When she perceived that her two youngest showed an attraction for religious life, she made a retreat at the Congregation Convent in Montreal

so that she would know how to help them (Positio IX:183 PG:26, 41). Her sons say that her two youngest daughters resembled her very closely. She died in 1830 and was buried at St. Antoine.

CHAPTER IV  
HER EARLY YEARS AND CHARACTER

There are many witnesses to the early years and character of Eulalie Durocher. Her father outlived her by ten years. Two of her brothers, Calixte, who inherited the family farms, and Eusebe, four years her senior, have left valuable memories of their sister. To these first witnesses may be added the great number of persons who knew her in later years: priests who received her hospitality at Beloeil and then the Oblate Fathers whose first home in Canada was the Beloeil rectory, the young women of the parish, especially those who joined the sodality, the Daughters of Mary Immaculate. There is a striking consistency in these testimonies. The same adjectives keep coming back, so that a distinct picture can be formed of Eulalie Durocher (Positio IX:154-156).

As a very old man her brother, Calixte, gave orally a rather complete description of Eulalie as a child (Positio IX:215). This description has been used by most of her biographers. It is that of a gay, healthy, strong-willed child, tempered by the piety and docility of a well-loved and disciplined little girl. Her father draws a similar picture, calling her "a real tomboy" (Positio:IX:183). Her brother, Eusebe, sums up: "She was always cheerful and willingly took part in our family pleasures. In a word she lived the life of the family, enjoying the happenings of everyday and in turn, being herself one of its greatest delights" (Positio IX:154).

→ FA:3-5      SSD:20-21, 25, 53      RC:31-32      PG29-32, 40  
Positio I:1 IX:183, 216-217

Eulalie, although rather shy and retiring, was also a leader, admired by her schoolmates as well as her teachers. This characteristic was the fruit of her ardent nature tempered by true humility and a spirit of joy. This innate gift of leadership was to grow with the years, so that even when she was a young girl, she was a source

of inspiration to others.

--> PG:42-43      SSD:42, 46      RC:35

Some found her proud and distant (Positio IX:556) but those who knew her even slightly appreciated her reserve.

--> PG:50-51      RC:49-50

## CHAPTER V

### HER EDUCATION

Her education within and outside the family prepared her for her lifelong work, both as her brother's hostess at the Beloeil rectory and as foundress of a religious community. As we have seen (Chapter III) her parents enjoyed the highest education the country provided at that time. It was from them, and especially from her mother that she received her earliest education in the truths of her faith, in Christian living and in prayer.

--> RT:6 SSD:20 RC:30 PG:31

She learned to read and write from her paternal grandfather, while at the same time imbibing the history of Canada from one who had lived it and contributed to it (see Chapter III).

--> RT:9-15 SSD:21-26 RC:32 PG:33

At 10 years of age she was sent to the boarding school at St. Denis kept by the Sisters of the Congregation Notre Dame. She spent two years there, completing her elementary education. It was during this time that she made her First Communion and was Confirmed on or about June 26, 1823 by Bishop J.J. Lartigue.

--> RT:18 SSD:27 RC:40 PG:37, 42 Positio II:6

At 12 she returned hom. There her education was continued, not in book learning, but in the arts, crafts and management that were to make her an accomplished housekeeper and hostess.

--> FA:4 SSD:36 RC:42 PG:39-40

At 15 in order to be better prepared to follow her desire to become a teaching religious, she attended the boarding school of the Sisters of the Congregation Notre Dame on St. Jean Baptiste Street

in Montreal. This was their principal school. However, her health broke in the city convent so that she was obliged to return home (PG:44-45). In two years she spent about 12 months at this school.

--> RT:34      SSD:44      RC:44      PG:41, 44      Positio II:8

This end of her formal education did not put an end to Eulalie's formation. For awhile she was privately tutored in French grammar and literature by a neighbor, a student to the priesthood, Jean Ignace Archambault, who was obliged to interrupt his studies because of ill health (Positio IX:160).

Her rule of life required one hour of reading a day. The Motherhouse still possesses some of the books that were hers as a young girl (Positio II:10).

Once she took up residence with her brother in Beloeil, she listened to the conversation of some of the leading priests of the day who enjoyed her brother's hospitality (Positio II:7). This gave her an excellent opportunity to be actively aware of the religious, social and political situations of the day.

## CHAPTER VI

### THE INTERVENING YEARS, 1829-1832

#### The Death of her Mother - St. Benoit

In June, 1829, Eulalie returned for good from the Congregation boarding school in Montreal. She had to put aside her desire to follow her sister in becoming a religious of that institute. She did not mope. She took her role in the busy household but never left aside her intense life of prayer. We have an attractive picture of her at this time drawn by a neighboring woman. She shows her as a skilled rider guiding her horse to the parish church or on errands of mercy.

-->    SSD:53-55      RC:49

Eulalie's mother died in January, 1830, when her daughter was 18. This loss was very great since Eulalie was close to her, their character and ideals being very similar, as Calixte and Eusebe tell us. With her passing, Eulalie remained the only woman in the house. She valiantly took up all the work that this entailed.

-->    FA:10      SSD:56      RC:50-57      PG:45, 47-48

(Many biographies put her entrance into the Sisters of Charity of Quebec City about this time. However, the very complete archives of this convent have no trace of her among the aspirants; they do not even have any correspondence between Eulalie and the institute.)

-->    RC:48      PG:47      Positio VII:20

In the fall of 1830, Father Theophile Durocher was named to St. Benoit some 30 miles north of Montreal to replace the pastor who had recently died. When he arrived at the rectory, he found the two servants and young niece of the former pastor who had all been left without resources. He immediately called on his youngest sister to help him in these delicate circumstances. His charity obliged him to keep these three women until suitable arrangements could be made for

them. Eulalie asked her sister, Genevieve, Mme. Allaire, to replace her at St. Antoine. These few months at St. Benoit were to be time of training and trial that prepared her for her years at Beloeil.

-->    SSD:58-59      RC:58      PG:52-57      MG:14      Positio IX:217

## CHAPTER VII

### THE BELOEIL YEARS, 1832-1841

The years that Eulalie Durocher spent at the rectory of Beloeil can be divided distinctly into two periods. The arrival of the Oblate Fathers in December, 1841, marks the dividing line.

In October, 1831, her brother, Theophile, was named pastor of Beloeil (Positio VIII:121). This was an important parish on the west bank of the Richelieu, directly opposite St. Hilarie. The new pastor was only twenty-six years old. He had already experienced the joy of having his sister with him for a few months at St. Benoit. In the spring of 1832, he invited his father and his sister to join him at the rectory. This was a very great change in her way of life. It brought her from the comfort, peace and obscurity of a busy, prosperous home to a position of some prominence. She would no longer have the freedom of her own home, but she would be continually at the service of others. "She was hostess, housekeeper, nurse, as well as sister and daughter, and not the least, coordinator of parish services" (FA:10).

--> SSD:60 RC:126 MG:14-15 Positio III:2

Within the rectory she had to see that all ran smoothly. She directed the servants in their work. Although they later came to revere her for her kindness and justice, in the beginning she had much to suffer from them.

--> PG:16, 73 SSD.63-64 RC:65 Positio VII:21

Her brother was known by all the clergy for his gracious hospitality. His large rectory became a house of rest and convalescence for priests who were sick or tired. Since he himself struggled against ill health all his life, he was able to sympathize with others. To his home he welcomed especially seminarians and their professors, who would find the comfort of his home an agreeable change from institutional living. The task of receiving them and looking after their needs fell

especially to his sister, Eulalie. We have many witnesses to her remarkable ability as nurse from those she cared for. Especially eloquent are those of Father Misael Archambault and Father Edouard Lecours.

--> SSD:65 RC:66 PG:62-64 MG:16 Positio IX:171

During this time she underwent a great suffering, imagining that she was displeasing her brother in some way. She saw his silence and natural reserve as a reproach to her. When his father made him aware of this, he was quick to change his ways.

--> SSD:66-68 RC:63-64 PG:73 Positio IX:200-202

Father Durocher possibly understood from this that life at the rectory was lonely for a young woman used to the warmth of family living. Eulalie had formed a friendship with a young woman of Beloeil two years her senior. Father Durocher invited her to come to live at the rectory. For his sister and her friend, he set apart three adjoining rooms, a sitting room and two bedrooms. Melodie Dufresne would be Eulalie's constant companion for the rest of her life and the witness to her many virtues.

--> SSD:69 RC:66-70 PG:75 MG:17 Positio VIII:116

The charity that Eulalie practiced was not restricted to the rectory. The poor and sick of the village could count on her care and generosity.

--> SSD:74 RC:75 PG:65 MG:61-17 Positio IX:183

Eulalie had a special interest in the children and young women of the parish. She regretted their lack of education, especially religious education. In 1834 she organized a retreat for the girls of the parish. However, her greatest contribution to their well-being was by force of her example.

--> SSD:72 RC:71, 73 PG:68-73, 81, 88  
Positio I:3 II:7 III:53

Because of her position as hostess at the rectory, there were many social obligations that she had to fulfill: receiving guests or attending receptions in important homes of the neighborhood. This taxed her extreme poverty.

--> RC:75 PG:78 Positio VIII:120

But most important in these years was the extraordinary progress she made in the spiritual life. Her nearness to the church favored her Eucharistic devotion by allowing her to assist daily at Mass, make frequent visits to the Blessed Sacrament, and decorate the altars for feasts. Under the guidance of a skilled and learned director, Father Odelin, pastor of St. Hilaire, she made great advances in prayer and virtue. The corporal mortification that she had begun to practice early at St. Antoine increased. To leave nothing to chance, she followed a Rule of Life.

--> FA:6 SSD:72, 75 RC:75 PG:79-82 MG:20  
Positio I:3 III:48

Despite her numerous occupations and her rewarding activity, she never gave up the hope of one day being a religious (Positio II:7).

## CHAPTER VIII

### THE BELOEIL YEARS, 1841-1843

In June, 1841, Father Odelin, pastor of St. Hilaire and director of both Eulalie Durocher and Melodie Dufresne, died. At that time the bishop of Montreal, Bishop Ignace Bourget, was in Europe trying to find priests for his diocese. Father Theophile took over the vacant parish along with his own until a replacement could be found.

-->    SSC:81        RC:93        PG:85, 88        MG:25

In the fall of 1841, Bishop Bourget returned with a promise from Bishop de Mazenod to send a band of Oblates of Mary Immaculate, of which he was the founder. Earlier than expected, in December, 1841, they arrived in Montreal. The bishop assigned them the vacant parish of St. Hilaire. Eulalie, with her friends, hastened to make the church and rectory ready for them, but as time was too short, they lodged at Beloeil. This event was to mark a turning point in her life. The new pastor of St. Hilaire, Father Pierre Telmon, O.M.I., was an experienced director of souls. During his stay with Father Durocher, he was able to appreciate the extraordinary spiritual life of Eulalie and her friend.

-->    SSD:81        RD:91-95        PG:85        MG:25

Within three weeks of the arrival of the Oblate Fathers, they were asked to preach a mission to the whole Beloeil parish. Again they were able to judge Eulalie's virtue and her influence within the parish. Father Telmon called her "the third missionary." The most lasting effect of this mission was the establishment of the Sodality of Mary Immaculate for the young girls of the parish (see Chapter IX).

-->    SSD:83        RC:96        PG:87        Positio II:11

Shortly after his arrival at St. Hilaire, Father Telmon allowed Eulalie and Melodie to make private vows of poverty, chastity and obedience. To these regular vows of religion, he allowed them to add

a fourth vow of daily progressing in perfection. Although this changed nothing in her way of life, it was a precious consolation for her and a step towards the fulfillment of her lifelong desire.

