



The *Great* Canadian  
Catholic Hospital History Project

Documenting the legacy and contribution of the  
Congregations of Religious Women in Canada,  
their mission in health care, and the founding and operation of Catholic hospitals.

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Projet de la *Grande* Histoire  
des hôpitaux catholiques au Canada

Retracer l'héritage et la contribution des  
congrégations de religieuses au Canada,  
leur mission en matière de soins de santé ainsi que la fondation et l'exploitation des hôpitaux catholiques.

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**1659-1959**

**Tricentenary of the Arrival of the  
Religious Hospitallers of St. Joseph**

**Jubilee Celebrations of the Third Centenary of the Arrival  
of the First Three Religious Hospitallers of Saint Joseph  
at Ville Marie in 1659**

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St. Joseph Region Archives

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1659 - 1959



TERCENTENARY

OF THE ARRIVAL OF THE

RELIGIOUS HOSPITALLERS OF ST JOSEPH

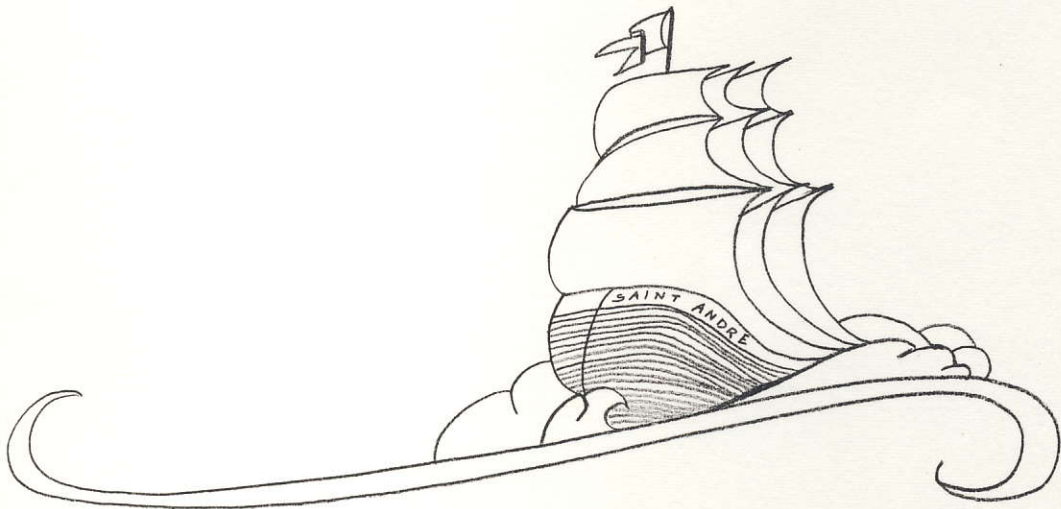


JUBILEE  
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OF THE  
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OF SAINT JOSEPH  
AT  
VILLE MARIE  
IN 1659

## FOR THE DIVINE VENTURE

Aboard the fine sailing vessel lifting its moorings  
while the wind proudly billows its reefs and topsails,  
three Hospitallers are leaving the sod of France.  
Their sight is still befogged by the tears of departure,  
their bodies fairly crushed by recent separations,  
but within their saddened hearts,  
surges a chant of joy!

The joy of the apostle leaving for a divine venture,  
The joy of the pioneer enroute for virgin land,  
The joy of the conqueror appraising himself against the magnitude  
of his dreams!



Aboard the "Saint André", that fine ship scudding for the open sea  
they are three Hospitallers...  
three valiant souls ... strengthened by God's grace  
going to start the miraculous venture  
at Ville Marie - in Canada!

The year nineteen hundred and fifty-nine will always remain a memorable date in our History. In fact, it commemorates an event of capital importance for the Institute, the departure from the Hotel Dieu of La Fleche, in 1659, of three Hospitallers: Mother Judith Moreau de Bresoles, Mother Catherine Macé and Mother Marie Maillet, going to Canada where, at Ville Marie, they would devote themselves to the care of the sick colonists and Indians in the new Hotel Dieu of Jeanne Mance.

In 1659, it was already twenty-nine years that Mr. de la Dauversiere had received a message from heaven. These had been twenty-nine years of trials and sacrifices of all kinds. After all, Montreal was founded for the establishment of his religious... and they were still in France. The obstacles seemed insurmountable.

The Bishop of Angers, ecclesiastical superior of the Hospitallers of La Fleche, wished to revise their Constitutions and was opposed to the sisters leaving for Canada. The sisters' relatives intervened, alerted the population and surrounded the monastery to prevent their departure. Mr. de la Dauversiere was seriously ill at the time and could not take an active part in his daughters' proposed departure.

All seemed lost. But the founder never lost hope. "God is the Master of this", he would repeat in his trials. Soon all the obstacles resolved themselves. In May, without any previous hope, Mr. de la Dauversiere suddenly found that he was well enough to resume his work. The Bishop withdrew his opposition; the riotous mobs were dispersed by the cavalry that accompanied the sisters as far as La Rochelle where Mr. de la Dauversiere had to settle more difficulties, this time with the captain and his crew. On July 2, 1659, feast

of the Visitation of the Blessed Virgin, the ship put out to sea. Before the departure, the founder blessed his daughters and sang his NUNC DIMITTIS. He saw that God would be glorified in the work he had tried to accomplish. To stabilize his endeavours he had recourse to his robust faith, his apostolic zeal, all the resources of his missionary soul and up to the last beat of his love-inflamed heart. He died a few months only after his Hospitallers had left for New France.

The Congregation of the Religious Hospitallers of St. Joseph took root with noble tenacity in the virgin soil of Ville Marie. It planted in Canada the seed from La Fleche which promised a rich harvest of souls. And three centuries have woven the threads of Fidelity and Love through the history of small and great events in the continuous service of Charity for the relief of suffering humanity.

It is to celebrate this tercentenary that a triduum of thanksgiving was organized at the heart of the religious family that grew from the early beginnings of 1659. This triduum produced the proper setting for commemoration and gratitude.

Three days of thanksgiving were devoted to the commemorative celebrations of the third centenary - the first, second and third of October.

The program was the same for the three days:

4 P.M. - Pontifical Mass  
6 P.M. - Dinner of honour  
8 P.M. - Historical play

Each day was dedicated to a special category of persons:

October 1 - Priests and religious men  
October 2 - Lay persons  
October 3 - Religious women

October 1

"What shall I render to the Lord for all His benefits", we could say with King David. "I shall offer the chalice of salvation". The chalice of salvation! How many times it was elevated to God in the early morning hours of October 1 before the solemn pontifical ceremonies! At the six-thirty Mass, the community Mass, the novices' choir sang pious hymns and began an angelic prelude to the remaining festivities of the day.

At ten o'clock in the morning we assembled in the community room where cardinal-red decorations were in evidence. A throne, enhanced by the coat of arms of His Eminence Cardinal Leger, announced the visit of our eminent Cardinal Protector. In fact it was a splendid occasion for all the representatives of our houses to meet in the presence of our venerable Pastor. Besides our family of America, we were favoured to have with us three of our loved Mothers from France. They had come because of their affection for us to show their fidelity and love for the Congregation at this common celebration of the tercentenary. They were: Mother Brossier, federal Superior of La Flèche, Mother Mary de la Ferre, Superior of Beaupreau, Mother St. Margaret Mary, Superior of Nimes.

The entire Institute was therefore represented. The common room was filled. The gathering was manifestly a happy one. The beginning of the festivities already transported us with gladness and jubilation. Clusters of flags brightened the sombre walls. The papal colours mixed with the French and intermingled with the maple and fleur-de-lis, were the theme of the decorations. Red, white and blue streamers hung from the pillars. All was in readiness on this smiling morning and the joys of the triduum were now being experienced.

His Eminence entered while members of the choir sang Noyon's TU ES PETRUS. The sisters knelt to receive the triple blessing of the Prince of



Mère Mary de la Ferre  
Supérieure (Beaupréau)

Mère Brossier  
Supérieure Fédérale  
(La Flèche)

Mère Sainte-Marguerite-Marie  
Supérieure (Nîmes)



the Church. When he had taken his place on the throne, Fr. August Ferland, P.S.S., Chaplain of the Motherhouse, offered him the Congregation's respectful homage and religious gratitude.

Your Eminence,

Your presence among us on this feast day brings us more than would the ordinary celebration of a centenary; it brings to life the grandeur and beauty of a biblical scene; it evokes in our minds a historical trait found in the Holy Bible: Jacob laden with blessings, going down to the house of Joseph (Gen. 49, 22-26).

Imbued with the same hopes that were Joseph's, your protégées, Eminence, look to their Protector for graces as numerous as were accorded to this just man through the blessings of the patriarch Jacob: The Almighty will shower you with benedictions from heaven (Gen. 49, 25).

Could this tercentenary have been as worthily celebrated, Eminence, in any other place than your diocese, in this Motherhouse that has now become the generalate of this Community, under your distinguished patronage? At this time, not only the Hospitallers of Saint Joseph but their guests and numerous friends and benefactors are thinking of the esteem you have for the religious of Hotel Dieu and the honour you are according them, notably to their Mother Superior. How can I express in words, Eminence, all the respect and gratitude we have for you? We are all the more moved by your kindness since you bestow it with such delicate attention.

Deign accept, Your Eminence, the respectful homage of the Hospitallers of Saint Joseph, and particularly the expression of profound veneration and lively gratitude of her whom you especially wish to honour today. The testimony of confidence you have shown her, the encouragement and consolation, the benefits you have bestowed upon her, will be ever present to her mind and heart. Allow me, Eminence, in her name and that of all her daughters, to thank you publicly for all you have done.

By welcoming you here today, Eminence, the Hospitallers of Saint Joseph not only honour their spiritual Father, their Protector and Archbishop, but they also welcome a Prince of the Church and the first of the priests of Saint Sulpice.

At the origin of Montreal and of the Hospitallers of St. Joseph there were two influential persons: Olier and Jerome Le Royer de la Dauversiere. After three centuries it is the most illustrious son of Mr. Olier who presides at the triduum of thanksgiving of the daughters of Jerome de la Dauversiere: "Oh, the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable His ways!" (Rom., 11-33).

How admirable is God's kindness, how sublime His ways! Deeply touched by the marvelous dispositions of Providence in their favour, the sisters of Hotel Dieu sing a hymn of gratitude and exalt with great joy: "The finger of God is there".

Three centuries ago the withered arm of Jeanne Mance regained its vigour at contact with Mr. Olier's heart and by this stupendous miracle God was manifesting His will regarding Hotel Dieu of Ville Marie. Today, an eminent Sulpician, with the spirit and heart of Mr. Olier brings a divine message to Hotel Dieu that will implant new vigour in the Community and lead it to greater heights. Because they are faithful to your directives, Eminence, and mindful of God's glory, the Hospitallers will certainly be ready to second all your activities in the spreading of Christ's kingdom. Like your namesake, Paul of Tarsus, whom you so faithfully imitate, you would like to bring the Gospel to the ends of the earth, leaving to others the glory of visiting the moon and conquering outer space. With the Apostle you could say to the present generation and those that are yet to come: "I so fight as not beating the air". (I Cor., 9, 26).

You use your talents, consume your strength, not to launch temporary satellites, but eternal truths; you fire hearts, not with atoms that demolish and destroy, but with sparks of love that make them live in Christ and for Christ. Your daughters, Eminence, count on this fire of love that you so ably communicate to start a fourth centenary with accrued ardour, for they wish to fill it with love of God and neighbour.

Kindly accept, Eminence, the never-ending homage of veneration and gratitude of the Hospitallers of Saint Joseph. They will long remain under the charm of this visit and preciousy retain the memory of your gentle kindness. Long live our Cardinal! Long live the Community of the Hospitallers of Saint Joseph!

The offering of a rich spiritual bouquet composed of eight days of prayers and good works of each member of the Congregation was presented immediately after the address of welcome. A real work of art, the handiwork of Sister Mary of the Sacred Heart (Doucet), of the Province of Our Lady of the Assumption, this spiritual bouquet was prettily embossed with symbolic figures. The cover represented the Queen of the Rosary sheltering under her mantle the Cathedral where each evening the AVES of the rosary piously recited by His Eminence are radioed to all parts of the Province. On an illuminated page were listed the prayers offered:

8000 Masses heard  
8000 Communion  
8000 Rosaries  
8000 Visits to the Blessed Sacrament  
8000 Litanies of the Blessed Virgin  
8000 Days of work

The next page represented Saint Joseph in the same position of protection as the Blessed Virgin, covering with his large mantle the Hotel Dieu of 1959 which seemed to look down upon the small Hotel Dieu of 1659 with love and respect.

A material offering was carefully concealed in an envelope. His Eminence smiled upon the young sister who presented the gifts and at once addressed the group.

My very dear daughters, I owe you an apology for being somewhat late but that will grant you the privilege of not hearing me so long. We have to hurry because you will be receiving Communion at four and I will be singing the Mass. I must soon return to have a bite and get ready for the celebrations that will be taking place.

Very dear Mothers and Sisters, you gave your Chaplain the task of conveying me your sentiments at the beginning of your celebrations; you have willed that the first praises to ascend to God on the occasion of your tercentenary should pass through the heart of the Pastor of this diocese. Father Ferland recalled a few moments ago the unsearchable mysteries of Divine Providence, but I do not know if he had the same thoughts formerly, when he was teaching theology to a poor seminarian. I wonder if he had the gift of prophecy then to discern among his students the one to whom he would address such animated words on such a happy circumstance.

I know he has attempted to interpret the feelings of your hearts here today. He has done this in eloquent phrases.

My dear daughters, these feasts you are preparing to celebrate, commemorate, not only the founding of your community in Montreal, but the numerous miracles that were performed three hundred years ago by Divine Providence. Miracles of a moral order and even a physical miracle, as it was pointed out a few moments ago, because it is there we notice in connection with the founding of your community the influence exerted by Mr. de la Dauversière and Mr. Olier on the life of Jeanne Mance who began your Hotel Dieu here. Can you imagine in 1959, that the father of a family taken up with all the difficulties of life, without any remarkable external gifts, would take it into his head to found a cloistered community

of nuns and expedite them to a far-off island that they might accomplish there the work of extending God's kingdom? If this is not due to an intervention of Providence, of God's almighty power, then we will never understand the mysteries of God. That is why my dear sisters, this reminder of your origins must bring to your hearts multiple sentiments that I shall try to summarize in a few thoughts.

First of all, of deep gratitude to God Who has given you life, Who brought you into the Church, not simply as baptized and confirmed persons, but as Christian Virgins and as pioneers in the exercise of charity toward the sick. Only the Lord can fill your hearts with such solicitude. The life, the annals of the early beginnings of Hotel Dieu, are filled with traits manifesting in a magnificent way the charity that animated the hearts of the first daughters of Jerome Le Royer. The hospital of 1659 was not the immense organization of 1959. The sisters who first came here could sympathize with suffering but could not always remove its cause. Today medical science is an auxiliary of charity, and we may say that our hospitals are part of God's plan as instruments to minimize pain by removing its causes.

Modern hospitals are part of the request of the PATER: Deliver us from evil. And many of the orations of the liturgy, especially in the liturgy of the Sundays after Pentecost, remind us that the intervention of God in favour of His creatures is not manifested only in the spiritual order but in the temporal as well. And in these prayers the Church always asks the Lord to deliver His faithful servants of all that could be an obstacle to the free service of God in both spiritual and temporal things. That is why, my dear daughters, you must take part in the progress of modern science which is a manifestation of God's power, of His intervention in the world; it is the creative power of God that is made manifest in a more evident way and the science and techniques of the modern hospitals should not distract you from your vocation. On the contrary, these excessively complex technical aspects which sometimes are disturbing to religious communities, should be considered by you as precious gifts of Divine Providence and this act of faith will help you to sublimate the work you accomplish in your hospitals.

To your thanksgiving you must add, my very dear daughters, the sincere desire to keep intact the spirit that presided at the foundation of your Community. If it was God Who brought it into existence, it is God Who preserves it, it is He Who keeps it in existence. Hence the necessity for you to pray with great confidence that the Lord may inspire numerous young ladies with the desire of joining you to accomplish His work and extend His reign. Mr. de la Dauversière, Fr. Olier, all the founders of Ville Marie, Jeanne Mance, your first Mothers and many others, had but one passion which was to extend God's reign. One must not believe, my dear sisters, that alongside these few men and women, there were only collaborators. The traders' spirit has always existed and how many profiteers accompanied the pioneers, those soldiers of the Kingdom of God, to come to exploit the riches of the land for their personal profit; how many hard and egoistic hearts accompanied these brave men and women. The Kingdom of God was not implanted in the colony with the greatest ease, because we know how it must suffer violence. These pioneers had to undergo a combat against persons of authority who were not in sympathy with them, against the sociolo-

gical pressures exerted upon them. They had to make continuous acts of faith in Providence to continue in the work that had been confided to them, such is the task of spreading God's reign. To help extend the Kingdom of God one must necessarily be united to Him. That is why the spirit of prayer has always been one of the characteristics of the true daughters of Mr. de la Dauversière, true Hospitallers of Saint Joseph. The real daughters of the Congregation have tried in the postulate and novitiate, and later during their entire life, to develop this spirit that was so perfect in the house of Nazareth. Devotion to Jesus, Mary and Joseph at Nazareth is dear to you. We might say that it is a characteristic devotion of your order. That is why on this third centenary you must examine yourself to see if you have kept intact the spirit that was at the origin of your Community. To see if you have the same faith in Divine Providence, a blind faith; if you are convinced that the kingdom of God will survive in spite of the sputniks and luniks that are being launched; that God's kingdom will grow in the midst of all those technicalities with which you are surrounded, of all these machines used by modern scientists to penetrate the human organism and discover the causes of illness. You must ask yourselves, my dear daughters, if your faith and confidence in Divine Providence are as firm as that of your sisters who preceded you.

And faith fosters charity. Too often our charity is based on sentiment, emotion or sensitivity. Too often the novitiate has not entirely done away with an ill-founded affection hidden in the depths of the soul.

You must be religious who are living united to God and for whom the essential thing is the spreading of the kingdom of God and who take the means to promote this advancement, first of all in themselves and then by them, for herein lies the beauty, the grandeur of the mystery of the Redemption and of the apostolate.

You shall be witnesses of me in Jerusalem, Samaria, to the extremities of the earth, the Son of God said. And these witnesses of Christ, Jesus, are the living members of His mystical Body, the Church. But in this Church of God, so few really understand how great is the privilege accorded by God, to be His witnesses. That is how the religious who meditates, continues the prayer of Jesus Christ. That is how the religious who cares for the sick, continues the work of the Lord; that is how the authentic religious who gives testimony to the teachings of the Gospel in a certain milieu, in definite circumstances, is the continuer of the work of Redemption. This is an exalting mission; we are not giving testimony to something that is abstract, to something that has happened in the past, but we are living witnesses of a drama that is living, authentic, and in which we are the living actors, playing a precise role.

Jesus Christ has asked us to continue Him on earth and it shall be so to the end of time. "Fear not, I shall be with you all days". That is precisely what they were doing, the good sisters who embarked at La Rochelle three hundred years ago to come to the solitudes of this New World to carry out an apostolate that was very simple, humble and poor; they came here merely to be witnesses to Christ's Charity. Sisters, you are an army in the service of Christ. If you were all burning embers, aflame with charity,

if your contacts with others warmed their hearts, inflamed them with charity, the entire world would be changed, just as the few women who came here at the beginning of this colony operated so much good in the exercise of charity that we still talk about it after three hundred years.

We shall be united round the Sacrifice as that handful of colonists were united at the first Mass celebrated at Ville Marie by Fr. Vimont. We shall ask God to spread His kingdom among us, that youth may understand that the one thing necessary is the defense of the cause of God's kingdom. We shall ask the Lord that the spirit of prayer and the directives given by the Holy Father penetrate the outside world that surrounds us; that in our Catholic hospitals there be doctors profoundly united to God accomplishing their task in His sight and considering themselves as continuers of His Redemption and collaborators with His Providence. Above all, that they use the discoveries of modern science to banish pain and accomplish what is good more freely and easily; that all the obstacles of illness, of weakness be spared us that we may serve God with all our heart and mind.

And during this Mass of thanksgiving we shall moreover ask the Lord to give us His spirit of immolation, the spirit He had at Nazareth when He was preparing for His great Sacrifice; we shall ask Him to give us the warmth of charity that is so often difficult to spread around us. Oh, how hard of understanding we are, how human. Charity is sometimes enclosed in us like the rays enclosed in a leaden bomb. The Master does not succeed in leaving our hearts. We are so dense as to stop the rays of charity. Our temperament, character, habits, our lack of generosity, our pet faults, our bigger ones, form obstacles and a screen that prevent Christ from passing through us like the ray of light passes through a crystal to appear brighter on the other side. How we are in need of this sincere, real, true charity; that we may forget ourselves and cease hesitating because of our lack of faith and confidence in Divine Providence. How we would need to eliminate all this to be truly in God's service as real apostles should be.

As you listen to me, dear sisters, you may be sure I am speaking the truth, for I am the first to experience these things. I am first to suffer from the clumsiness and weight of human nature that stops the grace of God from radiating to the outside. Our temperament sometimes, or attitude, our way of acting, our tone of voice are enough to stop charity. That is why St. Paul said to the first Christians: charity is meek, is benign, is kind, thinks no evil, depends on God, has faith in good. Charity does not pass away because it is the heart of God. Well, my dear sisters, we shall ask for that this afternoon, and again tomorrow, for I have the impression that all I have said today will not be accomplished in twenty-four hours. Especially for you, little ones, back there, the novices; be patient and remember the kingdom of God demands patience. The Lord has told us that the work of our sanctification must be accomplished in patience. It is long enough now that I have been making you practice this holy virtue, I will stop here.

But before leaving you, I would like to tell you that about a month ago I wrote to the Holy See and asked the Sovereign Pontiff, John XXIII, on the occasion of this jubilee to kindly grant your Mother the BENE MERENTI medal.

The Holy Father approved our request, but the parchment and the medal have not arrived yet. I hope that it will come within the octave of your celebrations; but I would like to offer your good Mother my congratulations for this mark of honour conferred on her by the Church. This medal, as your Mother knows, shall be worn by her in the name of all because all her daughters have merited the *BENE MERENTI* medal. But even so, it is she who will be wearing it and you must recognize, my dear sisters, that the Holy Father has honoured her and he wanted in this way to mark the importance of the feasts we are presently inaugurating. And now since the celebrations have begun you can put aside the attitude of seriousness I have noticed on your faces since I have been talking to you, to enter into the spirit of the jubilee; have your dinner now for you must be finished by 1.30 even if you are served a banquet.

And so, my very dear sisters, I wish you happy feast days. May God bless you, the Blessed Virgin call down upon you her most abundant graces and good Saint Joseph, you special protector, spread over your entire community his protective hand and choise blessings.

His Eminence was obliged to leave hurriedly. For this reason it was necessary to omit acknowledging the decoration he had obtained for our very Reverend Mother General. In a few moments he was gone. He could not do otherwise for he had to eat before noon, to be ready to say Mass at four o'clock.

Because we were already late, dinner was taken in silence in order that all might finish on time to comply with the laws of the eucharistic fast as the Community was receiving Communion in a body at the late Mass.

At four o'clock the pontifical High Mass opened the TRIDUUM. More than one hundred and thirty members of the clergy were present, ten Archbishops and Bishops, France's Ambassador to Canada, Mr. Francis Lacoste and his wife, the general Consul of France to Montreal and Mrs. Raymond de Boyer de Sainte-Suzanne, the Mayor of Montreal and Mrs. Sarto Fournier. The chapel, beautifully decorated with red roses, was filled and His Eminence celebrated the votive Mass of the Blessed Trinity. The Cardinal entered with the clergy to the singing of Refice's majestic *ECCE SACERDOS MAGNUS* sung in four parts. His Eminence was assisted at the altar by Rev. J.B. Vinet, P.S.S., pastor of Notre Dame of Montreal, as assistant at the throne; Fr. Roland Leonard, P.S.S., former chaplain

of the Motherhouse, as deacon of honour; Rev. A. Sillery, M.S., pastor of Notre Dame de la Salette, as sub-deacon of honour; Rev. P. Tetrault, W.F., brother of dear Mother Tetrault, as deacon, and Rev. O. Belanger, director of the Foyer de Charité, sub-deacon.

The choir of the Grand Seminary of Montreal, ably directed by Rev. G. Lalonde, P.S.S., sang the Mass CUM JUBILO in polyphonic Gregorian by Don Mercure, O.S.B. This accompaniment was entirely new to us and the seminarians rendered it beautifully. At the Offertory they sang Arcadelt's AVE MARIA and at the Communion, O SACRUM CONVIVIUM. The new gold and red vestments worn by the celebrant and his assistants, the magnificent choral contribution of the Grand Seminary, the Cardinal's sermon were at one and the same time a great honour to our foundresses and a testimony of gratitude to Providence for its uninterrupted series of divine favours accorded to the Congregation in the past three centuries.

Immediately after the Mass the seminarians sang a hymn to St. Joseph frequently sung in France but which we had never heard: O FELICEM VIRUM BEATUM JOSEPH, in three parts. Rev. Lalonde had harmonized it especially for the tercentenary and gave us the music copies with the accompaniment.

We thought this had been a happy idea to close the spiritual part of the first jubilee ceremonies by singing the glories of our Father and Protector. Our glorious Patron knows how these celebrations will revive in the hearts of all his daughters greater gratitude and love for all the benefits he has not ceased to bestow on our Institute since its origin.

Just before we left the chapel the TE DEUM, the triumphal hymn, was sung and penetrated us with the "exultation of the spirit" reserved only for the children of God. His Eminence had already predisposed us to the "exultation



of the spirit" by the eloquent sermon he delivered after the Holy Sacrifice.

Let us hear him:

"Memento dierum antiquorum;  
pendite annos omnium generationem".

"Remember the days of yore; consider  
the years from generation unto gene-  
ration". (Deut. XXXII, 7)

Very Reverend Mothers,

This recommendation found in Holy Scripture is, in last analysis, a discreet invitation to jubilation, pride and gratitude.

On this third centenary of the establishment of the Hospitallers of Saint Joseph at Ville Marie, we cannot hide our sentiments of joy and gratitude. Moreover, we cannot refrain from sending on high hymns of thanks when we consider what part the Lord Himself played in the foundation of this house.

The founding of our city has many times been recalled. Perhaps we have become too familiar with the expressions "mystical beginnings", "marvelous interventions of Heaven" for the foundation, development and protection of Ville Marie. And yet it is most fitting, today more than ever before, to use the same expressions and apply them here to give the true picture of the tercentenary we are celebrating. At a time when men systematically ignore divine intervention in our lives, in the events of history, it is becoming to bring back to light facts that bear out these interventions and make them public with all the conviction of our faith.

Let us give glory to God here and now by celebrating:

- I - The mystical origins of this institution;
- II - The miraculous development of the hospital;
- III - The soul of this institution which is the spirit of prayer.

## I

### Mystical origins of the institution

1659! The Great Century is drawing close to its zenith! Louis XIV would soon be taking over the government of France. Already the Church, left in the background by the Renaissance while the Protestant Reformation had turned away from it almost entire countries and many of the sons of France, had reacted by the Counter-reformation, the real Reformation. The Council of Trent was bearing fruit by bringing about a solid and consoling restoration.

Little by little people were made aware of the real sense of Christian living which past generations had polluted and sullied. Saint Francis de

Sales was a convincing writer and his works were becoming popular in French society, were understood and appreciated by the lay people toward whom they had been directed. The influence of Saint Vincent de Paul, Pierre de Bérulle, Charles de Condren, Adrien Bourdoise, Jean Jacques Olier had a conquering effect. Spiritual and corporal works of mercy mobilized the faithful.

The religious movement that was felt among all classes enabled souls to arrive at an enlightened and serious spirituality. In fact many of the faithful came to understand that the life received at baptism is superior to natural life, that it gives the latter more efficacy and assures an eternal human destiny.

God could then communicate His designs of love to these souls that were ready to open themselves to the work of grace. On February 2, 1630, one of these pious lay persons, a married man and father of a family, while he was recollected in prayer in the church of Notre Dame du Chef du Pont, received a direct order from Heaven: "It seemed to him that God commanded that he should work at the establishment of a Congregation of Sisters Hospitallers of St. Joseph at La Fleche and dictated word for word the first chapter of their Constitutions. Alas, Lord, he exclaimed, who am I to begin such an enterprise? But God answered: "Obey, obey, my grace is sufficient for you". (L'Hôtel-Dieu, p. 34)

As such extraordinary manifestations require the wise interpretation of an enlightened and prudent director, Le Royer de la Dauversiere related to Father Etienne, Recollet, his astonishing adventure. The priest directed him to seek the advice of a Jesuit. Rev. Fr. Francois Chauveau, a Jesuit of experience, did not permit his penitent to dwell on the thought which he qualified as a "pious imagination". Even if the divine plan was blocked for the present, the solicitations did not cease.

The new Congregation of Hospitallers was to be founded at La Fleche in view of staffing the Hotel Dieu of Montreal in New France. The second command came in 1631. This was given in the form of a glimpse into the future, a vision into History which only an eternal God can communicate to the human intellect.

In 1634, on February 2, Mademoiselle de la Ferre also received in the chapel of Notre Dame du Chef du Pont a signal grace: She was 42 years of age. While she was supplicating God to show her how she could best manifest her love for Him, she saw "a spacious ward with beds aligned on both sides". Interiorly she heard Our Lord say to her: "That is where you must serve me". Knowing that Mr. Le Royer de la Dauversiere was an experienced man in things spiritual she confided to him her perplexities concerning the subject of her mission. The man of God answered: "Long since has the Lord made known to me that you would be the foundation stone of a new Congregation we are to found for His glory and dedicate to the Holy Family with St. Joseph as its special protector". And Mr. Le Royer, disclosing to her some of the orders he had been given from heaven regarding the community he was commanded to establish, added: "We must labour at this work, since God has made known to us how we should proceed with the establishment" (o.c., p. 30)

"In 1634, Mr. de la Dauversière, treasurer at La Fleche, had a vision of the Isle of Montreal, with the command to establish there a colony". (Belmonte, History of Canada from a manuscript in the King's library at Paris). Again he had recourse to Father Chauveau. Mr. Le Royer described in detail the Island of Montreal he had never seen and which he said must be colonized and a hospital built there. By this new declaration the Jesuit recognized that his penitent's visions were truly mystical. He proposed that the latter should meet Baron de Fancamp. When he had heard about the project of Montreal de Fancamp spontaneously offered to become Le Royer's associate. Very rich, and trying also to live in close union with Christ by knowing Him better and serving Him more devoutly, he would help in the founding of our city and of Hotel Dieu by his wealth, activity and influence.

The meeting of Mr. de la Dauversière and Fr. Olier, at Meudon, in 1635, is also to be considered as part of the mystical phenomena that surround the enterprise decreed by God and for which He mobilizes choice souls. "In 1635, the chronicle relates, Jerome having gone to Paris for the establishment of the House of Montreal was at the home of Mr. de Chateauneuf (Pierre Segurier), then the keeper of the seals; entering one end of the porch and Fr. Olier the other, without knowing one another having never met, they ran into each others arms and having exchanged views found they both had the same desire to work for the conversion of the Indians of New France, and from then on worked together at this great plan" (Hotel-Dieu de Montreal, o.c., p. 49).

La Dauversière, Olier and Fancamp meditated and discussed the plans that would lead to the colonization of the Island of Montreal; Monsieur de Renty, another mystic of the seventeenth century soon became the fourth associate. To these names must be added that of Madame de Bullion, the "unknown benefactress" entirely devoted to the spreading of God's kingdom through the colonization of the Island of Montreal and the care of the sick in this foundation by having a Hotel Dieu erected; that of Mr. Keriolet and soon also, Jeanne Mance.

Mr. de la Dauversière met a young officer of 29 years in 1640, Paul de Chomedey de Maisonneuve who "without any other ambition than to honour and serve God and the King in the military profession" offered himself to the servant of God. In regards to this Dollier de Casson was to write: "When the Associates had met this incomparably brave gentleman they thought only of procuring funds and good men in order to make a considerable outlay for God and the honour of France in this first group of soldiers they would select...(o.c., p. 19).

As we have said, the foundation of Montreal and Hotel Dieu date back to 1630, while the Congregation of the Hospitallers of La Fleche in God's communication to Mr. de la Dauversière had been outlined as the first step to make. All the persons who would take part in these projects would receive a mandate from Heaven by special communications of grace, giving the history of the early beginnings, a background woven with the threads of supernatural and authentic mysticism.

II

Miraculous development of the Hospital

The origins of Ville Marie are intimately connected to those of Hotel Dieu. The hospital would be affected by the fluctuations of the mission land for which it existed. Mr. de la Dauversière continued to devote himself to this double enterprise in order to bring about the foundation of the Hospitallers of La Fleche and the establishment of Ville Marie in spite of the many difficulties which always abound where God's work is concerned in this world. On May 18, 1636, on the feast of the Blessed Trinity, the Congregation was formed. Simultaneously, the Great Mystic in whom prayer inspires and commands works of the apostolate, organized at La Fleche "a storehouse for Montreal". From this small centre, the first shipment of food and supplies would leave for Quebec in 1640 to prepare the coming of the 1641 expedition destined for the colony of Montreal. From this same place in 1659 the first contingent of Hospitallers of Saint Joseph would be leaving.

The nineteen years that elapse between these two missionary gestures of the Founder put into focus the touching figure of the first lay nurse of America, Jeanne Mance. Noble of heart, good, pure, devoted and disinterested, endowed with grace and distinction, a spirit of initiative, a sound judgment, this daughter of France, from the province of Champagne, embarked with the first contingent to leave for Montreal. "In truth, Dollier de Casson writes, she had to have special grace to come at that time to such a far country, inhabited by Indians and without conveniences" (Histoire de Montreal, p. 11).

The co-foundress of Montreal, as she has been called, came as a precursor and the guardian of Mr. de la Dauversière's work, Hotel Dieu of Montreal, a daughter house of La Fleche. She was to be administrator for life according to the wishes of Madame de Bullion whom she met at the end of January, 1641. These two apostolic souls divulged their supernatural ambitions and together promised to devote their lives to the Hotel Dieu of Ville Marie.

But how would this project be established? One must believe in the miraculous to accept the facts. The insistence of the religious and civil authorities of Quebec to retain there Mr. de Maisonneuve and Jeanne Mance made it almost impossible for them to go on to establish the colony on the Island of Montreal. The determination of Jeanne Mance and Mr. de Maisonneuve was undaunted. The promises to Madame de Bullion and Mr. de la Dauversière must be respected.

And here illusion must be replaced by evidence, the enterprise was, humanly speaking, based on slim hope. Regardless of the pessimistic prognostics given by those who opposed them, on Saturday, May 17, 1642, Ville Marie received its founders and first colonists. As early as the spring of 1643, the Relations written by Père Vimont speak of a hospital at Ville Marie and the care of the sick. We know how Ville Marie was attacked by the Indians. During twenty years Montreal was the constant target of attack. The wounded were in ever increasing numbers. It was urgent that a hospital should be built to take care of them. In fact Mr. de Maisonneuve and Jeanne Mance did not delay its construction, while in France Mr. de la Dauversière and Madame de Bullion busily raised the necessary funds and pre-

pared to send a first group of Hospitallers to join the able administrator who was acting as a substitute in their post at Ville Marie.

The hospital, with the colony of Mary's city, grew and developed miraculously. A miracle the moral conduct of the colonists which was not only edifying but heroic! It inspired Fr. Vimont to write in the Relation of 1643: "It seems that the resolution to give oneself entirely to God is formed with the idea of coming to settle in New France. This is no small favour from God for the country" (Hotel Dieu, p. 115). A miracle the work continued by Mr. de la Dauversière in France in favour of Ville Marie, that the religious congregation founded at La Fleche may establish a hospital "to care for the sick French people and Indians and by this means spread the cult to the Holy Family and its august Head, and finally, bring about the colonization and evangelization of this Island". (o.c., p. 40).