-->    SSD:82      RC:94      PG:86      Positio III:12

## CHAPTER IX

### THE CONGREGATION OF THE CHILDREN OF MARY (Daughters of Mary Immaculate)

One cannot overestimate the importance of the foundation of this society for the renewal of the spiritual, moral and social life of the young women of Quebec during the second half of the 19th century. For Eulalie, it was the first step in the fulfillment of a long-cherished desire to offer some form of education for girls and young women. It was also to be her novitiate for her task as foundress of a teaching community by allowing her to exercise her gifts of leadership and to share her spiritual wealth in familiar surroundings.

The giving of parish missions, especially in rural districts, was one of the fundamental purposes of the Oblates of Mary Immaculate. Within a few weeks of their arrival in Canada, Father Baudrand and Telmon preached a very successful mission at Beloeil. In order to assure the permanence of its effects, especially among the young girls, they proposed the foundation of a Marian congregation. In doing this, they were following a custom long-established in France.

-->    SSD:83        RC:83, 96        PG:87        Positio II:12, 19

Father Telmon has left us in his writings a witness of this first impression of the young women of Canada. He was scandalized at their very early, unsupervised dating and by the widespread intemperance (Positio II:20). It is worth noting that Father Allard, when writing some three or four years later after the foundation of our Institute, gives a completely different picture (Positio IV:95).

Looking back at the good resulting from this congregation<sup>1</sup> and the enthusiasm with which it was later received, it is surprising to learn that at first it met with great opposition, especially by

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<sup>1</sup> The word congregation here has the same meaning as sodality.

those one would expect to be its first supporters. It was put on trial. Its success was immediate and evident so that it became a model copied by most of the parishes of Quebec.

--> SSD:83-4 RC:96, 99 FA:20 Positio II:13

The congregation was a well-structured, democratic society with elected officers and detailed rules. At the first election, Eulalie was chosen as "superior", president almost by acclamation. Father Telmon did not hesitate to say that much of the success depended on the enlightened leadership given by Eulalie. As one reads the regulations today, one is surprised at their severity and the great number of spiritual exercises required. However, it did fill a need for young women to meet together to pray, to do "good works" and to socialize.

--> SSD:85 RC:97 PG:88 MG:26 Positio I:4 VIII:86-87

Although founded to encourage young women to lead christian lives in their homes, these associations proved a breeding ground for religious vocations.

--> PG:89 MG:26 Positio IX:174

Eulalie's interest in the Marian Congregation did not cease with the foundation of a religious community. She soon established a congregation within her schools. She continued to favor its work with those who were not her pupils (Positio IV:110).

--> On the Congregation of Mary Immaculate: Almost the entirety of Positio II.

## CHAPTER X

### EVENTS LEADING UP TO THE FOUNDATION

The years 1840-1843 were to see many changes in the religious and social life of Canada, especially within the large area covered by the diocese of Montreal which comprised the eastern half of the province of Quebec. The foundation of our Community is caught up in these events. On the political level, there was the greater autonomy given to Canada for its government and the encouragement of schools under local administration. On the religious level, the coming of Bishop Bourget to the see of Montreal and, at his initiative, the arrival of the Oblates of Mary Immaculate. Throughout the years of waiting, the Lord had been preparing Eulalie for this moment (Positio III:1, 15).

The foundation of the Sisters of the Holy Names of Jesus and Mary cannot be separated from the success of the Marian congregation. It proved the truth of Eulalie's long-held belief: a religious education in small local schools could transform the lives of the girls and women of Quebec. The Oblate fathers adopted this belief. They suggested that a few Sisters of a community under their direction in Marseilles come to Montreal to help found a Canadian branch. To this end both Father Telmon and Father Honorat wrote to their founder, Bishop de Mazenod to try to obtain these Sisters, while at the same time promising excellent recruits in Canada. Everything had the full approval of Bishop Bourget.

--> PG:89 MG:28 Positio III:1-2, 9, 12-33

Meanwhile preparations for this new Institute were being made especially in Longueuil where the Oblates had established their novitiate. The pastor, Father Moïse Brassard, was eager for the foundation. He promised his help and that of the "Fabrique", the board of laymen who administered the finances of the parish. They had already founded a small school that they would turn over to the new Sisters. Father Brassard knew Eulalie as the sister of his friend, Father Theophile Durocher (Positio IV:119). She had promised not only to join

the group of Marseilles Sisters, but also to finance their travel expenses and their establishment in Longueuil.

--> SSD:86, 96 RC:107, 134 PG:90 Positio III:9, 14

Although Eulalie and her companion were ready to join the new community, things were moving very fast. There was a certain imprudence in Father Telmon's rushing matters by making promises that could not be kept. The Oblate community in Longueuil was divided on the wisdom of bringing the Sisters to Canada. They doubted their preparation for the task ahead. Father Telmon seemed to see them, above all, as a help to the Oblates (Positio III:13). In Marseilles, Bishop de Mazenod could not convince the foundress of the Sisters of the Holy Names of Jesus and Mary to go to Montreal. In view of the situation, he suggested that the foundation be made by the persons already prepared, and offered them the help of Father Allard.

--> SSD:87 RC:123 Positio III:17-19

Meanwhile, Eulalie who had made known her project of joining the new community was meeting with difficulty on all sides: from her new director (Positio I:4), from her brother, Theophile, who ridiculed her aspirations, from Eusebe who even went so far as to obtain her entry into the Grey Nuns of Quebec, and finally from her father. She was upheld in her decision by the inner conviction that this was God's will for her, and by the support and encouragement of Bishop Bourget.

--> FA:7 SSD:88-92 RC:125-130 PG:92-96 MG:29-34  
Positio I:4 III:15  
On events leading to the foundation: Positio III:1-19

CHAPTER XI  
MONTREAL AND QUEBEC  
in the early years of  
BISHOP IGNACE BOURGET

His Activity for his Diocese and the Congregation

Without a doubt the most important person in the Church in Canada during the 19th century was Bishop Bourget. The extent of his activity astounds one. He seemed to be everywhere, to see to everything in detail. At the same time he was a man of deep prayer and spiritual life. Possibly his most important contribution was his capacity to encourage and support the initiatives of others.

-->      SSD:78      RC:79

When he took over the see of Montreal at the death of Bishop Lartigue in 1840 he knew the needs and possibilities of the diocese very well, having been first secretary and then coadjutor of his predecessor. This did not make his task easier, as the clergy feared that he would inherit Bishop Lartigue's severity.

Canada was just recovering from "the troubles of '37" which had seen the armed uprising of Canadians against the British rulers for their incomprehension and neglect of the needs and aspirations of the citizens. Since many of the leaders were strongly anti-clerical, the Church suffered, being represented to the people as defenders of the status quo.

-->      RC:81      PG:83

Two events that almost coincided with his accession to the see of Montreal stimulated his activity, especially for education. The first was the founding of a Protestant society for the evangelization of French Canada. The society had the full support of some of Montreal's leading citizens. Since during the French Regime only Roman Catholics could settle in the colony, this was a very new situation. The group

had a solid financial backing. One of their first acts was to bring in French-speaking Swiss Calvinist ministers and to found a school in the east end of the Island of Montreal. Bishop Bourget insists on the need of counteracting this situation especially when writing to Rome for the approbation of our Congregation.

--> Positio III:6, 73; IV:108, 112-113

The second event was the passage of Bishop Forbin-Janson, exiled from France, through the diocese of Montreal. He was an eloquent speaker, a convincing apostle, who roused the faith of the people by the missions he preached. At these, besides instructing the people two or three times a day for a week, he encouraged his listeners to take the temperance pledge. Bishop Bourget, seeing the good that was accomplished, wanted more priests to continue the good work begun, and religious--both men and women--to instruct the children and young people. This led to his decision to travel to France seeking recruits. This trip in 1841 led to the coming of the Oblates, the Religious of the Sacred Heart, the Holy Cross, etc.

--> RT:50      SSD:79      RC:81, 85, 104, 153      PG:84      MG:45  
Positio IV:113

One of the first acts of Bishop Bourget was the founding of a weekly review "Le Melanges religieux", to keep the clergy and people abreast of the happenings within the Church and the diocese. He saw this as a means of adult education in the faith and as an antidote to the Protestant propaganda and the often anticlerical popular press.

In 1840 a law was passed requiring each village to have an elementary school for the children, boys and girls of the town. Bishop Bourget strongly exhorted the pastors to obey the law and to found a school without delay. In this way they would make certain that it would be both French and Catholic, as there was danger in many parts that these schools would be founded by the Anglicans and Protestants. The Longueuil school of Father Brassard was one founded in answer to this encouragement.

--> RT:77      SSC:96      Positio III:15, 72

Bishop Bourget can be considered the founder of many of the communities of Sisters by the encouragement and support that he gave. There were several associations of pious women in the diocese answering various needs of the people. Among them was that of "the Ladies of Charity" under the leadership of Mme. Gamelin. In 1842 he encouraged her group to become a religious community on the model of the Daughters of Charity of St. Vincent de Paul. They exist today as the Providence Sisters. In the same way he encouraged Rosalie Jetté who for a long time had been working with unwed mothers and their children. In May, 1843, this association founded the Institute of Misericordia Sisters. Bishop Bourget felt that in becoming religious congregations they would assure the continuation and survival of their work. It is within this movement that we place the foundation of our community.

-->     SSD:133        RC:81, 104

The index of the Positio has for the name "Bourget", "found on almost every page of this book." This is not an exaggeration. We cannot underestimate the work of Bishop Bourget in the foundation, survival and growth of our community. He took an interest in each detail, showing the foundresses how to keep account books as well as prescribing the details of the rule and the Ignatian Method of prayer. He would even drop in unexpectedly on the Sisters to share their recreation and the recitation of the Office.

-->     SSD:131-132     RC:160, 171     MG:78

## CHAPTER XII

### THE FOUNDATION AND FIRST DAYS

#### The Foundresses

The foundation of our Community was an act of obedience on the part of Eulalie and her companions: obedience to the inspiration of the Holy Spirit, to their bishop, Ignace Bourget, and to Mgr. de Mazenod, the founder of the Oblates of Mary Immaculate and the chief support of the Sisters of the Holy Names of Jesus and Mary in his diocese.

The first letter from Eulalie that has been preserved can be considered as a call to the foundation. She summons her friend, Melodie Dufresne, to join her and tries to reach "Father (Eusebe) Durocher's protégée" who was none other than Hedwidge Davignon. Meanwhile, Father Honorat, the superior of the Oblate community, had encouraged Mlle. Henriette Céré de la Colombière, the teacher of the Longueuil school to join the other foundresses.

→ SSD:88, 92      RC:123      PG:96      Positio III:18, 20-22, 54  
On Henriette Céré:    SSD:95-97      RC:133      PG:101      Positio IX:161

The group that met on October 28, 1843, at the Longueuil schoolhouse comprised three members: Eulalie Durocher, Melodie Dufresne and Henriette Céré. The pupils had been given a short holiday. Father Allard preached the retreat, giving two sermons a day, and on November 1st they formally began their postulancy.

→ SSD:95, 98-99      RC:138      PG:103      Positio III:4, 22-23, 55

On November 2nd the new apostolate of the three began with the help of Emilie Céré, who for a short time joined the group but was forced to withdraw because of ill health. There were 13 resident students and several day scholars divided into three classes. On November 15th, the first recruits arrived, among them an experienced teacher who brought much need help. She was Salomé Martin, later Sister Theresa of

Jesus and third superior general. Although living conditions were crowded, the school did not suffer. In fact it prospered greatly.