A miracle the survival in the face of so much material poverty which on many occasions required Jeanne Mance to make urgent decisions, and Madame de Bullion increased donations. A miraculous victory in a peacefully conducted battle that Hotel Dieu of Montreal should remain and not become a branch of the hospital of Quebec, by making the foundation of Dieppe actively engaged at Cape Diamond a substitute for that of La Fleche.

On July 2, 1659, Mr. de la Dauversière brought the first three missionaries of La Fleche to La Rochelle where they embarked on the Saint André. He happily sang the NUNC DIMITIS, feeling he was ready to die in peace and joy. The work he tried to accomplish by his activity and efforts since 1630 was now done. It was in a mission land that these three religious would settle, a mission among the Indians that must be won to Christ. But Redemption is a work that costs up to the giving of one's blood. "Without the letting of blood, pardon is impossible". (Heb. IX, 22). Mr. de la Dauversière would suffer trials until death. He would experience the condition laid down for a successful apostolate in the Gospels, "unless the grain of wheat fall into the ground and die, it remains alone; but if it die, it brings forth much fruit". (John XII, 24). The seed Mr. de la Dauversière planted in his life would bear fruit. Hotel Dieu would be called upon to suffer the calamities of war, of privations, of warfare against the spirit of evil through which Montreal passed. Hotel Dieu remained intact; it even was rebuilt after being destroyed by fire. Its history, like that of Ville Marie, we repeat, is sustained by miracles. Let us glorify God by admitting His paternal and all powerful intervention!

### III

#### The soul of the institution which is the spirit of prayer

Life depends on the principle which sustains it. A work is influenced by the intellect that conceived it and determined its purpose. To determine the purpose is already to see the means by which it will be attained. The institution which has been lavishing spiritual and material benefits on Montreal these past 300 years grew out of the purest mysticism. Its founders breathed into it their spirit of prayer. From this spirit, which has become its soul, depends its life and fruitfulness.

To judge a Catholic institution from the simple point of view of the external good and material progress it has realized, constitutes a profanation bordering on sacrilege. Such an exclusively human judgment could be said to be injurious to the Church and its children whose real worth, ideal and transcendental activity seem to be ignored. The Church certainly intends that nothing will be left undone to render efficacious the human activity concerned in any of her works. Here again History furnishes unequalled examples in testimony of this. When the Church is not herself initiating some form of progress she is constantly watching for its development in all fields and urging the faithful to keep step with it.

But the Church has always insisted above all, to put first things first. She enjoins all the institutions under her jurisdiction to safeguard the spirit that should animate it. When it is question of a work that places the human personality in danger, she watches more carefully and issues adaptable directives. Are not Catholic hospitals among the first of these institutions? They receive human beings afflicted with illness. A comprehensive therapy should be available to alleviate their pain and heal their bodies. But would the human personality have been assisted in its totality if the nursing care were limited to the physical ailments which threaten health? "Everywhere it is being said, Pius XII of glorious memory declared in an address to the First International Congress of Religious held at Rome, December 6, 1950, it is being said, as you well know, that charity towards the neighbour is little by little losing its religious character and becoming laicized. Charity that is not based on faith but on other principles, is not charity and cannot be said to be Catholic. Charity has dignity, is an inspiration, uses means that simple philanthropy, even if it is backed by rich treasures, has not. And so Catholic religious caring for the sick compared to those who do the same thing for any another human motive or through interest, have something about them that distinguishes and elevates. They may sometimes be inferior in technical resources, and today, even in this we exhort them not to allow others to surpass them too much, but to take the lead. Meanwhile, where the religious are at work, if they have the spirit of their Institute living in their hearts, if they are ready every day to give their lives for the love of Christ in favour of the sick, there reigns an atmosphere in which virtue accomplishes marvels that neither technical inventions nor medicine can replace. Consequently, let Orders and Congregations engaged in the active life keep before their eyes and put into practice all that can bring out divine traits in their work and light in the secrets of a pure conscience, the face of the Holy Spirit".

From the celestial communication that originated your work, it is evident that the good of souls must go hand in hand with the hospital's medical aspects. The law is unavoidable, to reach souls the apostle must be in communication with the Holy Spirit, the Divine Artisan of all sanctification. The more intimate this union, the more efficacious your activity. "Prayer, for which Mr. de la Dauversière, an active man, had so much attraction, was always his supreme resource", it has been written. (Manuscript by Mother Peret, quoted in Hotel Dieu, p. 40).

The life of Mother de la Ferre and her companions, the examples given at Ville Marie by the three missionaries of 1659, the fervour of the first

Canadian novices for whom martyrdom appeared to be a normal objective, the entire history of the three centuries of Hotel Dieu, corroborate our statements: The soul of this institution is the spirit of prayer.

To pass on to future generations the flame that has been bequeathed to you by past generations, that the institution of 1659 and 1959 remain a living and vivifying one, that the Hotel Dieu of Montreal be always at the height of its mystical origins, that it may count on making constant progress as the reward of divine protection for the fidelity exerted, you must keep its soul, THE SPIRIT OF PRAYER.

According to the words of His Holiness John XXIII gloriously reigning which he addressed to religious in his first encyclical: "They can pursue their salvation the more easily and happily and also be of pre-eminent assistance in Christian countries and in those lands where the light of the gospel has not yet shone". (The Pope Speaks, Vol, 5, No. 4, pp. 376-377).

You may surmise with what emotion these words were received and what additional reasons for rendering thanks they roused in our hearts.

After this moving ceremony a dinner of honour reunited the guests in the School of Nursing gymnasium, magnificently transformed for this occasion with jubilee decorations. After His Eminence had blessed the beautifully appointed tables, he invited all to remain standing to hear the telegram from Rome which contained the following message:

Very Reverend Superior General,

Occasion tercentenary arrival Hospitallers St. Joseph Montreal, Sovereign Pontiff, calls upon Congregation abundant graces, sends whole heartedly paternal apostolic blessing yourself and religious of Institute.

Cardinal Tardini

Immediately after this precious message, the caterers began serving the meal that was interrupted at seven o'clock for the recitation of the Rosary. Station C.K.A.C. had installed a Broadcasting set-up in the banquet room. His Eminence knelt before a lovely oratory of the Blessed Virgin while the guests remained seated at their places to answer the rosary. Silence and

# A Canadian Pacific

C.D. IR



## TELEGRAM

WORLD WIDE COMMUNICATIONS

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PATERNELLE BENEDICTION APOSTOLIQUE

CARDINAL TARDINI

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recollection fell over the group while the repeated AVES were wafted to the four corners of the Province. When His Eminence concluded the broadcast with his blessing, the meal continued gaily until it was time to propose toasts. France was the first voice to be heard through its Ambassador.

Your Eminence,  
Very Reverend Mother General,  
Excellencies,  
Members of the Clergy,  
Dear Canadian Friends,

It is three hundred years since the first Religious Hospitallers of Saint Joseph arrived in Canada.

And we are gathered here to commemorate that event, in fact a very modest one, - what can it mean to the world that voyage made by three poor women, dedicated to the service of the sick? - but how great its spiritual significance, bearing ever the years such durable consequences of a religious nature, of social worth, and even "political value", in the real sense of the term according to its Greek etymology.

This respect, this observance as of great anniversaries could appear futile. They have, however, a deeply educational value. In fact, they oblige us to reflect, to recall an era of the past, to measure that which has gone on before us; to compare the apparent insignificance of the early beginnings to the results of continued development; to retrace the curve of advance in history; to read in these temporal plans, the supernatural benefits obtained. They oblige us also to examine ourselves; in our plan of life, did we find later on that a superior plan had evolved? And we are not referring here to the judgments of men but of that which awaits us at our last hour.

Perhaps do we find in these successions of solemn celebrations that come to us at long intervals a sort of melancholy. On the printed folder which was so tastefully arranged to announce this triduum of thanksgiving did we not read two quatrains extracted from the jubilee songs of the 1909 celebrations for the 250th anniversary of the arrival of the Hospitallers of St. Joseph at Montreal.

"It is now remote the day when toward Ville Marie  
Three Virgins hastened braving poverty...  
Illustrious women, who left on a memorable day...  
Their homes, their relatives, for a hospital far away..."

In 1909, dear Lord, what was I? A little child, and no doubt many of you who are not so old as I am, could say: "But I was not even born then!" And yet at that distant date when all seems to us to have been serene and easy, aged priests and religious already marvelled that the origins even then were so far in the past!

Today we also meditate on what happened three centuries ago. There will be other celebrations here in the year 2009!

On his second voyage in Canadian waters in 1535-1536, Jacques Cartier coming up the St-Lawrence, stopped just before reaching the Lachine rapids on this island dominated by a mountain which he named Mount Royal at the foot of which he found an Indian village called Hochelaga.

When Champlain came, in his turn, for the first time to this area some sixty-seven years later, Hochelaga had disappeared: In 1611, he founded there a small colony which he called Place Royale. But soon the wars between the Hurons and Iroquois made the "place" untenable.

The real foundations of a Montreal that would not cease growing and developing, were laid thirty years later in 1642, with the arrival of Sieur Chomedey de Maisonneuve. This latter installed within a palisade at the foot of the Mount a few houses, a chapel, and, with the help of a courageous woman from Champagne, the saintly lady that was Jeanne Mance, a first hospital at Ville Marie, and the Hotel Dieu of Montreal was founded.

Three years later Hotel Dieu, a frame building sixty feet long and twenty-four wide, had been erected mostly with donations from France given by the widow of a rich financier, Madame de Bullion. Jeanne Mance had gone back to France three times to get funds and recruit help. But it was not an easy thing then to persuade young girls or young women to leave France to devote themselves in thankless work in a country which we can hardly picture today as being a wild and dangerous land. Just think that Dollard des Ormeaux's heroic exploit with sixteen companions at the Long Sault Rapids, near Hawkesbury, less than sixty miles from here, where he held three hundred Indians at bay, took place not quite a year after the first three religious we are celebrating had arrived here.

As His Eminence so admirably demonstrated at the magnificent ceremony we attended this afternoon, it is at this point in the history of Montreal that we must admire the unfolding and progress of events which we have to admit were providential. It was necessary at the precise moment that the colony was started at this strategic place which was the confluence of the St. Lawrence and the Ottawa River, that men and women should be enlisted who were totally disinterested, moved by supernatural ideals, capable of complete self-abnegation and ready to give themselves for the spiritual and physical service to be rendered to the Indians and colonists. This assistance was soon forthcoming. It was in 1641 that an inspired priest, the friend of St. Francis de Sales, of St. Vincent de Paul, of Father de Condren of the Oratorian Fathers, an ardent missionary in Auvergne and Britany, Jean Jacques Olier, "the glory and outstanding member of the French clergy", founded at Paris his Company of Priests of St. Sulpice, devoted to the formation of men aspiring to the Priesthood.

What services the Priests of St. Sulpice would give in accord with the wishes of their founder, in Canada, and particularly at Montreal!

In 1653, it was Marguerite Bourgeoys - another young woman of Champagne - who came to join Jeanne Mance at the hospital and five years later opened

the first school for girls in Canada, and finally obtained permission to found what was unheard of previously, a secular institute for religious women, thought to be more adaptable to the conditions met with in New France than a cloistered order would have been.

But is it not marvelous that about a quarter of a century earlier, there had been founded in France the Institute which would be ready in 1659 to furnish Jeanne Mance with religious collaborators for her Hotel Dieu so badly in need of them?

Among the old names of France which so agreeably come into sight when one is passing through the streets of the big metropolis is that of "La Dauversière". Jerome Le Royer de la Dauversière founded in 1636, in his native city of La Fleche, in Sarthe, the Institute of the Religious Hospitallers under the rarely heard name, at that time, of Saint Joseph.

Like Fr. Olier, neither did la Dauversière, nor Marie de la Ferre, the first superior of the Institute of the Religious Hospitallers of Saint Joseph, ever leave France. But they would work with determination, ardour and extraordinary activity for this Canada they were never to see. As others have merited the palm of martyrdom without even having actually been submitted to it, we may say of these that they were both authentic and zealous missionaries without displacing themselves.

Jeanne Mance, having practically been alone to carry on the administration of the hospital of Hotel Dieu of Ville Marie for seventeen years, came in 1659 to seek assistance from the Institute of Le Royer.

A few weeks later, she embarked at La Rochelle on the "Saint André", with Marguerite Bourgeoys and four companions to found the Congregation of Notre Dame at Montreal, and with three Religious Hospitallers "given" to Jeanne Mance and Canada by Jerome Le Royer and Mother Marie de la Ferre.

Their departure from La Fleche had caused a riot among the people; the perils of the voyage across the ocean, the sojourn in Canada being so uncertain, and so cruel appeared the definitive exile of these three heroic women: Judith Moreau de Bresoles, Catherine Mace and Marie Maillet, that the people rebelled.

The crossing lasted sixty-seven days! And what a crossing with an epidemic of typhus fever raging on board until the boat reached Quebec.

Fifteen days later at La Fleche, on November 6, Mr. de la Dauversière, his mission accomplished, breathed his last. The work of the Hospitallers of Montreal was just beginning.

Who does not admire the ways of Providence rarely made as manifest as we have seen in the history just reviewed?

It would be in very bad taste for me, a lay person, to give a sermon in the presence of an audience such as this. But if it is not permitted to try to edify others, it is permissible to say one is edified.

And now I offer thanks to Reverend Mother General for the honour given me this evening by this invitation to speak, and to His Eminence Cardinal Leger for his always kind attention in my regard. I ask their permission to greet as a representative of my Country in Canada, my sisters of France, come from La Fleche, Beaupréau and Nimes to celebrate with their sisters of Canada the memory of the initial beginnings of the Order in the New World.

The expressions of my heartfelt French praise joins their religious praise, finding in you, Canadian sisters, just subjects upon which to bestow it.

His Eminence then rose to speak. He thanked the Ambassador of France for being present. Since three hundred years many things have changed, he said. First of all, the room we occupy does not resemble the first hospital of Ville Marie very much, and our first three Mothers would no doubt be astonished to see Hospitallers seated at table in the company of persons who do not belong to their Order, and perhaps not manifesting in their lives all the austerity they carried in their hearts.

But let me tell you, dear Mothers, His Eminence continued, that the presence of all these Bishops, these Fathers General and Provincial and other members of the clergy, is a testimony of recognition. Hotel Dieu is really the hospital of the clergy. We are received here by mothers, by religious who honour the priesthood, who are happy to devote themselves for God's chosen ones, and we are happy to be present here to celebrate this glorious anniversary.

His Eminence then invited us to follow the traditions of those who brought us the spirit of our founders. Continue, he said, to be in our city authentic witnesses of the charity of Christ. It is the wish we formulate here at the ends of this banquet. Let us now partake with greater intensity of the spirit that presided at the foundation of this Institute by assisting at the historical play.

The clock had not stopped. It was 8.30 when our guests of honour entered the auditorium to see the play: TOWARD THE LAND OF PROMISE.

This historical play, prepared with love and filial piety by Sister Beatrice Hebert of the Hotel Dieu of Montreal, was a recapitulation of three centuries of our history. It was a splendid summary capably interpreted by our student nurses and the students of the Seminary of the Holy Apostles. The author specifically brought out the moral contributions of our first three Mothers whose arrival in this country we were celebrating. The play brought to light the courage and heroism of these daughters of France, who left their social life and fortune to embrace the austere life of a newly founded religious Institute. From their homeland they passed to a barbarian country where the savage Iroquois massacred everyone in his path. The work of God continued to develop, progress and grow. Hotel Dieu hospitals increased in numbers and spread to Acadia, Peru and Africa where the work of charity goes on with vigour and radiance as was portrayed in the climax of the play.

His Eminence thanked the actors and actresses with kindly words. Even if it is late, he said, and even if we have spent a greater part of the day among you, dear Mothers, you may be sure that we were most happy to do so. It is impossible to separate the history of Ville Marie from the history of Hotel Dieu, the Cardinal continued. The two express the vitality of the Church and it is good to review the story of our origins that we may make acts of faith such as our ancestors made. Then His Eminence pointed out the pride of a present century which forgets the greatness of God. He spoke of our march towards the promised land where there will no longer be tears or suffering. A land where hospitals will not exist, nor health insurance. Nothing of this will we find, but the vision of God. It is to teach us all this, concluded His Eminence, that our first missionaries came here, that they crossed the seas and endured such misery for so many years. And our venerable Archbishop ended by thanking all once again.

And night fell on this first day that had been filled with many blessings. The night was serene and warm and Hotel Dieu, citadel of charity, projected its silhouette of stone against the night skies. A "300" was scintillating on the marquee of Le Royer Pavilion. In the same spot, a multicoloured historic scene depicted the arrival of the first three Hospitallers at Ville Marie. This was a replica of the stained-glass window in the De Bullion lobby. Miss Gisèle Gobard, a French-born young lady employed at our School of Nursing, painted the figures in oil. The cut-out characters in plywood are about seven feet tall. The tableau gives a realistic effect and fittingly portrays the first gesture of the pioneers of our community on Montreal soil.

#### October 2

The second day of October brought back the same solemnities as were enjoyed the previous day in the same places and with the same fervent acts of thanksgiving and jubilation. This day was dedicated to lay persons: friends and benefactors of the community, among whom were a good number of our doctors of Hotel Dieu and their wives. The consul General of France and his wife who attended Mass on the first day, assisted at the dinner of honour and historic play on the second.

Mention is due these loyal friends to whom the Community owes a great debt. For three centuries the admirable generosity of our doctors and benefactors was required for our hospital to survive and prosper. Instruments of the kindness of the Providence of God, they belong to our large family and occupy a place of importance in the gratitude of the Religious Hospitallers of Saint Joseph.

At the early community Mass said by Fr. A. Ferland, P.S.S., the sisters sang and prayed together in the "dialogued Mass with singing", from a booklet

published by the Catholic Center of Three Rivers. The melodies, borrowed for the most part from Gregorian Masses and other liturgical hymns, made it a pious and moving ceremony. At the final blessing, "Let us bless the Name of Lord, the King of Heaven, let us ever remain subject to Him and we will be happy", we really felt that the entire Congregation needed to render glory to God for the numberless benefits accorded these past three centuries to our Institute.

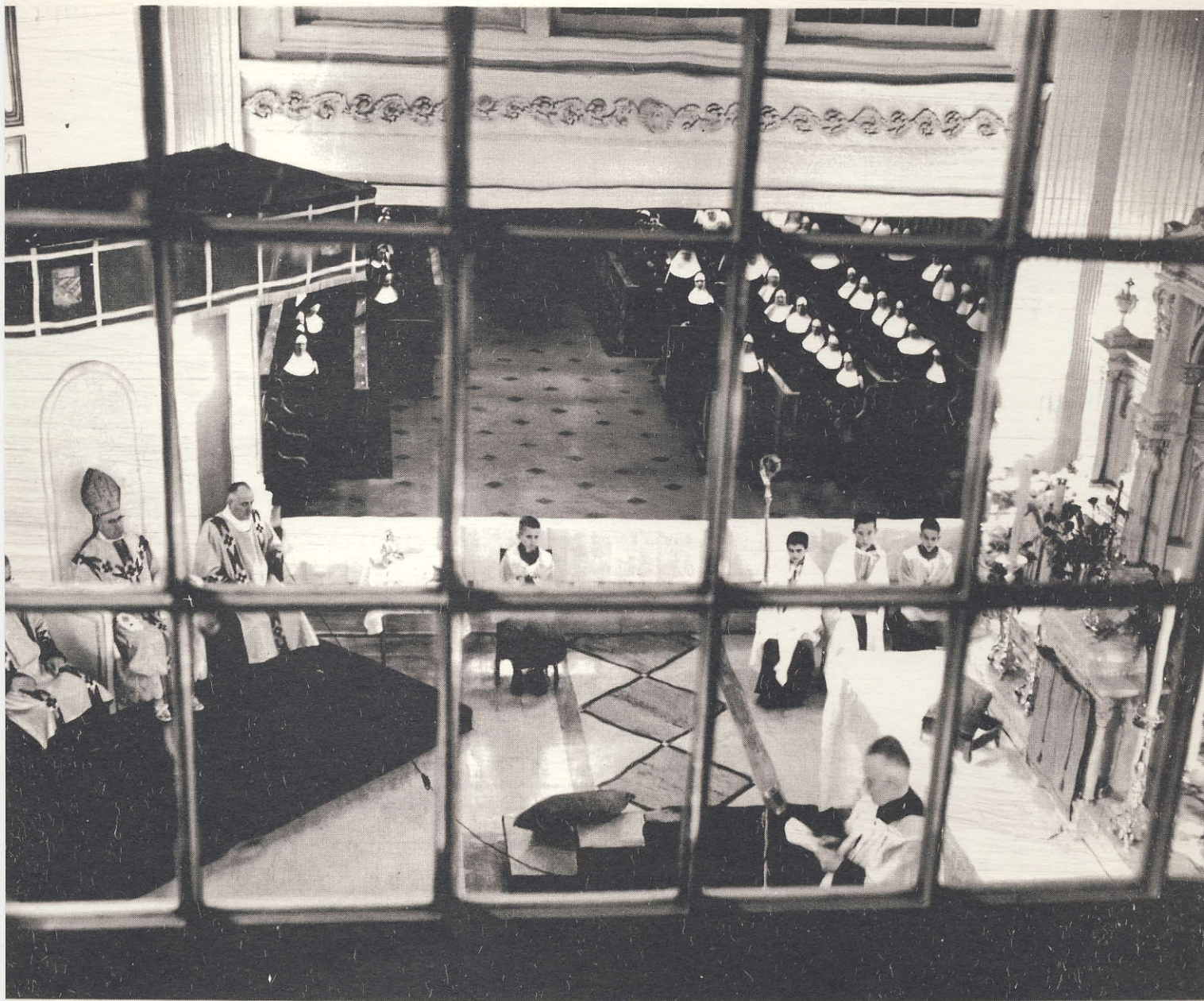
Praise and thanksgiving were continued in the beautiful MAGNIFICAT sung by the sisters' choir after Benediction of the Blessed Sacrament. Appropriate verses composed for the jubilee celebration were adapted to Larivière's musical accompaniment. The following is a free translation of these stanzas.

On this day, my soul, glorify  
The God Who fills you with graces and happiness.  
With Thee, I would sing, sweet Virgin Mary,  
Of the gifts, the benefits received from the Lord. MAGNIFICAT

The TE DEUM of our beautiful tercentenary  
Rises to you, dear Mother, from all hearts,  
And we sing on these days of jubilee,  
In accents proud our hymns of victory. MAGNIFICAT

From your heaven of azure, our Mother and Model,  
Deign guide and bless us always;  
Inspire us with your ardour and zeal  
On these great days of feast and souvenir. MAGNIFICAT

Among the first of the friends and benefactors of the Congregation was the venerable Pastor of our Sisters of Bathurst, His Excellency Most Reverend Camille LeBlanc, who celebrated the pontifical Mass on the second day of gratitude. He was assisted at the throne by Rev. A. Ferland, P.S.S., chaplain of the Motherhouse; Rev. A. Lepine, P.S.S., pastor of St. Jacques and former chaplain of Hotel Dieu, as deacon of honour; Rev. D. Fortier, M.S., chaplain at Hotel Dieu, sub-deacon of honour; Rev. D. Bonin, O.F.M., deacon; Rev. Isabelle, M.S., chaplain at Hotel Dieu, sub-deacon.



Messe pontificale du 2 octobre. Son Excellence Révérendissime Mgr C. Leblanc officie

Le Révérend Père Léon Pouliot, s.j., fait le sermon de circonstance



The choir of the Congregation of the Brothers of Holy Cross, directed by Brother Vianney St. Michel, brother of one of our novices, Sister M. St. Michel, was in charge of the singing. The votive Mass of Saint Joseph ADJUTOR, unfolded for us the riches of its texts. The voices respectfully sang each sacred syllable giving a chant of praise to the Creator by means of the sacrifice of our holy religion. After the Gospel, Rev. L. Pouliot, S.J., gave the sermon. His text, replete with historical data, is given here IN EXTENSO.

On October 20, 1659, three Religious Hospitallers of Saint Joseph arrived at Montreal. This was the ultimate crowning of the project of Montreal just as God had revealed it should be thirty years earlier to one of His servants, Jerome Le Royer de la Dauversière. If this event seems to be the fulfillment of a work, it may also be looked upon as the planting of a seed, that Hotel Dieu of Montreal was destined to grow and spread its spirit, which is the spirit of devotedness and evangelical charity.

A look at the distant past and a look at the immediate past should suffice to have us enter into the spirit of this triduum, which is a triduum of thanksgiving.

#### A look at the distant past

Montrealers who witnessed three centuries ago the coming of the religious were filled with admiration and overflowing with gratitude to God. What a vast difference between the world they had just left and the new world they were coming to! What spirit of faith and charity it took to prefer a life of constant insecurity to the peaceful life of a monastery in France, to run with gladsome heart to a new colony where there certainly would be danger. By merely observing these external facts our ancestors of 1659 were rightly filled with admiration and rightly thanking God. By the enormous sacrifices it had cost, by the greater sacrifices that were awaiting it, the event they were witnessing was not one that could be regarded as ordinary. It was something great, even sublime. It was the charity of Christ that crossed the ocean to give itself to strangers, in unknown, unpredictable circumstances for the purpose of bringing the inhabitants of New France to God, and this without counting on any earthly or personal reward.

Even then the Montrealers of 1659 knew only part of the truth. Through reliable documents we know more about this than did our ancestors, and we are thus better able to appreciate the event we are celebrating on this three-hundredth anniversary. We know that in 1630-1631 God inspired a layman of La Fleche to found an Institute of Religious Hospitallers for the post of Montreal. A really extraordinary message, for at that date in France the Island of Montreal was only vaguely known; Canada being then under English domination, it was not possible for France to establish a

colony there. More extraordinary still, the task confided to a layman, the father of a family, to found an Institute of religious women.

At the time he received this order from heaven in the chapel of Notre Dame du Chef du Pont at La Fleche, Mr. de la Dauversière did not really understand any of this. On the feast of February 2, he had often gone there to satisfy his devotion to the Holy Family. His prayer was one of adoration and submission to God's holy will. What did he ask? That God's reign be established in himself and that it be spread throughout the world. The prayer of Jerome Le Royer de la Dauversière was not confined to his own needs, his interests, to his personal views; it was a humble acceptance of the benevolent will of God which knows no limits in either time or space; it was the generous gift of his person for the triumph of the divine will. And at last the gift was received, Jerome Le Royer's word was accepted. Through means which he would find difficult to explain but with utmost certitude, he saw that a definite and precise task was assigned him; to found in France a community of religious hospitallers for a missionary post that did not as yet exist? What disproportion existed between his qualifications and the work to be accomplished! Who was he? What were his means? What guarantee of success could he show? If he protested, it was not that he refused the divine will, it was that he feared he would be an obstacle. Was this thing possible? "Obey, he was told, obey, my grace is sufficient".

The entire future of Montreal, the fate of the Religious Hospitallers of Saint Joseph depended on the fidelity with which La Dauversière obeyed this injunction from heaven, and on the cult he had for the divine will. But was this truly extraordinary order from God? To see into it more clearly la Dauversière sought the advice of his spiritual director, Father Etienne, Recollet. The latter did not dare pronounce himself on the matter and sent him to the Jesuits at the College. Father Chauveau, Director of the Congregation of the Blessed Virgin, listened to his friend's story: "It is an illusion, pure imagination", he declared.

In spite of this, God's voice continued to speak to la Dauversiere's heart, and regardless of all the respect he had for his directors, the voice of God was stronger than theirs. Moreover, it became more and more precise without producing however the least impression on Father Chauveau. What was required to convince him? Another intervention from God.

Let us stop here, my dear brethren, to admire the economy of Providence in the pursuit of its great designs. Because it is not afflicted with our human impatience and sometimes feverish activity, because it counts more on the sufferings than on the actions of its immediate collaborators for the triumph of its designs, four years would pass before Jerome Le Royer de la Dauversière obtained permission of his spiritual directors to found his Institute of Religious Hospitallers. Who can tell what he suffered during these four years? He who was so sensitive to every manifestation of the will of God, so eager to accomplish it, even when he did not understand - obedience to God demanded execution and not discussion - he was torn apart by the desire to obey God Who spoke to him more and more imperiously, and the obedience he owed his spiritual directors. This was a cruel trial, and it lasted four years! to see the will of God prevented by those

who should be promoting it. This trial, la Dauversière accepted it without complaint, without criticism, for nowhere is it written that he lacked respect for, or submission to his directors, a fact which brings out his high degree of sanctity.

On February 2, 1634, in the same chapel of Notre Dame du Chef du Pont, Marie de la Ferre, who had been spending herself in the care of the sick and the suffering of La Fleche, asked God to enlighten her on her vocation. It was then "she seemed to see a spacious ward with rows of beds on either side". "It is there you must serve me", Our Lord said. At the same time she felt inspired to speak to Mr. de la Dauversière whom she knew to be advanced in the interior life. "It is a long time, he replied, that the Lord had made it known to me that you would be the foundation stone of a new Congregation we must found for His glory and which must be dedicated to the Holy Family, under the name and special protection of Saint Joseph... We must labour towards this since God has seen fit to endow us with the intelligence needed to preside at this establishment".

Finally to complete this revelation, "God communicated to de la Dauversière a detailed representation of the Island of Montreal, and he described it to everyone with such clarity as to leave no doubt in their minds that there was something extraordinary about it; continuous wars among Indian tribes had made it so difficult to know anything about the Island that its geography was only vaguely known. But he described it entirely, not only the coastland and exterior parts; he told of its good aspects, its beauty, its size at different points". This precise knowledge of the Island of Montreal, la Dauversière had not read it in the Relations of the Jesuits, for in 1634, no mention of the Island had yet been made.

At this point, Father Chauveau ceased to oppose him. Marie de la Ferre's vision, the knowledge concerning the Island of Montreal that Mr. de la Dauversière had been revealed, the enthusiasm with which he spoke about it were decisive arguments for Father Chauveau; they were manifestations of God's will, confirming the surprising mission that had been given to Mr. de la Dauversière. "Do not doubt, the Jesuit had said, but apply yourself to it for good". Liberated of all anxiety, certain that he would now be obeying God, Mr. de la Dauversière set to work. The Society of Notre Dame of Montreal was founded under his inspiration and leadership. There is no need to explain this here but we would like to recall here that connected with the project of Montreal was the founding of the Religious Hospitallers whom God had expressly wanted for Montreal and who have been in this country for three centuries.

From the founding of this Institute until its coming to Canada, 25 years were to elapse. It was necessary that the community should first be organized, that it recruit members, that the religious be firmly rooted in the spirit of prayer and charity before taking charge of the apostolate in far-off missions. It was equally required that Montreal should feel the need of a monastery of religious hospitallers. The two requirements were accomplished simultaneously. It was toward this end, under God's benevolent and powerful direction, that the activity, prayers and sufferings of Mr. de la Dauversière and his associates were tending, at La Fleche, Paris and in Montreal.

Since 1642, Jeanne Mance, added by a special act of Providence to the first colonists of Montreal, substituted for the religious community that would come later. It was she who was responsible for the care of the sick. She fulfilled this duty with a spirit of supernatural charity that cannot be questioned. More than that. Even if the Hotel Dieu she administered was a project in the initial planning of Montreal, it was only one of its elements. But preferring to assist in the whole plan rather than only a part, on two occasions she saved the colony by using sums of money that were given for Hotel Dieu. This was a risky and daring step that highly placed persons and the Bishop of Quebec considered to be an injustice to the benefactors, but which was in reality the result of great wisdom and sufficient in itself to make Jeanne Mance one of the greatest personalities of our early days. Being cognizant of Mr. de la Dauversière's secrets, she knew her position as director of the hospital to be a temporary one. Through her intervention, Hotel Dieu of La Fleche pledged itself in 1656, to send religious hospitallers to Montreal.

In the fall of 1658, Jeanne Mance, victim of an accident that made her unfit to manage the hospital, went to France. What was she looking for? To regain her health or hasten the coming of the religious to Canada? On this last point she met with opposition from Fr. de Queylus, superior of the Sulpicians, not that he underestimated the work of Hotel Dieu, but why should it not be given to the Hospitallers of Quebec? Why should there be two religious communities in Canada when one could take care of the actual needs? And while Jeanne Mance was gone to France, two sisters from Quebec came to install themselves at Montreal. Jeanne Mance could not accept this solution because it was not according to God's will as it had been communicated to Mr. de la Dauversière.

Both purposes of her voyage to France were achieved. She recovered the use of her arm, thanks to Fr. Olier's powerful intercession, and she easily obtained permission to bring three religious from La Fleche back to Montreal. But the battle was not yet won. The Bishop of Angers at first refused to give the sisters permission to go to Ville Marie. When he had changed his mind - whatever brought on this about face remains a question - it was the population of La Fleche that objected to the sisters' departure. In the night of May 31 to June 1, they surrounded the Hotel Dieu. "When the three religious appeared at the monastery gate the next morning, mounted on horseback, they could not leave...Mr. de St. André and other cavalymen had to unsheath their swords to open the way for them".

Difficulties seemed to increase with each step made toward the goal. At Paris, false prophets were eagerly predicting the sisters' failure in this venture and a humiliating return to France. At La Rochelle, the port of exit, the proprietors of the ship were also hostile to the project and requested guarantees that the fares would be paid, at the risk of retarding the voyage. Mr. de la Dauversière who had just recovered from a serious illness was just as active as ever. "If they do not leave this year, he said, they will never leave". And that meant the will of God concerning Montreal would never be completely fulfilled. His conscience was too delicate to be responsible for such a deficiency. His death which occurred shortly after the sisters left, the financial difficulties which befell

him, lead us to believe that he was speaking under God's inspiration, and if the Religious Hospitallers of Saint Joseph had not come to Canada in 1659, they never would have come. As for himself, he had accomplished each point of the difficult mission he had been confided; he was ready to go to his reward.

After 67 days at sea during which time they exercised their helpful vocation of nursing the sick on a ship that was carrying an epidemic, the Hospitallers arrived at Quebec on September 7th. There also, were men who thought they were doing the right thing by trying to dissuade them. But Bishop de Laval, arrived in the colony two months previously, gave his permission, and by October 20 the sisters were finally in Montreal. Sisters Judith Moreau de Bresoles, Catherine Macé and Marie Maillet were officially installed at the Hotel Dieu on November 20, 1659, by Mr. de Maissonneuve, governor of Montreal.

#### A look at the immediate past

The coming of the Hospitallers of Saint Joseph to Montreal is one of the outstanding events of our religious history: great because of its origins and great because of its effects.

The historical review we have just made permitted us to assist at the development of the divine plan from the time of its revelation to Mr. de la Dauversière until its total accomplishment. What did we see? A great supernatural ideal dictated by God Himself to one of the greatest mystics of that time. The ideal was such an elevated one that it appeared to be an illusion and a product of the imagination to religious men of tried virtue having charge of the direction of souls. To conquer this human opposition, God intervened anew; the mission confided to Marie de la Ferre to found an Institute of religious hospitallers, confirmed the mission given to la Dauversière earlier. The era of realisations having commenced, we now witness a spectacle as great as it is unheard of.

As all this was wanted, commanded and directed by God, it was all brought about by the prayers, sacrifices and sufferings of each collaborator more or less connected with the work to be done. And it was precisely because Mr. de la Dauversière was personally responsible for its success that he had also to give a large share of the prayers, sacrifices and sufferings. And what was all this about? The founding of an Institute of Hospitallers for Montreal. It is to give thanks to God for this great blessing that we are gathered here today.