-->     SSD:100, 106     RC:139, 151     PG:114     Positio IX:219-220  
         On Emilie Céré:   RC:137, 139     PG:102     Positio III:25  
                         SSD:105

Life at the Longueuil schoolhouse was very busy. Besides the activity entailed in running a school--and a boarding school at that--these women had to learn the rudiments of religious life and the art of teaching. Their director in both these fields was Father François Allard, who was also the Oblate novice master. He had drawn up a temporary rule for the group. He was an experienced pedagogue, a cultured gentleman, a perfect religious and a hard taskmaster. After a long day with the pupils, the teachers became pupils themselves, perfecting their knowledge of the subject matter they taught. At the same time they had to be faithful to the spiritual exercises their new life imposed on them: meditation, spiritual reading, examen, Mass and later Office.

-->     SSD:102, 104     RC:146     PG:105     Positio III:26   IX:218

Towards the middle of November, Eulalie was forced to return to Beloeil on family matters. A delegation of parishioners met her to encourage her to make her foundation there, promising her a suitable house and financial support. They were beginning to realize what they had lost in Eulalie's departure.

-->     SSD:108     RC:140     PG:109     Positio III:19

To the sufferings of poverty and crowded living quarters were added those of ridicule and criticism. Their novice master was also very severe and exacting, especially in Eulalie he was determined to crush any lurking self-love by reprimanding the least fault, real or imagined. By Christmas they were allowed to have Mass in their little oratory, and as soon as the tabernacle was procured, they were allowed to keep the Blessed Sacrament.

-->     SSD:110, 116, 122, 128     RC:140     PG:108     MG:68

By the end of February, even the demanding Father Allard was satisfied that the foundresses were ready for their religious clothing. On the morning of February 28, 1844, Bishop Ignace Bourget, Father Theophile Durocher, Father François Allard and Father J.B. Honorat, superior of the community, assembled with the boarders in the small chapel of the foundation house. Bishop Bourget gave the sermon. Afterwards the three changed the secular dress they had worn until then for the religious habit they had made according to the description of the Oblate Fathers. At the end of Mass, religious names were given to the three. Eulalie Durocher became Sister Marie Rose; Melodie Dufresne, Sister Marie Agnes; and Henriette Céré, Sister Marie Madeleine.

→ SSD:112 RC:142 PG:111 MG:49, 52 Positio III:56, 58

Bishop Bourget then distributed the offices of the house. Sister Marie Agnes was put in charge of the convent, Sister Marie Madeleine in charge of the school. To Sister Marie Rose fell the humble role of portress. It was in humility and obedience that she was being prepared for her work as first superior of the Institute. Nevertheless, even in this humble position she remained the soul and leader of the group.

→ RC:146 MG:65 Positio I:8 III:48

By the end of the first school year, it was evident that the group had outgrown the small foundation house. The parish owned a larger building, a former hotel, a short distance away. Father Brassard and the wardens prepared to cede this to the young community. They took possession of it in August, 1844. It forms the central part of the present convent of Longueuil, enlarged on the west by the wing built by Mother Marie Rose in 1847 and on the east by the one built by Mother Veronica of the Crucifix in 1852. The arrival in their new home was a solemn occasion. Bishop Bourget blessed the new house accompanied by many of the clergy and townspeople.

→ SSD:125, 139 RC:167 PG:120 MG:63

CHAPTER XIII  
THE FIRST RECRUITS  
REQUIREMENTS AND FORMATION

The growth of the community was little short of phenomenal. By the end of January, 1844, there were already eight members, and, as Father Honorat wrote, "They have refused dozens of aspirants" (Positio III:28). Mother Marie Rose wrote to Sister Ste. Cecile, CND, her sister, "Already numerous requests have been made to us" (Positio III:50). Towards the end of March, a long awaited recruit arrived, one who would have liked to join the foundresses at the beginning (L:1) Hedwidge Davignon was a young woman with much experience as a teacher. From the beginning there were choir Sisters whose chief work was teaching, and lay Sisters to do the housework and cooking so necessary in boarding schools.

→ SSD:123 RC:150, 156, 201  
On Hedwidge Davignon: SSD:123 RC:152 PG:115-119

This extraordinary growth continued. The good name of the Institute and Mother Marie Rose's reputation for sanctity encouraged many young women to seek admission. These came recommended by the Oblate Fathers, by both her brothers, Father Theophile and Eusebe Durocher, and even by Bishop Bourget. Many were members of the Marian Congregation in Beloeil. Later it would be the schools that would provide the greater number of members. The many reports furnished by the community and the well kept records allow one to follow its growth (Positio III: 70-72).

→ RC:156 L:63, 91 Positio IX:193 III:50, 73 IV:100  
Brief but interesting notice on several of the first Sisters:  
RC:188-204 also, SSD:169-174

The numerous letters written by Mother Marie Rose to young aspirants let one see how prudent she was (Positio III:51) and at the same time how respectful and understanding. The foundresses and their

superiors, Bishop Bourget, Father Allard and Father Guigues, understood that the quality of the members was more important than their number. Only about half of those accepted made profession (Positio III:7). Mother Marie Rose prepared both the young women and their families for the return home and continued her interest in them after they had left (L:77 Positio III:77)

--> L:67 Positio III:75

In an age of widespread illiteracy, Mother Marie Rose was quite exacting of those she accepted as future teachers. She required letters written by the aspirants themselves, sometimes in both French and English. She also required a personal interview, and often a stay as student at the boarding school so that on both sides, the aspirant's and the community's, her attraction to the Institute could be evaluated and judged.

--> RC:188, 194-5 L:11 Positio IX:185 III:51

In their formation, the first attention was given to the spiritual: prayer, advancement in virtue, knowledge of the faith, and love of Jesus and Mary. Since education was the only work of the Institute, it was necessary to have well prepared teachers. There were daily lessons in grammar, arithmetic, geography, history and literature as well as in religion. The rule required two hours of study a day for all choir Sisters. The teacher for both spheres of training was Father Allard. This favored a greater unity in their total formation.

--> RC:156 Positio IX:189

Training was also needed in classroom management adapted to Canadian children. At the suggestion of Bishop Bourget, two of the most promising recruits, Sister Theresa of Jesus and Sister Veronica of the Crucifix, were sent to observe the teaching given by the Brothers of the Christian Schools in their Montreal establishment. Every evening careful notes were made of their observations. They would go over these with the director of the school, so that at their return they

could share their knowledge and experience with the Sisters. These notes, carefully revised by Sister Veronica of the Crucifix, became the basis of the pedagogical methods of the Holy Names Sisters. They remained two months in Montreal, returning every week to their convent. At the end of the second year (1845) they returned to the Montreal school to deepen their experience and to find answers for problems that had arisen.

-->    SSD:136       RC:156-60       PG:121-24       Positio I:7   IV:94

During the summer, the Sisters received from France a doll, "Sister Bienvenue", wearing the habit of the Marseilles Sisters and a copy of their rule.

-->    SSD:141       PG:125

CHAPTER XIV  
PROFESSION AND DEFINITIVE ESTABLISHMENT  
OF THE COMMUNITY

Because the three foundresses were women well formed in the spiritual life, Bishop Bourget decided that it was not necessary to spend a full year in novitiate training. He fixed December 8, 1844, as the day for the profession. The ceremony was held at the parish church of Longueuil. The public was invited so the church was crowded with friends, sympathizers and the curious.

-->    SSC:146        RC:161        PG:128        MG:73

The ceremony began by Father Brassard's reading from the pulpit the episcopal mandate establishing the community. This was a very important step. It gave the official recognition by the Church, confirming the Congregation of the Sisters of the Holy Names of Jesus and Mary as a separate religious society under the direction of the Bishop of Montreal. Having established the Congregation, the first members could now make public profession. (For the complete text of the mandate see Positio IV:97)

-->    SSD:148        RC:162        PG:129        Positio III:4, 57

Father Allard presented the candidates to the Bishop. Sister Veronica of the Crucifix and Sister Theresa of Jesus represented the community at the ceremony as the rule required. It took place during Mass, each of the three candidates making her profession immediately before receiving communion.

-->    RT:99        SSD:150        RC:163        PG:130

Later in the day, in his role of superior of the Institute, the Bishop came to the convent in order to appoint the Sisters for the principal functions of the house. He named Sister Marie Rose, superior, mistress of novices and general treasurer, the three principal administrative functions. She was to be called "Mother". Sister Marie

Madeleine was assistant and directress of the boarding school. Sister Marie Agnes had charge of the upkeep of the house.

--> RT:100      SSC:154      RC:165      PG:131      MG:76      Positio III:63

Bishop Bourget returned again the next day to interview each of the Sisters. At the same time his secretary, Mgr. Pilon, began the register of the Congregation.

--> SSD:155      PG:132      Positio III:23, 57-59, 61, 65

Now that the community had acquired ecclesiastical approval, Mother Marie Rose wished it to have legal recognition. For this purpose, early in January, 1845, she asked Louis Lacoste, member of Parliament for Verchères, to present a private bill requesting the incorporation of the Institute.

--> RT:103      SSD:160      RC:168      PG:133      MG:92  
Positio III:5      IV:101

Bishop Bourget continued to be the ecclesiastical superior of the Institute. Mother Marie Rose consulted him often. However, his numerous duties and frequent travels meant that she had sometimes to wait some time for the necessary replies. She asked that a priest near the convent be named and Father Guigues, O.M.I. was chosen in July, 1845. That summer he preached the retreat at the end of which Sister Theresa of Jesus and Sister Veronica of the Crucifix made profession.

--> SSD:167, 175      RD:174      Positio III:66

On August 15, 1846, the first five Sisters made their final profession. At this time a fourth vow was added: "to dedicate herself to the education of young persons" (Positio III:63). Bishop Prince presided, as Bishop Bourget was in Rome.

--> SSD:194      RC:177      PG:151      Positio III:62

During his visit to Rome in 1847, Bishop Bourget presented a request to the Congregation for the Propagation of the Faith asking

for the definitive approval of four religious congregations of his diocese: the Congregation Notre Dame, the Grey Sisters, the Sisters of Providence and the Sisters of the Holy Names of Jesus and Mary. He was to wait many years before receiving a reply.

-->     Positio III:6   IV:107-116

CHAPTER XV  
THE LONGUEUIL SCHOOL

The initial success of the Congregation of the Sisters of the Holy Names of Jesus and Mary cannot be separated from the success of their first establishment, the Longueuil School. Although many persons doubted that anything would come of the efforts of a few women to found the first entirely Canadian teaching community, many others had its welfare very much at heart. Besides the first Sisters, Bishop Bourget, Father Brassard, Father Theophile Durocher and the Oblate Fathers head this list. The success did not come by chance, but by the concerted efforts of many capable persons.

-->    SSD:146        PG:136        MG:180, 224, 231  
         Positio III:7, 9(3), 15, 29(1), 73    IV:112

From the beginning there were boarding schools and day schools. The rule of the Sisters of Marseilles had forbidden the keeping of boarding schools, which in France were frequented especially by the children of families of some means. As Father Allard wrote, what was a luxury in France was a necessity in Canada (Positio IV:94). The severe winters with their several feet of snow made travelling except for a short distance impossible especially for young children. Since the boarding pupils had to pay a modest fee, this revenue allowed the Sisters to keep day schools for the children of the town most of whom were received free of charge (Positio IV:110).