To appreciate it at its just value, we would need to know the supernatural value of the religious souls who have lived here these past three centuries. If, by reading the book l'Hotel Dieu de Montreal, it is possible for us to have an idea of this, God alone can know the whole truth; we would need to know the exact number of patients who were nursed back to health, the exact number also of those for whom Hotel Dieu was the gate of heaven; we would need to know what graces accrued for our families by their devotedness and the religious vocations that Hotel Dieu fostered. In our country where

the faith is strong, we have always deemed it an honour, a protection, a blessing to have one of our members called to a higher vocation. And this is a sign of the good spiritual health of our people.

But even if we could answer all these questions perfectly, we would only have knowledge of part of the happy results that are the outcome of the event we are celebrating today.

Desired and obtained for the missionary post of Montreal, Hotel Dieu has marvelously accomplished the end assigned to it. It has identified itself with the city, has grown with it. Conscious of its spiritual treasures, conscious of the obligation these impose, it has spread to remote areas for the purpose of bringing to others evangelical charity in collaboration with the Church, just as it did for Montreal.

In 1845, Hotel Dieu of Kingston was founded, the first house of the Province of Saint Joseph whose provincial house is at Amherstview, Ontario, with twelve houses scattered in Canada and the United States.

Since then the Institute has progressed rapidly. The Religious Hospitallers today count more than a thousand subjects. In Canada, the United States, French West Africa and South America, they have 46 houses, 33 of which are hospitals.

Were we not right in saying that we have more reason than our ancestors of 1659 for celebrating the coming of the Religious of Hotel Dieu to Montreal? It is simply that the little grain of mustard seed has grown to be a big tree. The era of expansion has not yet drawn to a close. Each new foundation is rewarded by more numerous vocations. Yesterday as today and as tomorrow, God will not allow His generosity to be surpassed; the more He demands, the more He gives; when He increases the field of the apostolate, He multiplies the labourers.

The very eloquent confirmation of this truth can be easily demonstrated in the young and apostolic Province of Our Lady of the Assumption. Daughter of the Hotel Dieu of Montreal, its origins resemble those of its mother on more than one point. As its historian has remarked, the beginnings are a repetition of those of Montreal. Sometimes the impression is had that the very same difficulties were met and faced with the same supernatural heroism. The same God Who wanted Hospitallers of Saint Joseph at Montreal had equally destined them to go to Acadia. If we have not the advantage of knowing what had been His plans then, it is easy for us today to see what they were.

The foundresses of 1868 accepted to take the management of the lazaretto of Tracadie. Lepers, as we know, have always been most destitute and most rejected by men. That is precisely why they are so dear to the Religious Hospitallers of Saint Joseph who have remained faithful to the spirit of their founders.

The lazaretto was the only purpose the Hospitallers had in taking Tracadie. But God had other plans that could be measured only by His infinite charity. It was at a time when the Acadians, just returned from their cruel exile,

manifested the will to survive, and this is to their greatest glory because to survive did not merely mean to re-inhabit the country they had been forced to leave. It was above all to remain staunch in the faith and beliefs of their fathers. They were faced with insurmountable obstacles. Without mentioning the rather hostile attitude of an Anglo-protestant government, it has to be taken into account that the population had increased rapidly and the Acadians had not had time to build the institutions of charity and education which they badly needed. In the spiritual development of these people, the religious formation of the young girls was an important element that could not be neglected. Who would take charge of them? Since the Religious Hospitallers were already there why would they not become teaching sisters? Is not the Christian education of youth an excellent form of charity? It was in this way that docile to the voice of their Bishop they took up the charge of teaching from grade schools to colleges and at the same time continued to develop and multiply their hospitals.

In His plan to form and spiritually save Acadia and the Acadians, God had asked the Hospitallers to take a large share of the responsibilities. Where would vocations come from to sustain and develop so many houses? From Acadia. Is it not true that God multiplies the labourers as He extends the field of the Apostolate? Vocations to the Hospitallers, Acadia gives them also to far-away missions; it is in Peru now that the humble beginnings of La Fleche, Montreal, Tracadie are being re-enacted. After three centuries, the same spirit of apostolic conquest is being carried farther.

As for the Province of Ville Marie, it has 14 houses in Canada, the United States and one mission in French West Africa.

It is because of all this, my dear brethren, the march of progress for the Church, that we must render thanks to God today.

What is it we will render to God? The unlimited homage of our minds and hearts. Since today is dedicated to the laity why not mention here the important part played by lay people in the event we are celebrating? It was a layman, the father of a family, Jerome Le Royer de la Dauversière who received directly from God the unbelievable mission of founding an Institute of Hospitallers for Montreal. He accepted the mission because it came from God and would give Him glory, and he consecrated his prayers, his heart, his life, his goods to this work; he accepted without complaining the fatigues, humiliations, sufferings due to his mission.

It is a lay person, Jeanne Mance, who is the first nurse of Canada, the foundress and first administrator of the first Hotel Dieu of Montreal. In God's designs, lay persons would have to play a necessary role in the events we are commemorating. Since they were here at the beginning of Hotel Dieu of Montreal, they share in the good that it has produced and will produce to the end of time. They, too, deserve our filial gratitude.

How can we manifest this? By imitating them in a constant submission to God's will, by asking them to help us to continue what they have generously begun. Their cause of beatification has been started; it is permitted to hope they will soon be glorified by the Church and proposed as patrons

and modelsto lay persons in Catholic Action. The Hospitallers of Saint Joseph would be the first to rejoice at the glory and honour conferred on these two persons who were the first helpers in their apostolic missions of France, Canada and everywhere.

After Mass the guests went to the gymnasium for the dinner of honour. Joyously animated conversation was carried on at all the tables. At the end of the meal several speakers reiterated the object of the celebrations and extolled the continued work of our hospitals.

Doctor Jean Jacques Charbonneau, president of the Medical Staff of Hotel Dieu, was the first speaker.

Your Excellency,  
Reverend Mother General,  
Reverend Mother Provincial,  
Reverend Mothers and Sisters,  
Reverend Chaplains,  
Ladies and dear Colleagues,

If each nation were to collect all it has given in blood, gold and efforts of all kinds, out of pure disinterestedness, the pyramid of France would certainly reach up to heaven. It is from our Motherland in 1659, that three humble religious hospitallers came to help the new colony in the work of bringing succour to the physically and morally afflicted, and without suspecting it, relieved the apprehensions of one of the Ministers of France who said on his death-bed: "If I had done for love of God all that I did for my king, I would have worked out my salvation ten times".

These three religious are our invited guests this evening! They are happy to see the work that has been accomplished, the material development attained, and above all, the invisible good realized by so many acts of abnegation, of self-effacement, of suffering which are the daily lot of souls totally dedicated to a kingdom that is not of this world.

The Medical Staff of Hotel Dieu of Montreal is glad to be associated with the numerous religious and lay persons who commemorate the arrival of the pioneers whose lives were penetrated with charity, that fundamental virtue of Christianity upon which reposes, whether we like it or not, the exercise of our profession of medicine and nursing. It is because of constant and persevering devotion that Hotel Dieu of Montreal has continued to advance and prosper. Your community, Reverend Mothers, having remained faithful, has become, in the words of Péguy, a citadel, a firmly established citadel, foreseen by your foundress in a somewhat prophetic vision. Do we not read that Jeanne Mance in the last days of her life used to spend hours in the



hospital wards helping the sisters and passing on to them the sacred flame of her mission; or sitting in the garden of Hotel Dieu when the bell was ringing the evening Angelus, gazing out in the direction of Mount Royal where the setting sun was casting its last rays of light and praying peacefully for a new dawn that would usher her into eternity.

Your hospital, Reverend Mothers, had a glorious beginning. It was later to be strengthened by the help of an army of doctors and nurses united under your direction and desirous of accomplishing something solid, great and durable.

The doctors of your hospital, we repeat, and it is well to signify this here, have fallen in step with and have not hesitated in the face of the scientific progress requested of your institution; we are of the humble opinion that we have contributed something toward the high reputation in which it is held.

The hospital sisters have not refused either to make the necessary sacrifices that their house might be a well-qualified centre, where doctors of competence give, each in his special field, the best they have to close to 800 patients who are accommodated in the modern and well-equipped buildings. Medicine is making giant strides. Laboratories and special departments are constantly requesting new and expensive equipment; this is a must for good patient care.

The edifice we contemplate today is the result of work done in collaboration. There are no regrets but should there be a single one, it would be that mentioned by Goethe: "A task fulfilled sometimes leaves in the soul a sentiment resembling remorse, that of not having done enough". When duty becomes difficult, we encourage ourselves by thinking that all things are possible. Heroism then becomes an obligation. This lesson, worthy of those whose memory we are celebrating today, could be learned very well at the bedside of the suffering or dying.

Ladies and dear colleagues, it is in your name that I offer the Religious Hospitallers sincere congratulations for the work already accomplished and best wishes for success in the continuation of the work of Jeanne Mance, the foundress of this hospital.

Reverend Mothers of France, who have come here to represent your companions, tell them when you return, the sentiments of gratitude and admiration the doctors of Hotel Dieu of Montreal have for your Congregation. Jeanne Mance put all her heart in this project of Montreal. It is a historical fact. It is also a symbol! The heart loves, it is made for that. Canada has been an act of love; Hotel Dieu of Montreal has been an act of love and heroism. How could we ever forget that? We shall always remember. The strength and hope of the living is the memory of those who are no longer here!

The general Consul of France was next to express the homage of his country.

I thank very Reverend Mother Marie de la Ferre for having invited me to yesterday's ceremonies and to the dinner this evening. I also thank her for asking me to speak. In spite of my lack of competence to do this, I accepted: I accepted because I felt this invitation to be an honour. Present at this dinner in fact, are three religious come from France, to assist at this celebration as part of the family, for your Institute was founded by a Frenchman.

The origins of the Religious Hospitallers of St. Joseph are really astonishing and even if you know them better than I do, with your permission we shall review them together. Monsignor Maurault has rightly said that your history is marvelously divine.

In the first half of the seventeenth century, there lived at La Fleche a pious layman, Jerome Le Royer de la Dauversière. His profession was that of tax collector. He was married and had a family. His time was constantly taken up by his professional, family and social duties. But his tasks did not prevent him from attending to his exercises of piety. This is one of the first exceptional things: your Institute was founded by a man of the world, of eminent piety, but not a religious if I may so speak, by profession.

You know how the idea to found your Institute came to him. On the day of the Purification in the year 1630, history relates, Mr. de la Dauversière had received Communion and consecrated himself and his wife and children to the Holy Family when he had the deep conviction that a divine order was given him to establish a Congregation of Hospitallers of St. Joseph at La Fleche, and at the same time was given the first chapter of your Constitutions.

Mr. de la Dauversière consulted his confessor, a Recollet Father. This religious observed the same line of conduct as would a doctor or scrupulous businessman confronted with a difficult case. How was one to know if Mr. de la Dauversière's story was authentic or an illusion? This was a serious question because the answer given would either encourage or discourage Mr. de la Dauversière. So the Recollet priest had recourse to a consultant by sending his penitent to a Jesuit, Fr. Francois Chauveau.

Again we read that Fr. Chauveau told his penitent to forget the message he had received, to concern himself with his duties of state and to pray. Mr. de la Dauversière followed the recommendations given, but the call he believed he had received from heaven, was not stilled; it was manifested to him again, sometimes softly, sometimes vigorously, and in 1631, one year later, Mr. de la Dauversière received the order anew and with singular precision: it was not question only of the establishment of a congregation of hospitallers at La Fleche, but also the founding of a Hôtel Dieu in New France.

Again Mr. de la Dauversière consulted Fr. Chauveau who continued to exhort him to be prudent.

But during the years 1632, 1633, the order became insistent, persistent, pressing. In the meantime, Marie de la Ferre had become Le Royer's collaborator. In 1634 she had a vision of a hospital and an interior voice invi-

ting her to serve the sick. She confided this event to Mr. de la Dauversière who was not in the least surprised, for he had been expecting this. In the same year of 1634, we read in a document that dates back to that time, Mr. de la Dauversière had a mysteriously clear knowledge of the Island of Montreal with the order to start a colony on it.

Your book on Hotel Dieu mentions that Mr. de la Dauversière once more sought the advice of his director, the Jesuit. The latter after so much insistence and such surprising precisions, gave in: he authorized his penitent to start the work to which he felt himself called.

Yes, Monsignor Maurault could very well speak of this affair as being "marvelously divine". We know how such supernatural interventions are difficult to discern and authenticate. We can only admire Mr. de la Dauversière's humble insistence, the prudence of his ordinary confessor and of the Jesuit, who in the face of such extraordinary things desired to take their time to examine the question closely and finally admitted them to be true, while the future proved them so.

Let me also remark upon the extraordinary and touching thing - for everyone, but particularly for French-Canadians and French people - about the fact that in the first half of the seventeenth century, in a small French town, there should have been a pious layman who was habitually preoccupied with Montreal, a place he did not know, and the evangelization of Montreal and Canada. It was active and fruitful thinking he was doing for it opened a marvelous source of energy whose effects we can still see today. How many women since the foundation of a Congregation by Mr. de la Dauversière have taken the veil? How many sick have been treated, alleviated, cured? I am sorry I cannot give statistics. They would likely be very impressive.

Your Order was founded in 1636. In 1659, that is, 23 years later on October 20th, three of your Sisters - Reverend Mothers de Bresoles, Macé and Maillet - arrived here from France, a few days only before the death of Mr. Le Royer who passed away on November 6 of the same year.

Today the Religious Hospitallers of Saint Joseph have 42 establishments in North America, 10 in France, 3 in Peru and a mission in Africa. These figures require no comment to show the extension of your work.

It is a pleasure for us today to extend our good wishes to Mother Federal from La Fleche, to the Superior of Hotel Dieu of Beaupréau, and the Superior of the Clinic at Nimes. These three religious are here for the first time and it is years since Sisters of France have come to their Sisters of Montreal.

These visiting Sisters must have remarked many things since their arrival here. Permit me to bring to your attention a few of my personal remarks. First of all these French sisters must have admired the truly extraordinary results obtained at Montreal by the Hospitallers of St. Joseph. There are actually 750 beds in this hospital. We may not fully realize the enormous amount of work and constant devotedness that were required to arrive at such a realization. Also these visiting Sisters must have noticed that they were not exactly in strange surroundings, and this too merits our consideration.

Is it not incredible that after three centuries of territorial exchange, wars, economic, political and social upheavals, of so many new inventions that have transformed our way of life, so many changes of all kinds over the entire world, in all domains and in varying degrees, is it not surprising, I say, that these religious have found at Montreal a way of life very much like theirs in France and similar to that which the Sisters have followed since the founding of the Institute? The religious of Montreal live the same life as the Sisters of La Fleche, Beaupréau and Nimes in 1959 as in 1636. They say the same prayers, carry on the same work, which consists in spending themselves in the service of God, in imitating Christ and serving suffering humanity. Truly this resemblance across the years and in different countries is admirable.

I have already expressed my thanks to Very Reverend Mother Marie de la Ferre for her invitation. I would be lacking in one of my duties if I did not express our gratitude to all of you for what you are doing. Communities such as your communities, - you must remember they exist only in Christianity - are an edification to the Christian and astonishing to the unbeliever. For my part, I am proud that your Institute was founded by one of my countrymen and that you speak French.

And now I would like to formulate two wishes. The first is that I hope there will be many more visits of courtesy between France and Canada than there have been in the past three centuries; the second wish is that I hope that your French Sisters at each of their subsequent visits here will find that your work is becoming more and more prosperous.

I conclude by confiding these wishes to your prayers. I have spoken longer than I intended but it was such an interesting subject. Thank you for listening so patiently.

His Excellency Most Reverend C. LeBlanc was the next and last speaker. These doctors are merciless, said the venerable Bishop of Bathurst, they do not always wait until you are on the operating table to make you lose consciousness. Doctor Desjardins had not told me I would be called upon to speak at this function. However, I shall not lose consciousness for I am as headstrong as an Acadian or as a Breton, if you wish, for the Acadians are mostly descendants of the Bretons.

His Excellency spoke with admiration and gratitude of the work of the Hospitallers in Acadia and especially of the Lazaretto of Tracadie where they have treated the lepers with charity and kindness. This type of work still

exists today but the lepers are less numerous. There are only seven or eight at present. But our Sisters have a magnificent Hotel Dieu at Tracadie, continued the Bishop, which is doing an excellent piece of work for the region. His Excellency enumerated the establishments of the Hospitallers in the province of New Brunswick where they are in charge of a good many of the hospitals and houses of education. That is to say, he affirmed, that the Hospitallers are doing marvelous work and they recruit numerous subjects among our people as Fr. Pouliot pointed out in his allocution this afternoon. It is our wish that they will reap many more fruits in Acadia to come and lend a hand to the province of Quebec, if necessary, the Pastor of our loved Sisters of New Brunswick said jokingly.

The historical play, presided by Bishop LeBlanc, was highly applauded by an enthusiastic audience. This recalling of a glorious past awakened new admiration for our founders who had to overcome so many obstacles before their mission of 1659 could be realized.

Bishop LeBlanc thanked the actors and actresses who had so ably played their roles and brought before us the historic facts concerning our community so vividly. It is the first time, he said, I have seen anything as striking as this in the founding of a religious Community. It is all the more touching for me, His Excellency said, for the Hospitallers of Saint Joseph are there in Acadia, and I now understand what sufferings they had to undergo by accepting from God the task of coming to this country to save souls and take care of the sick.

The Bishop of Bathurst then spoke of the first Acadian priest who was ordained in the chapel of Hotel Dieu of Montreal in 1772. He considers this circumstance to be an initial link between Acadia and the Congregation of the

Hospitallers of St. Joseph. Since then many generations of priests have succeeded one another, continued the Bishop, until an Acadian Bishop should come here to assist at this magnificent representation this evening.

My congratulations to all the distinguished artists who put on this lovely program. I would not want to keep you any longer here this evening, for the play has already been a long one, he said, but how interesting! I was told that it was one o'clock last night before all had left the auditorium, well I would be ready to stay until two!...

October 3

The closing day of the triduum was observed with imposing solemnity. "What grace from heaven or what prayer from earth added a fresh note of joy, fervour and gratitude to this day, remains unknown".

As the preceding ones, this day was opened in the chapel. Our Reverend Chaplain, Fr. A. Ferland, P.S.S., celebrated the community Mass at which music and singing were rendered. Our Father Chaplain! How many times his paternal solicitude has distributed to us nourishment for our souls in the Eucharistic Bread and by his words of profound doctrine to develop within us the divine seed of eternal life, increasing with the years a debt that only our prayers can repay!

The novices' choir expressed our ardent wish to partake of the peaceful joy that comes from close union with God.

We were happy to have numerous Sisters come to share this joy with us. Forty-eight communities joined us to magnify the Lord for the work done in three centuries all because of the Master's infinite mercy: the growth of a small seed hidden in the earth and reaching the stature of a large tree.

The human element does not count here. It is God Who saw to everything. God only can found such a work, just as He alone can maintain it...

If the infinite merit of all the Masses said in our chapel contribute greatly to our thanksgiving to God, the pontifical Mass of His Excellency Most Reverend J.C. Chaumont, celebrated in the afternoon, was offered with deep-felt gratitude. Bishop Chaumont replaced His Excellency Most Reverend S. Baggio, Apostolic Delegate of Canada, retained in Ottawa.

"It was with great joy, His Excellency said in a second letter written to Reverend Mother, that I wrote a few weeks ago to tell you I was accepting to take part in your tercentenary celebrations at Montreal, and I was arranging to have that date fit in with my loaded and complicated schedule because of the coming solemn feasts to be held at Quebec for Bishop Laval.

"But man proposes and God disposes! I am now confused at not being able to accept your invitation.

"At the last moment, changes had to be made in the program of the Cardinal Legate's visit to permit him to attend the different ceremonies. On Saturday, October 3, the closing day of your Triduum, the Cardinal Legate will be in Ottawa and it is impossible for me to leave here on that day.

"I sincerely regret such a change in our plans, but we must necessarily accept this inconvenience.

"The best I can do is to excuse myself, and at the same time, assure you of my prayers for your intentions on this happy occasion in the history of your Congregation.

"Kindly accept, Reverend Mother General, my paternal blessing for yourself, your general Council and your entire religious family, with my most cordial devotedness in Our Lord".

signed: S. Baggio,  
Apostolic Delegate

His Excellency Most Reverend J.C. Chaumont officiated at the throne with all the pomp attached to a pontifical Mass. The energetic and admirable octogenarian entered the sanctuary radiant with piety and kindness. He was assisted at the throne by Rev. G. Dupuis, M.S., chaplain of the community of Hotel

Dieu, by Fr. Antonio Précourt, P.S.S., and Reverend Forest, M.S., as deacon and sub-deacon; the votive Mass of the Blessed Virgin: SALVE SANCTA PARENS was sung in Gregorian chant by the joint choir of the Motherhouse and Hotel Dieu, mingling light tones with graver ones and blending young voices with the old to give depth and volume to the beautiful Mass. To "rejoice with the Virgin Mary" as the sacred text invites us, we had but to listen to the choir and with the eyes of faith penetrate the meaning of life eternal, the divine fruit of the Eucharist.

After the Mass, during which His Excellency, regardless of his advanced age, distributed communion to a hundred or more sisters, a magnificent sermon was delivered by Reverend J.P. Laurence, P.S.S., provincial Superior, in which he pointed out the work of God in the founding of our Congregation and its continuation on our continent. His text is well worth including here.

Your Excellency,  
Reverend Sisters,

It is with joy and thanksgiving that the Religious Hospitaliers have wished to celebrate this third centenary of the arrival on Canadian soil of the first three religious destined for the hospital of Ville Marie. The heirs of the work and spirit of Sisters Judith Moreau de Bresoles, Catherine Macé and Marie Maillet could not overlook such an anniversary without at the same time lacking in gratitude toward their foundresses and the Divine Providence that sustained them.

They have already included among their guests at these pious celebrations, priests, religious men and lay persons who have been witnesses and beneficiaries of these three centuries of kindness and service to the sick. Today it is the members of kindred communities who have answered the pressing invitation: "Venite, exsultemus in Domino" (Ps. 94).

This three-century-old enterprise, it was the Lord Himself Who was its chief artisan. From its early beginnings and frequently during the course of its long history it may have seemed to be a foolish venture in the eyes of superficial observers; but it was definitively willed by God and sustained by His Power.

Let us see in greater detail how the helping hand of Christ appears all through its glorious history. This will help us to give appropriate thanks



for the remarkable events that took place 300 years ago, and also for the uninterrupted perseverance during three centuries of the eminently charitable work of the Hospitallers of Saint Joseph.

## I

The heroic departure of the three religious in 1659 was the result of an extraordinary plan, formed more than twenty years earlier, by mystic souls animated with the desire to procure the glory of God by the conversion of pagans.

Three of these "mystics", Jerome de la Dauversière, Marie de la Ferre and Jean Jacques Olier, received strange revelations, always on the feast of "Candlemas", that represents Christ as "the light that must illumine the pagans" (Luke 2,32). They met providentially, recognized one another without ever having seen one another before, and exchanged identical ideas concerning projects they believed to have come from Heaven.

It was a question of founding a Christian establishment on the Island of Montreal and to work there at the conversion of pagans. The project became more definite and it was foreseen that it would include not only colonists but three communities, one of priests, the other of teaching sisters and the third of religious hospitallers.

At that time, no one else in Canada ever thought of founding anything on the Island of Montreal which was too much exposed to the attacks of the Indians and too far from Quebec. Furthermore, neither of the proposed communities were in existence. Yet all this would be fully realized, in spite of the many obstacles that would be met. The arrival of the three Hospitallers of La Fleche in 1659, was the fulfillment of the last phase of this mystical dream.

But our mystics did not plan blindly. Layman or churchman, they did nothing without seeking light in prayer and the counsels of their spiritual director. Their action was then supported by most solid principles of a supernatural order.

What led the founders of Ville Marie to pursue their plan, was first of all, their desire to give glory to God by making Him known in distant lands.

No doubt their project was not limited only to evangelizing; it also included the founding of works of mercy, particularly for education and the care of the sick. But our pious founders did not conceive of love and service to the neighbour outside the light and love of God.

It was their wish that the neighbour be served at Ville Marie with great disinterestedness and solely to glorify God and win Him souls.

They also knew that the best means of loving the neighbour according to the New Law, was to consider him as a member of Christ, and that all the good we may do for one of these suffering and miserable members, it is to Christ Himself that we do it. They realized that men must be united together under

a Head, and that Christians have that duty of bringing and associating all their dispersed and separated brethren to Christ the Head, in His Church.

For them Christian charity would have no territorial limits. A Christian was not to live all by himself, confined by the boundaries of his parish, his diocese or his country. Real love of neighbour should be universal; it should take the dimensions of Christ and His Church.

Briefly, these generous people could not conceive why there should be in a Christian country souls who were undernourished spiritually and why they could not share their treasure with pagan populations who thirsted and hungered after divine Life. That is why they thought of going to distant lands to attract the most depraved souls to the knowledge and praise of God.

This brings to light the greatest motive that animated the founders of Ville Marie. It was as a natural consequence of this, we might say, that the Hospitallers were sent to Montreal. To serve Christ as perfectly as possible in His suffering members, colonists or Indians, required good religious.

With this end in view, Mr. de la Dauversière and Mother Marie de la Ferre founded at La Fleche in 1636, their congregation of hospitallers from which would come the sisters for Hotel Dieu at Ville Marie. But it was only more than twenty years later that the first recruits could fulfill the project of the founders.

During this time the Sisters of La Fleche were recruiting more subjects in France and strengthening the organization of their religious family. During this time also, Ville Marie was founded and Jeanne Mance was there first of all to set up a dispensary, and later with the help of Madame de Bullion's generosity, build a modest hospital.

But Jeanne Mance realized that the hospital would not subsist for long without the Hospitallers. She urged Mr. de la Dauversière to fulfill his plan and send the religious he had promised for Ville Marie.

In 1659, the hour had struck when Mademoiselle Mance's desire would materialize. Mr. de la Dauversière himself chose the missionaries he wished to send. The three who were chosen realized perfectly what dangers and trials they could expect in that new country but they accepted with joy to go to Canada and made ready for the departure.

This was not done without obstacles, first from ecclesiastical authority, and from the population of La Fleche which was upset by the daring of these brave women. This opposition had to be overcome and an uprising among the population quelled.

Finally, they were ready to embark at La Rochelle on July 2, 1659, on the feast of the Visitation of the Blessed Virgin, having as companions Jeanne Mance, Blessed Marguerite Bourgeoys and two Sulpician priests, Fathers Le Maitre and Vignal, both to become victims of the Iroquois.

The crossing of 67 days was complicated by an epidemic of typhus fever, a stormy sea, and finally, the scarcity of drinking water. By looking after

the sick, the three religious as it has been written, "did not leave the hospital during the voyage".

On September 8 they were in Quebec. Here they met with more obstacles: they were dissuaded from going on to Ville Marie; they were solicited to join the Hospital Sisters of Quebec. But our three foundresses were firmly convinced of the mission they had come to accomplish. Finally they were allowed to go on. They arrived at Montreal on October 20.

With transports of joy they greeted the new land to which they had been sent. They gave thanks to God but their trials had not yet come to an end.

Ville Marie in 1659 was still a very poor colony with its forty frame houses and three or four hundred inhabitants. How isolated the people must have felt, surrounded as they were by dense forests and the only route of communication with other posts, the St. Lawrence River. They must also have felt isolated by the lack of moral support from the other colonies; at the time, it was not believed that any effort should be wasted on Montreal and it was left to its own resources...

One must admit that, humanly speaking, Ville Marie was not the best place to live in. The Iroquois were continuously on the offensive. Dollard's heroic combat at Long Sault took place the following May. Some colonists and the first Chaplain of Hotel Dieu were killed a few yards away from the town.

The houses, food, wearing apparel, everything was according to dire poverty. Add to that the rigours of the winter cold against which the badly constructed habitations were poor protection.

Our three religious accepted their share of difficulties, happy to live poorly in the midst of general austerity, and give generously to the sick and unfortunate the best they had. Their consolation in all these trials was found in the faithful accomplishment of their tasks in caring for the sick and dying, and in their fervent religious life particularly favoured by the deeply Christian atmosphere of Ville Marie.

Their work met with serious reversals, their founder and protector was taken by death... No doubt this terribly complicated their material situation, for the essential revenue for the maintenance of the hospital ceased coming with their founder's passing. But they carried on anyway, giving examples of patience, charity and devotedness to all.

Placing all their confidence in Divine Providence, they continued their work of mercy and of winning souls to God. In spite of all the crosses the ideal of their apostolic mission remained intact. God gave them courage, and gave them at the appropriate time what they needed for themselves and their patients.

In these various heroic events and the almost incredible beginnings of the Hospitallers at Ville Marie, how could we ignore the signs of divine intervention? The Lord's protective hand certainly guided Mothers de Bresoles,

Macé and Maillet and strengthened them in the difficult mission they had to fill three centuries ago, an accomplishment which still attracts universal admiration today.

Let us thank God for all this: that is why we are reunited here..

## II

The heroic foundation of 1659 did not remain without a future. If we are addressing our heartfelt thanks to Heaven today, it is not merely for the events we have just reviewed. The meaning of the present festivities would be incomplete if we did not tell the Lord how grateful we are for the work done by the Religious Hospitallers for three hundred years with the constant help of Divine Providence.

Regardless of the extremely shaky temporal situation in which the Hotel Dieu found itself at times, it has progressed with the growing city. Three fires completely ruined it; the Lord came to the Sisters' help and each time Hotel Dieu was reconstructed and continued its essential work. How many souls were saved in this period of three centuries at the same time as bodies were receiving comforting care. God did not ignore this and blessed the work of His good Hospitallers.

In the last century, because it had expanded periodically, the hospital felt hemmed-in on the plot of land it occupied on St. Paul Street. It was transferred to this site and with the years progressed, developed and grew higher according to the increasing needs of hospital science.

As for the religious family, it also has progressed. La Fleche sent altogether about ten of its courageous daughters. The colony provided the community with a few vocations. During the first fourteen years there were only two Canadians to be professed. But soon they came in larger numbers to swell the ranks of the new Institute, so that it was able to accept new foundations since 1845, not only in Canada, but in foreign lands.

Today the heirs of Sisters de Bresoles, Macé and Maillet are a family of more than a thousand religious, spread in 21 dioceses in Canada, the United States, Peru and Dahomey in French West Africa.

As did the three religious of 1659, the Hospitallers of 1959 try to give themselves totally to Christ by a fervent religious consecration. The same spirit of supernatural charity that animated the first three missionaries of Ville Marie, animated also across the centuries the zeal of the Sisters of Hotel Dieu: zeal for the glory of God, unflinching devotion to the care of the sick, suffering and poor in whom they see weakened members of Christ.

The same universal charity, as comprehensive as Christ's and the Church's, dispose them to serve anywhere and under the most revolting circumstances: this was very evident in 1868 when it was question of going to Tracadie to look after the lepers; this also has been made manifest recently when the Hospitallers accepted generously to go to Peru and Africa.

Such a series of uninterrupted acts of benevolence through three hundred years in the same spirit of devotion, often heroically accepted, by the same Congregation of Hospitallers cannot be satisfactorily explained from a merely human point of view. That is why we must thank Heaven to have blessed this work with such stability in the accomplishment of good.

Perseverance in doing good is a very difficult thing for our fallen human nature. Persons of wealth can sometimes do much good by giving generously for the relief of others, but often they have barely given when they are tempted to take back. Furthermore, if they work individually their works will not survive them; if they work with organized charity, who will guarantee that the organization will not come to an end because of some misunderstanding?

There are only the works conducted by the Church or by religious communities acting with the Church's approval, or filling a mandate given by the Church, that can offer any durable hope of long existence.

These works do not enjoy the same indefectibility as the Church. The Church alone has received the promise of perpetuity: the works which it organizes or approves do not have the same guarantee. Meanwhile, the enterprises which it confides to the care of religious communities seem to be invested, by virtue of their nature, with the conditions proper to provide them with stability.

In fact, members of a religious family make profession to tend toward as perfect a Christian life as possible. Virtue in itself has a certain element of stability and permanence, which distinguishes it from a simple disposition or temporary quality. All the more reason why the tendency of an entire religious society to practice virtue to a high degree should normally bring to its collective works exceptional continuity which is again made firmer by the fidelity with which its members respect the Constitutions and fundamental traditions of their community.

Furthermore, this persevering fidelity is also assured by the stability conferred on the personal life of each individual religious by the firm promises which we call the vows of religious; these unite and fortify in a common supernatural end all individual wills, and constitute them in a STATE of life. Poverty, Chastity and Obedience, these are links that liberate the Christian soul from the contingencies of life and permit it to serve God and the neighbour more freely, without being distracted by the ordinary preoccupations of the world (1 Cor. 7, 33).

It is not surprising then, that His Holiness Pius XII, of glorious memory, has wished to recall in his encyclical "Sacra Virginitas", to the whole world which sometimes thinks of religious families as being "useless", the plenitude of fruits accrued by this state of life.

"On the other hand, - our Holy Father added - virginity is not only fecund because of its initiative and external works to which the members who embrace it may devote themselves with more facility and more completely, but by reason of its diverse forms of perfect charity for the neighbour by their ardent prayer for his intention, and the austere privations accepted sponta-

neously and willingly for the same reason. For all this have the servants of God and spouses of Jesus Christ... consecrated their life (Sacra Virginitas, Part I).

It is therefore just that we should exult with joy at this tercentenary, and give thanks to God to have given to our city and country, not only the heroism of the first three religious arrived in 1659, but for the uninterrupted succession for 300 years of acts of patience, of devotedness, of zeal for the salvation of souls, sustained by prayer and the spirit of dedication of the Religious Hospitallers of Saint Joseph.

As for you, Reverend Sisters, you will always safeguard such a precious heritage, the religious and apostolic ideal that animated your foundresses. You will cultivate in your souls without ceasing the religious virtues which, in the midst of your activities favour recollection and union with God.

Finally, for the greater good of your Institute, you will continue, - even those among you who will be staying here, - to keep burning in your hearts that zeal for the salvation of souls, that goes beyond geographical boundaries and urges you to spread the Reign of God in far-off lands. The present Pope encourages you by saying that the missionary ideal can even "infuse new life in old dioceses with ancient Christian traditions" (John XXIII, April 26, 1959).

These are the wishes formulated for you and with you by those who have assembled in your chapel to sing a hymn of joy and gratitude.

May the Lord grant these wishes, through His Excellency's blessing.

There were more than two hundred religious of many different Congregations present at the banquet of honour. His Excellency Bishop Chaumont who has won for himself the title of "apostle of charity" presided at the dinner with his proverbial joviality. More than one hundred and fifty Hospitallers joined their religious guests come to show their friendship and bring a testimony of their esteem and affection. The dining hall was alive with an atmosphere of sincere family joy and jubilation. If it had seemed fitting to participate in the Mass of thanksgiving, it was also most agreeable to meet round the large family table where it is so easy for hearts united in fraternal charity to give marks of true friendship, sincere cordiality and intense joy.

At the end of the meal, Reverend Hector Bertrand, S.J., general Director of the Committee of the Hospitals of Quebec, was invited to speak.

Your Excellency Bishop Chaumont,  
Excellencies,  
Reverend Mother General,  
Dear Confreres,  
Reverend Mothers,  
Sisters,

I have a most pleasant duty to accomplish here tonight. It is a question of manifesting in a concrete way the gratitude and admiration of the French Hospitals of eastern Canada for the gigantic amount of work the Religious Hospitallers of St. Joseph have accomplished in our country. This gratitude will first be manifested by the reading of a citation by Mother St. Jeanne de Chantal, representing the Hotel Dieu of Quebec, the oldest hospital of Canada and even of the continent, who will present the homage of all the Catholic and French Hospitals of our country to the second oldest hospital of Canada. Next we will ask His Excellency Bishop Chaumont to unveil the plaque that was prepared that our eternal gratitude may remain etched in marble.