-->    FA:18

The course of studies was complete and advanced for its time. A special emphasis was put on French and English, both written and oral, but Religion held the place of honor. To these subjects were added Piano taught by Mr. Benziger, Singing by Father Allard and Art by Sister Marie Agnes. Housekeeping and the practical arts were not neglected, and the students, each in their turn, spent some time in cleaning, washing, ironing, mending, sewing and helping in the kitchen; in

short, everything that contributed to the formation of skilled housewives and Christian mothers (MG:99).

--> RT:97 SSD:135, 143 RC:179 PG:137 MG:97  
Positio I:10, III:51

From the beginning the school had experienced, enthusiastic teachers in the persons of Sister Marie Madeleine, Sister Theresa of Jesus and Sister Veronica of the Crucifix. What the others lacked in skill they made up for by energy and good will under capable direction. Sisters and pupils enjoyed the daily help and guidance of a master pedagogue in Father Allard. By 1847 Sister Veronica was named in charge of studies. She regularly visited all the classes encouraging and directing teachers and pupils alike.

--> RT:104, 107 MG:97 FA:19

Mother Marie Rose having experienced the good worked by the Congregation of the Children of Mary wished to introduce it into her schools. The first was established at Longueuil in November, 1845. As the other missions were founded, the Congregation was established in each of these in turn. She allowed the pupils freedom in their spiritual and religious life while providing opportunities to develop it.

--> RT:107 SSD:185 RC:184 PG:145 MG:100 Positio IV:110

Mother Marie Rose knew that children learn best in an atmosphere of joy and relaxation. By every means in her power she tried to create surroundings that resembled a happy home. Games were played, outings enjoyed, and surprises prepared. The school year was long, from the beginning of September to the end of July, and holidays were spent at the Convent. The teachers used every means to make them highlights of rest and change.

--> RT:113 SSD:165 RC:182, 187 PG:138 MG:80, 226

Mother Marie Rose did not keep her light hidden. She realized that the success of the school was to the honor of the Church that had

helped found it. For this reason, as soon as pupils and Sisters were settled in the larger house, she invited parents and friends to assist at the public examinations. She went beyond this restricted circle to invite Bishop Bourget and Bishop Prince of Montreal, Bishop Gaulin of Kingston, the leading professional men of Montreal and even, on several occasions, Dr. J.B. Meilleur, the first superintendent of the newly established Department of Public Instruction (Positio I:10). The first of these public examinations was held February 8, 1845 (Positio III:5). Mother Marie Rose wrote numerous letters inviting persons to these examinations (L:37, 61, 118).

Accounts of their success were written up not only in the diocesan weekly, Mélanges Religieux, but also in the secular papers, Le Canadien and La Minerve. In 1848 the Governor General of Canada, Lord Elgin, visited the Longueuil School and was entertained by the students (MG:237).

--> RT:103      SSD:161, 167      PG:138, 146, 150      MG:92, 147, 216  
Positio I:9, 10, 13    IV:145    V:39(5)

The Longueuil convent, as all the early foundations after it, had a boarding school and day school. These were quite separate as the daily schedules of each would conflict. The children of the day school paid a small tuition fee if the parents were able, otherwise they were received free of charge. Since many of these children were very poor, they presented the opportunity for both the Sisters and the pupils of the boarding school to exercise their charity by clothing and feeding them. Mother Marie Rose loved to spend what free time she had with these children, especially teaching them catechism.

--> FA:18      Positio IV:    V:5, 20, 21    VII:30

Two documents in the Positio, among many others, give a very good picture of the work of the Sisters in these very early years. The first is a letter of Father Allard to Father Tempier, O.M.I., (Positio IV:91). The second is the recommendation written by Bishop Bourget to the Sacred Congregation of the Propaganda requesting the approval of our Constitutions, along with three other Congregations in his diocese (Positio IV:107-114).

## CHAPTER XVI

### THE BELOEIL FOUNDATION (1846)

The foundation had hardly been made at Longueuil before the pastor and the "Fabrique" of Beloeil begged Eulalie to leave the small schoolhouse and establish her community there where she and her companions were well known and appreciated. They offered to build a convent-school and assure the financial support for her undertaking. Eulalie refused because she had already given her word to the pastor of Longueuil, and also because the move would mean losing the precious help of the Oblate Fathers, and especially of Father Allard. There was another difficulty. Beloeil is some twenty miles farther from Montreal so recourse to Bishop Bourget, their first superior and guide, would be more difficult. However, she promised that as soon as she would be able she would open a school there. In the meantime, many of the families sent their daughters to board at the Longueuil School, and many of the young ladies of the parish joined the new Community.

-->    SSD:109        RC:140        PG:109        Positio VII:23(15)

By the beginning of the school year 1846, Mother Marie Rose was able to keep her promise. On September 26th of that year the pastor, Father Theophile Durocher, ceded to the Community the convent school built about 300 feet behind the parish church (Positio III:7). On November 3rd, the first "missionaries", duly accompanied, arrived and on the following Sunday the house was blessed by Bishop Norbert Blanchet who some thirteen years later would receive the first contingent of Sisters in Oregon (Positio I:14).

—>    SSD:197, 200        MG:129        Positio I:13

Mother Marie Rose began the tradition of calling the houses of the Institute "missions" and the Sisters named to them "missionaries". This was probably part of her Oblate formation. The first "missionaries" of our Community were Sister Theresa of Jesus, superior; Sister Ursule, the former Ogla<sup>h</sup> Gadbois, the assistant superior of the first

Marian Congregation of Beloeil who was returning to her hometown and who later would be the first superior of St. Lin; and Sister Marie Anne as housekeeper. We have many letters of Mother Marie Rose to each of these Sisters (Positio VI:6-7). How so few persons could carry out the work that awaited them is a proof of what was expected of each Sister. The school counted 31 boarders and 22 day pupils (Positio III:89).

--> RT:110      SSD:199      RC:204      PG:152, 154      MG:135, 137

Since Beloeil was the first foundation, Mother Marie Rose was very solicitous for its well-being and success. She had Sister Veronica of the Crucifix visit it regularly and she herself made several visits to it. Her correspondence with the house was frequent and detailed. After the visit at the end of 1848, a list of observations was drawn up especially for the Sisters of Beloeil, but which were also applied to St. Timothée and St. Lin. She realized that this first mission would in a certain sense serve as model for those that followed.

-->      SSD:209      RC:205      MG:142, 146, 151-156  
Positio I:14   V:16-21, 26-30   VI:15

The Beloeil mission would always be a favorite of Mother Marie Rose. She could count on the good will of the people and the protection of the pastor. To it she sent Sisters who were convalescing, and in the summer the novices went there to spend their holidays under the watchful eye of her father and her brother. In 1852 the novitiate was transferred to Beloeil for a few years.

-->      RT:113

## CHAPTER XVII

### BEGINNING OF THE DIFFICULTIES WITH FATHER BRASSARD\*

In her personal journal, "Carnet intime," for November 15, 1847, Marie Rose Durocher has this brief entry: "Some disagreement concerning our Community has begun to be felt in the strained relations existing between the pastor and the Oblate Fathers" (Positio VI:45). She touches here on the real cause of the difficulties that will threaten the young community and whose resolution she will not live to see. She and her Sisters are the innocent bystanders caught between the two antagonists. The difficulty will reach them on two levels:

- A. the financial strains which Father Brassard imposed on the Congregation;
- B. the attempt to slander the good name of the Longueuil school and the Oblate Fathers, and so cause difficulties even within the Community.

The generosity of Father Brassard is the chief reason for the choice of Longueuil for the foundation of the new Institute. He had welcomed and supported the Oblate Novitiate. He was the eloquent spokesman for the new school with the members of the parish Fabrique. From them he obtained first the use of the foundation house and in August, 1844, the larger former hotel on two adjoining lots. In all their transactions, he was the guide and advisor of the Sisters. (Postitio III:29(1); IV:120, Letter 14)

→ SSD:125 RC:167 PG:160 MG:179

In order to understand the financial difficulties of the Sisters, one must have a clear notion of the property that formed the Longueuil Convent at the outbreak of the troubles in the fall of 1847.

\* (All of Document VIII, Postitio IV:119-145, is on this subject.)

1. The original building, a former hotel, built in 1829 situated on two lots had been bought by the pastor and the Fabrique in the spring of 1843 for the projected convent (Positio III:17b). Marie Rose Durocher before erecting a new wing wished to have a clear title to the property for her Institute, but the conditions laid down by the Fabrique were totally unacceptable (Letter 14). Finally by May, 1846, the difficulties were resolved and a very detailed deed was drawn up that was acceptable to all. It was signed by the trustees, the notaries, the Sisters and later by Bishop Bourget, but not by Father Brassard (Positio III:41-46, SSD:180-185, RC:208, MG:109).
2. In 1845 Father Brassard bought a large lot adjoining the property on the northeast to be used as a farm whose produce would help support the convent and school. Later in the year he made, by a notarized act, a free gift of this property to the Sisters with two conditions not mentioned in the deed but accepted by them (Positio II:37-40).  
  
-->      SSD:181, 183-4      RC:209      MG:110-116
3. In the spring of 1846, with the approval of the Bishop and the pastor, a wing was added to the west side of the house that more than doubled its size (Positio III:41). In order to do this, the three foundresses used their dowries (L14).  
  
-->      SSD:185, 203      PG:145
4. In November, 1846, the Sisters bought a smaller lot on the northeast to assure privacy and to provide for future enlargements (Positio III:30).  
  
-->      MG:141

In all these transactions the Sisters enjoyed the advice and encouragement of Father Brassard who took great pride in their establishment. Why then did all this change so rapidly and so completely? There are several reasons. First, the pastor may have been imprudent

in being generous beyond his means since he had to borrow heavily. Secondly, the crops of the parish had been very poor so that the tithes he received were much less than he had reason to expect. Thirdly, he was a sick man during the years 1847-1850 suffering greatly from rheumatism and headaches (Positio IV:121). However, none of these reasons, valid as they are, would have brought the radical change; the reason is to be found in the influence of his protégé, Father Charles Chiniquy, a popular preacher and former Oblate novice (Positio IV:121). He succeeded in convincing his benefactor that a grave injustice was being done to him by the role of the Oblates in the Convent.

The storm broke on December 2, 1847, when the pastor wrote Bishop Bourget that he would have nothing more to do with the Convent (Positio IV:123). In a letter to the Bishop on December 13, the foundress says that the pastor is exacting money due immediately as interest (L:58). A few days later she writes again to the Bishop that the pastor has refused an interview (L:59). The Bishop tried to bring an understanding to the different parties (Positio VI:46 #55-56) but this did not satisfy the pastor who threatened the Sisters with financial retaliation (Positio VI:46 #57). He carried out his threat; the Positio calls it "the injustices of the pastor" (Positio IV:125).

In March, 1848, he obliged the Sisters to take out a mortgage of L1248 (\$5000) on their property, of which he was the beneficiary. This was to be paid back at the rate of L150 (\$600) a year plus interest on the whole except for L250 that was to be kept for his housekeeper. This was a very heavy burden for the times. This was to help him cover the loans he had made in his own name (Positio IV:137). Later he asked for the piano he had lent the Sisters (L:73).

--> RC:216 MG:206

In May, 1848, the pastor required the Sisters to pay the interest on the land he had bought (see above) and of which he had made "a gift pure and simple...gratuitously without any charge or remuneration" (Positio III:38-39). When, at the suggestion of Bishop Bourget,

the Sisters questioned their obligation to pay this, he threatened to bring them to court (Positio IV:126, 137).