Reverend Sister St. Jeanne de Chantal read the citation in the name of the Hospitals of Quebec concerning the Religious Hospitallers of St. Joseph.

It was three hundred years ago that the first three Hospitallers of St. Joseph arrived in our beautiful country. These worthy religious come from France, Mothers Judith Moreau de Bresoles, Catherine Macé and Marie Maillet were given a mission whose divine character has retained through these centuries all its vitality and power of influence.

In 1942, on the occasion of the simultaneous tercentenary of the founding of Ville Marie and Hotel Dieu, the virtues and merits of Jeanne Mance were rightly exalted for her seventeen years of service as director of the first hospital of Montreal.

In this year of grace 1959, it is to the Congregation of the Religious Hospitallers of St. Joseph that the Committee of Hospitals of Quebec would like to render a vibrant homage for the eminent services given to the sick and to the population of Montreal during three hundred years, that is, since the day in 1659 when Jeanne Mance confided the administration of Hotel Dieu to the first three Hospitallers.

We know that the Sisters of Hotel Dieu would have preferred to celebrate this event in a strictly monastic way, but Holy Scripture indicates clearly what attitude is suitable for such anniversaries: "You will celebrate anniversaries with jubilation and joy" (Lev. XXV, II).

This invitation to glorify God with jubilation included for each of us the duty of rendering thanks.

Three centuries of hospital life! Three centuries of charity carried on, not only in service given to the citizens but also in mission countries:



Dîner d'honneur du 3 octobre

Le Révérend Père H. Bertrand, s.j., Président général du Comité des Hôpitaux  
offre ses hommages aux Hospitalières



this is really a noble work to add to the spiritual merit of these valiant Hospitallers of St. Joseph! What a sublime vocation whose spirit admirably favours scientific progress, not only within their Institute, but for all similar institutions who have come to Hotel Dieu to draw from it, as it were, from a spring.

Greatly moved by and deeply thankful for the magnificent and constant collaboration of the Religious Hospitallers of St. Joseph in the hospital field, the Committee of the Hospitals of Quebec is happy to be the interpreter of all its members to offer a tangible testimony of heartfelt appreciation and sincere gratitude to the worthy followers of the first Three Religious Hospitallers of Ville Marie.

His Excellency Bishop Chaumont, having unveiled the plaque spoke touching words to express his personal sentiments of paternal affection and sincere attachment to the old institution of Hotel Dieu.

Excellencies,  
Reverend Mother General,  
Reverend Fathers,  
Reverend Mothers,  
My very dear daughters,

It is a pleasure for me to applaud the noble and cordial gesture of the Committee of Hospitals. By offering this magnificent commemorative plaque, you wish to render a homage of appreciation and gratitude to the Religious Hospitallers of Saint Joseph who have been serving suffering humanity for three long centuries. You merit our warmest congratulations and sincere thanks.

This precious piece of marble will recall to the present generation and generations of the future the supernatural origin of the Religious Hospitallers of Saint Joseph, for it is Christ Who inspired Jerome Le Royer de la Dauversière by means of mystical communications to found the Congregation, to colonize and evangelize the Island of Montreal, to found a Hospital at Ville Marie to be directed by the Religious Hospitallers of La Fleche. This mission was marvelously fulfilled. Better still, these religious have passed from Canada to the United States, to Peru, to Africa radiant with ardent charity, heroic detachment, sublime love and indefatigable devotedness.

No doubt to accomplish this work, in spite of numerous obstacles, these religious have often meditated the Gospel. Christ said to them: "What you do to the least of my brethren, you do unto me". Therefore, to dry a tear from a patient's cheek, is to wipe Christ's face. What an honour! A thousand times they have renewed this act of charity and many more like it. In their fervent meditations they heard these other words: "I was hungry and you gave me to eat, thirsty, and you gave me to drink; sick and you visited me. Come ye blessed of my Father, enter the kingdom prepared for you".



Dîner d'honneur du 3 octobre

Allocution de Son Excellence Révérendissime Mgr J.-C. Chaumont

à la suite du dévoilement d'une plaque commémorative offerte aux Hospitalières  
de l'Hôtel-Dieu de Montréal par le Comité des Hôpitaux du Québec

Such is the assurance of a glorious and eternal reward. Moreover, these religious have admired Christ's sympathy for the sick. They tried to follow His divine examples, and that is why they may be found night or day caring for the sick. With unflinching love they look after souls trying to sanctify them and open the gates of heaven to them; they care for bodies trying to heal them or at least alleviate their sufferings. How happy they are when because of their care and the help of the doctors and nurses they can return a father to his family, a mother to her children, a child to its good parents. This marble plaque will be a reminder of all these touching works.

During these three centuries, what good works they have accomplished! It is impossible for us to cancel the immense debt contracted with the Religious Hospitallers of Saint Joseph, but to recompense their innumerable and eminent services we can pray the Lord that their venerable founders soon be given the privilege of working miracles that the Church may beatify them, or better still canonize them.

Doctor Gaston Gosselin, Medical Director of Hotel Dieu, next expressed the Sisters' gratitude in these words.

Excellencies,  
Reverend Fathers,  
Reverend Mothers and Sisters,  
Your honour, the representative of France,

Reverend Sister Gelinas, the Superior, and all the Sisters of Hotel Dieu of Montreal, overwhelmed by the magnificent testimony presented them by Fr. Bertrand, have asked me to express their gratitude to the Council of the Committee of the Hospitals of Quebec.

The magnificent tribute addressed to Sister Gelinas includes all the Hospitallers, present and past, of the Hotel Dieu of Montreal. It honours the foundresses who came from France just as much as those who continued their work these past three centuries. We cannot help but think of the continuous work of charity maintained by Hotel Dieu in spite of many temporal difficulties among which frequent fires were not the least. In the face of so much adversity, who among us today would show as much courage and tenacity in the pursuit of such a work? We certainly feel that what we are doing today has been prepared in advance by many generations of strong and generous women.

Three hundred years of service to the sick of the population of Montreal; three hundred years of devotion and good care; three hundred years of prayers, trials and sacrifices. This is a summary of the work given by Hotel Dieu of Montreal, and as the present is a consequence of the past, we have not to be astonished at the continuation of these traditions of rendering service, of efficiency, of devotedness and charity.

Since three centuries, at the foot of Mount Royal, Hotel Dieu has been the home of Charity, an institution of peace, of consolation and of kindness in the service of the poor sick.

In vain would you search here for a ramp from which missiles are directed to other planets. Rather is it a ramp that serves as a resting place, because charity is the base dominated by serenity and peace. True peace can exist only where Christian charity exists and where could you find a better example of Christian charity than a hospital? Peace in bodies whose sufferings have been alleviated; peace in minds, relieved of their fears; peace in the religious and peace in the sick; peace in the cloister and peace in the hospital; a place of peace in the city and the nation.

Is there a brighter star in the hospital firmament than the glorious past of three centuries? This work of peace our Hotel Dieu Hospitals will undoubtedly pursue it in their fourth century of existence. The spirit that animates its directors and personnel will continue to animate those who succeed them. In a world where there is so much discord and lack of trust, it is important that institutions such as ours remain veritable oases of peace: comfortably warming hearts that are suffering the ills of a cold war.

Father Bertrand, through the intermediary of my humble person, the Hospitalers of Hotel Dieu of Montreal tender you and your Committee a hearty THANK YOU.

We are pleased to have with us three religious from France who have come to enhance our celebrations. These Sisters help us to recall the memory of the first three hospitallers who came in 1659. We thank them most fraternally for having come to our jubilee celebrations.

Reverend Mothers, Reverend Sisters - the Religious Hospitallers of St. Joseph are happy to see you here among them to share the joys of this tercentenary. They are honoured by your presence here and wish to thank you sincerely.

Excellency - all the religious here are overjoyed to have you preside at this dinner. You are their father, you served the religious communities of the diocese for seventeen years as their ecclesiastical superior. No one could have brought the Triduum of Thanksgiving to a close more fittingly than you, Excellency. The Religious Hospitallers of Saint Joseph wish to tell you how much they appreciate having you here this evening.

The historical play once again regaled an attentive audience. Religious of our Congregation, religious of neighbouring Communities, religious from distant parts were imbued with the same feelings of love, joy and gratitude. Together we glorified the Lord for having regarded His humblest servants. For them He has done great things and holy is His Name.

Bishop Chaumont, who assisted at the historical play as president of honour again addressed the audience giving another mark of homage to the Religious Hospitallers.

After he had congratulated the author of the play TOWARD THE LAND OF PROMISE, and the actors and actresses, His Excellency said how happy he was to see that the Triduum was coming to such a glorious close. He described the sacrifices made by our first Mothers in touching words. The Sisters of Hotel Dieu, he said, are always the same and we feel that the charity of Christ abides in their hospital. Then he told the gathering all he owed the Hospitallers of St. Joseph for the care they have given him in time of illness, adding a bit of humour to his sentiments of thanks.

He brought his talk to a close by formulating wishes of happiness for the religious of Hotel Dieu and invited Reverend E. M. Menard, O.F.M., director of the Seminary of the Holy Apostles, to say a few words. "If you wish to hear a better orator than me, listen to Fr. Menard", he said. And Fr. Menard rose to speak :

Excellency,  
Reverend Fathers,  
Reverend Mother General and very dear Sisters,

I do not know what your reasons are for asking a Franciscan Father to speak. You told me a few minutes ago, Excellency, that I must be blind to admire the students whom I consider somewhat as my sons, for their brilliant acting in the play.

My dear friends, if you permit it, I will tell you of a few of the reflections that came to my mind while we were witnessing the magnificent meditation that was presented to us this evening. These were historical facts that were lived before us, the most beautiful pages of the Gospel brought to life by human beings. These pages of the Gospel lived by the Hospitallers became a popular edition, the only one the Indians of that day ever knew, so true is it that we must see Christ in others. And the beautiful thing of this evening's performance is that it brought out three points that summarize life, the life of the Hospitallers. They prayed, they suffered, they acted.

First of all they prayed. That is why the founder chose for this mission that was to be essentially active, three women of prayer. All Communities must necessarily be contemplatives. Persons who consecrate themselves to a work that will endure on this earth, must first of all be contemplatives. This explains why the Hospitallers spent so many years behind a papal enclosure. And even if, because of actual circumstances, they have adapted themselves according to the norms of Holy Church, they remain contemplatives, and are still the worthy daughters of their founder who wanted them to be souls dedicated to the service of prayer.

Secondly, they suffered. We saw what external sufferings they endured; the nicest part of their lives has not been related in history, all this the Master has written in His big register; it is that which shall be projected on the big screen at the end of time. This extremely heroic devotedness, the combats to keep the faith, to keep God, to be faithful to their ideals, they fought them bravely. The discouragement that menaces all religious at practically every stage of advancement in the spiritual life, even in perfect union with God, they felt it and held firmly in all his suffering.

Thirdly, they acted. And their action, my dear friends, was manifested by obedience and charity. To obey God is to love Him; to serve the neighbour, is to love the neighbour; they imitated Christ, they loved unto death. To act upon earth is to love. He who loves, is he who acts. The more you love, the more you act. But one must not be distracted by certain external activities. As we have already said, the nicest things recalled by the play are the things we have not seen, and yet what we have seen was so nice. With his Excellency's permission, I will summarize the subject of this nice meditation: prayer, suffering, action.

My dear Hospitallers, when you are broken by fatigue, racked by illness and age, you will be brought to a room to suffer, you who have assisted so many patients; perhaps you may even be forgotten - the Lord permits this sometimes-in your room, when you have so often thought of others, remember that you have always the two means left you by your founders to continue your ideal as a Hospitaller: prayer and suffering.

It was in the light of this sobering meditation that the last day of the triduum of thanks come to an end.

Our jubilee program included another item which has not yet mentioned: the temporary installation of a historical Museum. Set up in the Staff room of Hotel Dieu, it permitted our guests to see many objects of interest that date back a few years in history. Dear Sister Florence Moreau made a select choice of the items to be exhibited: old documents, paintings, sacred vessels, statues of wood, pharmacy equipment, etc. The manuscript Annals by Marie Morin were the choice exhibit. The yellowed pages breathe out the tempo of life

of the early days of Montreal. Sister Morin started writing her journal on June 29, 1697, and continued it until her death in 1730.

Her "book" a veritable "cinema film", the late Doctor Leo Pariseau had written, makes us visualize the movements of this new-born city through the pages of the history of Hotel Dieu of Montreal. "Like a phonograph record, it repeats the city's first childish chatter..."

This roomful of souvenirs that everyone would like to see organized into a permanent Museum, received more than two thousand visitors from September 30, the day of its official opening by Reverend Mother General and her Council of Administration, until October 13. Sister Moreau and her companions were on hand every day to furnish the visitors with pertinent explanations. They succeeded beyond all expectations to attract interest in these souvenirs of the past.

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If our solemn triduum had a vigil in the days dedicated to our employees, internes, nurses, patients, it also had the better part of an octave. Sunday, October 4th, was reserved for the Community. We could call it "Community Day". It dawned brightly. Begun in adoration at the foot of the altar, it included the entire gamut of family rejoicings and every hour brought something different.

There were more than two hundred sisters in our spacious refectory for dinner. The tables were covered with spotless white; flowers everywhere added a note of colour and the jubilee decorations were so pretty! The novices served efficiently and quickly. A BENEDICAMUS DOMINO soon loosened all tongues, gayety and cordiality reigned supreme.

After the noon meal we went to the community room of the Motherhouse. The family circle was large and well rounded. It was a propitious time to offer the homage of the Congregation to very Reverend Mother for the decoration BENE MERENTI.

There was nothing official in the program of this cordial group surrounding a dear Mother to tell her of our sentiments of love and respect. The Tercentenary song: "Le ciel est bleu...", composed by dear Sister Claire Trudel, whose ardent and valiant heart inspires her with joyful refrains, initiated the program. Then Mother Assistant General offered congratulations in the name of all.

Very Reverend and loved Mother General,

The busy days we have just spent in celebrating our jubilee did not permit us until now, and there is no time left to prepare a big feast day for you before the departure of the dear Delegates from our houses, to mark in a special way the decoration BENE MERENTI that has been accorded you, dear Mother.

The precious medal that will be added to the list of our "family treasures", has not come yet. But we are certain that it will come! The important thing is that His Eminence, our Cardinal Protector, has decorated you in the name of the Holy Father and that he was acting as the Supreme Head of the Church at that moment, bringing you his best wishes and expressing his esteem for our Congregation, esteem and affection that will remain symbolized by this Medal.

Yes, loved and dear Mother General, we are happy because of this distinguished honour, and all our Mothers and Sisters present here want to tell you through my humble words, how much they hold you in veneration and admire the splendour with which you have surrounded the jubilee festivities for the Tercentenary of the arrival of our first Mothers to Ville Marie. Kindly accept, dear Mother, the spiritual Bouquet offered by your daughters; a spiritual bouquet that was prepared in the secret of hearts with fervour and piety making it doubly meritorious due to the love and gratitude with which it is offered.

I am happy also to offer good wishes to our dear Mothers of France and tell them how our joy would have been incomplete without them. Very Reverend Mother General, most honoured French Mothers, we place you side by side in our thoughts of gratitude and ardent wishes: May the Heart of Jesus, may Our Lady, the Queen of Ville Marie, bless you at the beginning of this fourth century, and may you spend many long years scattering sunshine, joy and peace on your path. It is the wish of each of your loving daughters.

Sister Superior of the Motherhouse also presented the homage of her community in the following words:



Very Reverend and dear Mother,

Let me follow Mother Assistant General's example and bring you a special message from the Motherhouse, the blessed oasis where we are privileged to be living; where each day we may model our lives after your touching edification, enjoy your kindness and be comforted by your smile.

To all this we can now add: the pride to have seen our Mother decorated by the Sovereign Pontiff through the intermediary of a Prince of the Church, our Eminence Cardinal Protector. He no doubt wanted to honour our Congregation by asking Rome for the medal BENE MERENTI, but it must also have been a personal pleasure for him to offer this homage to the good Superior General of the Religious Hospitallers of Saint Joseph.

May the tribute of our jubilee, very dear Mother, our congratulations and joy, touch your maternal heart and bring an additional note of cheer to the great happiness of the jubilee celebrations of our third centenary.

I also wish to greet our loved Mothers and Sisters delegated to the festivities and our loved Mothers of France. Did not all of you feel on the occasion of your stay at the Motherhouse the bond of pious fraternity that intimately unites us? And tomorrow at the solemn hour of the Requiem, it is the invisible Community of Hospitallers that will be united to our thanksgiving and jubilation. We shall greet each of the dearly departed in the silence of our hearts and they, seeing us so united, so happy to be together, will ask God to strengthen still more these bonds of holy union. They will obtain for all the daughters of Jerome Le Royer de la Dauversière and Marie de la Ferre, still combatting here below a holier life, more in conformity with the high ideals they fostered three centuries ago.

Very Reverend Mother General, these are the sentiments awakened by your decoration BENE MERENTI in the hearts of your loving and respectful daughters who admire you, thank you, and wish you a long life, rich of this Good Merit accorded you.

A spiritual bouquet offered by the entire Congregation was presented and this brought the program to a close. The offering was one thousand days of prayers and good works. Our dear Mother warmly thanked her daughters, both in French and English.

Then it was time to go to chapel for the visit to the Blessed Sacrament, the singing of Vespers, solemn Benediction of the Blessed Sacrament, after which the vibrant notes of the TE DEUM brought the accents of our profound gratitude to the throne of God.

The evening recreation took us to the novitiate where the doors were thrown wide open in welcome. Other family joys were awaiting us there, as cordial and joyful as any we had so far experienced. Our young sisters had prepared a charming program. Mother Mistress read a few words of homage to our Reverend Mother.

Very Reverend and dear Mother,

In the melody of the joyous celebrations of the third centenary, there is a particularly cheerful note. You already know what I mean. It is the honour bestowed on all your children by the decoration BENE MERENTI conferred on you by His Eminence, our venerable Cardinal Protector, at the beginning of this triduum.