--> SSD:226-228 RC:216 MG:208-210

All this was in excess of the interest and moneys that they had to pay on the borrowing they had done in their own name for improvements to the Convent and the building of the new wing as she writes to Sister Theresa of Jesus (L:62), and of the expenses necessary for the daily upkeep of a rather large establishment (Positio III:30).

How did the Sisters come to meet the financial burdens laid on them? They cut back on expenses as much as possible, however, without letting the children suffer. They multiplied their activities making bread, hosts, artificial flowers then very much in style. They benefitted by the generosity of several friends, among them Mme. Berthelet who died in 1848 leaving them a legacy. The Durocher family came to their help. Through it all Marie Rose Durocher proved herself to be a very wise and prudent financial administrator (Positio III:30-36; IV:130). We can follow the course of the difficulties through her very revealing letters, especially to Bishop Bourget (L:160).

--> SSD:203, 228 PG:165 MG:241

At the time of her death Marie Rose Durocher had not only met all her outstanding financial obligations, she left a small surplus. The writer of the Positio in several places admires her extraordinary sense of administration. It would be 1859 before the total debt to Father Brassard would be paid off.

--> In the Positio, IV:130-132 gives a beautiful witness to the attitude of Marie Rose Durocher through all the difficulties.

To understand the sums quoted, three mediums of exchange are used:

- French, by Marie Rose Durocher in her letters,
- English, in the official documents with the Canadian equivalents.

5 francs - \$1

1 Louis - \$4

1 pound L - \$4

## CHAPTER XVIII

### CONTINUATION OF THE DIFFICULTIES - FALSE REPORTS\*

Although the financial difficulties were to last for several years and threaten the institute with bankruptcy, as Marie Rose Durocher wrote (L:75) her brother, the false reports could have destroyed the work completely. From the beginning the school at Longueuil had enjoyed an extraordinarily good reputation. The "Melanges religieux" and the local papers had made the people aware of the quality of work being done. This surprised some who had looked down on the foundation. In a letter to her brother in January, 1844, Marie Rose Durocher writes, "Our little community still goes on its way although many things are said about it" (L:2). And Louis Lacoste who obtained the bill of incorporation for our Institute in March, 1845, was treated as "mad" by his confreres for encouraging such a society (Positio III:5). These are the natural reactions to any innovation and there is little malice behind them.

--> FA:5 SSD:160 RT:91

The difficulties that made themselves felt in July, 1847, are of a totally different nature. It was a conscious attack against the Longueuil school and the Sisters in order to oust the Oblate Fathers. At its source was a priest of the diocese of Quebec, a pupil and protégé of Father Brassard at the Seminary of Nicolet, who in November, 1846, entered the Oblate novitiate in Longueuil. Charles Chiniquy was a dynamic preacher and became well-known throughout the Province both for his sermons on temperance and for a book which he published in 1843, A Manual of Temperance. (See detailed account of his life and activity in Positio IV:146-151.)

--> SSD:205, 217, 229 RC:210, 212-215 PG:160-162 MG:149

\* (Positio I:22-29 follows all the troubles in a dated summary.)

In the notes which she left for a projected history of the Congregation, Mother Theresa of Jesus writes, "Although the reasons (for the difficulties) have never been openly discussed..." She then gives her view of the influence of Chiniquy on the troubles (Positio VIII:126-129). It is true that until the publication of the Positio, all the biographies were discreet almost to the point of silence on the source of the troubles although it was well-known within the Community. When the first biography of Fidelis, on which all the others depend, was published in 1894, Charles Chiniquy was still alive, living in Montreal and using his vigorous pen to slander the Church to which he had once belonged, so that prudence was necessary.

--> MG:294

In July, 1847, because of the typhus epidemic that was raging in Montreal brought in by the Irish immigrant ships, the closing examination at Longueuil was not public, only the pastor, some of the Oblate Fathers and school commissioners attended. Instead of the jovial father the pupils had known, Father Brassard seemed rather an inquisitor trying to catch the pupils. This was the first inkling to the Sisters of a changed attitude.

--> SSD:212 RC:210 MG:172 Positio I:21

In October, 1847, the feast of Father Allard was celebrated with the usual compliments, expressions of admiration and gratitude, and giving of small handmade gifts. Father Brassard assisted at it and as he heard the praise given to another, the seeds of discontent and jealousy against the Oblates sowed by Chiniquy took root (Positio IV:121). His vengeance was especially against Father Guigues, the superior of the Sisters, and Father Allard, the confessor and director of the school. He came to imagine that he was being deprived of his rights (SSD:220-222). In fact, he had come to consider himself as the real founder of the Community as he wrote to Bishop Bourget (Positio IV:134).

--> SSD:219-226

In the meantime, a whispering campaign against the school and the Sisters was spreading through the town and the diocese. When we read some of the accusations today, it is hard to understand how they were believed, so crude were they. We must remember that it was a time that accepted the word of Maria Monk (Positio IV:149). The Sisters were said to have inflicted inhuman punishments that led to the death of some pupils (Positio IV:155). A mysterious disease was said to be afflicting many of the students; a calumny exposed by the medical report of some of Montreal's leading doctors (Positio IV:156).

--> SSD:229-231 RC:218-220 MG:213-217, 222-223

The bishop accused the pastor not only of doing nothing to deny these rumors but even of encouraging them by his open criticism of the school, its teaching methods and curriculum, but also by removing his niece and thus giving weight to the reports (Positio IV:140-142). In fact, when the school year 1848 began, the Sisters feared a notable reduction in the number of students. However, their number grew during the year and the public examinations at the end of the year were such a success that the falsity of the accusations was evident.

--> MG:237 Positio IV:126

What was the real cause of all this trouble? There always existed in Quebec among the French Canadians a certain animosity towards the French from France, and all the Oblates were Frenchmen (Positio IV:126). It was on this feeling that Chiniquy played, hoping to oust them and become himself the chaplain and director of the school. At the same time he wished to ingratiate himself with the foundress and the Sisters so as to be accepted for the position he desired. Marie Rose Durocher from the beginning had an intuition as to the type of person he was and refused him any contact with the school (Positio IV:148, 151-155).

--> FA:12 MG:150, 294

To attribute the whole cause of the difficulties to the work of Chiniquy would not be entirely true. There are bound to be

difficulties within any beginning work no matter how good and holy the people are. Marie Rose Durocher speaks of these to her Bishop (L:78 para.1). In fact she says that she suffers more from these difficulties within the Convent than from those that come from the outside; it is because of these that she offers her resignation (Positio III:68). The Oblates, especially Father Allard, were not without blame (Positio IV:127) by being too exacting and too unbending in their requirements.

--> FA:12, 15

## CHAPTER XIX

### THE CHARACTER OF MARIE ROSE DUROCHER

There is no facet of our study on which we have more reference. Since she died at 38, less than six years after founding the Community, there were many witnesses that outlived her a long time and who knew her at every period of her life from childhood on. We have already given that of her father and of her brothers. We regret that no one asked her sister, Seraphine, Sister St. Cecile, C.N.D., who died in 1852, to give her memoirs of one to whom she was so close.

Every one of the biographies gives an excellent appreciation of the character of Marie Rose Durocher. Special mention must be made of certain witnesses:

|                                 |                                                         |                                         |
|---------------------------------|---------------------------------------------------------|-----------------------------------------|
| Bishop Bourget:                 | 1) the Biography of 1850                                | Positio VII:19-40, especially 24-37     |
|                                 | 2) the memoirs of 1880                                  | Positio VIII:87-90                      |
| Father Allard:                  | 1) at the death of the foundress                        | Positio VIII:93-94                      |
|                                 | 2) answer to Father Caisse                              | Positio VIII:98-104, especially 103-104 |
| Bishop Guigues                  | Letter written during the troubles with Father Brassard | Positio IV:143                          |
| Mother Veronica of the Crucifix |                                                         | Positio VIII:114                        |
| Mother Theresa of Jesus         |                                                         | Positio VIII:129                        |
| Mother M. Stanislaus            |                                                         | Positio VIII:135, 139-140               |

In 1884, Father Joseph Camille Caisse decided to write a life of Marie Rose Durocher. In order to prepare for his work he wrote a questionnaire which was addressed to all persons who had known her. The questions put to them (Positio IX:167-169) color the answers. All of Positio IX has to do with the memoirs of the Sisters concerning Marie Rose Durocher.

A study of her letters, especially those to Bishop Bourget and to the Sisters give us an excellent portrait of the foundress.

## CHAPTER XX

### EXPANSION: OTHER FOUNDATIONS, UNION WITH LONGUEUIL

Few facts show more clearly the character of Marie Rose Durocher than the founding of new missions in the midst of all the difficulties. During this time when the very existence of her young Community was threatened, she carried on a rather extensive correspondence with the pastors of surrounding parishes concerning schools to be opened (L:57). At the time of her death, seven foundations had been accepted; all of them were not realized (Positio VI:48).

--> MG:184

In September, 1848, two convents were opened within a few days of each other. The first was at St. Timothy some forty miles west of Longueuil on the shores of the St. Lawrence. The pastor, Father Olivier Archambault, was a cousin of Marie Rose Durocher, their mothers were sisters. Sister Marie Madeleine was sent as superior. Three Sisters accompanied her, among them Sister Mary Patrick (Mary Hagan), the first English-speaking choir Sister (MG:233). In the year between its founding and her death, Marie Rose Durocher wrote eleven letters to this house that show how intimately she knew each of the Sisters.

--> SSD:233, 236-239, 242 RT:115 RC:20 PG:154 MG:218

The same month the fourth house of the Institute was opened at St. Lin some forty miles also from Longueuil but on the north shore and so the most distant of all the foundations. To it was sent as superior Sister Marie Ursula, the former Aglae Vandandaigue who had been a missionary at Beloeil. To her, Marie Rose Durocher wrote some rather sharp letters (L:93, 106; Positio V:64). The pastor of the parish, Father Gerard Chabot, would within a year become the chaplain

at the Longueuil motherhouse, replacing Father Allard in August, 1849.

--> SSD:241 RT:115 Positio I:17, 18; III:8, 81, 83; VI:42, 47

In the detailed explanation that accompanied the votes of the judges concerning the heroicity of Marie Rose Durocher's virtues, one writes: "She knew how to imprint such a strong family spirit on her Congregation that it has escaped fragmentation..." One of her constant cares was for the unity of the Congregation. In this she was seconded by Bishop Bourget who gave her wise directives to attain this end (Positio V:64, 65; VI:15). The motherhouse at Longueuil was to remain the heart of the Institute (Positio V:4) and the Superior General to have the final word in all decisions. However she did not stifle the initiative and authority of the local superiors. In fact she did everything in her power to encourage and stimulate them.

--> RC:171 PG:155-157 MG:242-252 Positio I:17

One of the best means of assuring this unity was the numerous letters of encouragement and direction she sent to the Sisters--all of them very young, all of them her former novices. Another means was the frequent visitations made either by Marie Rose Durocher herself or by Sister Veronica who took a special interest in the studies and progress of both teachers and pupils.

--> FA:13 SSD:246

## CHAPTER XXI

### THE CONSTITUTIONS AND RULE OF THE CONGREGATION\*

The Congregation founded at Longueuil did not know the period of trial and error experienced by so many communities. From the beginning it was decided that the Constitutions drawn up for the Sisters of the Holy Names of Jesus and Mary of Marseilles would be adopted. These had been written by Father Tempier, O.M.I., in accordance with the inspiration of Sister St. Augustin de Jésus, the foundress (Positio III:2, V:1).

--> RC:117

Since the expected copy of the Constitutions had not arrived by the time the foundresses came together, Father Honorat, superior of the Oblates, drew up for them a short edition of the Oblate rule (Positio III:59). He continued to write to Marseilles encouraging that the book be sent as soon as possible. It finally did arrive on August 8, 1844, brought by Brother Garin, O.M.I., along with a doll "Sister Bienvenue" dressed in the costume of the Sisters of Marseilles (Positio IV:91).

--> PG:125

These constitutions were never applied exactly as written for the Marseilles Community. At their arrival in Canada, they were given to Bishop Bourget, the first superior of the new institute. He studied them closely and made the changes immediately necessary for the application to Longueuil. The Sisters received the book of Constitutions on August 18, 1844, shortly after moving into the larger building (Positio I:7, V:7).

--> SSD:141 RC:148

\* (All of Document X, Positio V:1-29, is a precise and detailed study of this subject.)

These constitutions were very complete and thorough. Father Tempier, their author, was a man of great experience, having been Mgr. de Mazenod's assistant from the foundation of the Oblates. They gave the end of the Congregation, the works it was to undertake. Then followed the practice of the vows. To the three evangelical counsels it added the vow of consecrating oneself to the education of youth (Positio V:9). Then followed details on the spiritual life: prayer, silence, penance. The third part was on "relations with seculars," and the life of the Sisters within the Convent. The fourth and last part had to do with the government of the Congregation and the reception of new members (Positio V:8-14).

Bishop Bourget took a very personal interest in these rules and constitutions. In the mandate establishing the Community, he specifies that they are to be followed (Positio IV:97). At the nomination of Marie Rose Durocher as first superior, he repeats the same directive, with the note, however, that they may be adapted (Positio III:64, 65). In 1847 he requested pontifical approbation for the Community and its constitutions (Positio III:6; IV:107, 110). He had to wait several years before his repeated request would be answered. In 1853 he gave his own formal approbation (Positio V:2). The approval from Rome would come (Positio III:6-7) and approval by Father Marrocu (Positio IV:116-117).

In the beginning, only one copy of the rule existed, so each Sister had to make her own by hand. In 1848 Marie Rose Durocher proposed to have it printed, but for lack of funds had to give up the idea (Positio V:2). It was only in 1854 that this desire was to be realized. They were published in Montreal and Father Brassard paid for this printing.

These rules and Constitutions received many adaptations and clarifications during the life of our Foundress. In August, 1848, a special study was made by the principal Sisters under the guidance of Bishop Bourget and Father Allard. Many of the questions submitted

strike us today as trifling but for a beginning community at that time they were important (Positio V:21-26). Many of the decisions would later find their way into the custom book drawn up by Bishop Bourget and Mother Veronica. Later the same year, the council and the foundress voted on a supplement concerning the ordinary penances to be practiced (Positio V:14).

Marie Rose Durocher from the moment of her entry into community followed the rule as perfectly as possible (Positio I:6). Once she became superior and mistress of novices she expected the same fidelity from those under her care.

--> FA:9-10

When the Congregation of the Sisters of the Assumption was founded in Nicolet, Quebec, they requested our Constitutions.

--> RC SSD from p.141 on gives numerous quotations from the Constitutions

First revision by the Holy See, February 27, 1863 (Positio V:4).

## CHAPTER XXII

### THE PERSONS WHO HELPED BUILD THE EARLY COMMUNITY

At its foundation our Congregation was blessed with many wise and holy friends. Most of them have been met in the course of this study, however a brief note on each one can clarify his contribution. The natural leadership of Marie Rose Durocher and her capacity for deep and lasting friendships can be seen in the number and the quality of the persons she involved in the foundation and early growth of the Congregation. Even in the darkest days those who made her suffer the most never lost their esteem for her. At the same time she never became subservient to her benefactors. When she saw that the good of the Institute was at stake, she was able to keep a healthy independence even towards Bishop Bourget himself (Positio III:76, 79-81).

--> FA:9

Bishop Ignace Bourget: At the head of the list must figure the bishop of Montreal. He approved and seconded the idea of bringing the Sisters from Marseilles. He encouraged the actual foundation and through all events encouraged and counselled Marie Rose Durocher and her companions.

Father Louis Moïse Brassard, the pastor of Longueuil (Positio IV:119-122): In 1842 he welcomed the Oblate Fathers to his parish where they established their novitiate. He had already founded the school in which Henriette and Emilie Céré taught. He would have liked very much to have had the Sisters of the Congregation of Notre Dame found a convent school in his parish, but they were unable to accept his invitation (Positio III:2). At the suggestion of the Oblate Fathers he was willing to receive the Sisters of the Holy Names of Jesus and Mary from Marseilles. To this end he bought a piece of property with a large building on it (Positio III:14, 17b; IV:120). When this proposal fell

through, he offered the foundresses the small school while waiting until the larger property was ready. The foundresses took possession of it in August, 1844. His generosity during the first three years of the Congregation allowed it to make rapid progress (Positio IV:154). The pastor was its official administrator (Positio III:34); he had, however been too generous for his means.

Although he was the source of greatest suffering for our foundresses, he later did much to repair the harm he had caused. After the death of the foundress and the departure of the Oblates from Longueuil, Bishop Bourget named him the ecclesiastical superior of the Convent (Positio IV:128). In 1854 he had our rule printed for the first time at his expense (Positio V:2). While pastor at St. Roch de l'Achigan, he opened a convent and school for our Sisters. He asked to be buried in the Longueuil cemetery. He continued to the end to be an eloquent witness of the virtue of Marie Rose Durocher whom he had made suffer so greatly.

--> RC:134, 208, 217 PG:160, 165

Father Jean Francois Allard, O.M.I. (Positio V:34-36; VII:91):

In 1843 Bishop de Mazenod sent one of his most experienced subjects as master of novices and director of studies for the Oblates in Longueuil. He offered Bishop Bourget the services of this priest for the new foundation "if no one else was available" (Positio III:9, 18-19; VI:25). Bishop Bourget accepted the offer enthusiastically (Positio V:34).

Father Allard was to be involved in every step of the new foundation and in every aspect of its formation and of its work. He preached the first retreat to the three foundresses, October 28-November 1, 1843. He then became master of novices, teacher of Religion, Mathematics, French and Pedagogy, positions he would hold until the first profession. Then he was named chaplain and pedagogical consultant for the school (Positio V:4; VI:25). Almost until her death he would remain Marie Rose Durocher's director and counsellor in all

matters: religious, social, educational (Positio V:46). A great number of her letters are copies of rough drafts made by him, others witness to his corrections in point of style and spelling (Positio IV:2; III:84). Besides this he taught the Sisters singing, the recital of the Office; he enlisted the many talents of his novices and confreres for the benefit of the Sisters. Father Brassard complained to Bishop Bourget of his total and exclusive involvement in the work of the Sisters. Although the letter is written in anger, it does give a picture, however biased, of the situation (Positio IV:134-136).

There is only one shadow to the picture of this extraordinary man. His attention to the least detail led to his being very exacting, almost too exacting of himself and others. In the formation and direction of the Sisters, especially of Marie Rose Durocher, he was severe beyond all need. This makes his witness of her all the more precious.

--> SSD:96, 130, 134 RC:123, 135-138

Father Joseph Eugene Guigues, O.M.I. (Positio V:36-38):

We read in the introduction to the document concerning our Constitutions: "Without the active participation of Bishop Bourget and the Fathers Guigues and Allard, Mother Marie Rose would never have been able to obtain the results we know" (Positio V:6). This statement gives a true idea of the importance of the first bishop of Ottawa for our Community. In 1844 he was sent to Canada as provincial for the Oblates in the whole of North America. In July, 1845, Marie Rose Durocher suggested to the bishop that he be named the immediate ecclesiastical superior of the new congregation. The bishop accepted immediately and entered wholeheartedly into his new function (Positio VI:45). He preached the retreats of 1845, 1846 and 1847, presided at the religious ceremonies (Positio VI:37) and at the council meetings and made the appointments of the Sisters (Positio:38, 40, 42). He made minute recommendations for the running of the house and school. Marie Rose Durocher noted these in her "Carnet Intime" (Positio VI:39). She seems to have had very great confidence in his wisdom, prudence and his experience as a religious administrator (Positio V:16-21). His

nomination as bishop was a loss for her.

--> FA:9 SSD:167 RC:174

There are many other Oblate Fathers who had a part in the growth of the Institute (RC:222; PG:105-106):

Father Jean Baptiste Honorat, O.M.I. (Positio V:31-32, 40):

He was the superior of the first group of Oblates who arrived in Canada in 1841, and contributed to the foundation of the Community in several ways. He encouraged Bishop de Mazenod to have Sisters of the Holy Names of Jesus and Mary sent to Longueuil (Positio III:3, 15-18). He suggested to Henriette Céré that she join in the founding of the new institute (Positio III:23). He presided at the beginning of the postulate, drew up the temporary rule which the foundresses adhered to and followed with interest the first steps and progress of the new Congregation (Positio III:24-25, 27-28, 59). He was extremely jealous of Father Adrien Telmon and his influence on Eulalie and Melodie (Positio V:31, 41-43).

--> SSD:97 RC:134, 138

Father François de Sales Tempier, O.M.I., assistant to the superior general of the Oblates: Although he had no direct contact with the foundation or with the first Sisters, the Congregation owes him much. He composed the rule of the Oblate Fathers and of the Sisters of the Holy Names of Jesus and Mary of Marseilles. He was Father Allard's contact person in Marseilles for all the affairs concerning the new Congregation (Positio IV:91-95; V:2). He visited Longueuil in 1852.

--> RC:117

Father Leonard, O.M.I., a French Sulpician who later entered the Oblates in Canada: He had known Eulalie Durocher. His contribution was minimal but he did help build the reputation of the Longueuil school. On two different occasions he staged and directed the plays given by the pupils at the end of the year (Positio V:39).

--> FA:18-19 RC:179, 220

Father Theophile Durocher: Although this brother of Marie Rose Durocher was very much against his Sister's founding the new Congregation he later became one of its greatest benefactors and its constant support. His generosity during the early years helped tide over times of great poverty. He was the benefactor of the new school encouraging many of his friends to send their daughters to it and paying for the tuition of some of them. He sent many postulants and paid their novitiate expenses (Positio III:62, 73). With his encouragement the Beloeil school was built and given to the Congregation (Positio III:7). He remained his sister's most constant counsellor in matters practical, financial and legal. At his death in 1852 he made the Congregation his sole heir.

-->    SSD:228-229       PG:153, 164       MG:139, 208       Positio I:18

## CHAPTER XXIII

### LAST ILLNESS, DEATH AND BURIAL OF MARIE ROSE DUROCHER

Throughout the life of Marie Rose Durocher there is question of her delicate health. Her brother Calixte tells us that she suffered from "stomach trouble." She came from a healthy family. Both her parents lived to old age; her mother died at 63, her father at 88. Three of her brothers, Flavien, Calixte and Eusebe celebrated their 70th birthdays, and although none of the others reached 50, Marie Rose at 38 was the youngest at the time of her death. All these ages must be read in the light of the life expectancy of the times.

For many years before the foundation of the institute Marie Rose Durocher seems to have suffered from tuberculosis (Positio I:53). Many of her letters refer to her ill health (L:31) which she tries to disregard. Although her health was undermined, it was only during the last year of her life that it caused real anxiety; by September, 1848, all those with whom she lived knew she was weakened and suffering. Certainly the trials of the Congregation and the added work undertaken to meet their financial obligations were taking their toll. She was carrying the burden almost alone in order to spare her companions (L:75, 76).

--> SSD:235 (Positio VII:37), 258

Before beginning her last month of May, Marie Rose Durocher wrote out her act of consecration to Mary. This is the longest and most complete witness we have of her spiritual life (RC:236). In the prayer written at the end of the month and that is incomplete, she says, "You see the state of feebleness and illness to which I am reduced...I believe I have only a short time to live." The last grace she asks is "Protect my last hour." Still she continued her work, seeing the Sisters and writing numerous letters.

--> FA:4 SSD:248, 259 PG:173

The immediate cause of her death was a chill she took and the cold that followed after a long walk in the icy spring rain of 1849. She had arrived in Beloeil by public transportation and rather than pay for a carriage she walked the two miles that led to the Convent (Positio VII:35). She was exhausted when she arrived there and at her return to Longueuil the Sisters were alarmed at the rapid change. From the beginning of June until her death four months later she had only short periods when she was able to leave her room. In his biography Bishop Bourget gives a description of her illness and its treatment (Positio VII:37). This information was given him immediately after her death by those who shared her life and knew her best.

--> SSD:252 RC:259

The Sisters stormed heaven asking that her life be prolonged. They promised a light in perpetuity for Mary's altar. In August a pilgrimage was made to the shrine of Our Lady of Bon Secours in Montreal (Positio I:20). Still her health declined. On her last feast day, St. Rose of Lima, she joined the community for the celebration, and when it was over she asked for the anointing of the sick. Since Bishop Bourget was ill himself, he sent Bishop Prince, his auxiliary, to administer it. For this occasion she composed a confession of her faults and asked pardon of the Sisters. Since she was too weak she asked Sister Veronica to read it (Positio VII:38).

--> FA:11 SSD:253, 261, 267 RC:261 PG:181 MG:332

The Sisters wished to have her portrait painted but she would not hear of it (Positio VII:35). Their desire was made known to Bishop Bourget who obliged her to comply with the Sisters' wishes. One of Montreal's leading portrait painters, Théophile Hamel, was engaged. Since he could have only one sitting with the dying woman, he had her picture taken (a daguerrotype) to help him in his work (Positio I:20). He worked with great speed and finished so that on October 8th when the Sisters returned from her burial, her portrait was in the chapel before Mary's altar.

--> SSD:269, 278 RC:264 PG:181, 186

Her death took place at 12:15 a.m., Saturday, October 6, 1849, her 38th birthday. The Sisters were told only the next morning. Her body was first exposed in the chapter room where she had died. Later it was brought to the chapel under the direction of Father Telmon. The Sisters saw in this a grace given to the priest who had directed her towards the foundation of the Community. Her funeral was celebrated on October 8th, first in the Convent chapel by her brother Théophile for the Sisters and pupils, then the body was transported to the church for the veneration of the townspeople. Later the same day Bishop Bourget presided at the solemn funeral Mass provided by the parish. The Trustees carried her coffin to its final resting place in the crypt beneath the Convent chapel beside Sister Marie André, the first Holy Name Sister to die.

-->    SSD:276        RC:267        PG:183        Positio VII:1-4, 39

Despite his numerous and important occupations, Bishop Bourget remained at the Longueuil Convent until October 12th (Positio VII:6). He saw each of the Sisters in order to collect their memories of Marie Rose Durocher and the first days of the Community (Positio VII:7). This was to serve as the basis for the Chronicles, and at the date of October 6th the notice on the foundress has come to be known as "the first biography." This was finished in November, 1850, and the bishop gave much importance to the work he was composing (Positio VII:7). Since he had been closely associated with the Institute since its beginning, and since he was the confidant of Marie Rose Durocher in her difficulties, he was in an excellent position to complete the work. Positio VII:19-40 contains his work (Positio VIII:74). In 1880 he wrote another, briefer appreciation (Positio VIII:85-90).

## CHAPTER XXIV

### THE CONTINUATION: THE GENERALATE OF MOTHER VERONICA

On October 17, 1849 Bishop Bourget returned to the Longueuil Convent to preside at the first General Chapter and the election of a Superior General to replace Marie Rose Durocher. The choice fell on Mother Veronica of the Crucifix (Hedwidge Davignon) one of the earliest recruits. She was well-known and admired by all the Sisters, having held very important positions within the Community. Almost from the time of her profession she had been Directress of Studies, then Mistress of Novices. She regularly visited the missions in the name of the foundress, being her closest confidant.

—> HH:70-75

Hedwidge Davignon, born April 25, 1820, was the 10th child of the 11 children of Joseph Davignon, a military captain and prosperous farmer of St. Matthias, a small village some six miles up the river from St. Hilaire. Her mother was Marie Victoire Vandandaigue of Beloeil. The family was highly regarded, entertained much, while at the same time being profoundly Christian. In 1825 her father died leaving the young widow with 11 children whose ages ranged from two to 19. Since the mother was determined that they would enjoy the same education as would have been theirs had their father lived, she had to find a way to provide for it. She decided to turn her large house into a school accepting boarders as well as day scholars. In this she was ably helped by her eldest daughter, Victoire, who had just finished her studies at the Convent of the Congregation Notre Dame in St. Hyacinth.

Hedwidge received her first education in her mother's school. At 13 she was sent, in her turn, to the Convent in St. Hyacinth where she perfected her knowledge of History, French, Music and Drawing. Her brothers had taught her Latin. When she returned to St. Matthias, she took her place as teacher in the Davignon school.

Although there is little mention of the Uprising of 1837 in the life of Marie Rose Durocher, Hedwidge Davignon was greatly affected by it. The beginning of the Rebellion was in the towns along the Richelieu, and three of her brothers joined it. When the Uprising failed, they fled to the United States. Her eldest brother settled in New York State. Hedwidge visited him often. This gave her the opportunity to perfect the English she had learned as a child.

Hedwidge Davignon met Marie Rose Durocher for the first time on October 6, 1841 at the blessing of the cross at St. Hilaire, raised in memory of the mission preached by Mgr. de Forbin-Janson. A friendship was formed immediately. As she had many relatives in Beloeil they met quite often. She made the 1843 retreat with the Congregation of Mary Immaculate and chose Father Eusèbe Durocher as her director. She would have joined the three foundresses at Longueuil (L:1) but she could not obtain her mother's permission to leave the Davignon school of which she was the principal teacher.

—>    SSD:123        RC:152-156        PG:115-119        HH:25ff

After much difficulty, she entered the novitiate in March, 1844. She was destined to spend almost 60 years in our Community since she died October 10, 1903. Few persons have left as important a mark on our Institute as she. After taking the habit in June, 1844, she went with Sister Theresa of Jesus to study the teaching methods of the Brothers of the Christian Schools. She profited by the experience to the extent of writing a Directory of Teaching Methods for the use of our Sisters. At the profession of the three foundresses, she stood as Mistress of Novices. Shortly afterwards Bishop Bourget names her secretary of the council and in charge of all outgoing mail. This meant that from the beginning she had intimate knowledge of all the affairs of the Congregation. After her profession in August, 1845, she became Directress of Studies and at the same time teacher of the first class. In August, 1847, she left the classroom to become Mistress of Novices, and during the last year of Marie Rose Durocher's life she was General Assistant of the Institute. She was also the foundress's closest

confidant (SSD:173, 216, 246).

--> SSD:136, 147, 160, 175, 194, 209, 213  
RC:152, 177 PG:168 MG:287 HH:69 Positio I:17; VI:40

The new Superior General shared the same deep spirituality as the foundress; she was very kind, understanding and laborious. However she lacked the firmness and business acumen (HH:191) of Marie Rose Durocher, qualities that would be very necessary for the welfare of the young congregation. She was at the same time very sensitive, and despite the esteem, almost veneration of most of the Sisters for her, she was "humble to the point of self-abnegation and self-distrust (HH:70, 105). Her first letters to Bishop Bourget are proof of this diffidence (HH:98, 116).

Although the troubles with the pastor healed very soon after the death of the foundress, there was to be a new source of difficulty closer to home. Not only could Mother Veronica not count on the wise guidance of Father Allard who had left as chaplain in August, 1849, but the priest who replaced him was to be the source of much trouble. Father Gregoire Chabot was a very holy man, mortified and animated by the best intentions. However, he knew little of religious life, especially of a beginning community in which few of the members were over 25 years of age. He was a friend of Father Chiniquy, and had been influenced by him concerning the need for a change of formation. He saw himself as the one capable of realizing it. Almost overnight the direction of the young Sisters was altered, so that many of them became insecure. He did not understand his role as chaplain, and he saw himself as the representative of the bishop and the highest authority in the house. This led to serious divisions among the Sisters. There was relief when the bishop ended his term of office in 1853, but much harm had already been done.

--> HH:90, 109

The first year of her generalate saw the opening of a school at St. Hilaire (HH:89). This was the first of the four foundations

that she made. It was followed by Beauharnois in 1853, Verchères in 1856 and St. Roch in 1857. In April, 1851, with the approval of Bishop Bourget, the General Council decided that a new wing be added to the Longueuil Convent. At its completion in 1852, the Sisters were to be properly housed for the first time since the foundation (HH:92, 103). In 1854 the Constitutions were printed and each Sister could now own her complete copy. The same year the Second General Chapter was held in October. Mother Veronica is confirmed in her position as Superior General for life. The seal of the Congregation was accepted. Mother Veronica was charged with the final composition of the Custom Book begun five years earlier. The Congregation was progressing well, although there was an undercurrent of criticism against the kindly Superior General.

--> Positio VII:46-47, 47-48; VIII:80

Although at the General Chapter of 1854, despite her pleadings to resign, Mother Veronica had been confirmed in her position for life, in August, 1857, Bishop Bourget decided to depose her or as he put it "to accept her resignation." He named Sister Theresa of Jesus as Superior General and Sister Veronica as Second Assistant (HH:131). The Sisters were stunned at this decision although many could see it coming. The Institute had known steady growth. It now numbered 61 professed Sisters and 19 novices in seven houses. As Mother Veronica's French biographer writes of her generalate, "The storm could come, the tree would resist; it had grown by the roots" (p.294).

--> HH:133

The work of Mother Veronica does not end here. The cross heroically accepted prepared her for her years as superior of Oregon, 1864-1872. As she had strengthened the roots and assured the growth of the Institute in Quebec, so would she see to the prospering of our Congregation on the Pacific Coast of the United States (HH:193). Besides the privations of every pioneering endeavor, she suffered from the silence of the Motherhouse and from being kept in ignorance of the development of the Congregation she loved. In 1872 she returned to Quebec

to assist at the Fifth General Chapter. There she was named Assistant General during the second term of Mother Stanislaus.

She became the indefatigable collector of the chronicles, letters, memoirs, etc., everything referring to the early days of the Institute and Marie Rose Durocher.

--> Positio VIII:77, 108-115

Among the sufferings endured by Mother Veronica during her generalate is one that interests many of our Sisters, especially those who visit the cemetery at Longueuil; it is the early death of so many of our first Sisters. In seven years, from October, 1850, to her deposition, she buried 16 young and very promising Sisters. The first after the foundress was Sister M. Elizabeth (Hortense Benoit). In the five years she was a member of our Community, she was successively directress of the boarding school, secretary of the council, member of our First General Chapter. Those who followed her within the next few years were equally gifted. What was the cause of the numerous deaths?

First, tuberculosis was rampant among them, as it was in many families at that time, especially among the women. We must remember that this is more than 30 years before Koch isolated the tuberculosis bacillus. They lived in crowded quarters. Today we shudder to think of the number of Sisters and children who were contaminated. This would have happened even in their homes, as there was no attempt to isolate the sick.

Second, there was the very hard work undertaken by young women, some still in their adolescence. Also, after the departure of the Oblate Fathers, the new chaplain introduced a regime of penances and mortification little in keeping with the life of teaching Sisters. To Mother Veronica who protested (HH:90, 110) he would answer, "They are not children."

Third, the poverty of the Community resulted in insufficient

nourishment for the Sisters. This was especially true after the death of Marie Rose Durocher who knew well the necessity of sufficient good food, and who was constantly helped by the generosity of her brother (Positio IX:171). In her memoirs Sister M. Stanislaus, Fourth Superior General, gives a very important witness (Positio VIII:139): "One day... we were served soup with some bread..." She adds in conclusion, "Whether or not she did this to test our virtue or because she really had nothing else to give us, I would not be able to say." What many biographies present as the usual state of the meals, she presents as an isolated incident.

## CHAPTER XXV

### THE GENERALATE OF MOTHER THERESA OF JESUS

The one chosen by Bishop Bourget to replace Mother Veronica was Mother Theresa of Jesus. He had come to Longueuil during the summer of 1857 for his second pastoral visitation and he was alarmed at the division he remarked among the Sisters (HH:132). Again Mother Veronica requested to be replaced. The Bishop asked the Sisters in retreat to make special prayers and penances to guide him in his difficult decision. On August 12th he chose Mother Theresa as Superior General. Mother Veronica became Second Assistant (HH:130).

--> RC:155 G1:32

The foundresses had been together scarcely two weeks when a young woman knocked at their door. Salome Martin was a young teacher who had resolved to become a religious. She spoke to the bishop of her desire and her wish to visit the congregations in Montreal before deciding. Father Telmon suggested that she visit Longueuil among them. When she was received by Marie Rose Durocher she was so struck by her evident holiness that she immediately determined to join her. The importance of the arrival of Sister Theresa of Jesus and Sister Veronica of the Crucifix for the new Community cannot be exaggerated. Both were young, healthy, talented, well-educated; both had experience in teaching and in running a school; both were tireless workers, devoted to the foundress and to the Institute. Both were to serve the Community long and well; both were to be Superiors General. Despite this list of resemblances, two more different persons in temperament and personality are hard to find.

--> SSD:106, 172 RC:151 PG:114, 119, 168

Salome Martin was born in St. Philippe-de-Laprairie, some 20 miles from Longueuil, in 1823. She was the 10th of the 12 children of

Jean Baptist Martin, an innkeeper, and Adelaide MacNeil whose mother, Josephite Christin, an Englishwoman, died shortly after her birth. Her father returned to his native Scotland leaving his infant daughter to be brought up by the nuns. Sister Theresa spoke little or not at all of her family. All that is known is that her father was among the "Patriots of '37," that his inn and barns were searched by the troops, her mother fled to the woods to hide with her youngest children. After this the family was dispersed. Her father was counted among the "disappeared," most of her brothers and sisters went to live in the United States. Her mother brought her two youngest daughters, Salome and Marie Louise, with her to St. Hyacinth where she earned a living so that her children could complete their education.

The religious life of Mother Theresa parallels that of Mother Veronica. She took the holy habit in May, 1844. Early in July they went together to the Brothers of the Christian Schools in Montreal. They assisted together as witnesses of the first profession. They made first vows together, August 15, 1845, and final vows with the foundresses in August, 1846. Marie Rose Durocher had great confidence in her talents as organizer and administrator. She named her the superior of the first mission at Beloeil (1846-1848). During the financial difficulties of 1847-1849 she wrote her many letters in which we can see her appreciation of the practical judgment of the young Sister and her reliance on it (L:62, 69, 76). In 1848 she returned to Longueuil to become General Bursar, a function which she held until 1853. She was at the same time General Directress of Studies until she left to become the founding superior of the important school at Beauharnois. In 1856 she returned to be directress of the boarding school at Longueuil. This is the position she held when Bishop Bourget named her Superior General.

-->    SSD:199, 218      PG:151, 152      MG:135-137, 141      HH:136

The chief characteristic of Mother Theresa's term of office (1857-1867) is the rapid expansion of the Community. These 10 years were to see foundations in the four corners of North America. When one considers that there were 61 professed Sisters and 19 in the novitiate

when she took office and that the Community had already eight establishments, the amount of work and self-sacrifice she demanded of the Sisters can be suspected. It is a tribute to her spirit of enterprise and to the heroic obedience of the Sisters that most of her foundations were a success. During her term as Superior General (1857-1867) she founded the following:

- 1857 St. Roch on the Achigan (Really a foundation of Mother Veronica's as all was completed when she was deposed.
  - 1859 Portland, Oregon
  - 1860 Oregon City, Oregon  
Hochelaga (Montreal)
  - 1861 St. Paul, Oregon
  - 1863 Salem, Oregon
  - 1864 The Dalles, Oregon  
Windsor, Ontario
  - 1865 Schenectady, New York  
Jacksonville, Oregon  
Rome, New York  
Amherstburg, Ontario  
Decatur, Illinois
  - 1866 St. Louis de Gonzague, Quebec  
Valleyfield, Quebec
  - 1867 Sarnia, Ontario
- She had also prepared for the foundation in Oakland, California, in 1868.

Although each of these foundations is important, two will profoundly change the physiognomy of our Institute: the foundation of the Oregon Province and the acceptance of the Convent at Hochelaga with the tranference of the General Administration and the novitiate to these new headquarters. The story of the heroic efforts of the 12 young missionaries has been eloquently told (Gleanings of 50 Years, Hope of the Harvest). The Sisters of Providence and the Sisters of St. Anne already had houses on the Pacific Coast when our Sisters left Montreal in 1859. Little could they suspect the magnificent work of the Lord

they were beginning, nor the sacrifices that awaited them.

--> HH:146ff G1:33

Hochelaga Convent was founded thanks to the generosity of M. Simon Valois who wished to have a Catholic school for girls that could rival that of the Protestants and Anglicans. From the beginning it was for girls from families of means. Mother Theresa herself saw to its building and lived there while Mother Veronica remained as superior of Longueuil.

--> HH:144, 152

Not only was Mother Theresa an intrepid foundress, she was also a traveller. In 1863 accompanied by Mother Veronica and 12 new missionaries she left to visit the foundations in Oregon (HH:156; G1:96). She saw the need for another direction in these missions, so in 1863 she sent Mother Veronica as Superior to the Oregon foundations (HH:137). After her term as Superior General, she would be superior of Tallahassee, Florida, Key West. She would visit Oakland, California, found St. Joseph's school in San Francisco (HH:289), etc. She was tireless and expected others to be also.

--> G1:100, 106 Positio VIII:124

Within the Community, many were suffering from the daily heroism. Outside of it the criticisms of the Superior General were becoming louder and louder. The first act of Bishop Bourget during the Chapter of October, 1867, was the election of a new council. As Superior General was chosen Mother M. Stanislaus (Virginie Duhamel). In keeping with the wishes of Rome, she was elected for a term of five years, renewable once. Mother Theresa remained on the council as First Assistant. Mother Stanislaus was surely but slowly to restore peace within and outside the Congregation. She would build it especially from within and strengthen the widespread foundations of her predecessor (RC:190). In 1874 she accepted to send our Sisters to Winnipeg, Manitoba. She wrote a series of excellent circular letters (Positio VIII:130-140).

--> RC:151-152 PG:169

There were other accomplishments during Mother Theresa's term. The first 30-day retreat was preached by Bishop Bourget in 1859 (HH:140). This became established in our Community as a preparation for final vows. In 1863 our Institute and its Constitutions were given a decree of praise by Rome. At their request the fourth vow, to work for Christian education, which until that time was made by all choir Sisters at final vows was suppressed. In 1871 she wrote a brief history of our Community (Positio VIII:125-130).

(Sister Rose Descôteaux is presently preparing a life of Mother Theresa of Jesus in French--1980.)

Acknowledgement to Sister Ilene Clark, typist

## BIBLIOGRAPHY

This syllabus has been restricted to works already published in English and that are readily available. These are the only sources used in its preparation (with rare exceptions). This bibliography is given in chronological order beginning with the most recent works.

Positio Vol. X gives an exhaustive, annotated bibliography for 1849-1960 (pp. 60-68) of works published in French, English and Italian.

Mother Marie-Rose, she who believed in the future. Sister Frances Allison, SNJM. Pierrefonds, 1975, 24 pages typewritten.

FA Easily the most attractive study on Mother Marie Rose that we have so far. (I would like to see this paper done over with references to the Positio as translated by Sister Clarisse Marie. The most frequent references (NL) are to Notes et lettres, published in 1927 which exists only in French.)

Mariae Rosae Durocher...Positio translated by Sister Clarisse Marie, SNJM, 1975. This consists of 10 typewritten brochures. (An eleventh, IXA, is a translation of the biography of Fidelis as found in the Positio, pp. 582-1032. A very limited number of copies were made so that it has not been used in the syllabus.) This publication has changed our approach to the history of our Community as we have here the excerpts from the documents on which the history is based. The last 6 pages of Volume X are a detailed index to the whole work.

The Rose Tree. Sister Mary Michaeline, SNJM. Milwaukee, Bruce, 1961.

RT Although written for grade school pupils it is worth-while reading for all groups as it makes the setting come alive.

So Short a Day. Sister Eulalia Teresa, SNJM. New York, McMullen Books, 1954. This is a beautifully written and easily read life of

SSD Mother Marie Rose; it shows a good understanding of her personality.

Rose of Canada. Pierre Duchaussois, OMI. Montreal, Motherhouse, 1934.

RC This is a translation of the French work. A very long wordy biography, with a disproportionate insistence on the role of the Oblate Fathers. Very evidently a translation and not always accurate.

The Rose of Jesus and Mary. Sister Mary Alicia. Portland, Oregon, 1934.

SMA A small, short life that adds nothing new, but an excellent first presentation of Mother Marie Rose. (Not quoted in the syllabus.)

Mother Mary Rose. Anonymous (by Sister Peter Gonzales, a free translation of a work by Sister Catherine de Suede). Montreal, 1915. This

PG small, unassuming work is possibly the best biography we have

to date in English. It is especially good on the family background. It is rich in insights and is the only work we have in English by one of our Sisters who has lived long in the places Mother Marie Rose knew.

Mother Mary Rose. Sister Mary Gilbert, with a forward by Bishop O'Dea of Seattle, Washington. Montreal, Messenger Press, 1911. This is certainly the best known of our older biographies and still a very worth-while work.

MG

Positio Vol. VII, pp. 19-40. The Biography of 1850. This earliest account of the life of our foundress has always been attributed to Bishop Ignace Bourget. (See pp. 6 and 7 of this same volume for its authenticity and value.) It is presented as part of the earliest chronicle of our Institute for October 6, 1849, the day of Mother Marie Rose's death. It is especially a study of her virtues, presented for the edification and encouragement of the young Community.

Hope of the Harvest, a life of Mother Veronica of the Crucifix. Sister Eulalia Teresa, SNJM. Portland, Oregon, Kilham, 1941

HH and

Gleanings of Fifty Years. Sister Mary Flavia. Portland, Oregon, 1909.

G1 Both of these books give precious insights into the early years of our Community.

Extracts from the letters of Mother Marie Rose. Translated by Sister Mary Innocentia, SNJM. Province of California, 1961. These letters in chronological order give a precious insight into the character and work of our foundress. (For easier reference I have numbered them.)

L

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Outremont  
July, 1979