The kindly protection with which our first Pastor surrounds us is for the Religious Hospitallers of St. Joseph a special gift from Rome, for it was there that he was constituted our Cardinal Protector, and for this we should give prayerful thanks. That through him our Congregation should be known in the Eternal City as very meriting, fills us with joy.

We offer you then, worthy and dear Mother, our filial and respectful felicitations.

With my companion, Sister Veillette, and together with our novices and postulants, I am happy to welcome all our Mothers and Sisters, the delegates of our houses of France and America, who honour us with their presence this evening.

Never before in the entire history of our Institute, have the walls of our novitiate enclosed such a remarkable gathering of Superiors! We are very happy to have you and wish each and everyone a cordial welcome and pleasant evening.

The life of our venerable Mother Marie de la Ferre was represented in a tableaux. The actresses played their roles very well. Once again we could admire the choice graces that our Mother Foundress received. There was a variety of other numbers on the program, all very fascinating, manifesting the initiative and good spirit of our novices and postulants who took part in the performance with exquisite simplicity.

In this atmosphere of joy and fraternal serenity we bade our guests good night and left the novitiate to begin the great silence of rule, closing thereby another day of festivities that will remain dear to us.

The next day, October 5, was reserved to commemorate the deceased members of our Institute. Our prayers for the dead also included our parents, our benefactors and deceased patients.

A Requiem Mass was sung in our chapel at nine o'clock by our Reverend Chaplain, Fr. A. Ferland, P.S.S., assisted by Rev. G. Dupuis, M.S. and Rev. D. Fortier, M.S., as deacon and sub-deacon. After the Mass we went to the crypt processionally. The celebrant, his assistants, the cross bearer and acolytes followed the long procession of sisters along the community corridor, down to the ground floor and to the crypt.

Ranks were taken on either side of the catafalque where candles were burning in memory of all the dearly departed who have left this earthly exile freed of their period of trial and constant labour to receive, after due purification, the supreme recompense and live without end in eternal love.

The singing of the LIBERA implored divine mercy for all our loved deceased sisters. All, whether they have worked long years or not in our houses; whether they have held important offices or the most modest; whether their virtues have shone brightly or with less effulgence, all, we have said, deserve to be remembered in our hymns of thanks and compassionate charity.

When the liturgical prayers had been finished our sisters sang several verses of a hymn that brought tears to our eyes. And before leaving our deceased sisters' place of repose, many wished to kneel near the remains of our first Mothers. A silent prayer confided to our venerable Foundresses the needs of daughters who after three centuries are happy to be gathered close to them. "O venerable Mothers, who look down from heaven upon your sisters on earth, watch over them, be mindful of their efforts, share their trials, stimulate them to practice your virtuous examples. May you, O saintly predecessors, enjoy in eternal beatitude the fruits of the heroic deeds you performed at Ville Marie."

In the radiant light of hope a new century of life begins for our Congregation. With the eyes of our soul fixed on the great supernatural ideals that guided our first Mothers, their hearts burning with love for the invisible and lasting gifts which they looked upon as the "unum necessarium", we have resolutely decided to let Christ grow in us and do our utmost to give Him many souls.

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## OTHER TALKS

given on the occasion of the

### TERCENTENARY

To the employees of Hotel Dieu - September 28, 1959

Sermon by Rev. G. Dupuis, M.S., at Benediction of the Blessed Sacrament

We are assembled here to inaugurate, so to speak, the grandiose festivities of the third centenary of the arrival of the first Hospitallers of St. Joseph on the Island of Montreal, at the village of Hochelaga. In fact, on July 2, 1659, three religious left France to come to this unknown country that was New France. These pioneers were leaving to go to a hostile land, a land infested with warring Indians, to bring to it through the care of the sick, the Good News to the natives. It was only on October 20 of that same year that they arrived at their destination and set foot on this Island of Montreal where our magnificent city now stands.

These religious came here to continue the work that had already been started by a lay person, Jeanne Mance, the first lay nurse of Canada. From this small hospital, barely sixty feet by twenty-four in size, has grown the hospital we now have today: the Hotel Dieu of Montreal, one of the large hospitals of the country. This work was made possible by the devotedness of these first three religious, by the devotedness also of the numerous religious who came after them. Without the sisters this place would not exist. We take this opportunity to offer the sisters our sincere congratulations, our thanks also for the noble task they are fulfilling.

Meanwhile, I wish to say that in spite of the sacrifice of the sisters, of all the responsibilities they accept, of all the work they furnish so generously, Hotel Dieu as we know it would not be possible without the collaboration of lay employees. No matter how small, how obscure the work you are doing here, it is an integral part of the work of Hotel Dieu. Whether you are sixteen or eighty years of age, the work you are doing contributes to the efficient management of this large organization. If the dishes were not clean the bed linen not washed, if the pillow slips were not well ironed, the sick would not be satisfied and the reputation of the hospital would be lost. It is the duty of each and everyone of you to continue in your line of work the mission started by the first three Religious Hospitallers who came to Montreal. If Mothers Judith Moreau de Bresoles, Catherine Macé and Marie Maillet saw you today, they would be proud of the part you are contributing to the work they came to found here.

The coming of three other Mothers from France this year to take part in the ceremonies of the Tercentenary, is a beautiful and noble testimony.

Their presence reminds us that today it is not the Canadians, not Canada that needs religious help, that needs also financial assistance, but that it is our Motherland, Christian France, known also under the title of the eldest Daughter of the Church, France to whom we owe so much who might be in need of our help.

Let us be generous in the fulfillment of our daily tasks and in this way we will be manifesting our gratitude for the privilege of being permitted to work at the magnificent project established here three centuries ago, and we will also do our share, at least in a spiritual way - and that is the most important - to help our Motherland. Do you know that it does us good sometimes to think that we children no longer need the help of our parents as much as our parents need our help. It seems to me, that it should always be a pleasure to feel that we can in some way give our parents help. We are then repaying them in some measure for the many sacrifices they made for us.

Let us be united in our work then, in this tercentennial year, to make this a place worthy of the foundresses and to repay them in some way for the work they so heroically accomplished. We can sincerely thank these first three religious for coming here to give glory to God. The humble beginnings have prospered and today are among the important institutions of the Church.

Let us rejoice to be inaugurating the celebrations today. Let us thank God to have favoured us with this joy and let us return Him all the glory, for if this work has succeeded, it is that God desired it and blessed it. May God also bless each of you, In the name of the Father, and of the Son and of the Holy Spirit. Amen.

To the Internes and Nurses of Hotel Dieu

September 29, 1959

Sermon by Monsignor Paul Touchette, D.P., V.G., - at Mass

Reverend Mothers,  
Dear Nurses,  
Dear Students,

This year, the third centenary of the arrival of the first religious hospitallers on Canadian soil, recalls the historical and supernatural origins of the first hospital of Ville Marie. But before we praise the admirable work that the religious did, is it not permissible to speak first of all, about the inspiring Jeanne Mance. The memory of this valiant daughter of France is in fact linked with the beginnings of the hospital of Ville Marie. She answered with courage and energy the particular call received from Heaven, collaborating heroically in this way in the missionary and universal work of the Church.

Many other persons of mark figure in the early pages of our history: Jerome Le Royer de la Dauversière, Madame de Bullion, Mr. de Maisonneuve - to

name a few - contributed largely to the establishment and sustenance of this institution.

The meritorious and daring Jeanne Mance was followed by the Religious Hospitallers of St. Joseph. The zeal with which they cared for the sick despite the almost total lack of material help, was nourished by profound faith and admirable charity and devotion. We read in the annals of that time that there were many conversions among the Indians and Huguenots.

But we do not intend to dwell at any length on the facts that have been related in the History of Montreal to the great advantage of the pioneers of Ville Marie.

### - O b l i g a t i o n s o f a C h r i s t i a n -

Today we would rather stress the appeals made by the Church to all its sons on earth, appeals she will continue to make until the end of time. Following the example of those who have laid the foundations of this vast and flourishing Hotel Dieu, you would also like to take part in this mission of charity that the Lord has confided to His Church. No doubt you have already heard these invitations to the Apostolate, to the gift of self and you have answered. It is in this way that the work of Redemption started by Christ can be continued.

Your title of Christian does not merely endow you with rights to receive of the spiritual riches of the church, it also includes duties. When you received the sacraments of baptism and confirmation, you contracted the obligation of becoming Christ's collaborators. Moreover, the law of solidarity that exists between members of the Mystical Body equally imposes on you the duty of working in the mission of the Church: to restore all things in Christ. Pius XII said: "A Christian is one who does not regard anyone in the whole world as being a stranger; a Christian is one who hastens to the assistance of all by whatever means possible, as a member of the body for all the other members; a Christian is one who is "all things to all", according to the vigorous expression of the Apostle".

It is only just that the neighbour should benefit of the spiritual favours you have received; first of all, by your incorporation in the Mystical Body, and also in virtue of the privilege you have had of a Christian education enriched by many spiritual helps. It is also necessary that you put to good use the benefits obtained in the intellectual domain, by developing the talents you have received for the service of the neighbour.

How is the Christian to fulfill these obligations? What hope does the Church place in its sons? It would be to misunderstand the nature of the Church and her social character to see in her a purely active element, ecclesiastical authority on one side, and on the other, the purely passive, the laity. As it is outlined in the encyclical "Mystici Corporis Christi", all the members of the Church are called to collaborate in building and perfecting the Mystical Body of Christ. The term "lay apostolate" is not a modern invention, but is linked with the activity of the Church. But in our day, the collaboration of the laity with the hierarchy is more necessary than ever before.

The Church then expects her children to participate actively in her work. This duty, incumbent on all Christians, is due not only to a lack of priests but also because lay persons can often penetrate more easily into certain places than the priest could because of his sacerdotal character. Is it not easier also to reach certain groups of workers by forming a Catholic cell among members of this same group?

What has been your response until now to these obligations, what have you done in your sacred line of work, for the doctor and the nurse aim at healing both body and soul, your profession serves both the temporal and the eternal? We must admit that it is not only a few of the members of the Church who should be specialists in this work of penetration, all Christians have this duty in their respective spheres of activity. It is impossible for us to be real Christians if we are not at the same time missionaries, that is to say, apostles in our milieu.

If we are living members of the Church, we must be animated by its spirit. The Church will be missionary in the world until the end of time. It has received the order from the Master to preach the Gospel to all creatures: "Go teach all nations". To be united to its life means to take part in its mission, to be missionaries. None of the sons of the Church may be disinterested in this common effort in which we are all enlisted. On the contrary, we must try to understand more clearly what that Spirit demands of us, He Who bestows on the Mystical Body of Christ a diversity of gifts and functions, in union of Charity. Every Christian has been given a missionary vocation, in the broad sense of the term, and consequently is charged with a mission concerning a part of the human race which he must help win to Christ because he has accepted to be in the Church. The Church needs apostles not only among priests, but also among the laity. It is not necessary to go to de-christianized lands or foreign countries in order to be missionaries. Obscure territory can also be found in the depths of men's hearts. Are you not then brought to a rich field of apostolate by the contacts you create in the exercise of your profession?

But in order that the message of charity be delivered and accepted, grace is required. For without a converted heart, none can enter into the Church. The only possible way of meeting this requirement is to meet it in Christ. Unless we are moved by a current of Catholic charity we risk failing in our most urgent tasks; it also presupposes that knowing and accepting that we are different, we recognize that we are all sons of the same Father, in the same Church; this presupposes, it goes without saying, that we be impregnated with the spirit of the Gospel to live as veritable sons of God. This spirit of charity so necessary to the apostle invites us to rejoice at the diversity of gifts in the Church, at the diversity of talents and functions.

#### - R e s p o n s i b i l i t i e s   o f   t h e   L a i t y -

Let us be practical. It is not necessary to leave your circle of friends, your social relations, your profession, to accomplish your mission of charity. Neither is it necessary to do important or extraordinary things outside or in addition to your duties of state, but within the limits of your daily duties you can all exercise a real and fruitful apostolate in the



social group where Providence has placed you. There are professions and arts of which it seems that the apostolate is a natural component. Doctors, nurses, educators are like the natural auxiliaries of the priest. In these professions the excellent practice of moral virtues confers on them considerable influence without giving offense, attracts others without forcing them, and acts in us without our being conscious of it. Such is the efficacy of the moral virtues of honesty and loyalty, particularly when professional efficiency is sought and attained by generous efforts.

Remember that the Christian apostolate can take many forms. Each must act with the help of the Holy Spirit, at the right moment. There is an apostolate of silence and an apostolate of word, an apostolate of giving and assistance, an apostolate of the heart and esteem, an apostolate of action and an apostolate of example. Whoever lives with you, whoever meets you for only a short while or passes near you, should feel the influence of your soul, in some form or other: by word, by the testimony of your life, by your prayer which should constantly be made more fervent by enriching it with the offering of your work, your efforts, your fatigue.

Is it not up to our better educated persons to make Christ known and loved around them? When the members of the liberal professions are esteemed as leaders in their field, when they are worthy of trust and anxious to do good, when they are known to be solid believers, proud of their faith, when they are seen at Church attentive in prayer, faithful to their moral obligations, the example of such persons is invaluable. Who is there among you who could not engage in a profitable apostolate such as this, not only to his personal advance, but above all for the advancement of the Church which is always pursuing its work of salvation? A vocation to Christianity is not a simple contemplation of the work of God, it is also a call to positive action directed to all aspects of life and all human beings. This urgent action must be guided by faith, which in our day should be openly professed.

Why would you not take the firm resolution here and now to do your share, to take an active part in helping the Church in its work of Christianization?

Why would you not decide to make yourself available to the priests of your parish, later if it is not possible for you to do so now, and become a militant collaborator?

Priests need seconders in the work of their ministry. Laymen who have had better opportunities of developing themselves intellectually and spiritually have greater responsibilities for working in closer union with the priest.

I would like to speak to you now, Reverend Mothers, to express in the name of your dear nurses, in the name of these future doctors of Hotel Dieu, to offer you their most respectful homage. We would like the sentiments of deep admiration and gratitude which we actually feel to measure up to the great devotedness that characterizes your community.

We willingly share with you the pride you must feel when you contemplate all that has been done here in three hundred years.

The houses of France have wished to add solemnity to this jubilee by delegating three of their religious to represent them. I would like to be the interpreter of all present here and say that their presence in our country has brought us sincere joy and we are most grateful to them.

If it is becoming to praise the heroic courage of the pioneers of this institution, must we not also speak of the merit of all who have permitted this community to survive and pursue its very effective missionary work.

May this period of rejoicing open a new page in the history of this Institute. May God bestow graces of holiness and apostolic fecundity on all the members of this community. United in charity may we all work at the construction of the spiritual edifice which is the Church, the living presence of Christ on earth! Amen!

Allocution by Monsignor Paul Touchette, D.P., V.G.,

after the historical play

The author of this play has eloquently shown us some of the glorious phases of our history. The Religious Hospitallers of St. Joseph can pride themselves for having developed a work that we proudly admire. Since the founding of Ville Marie this community has not ceased to bring to the population of Montreal, and even to persons of the exterior, an exemplary service and a professional competence worthy of their title of Hospitaller.

The author of these pages, Reverend Sister Hebert, had already given us in 1942 at the third centenary of the founding of Ville Marie, a tableaux that was greatly appreciated. She has once again succeeded in showing us in a very vivid way some of the touching scenes of our history. Our sincere congratulations to the author for having written such an artistic literary work.

The actors also merit our warmest congratulations for the brilliant way they played their respective roles, as do all those who helped in this evening's presentation. These latter in their obscure parts were perhaps not the least active.

It is rare enough that we are given such an opportunity to look back into the past and meet with persons of the seventeenth century. Our modern world rather projects us into the future. By going back, we were able to admire interesting human qualities, strong characters, energetic wills, valiant souls, generous hearts, charitable persons who sympathized with the needs of their fellow-men and capably provided them with assistance. Such are the models and heroes we must try to imitate. By developing in us some of their qualities and virtues, we will become worthy collaborators of the Hospitallers of Saint Joseph.

October 4, 1959

Allocution by Canon Victor Savaria

after the historical play

Excellency,  
Members of the Clergy,  
Reverend Mothers,  
Ladies and gentlemen,

I would have preferred leaving you under the spell of the climax of the magnificent play which unveiled for us the lives of the three pioneers, Hospitallers of St. Joseph, in Canada, and furnished us with a subject of meditation and gratitude. These celebrations bring back on the scene persons who lived in 1660, 1642, 1659. But we should also give a place of honour to those who have continued the work started by persons whose memory has gone down in history. The greatest self-sacrifice is often obscure... Our homage then to all whose memory is made infallible and authentic by the work which now stands. The memory that links us with eternity and not merely with the past, is one of hope and could be perfectly expressed only by a splendid TE DEUM. Certain gestures, certain examples of devotedness resemble a bright light; we do not look at the light but at the objects made brighter by it. Likewise, within the walls of this house, and of all the houses of the Institute, one does not always see the hand that heals and dispenses kindness, but we see a smile, we meet a ray of hope, we recognize a friendly act that comforts those who because of their illness are not very cheerful. That is a true reflection of charity.

This hospital which started its growth on Canadian soil under Jeanne Mance received the guarantee of its survival and expansion when the three Hospitallers of La Fleche arrived in 1659. It would be stating a self evident truth to say that this Institute has given forth branches and fruits in abundance. All the filial houses of the Hotel Dieu of Montreal, even in the missions, rejoice today over their origins and benefit of the courage, the spirit of faith and sacrifice of the foundresses. That is what the play brought before us and we congratulate its organizers and actors. The works of God are admirable and it is by thanking the Author of all good that we should close this brief meditation. Do not the Hospitallers of St. Joseph, ladies and gentlemen, merit our homage and warmest gratitude?

October 5, 1959

Allocution by Monsignor Louis Aucoin, Pastor of the Cathedral

after the historical play

We have just assisted at a very good drama, for which I believe it is fitting - and your applause has already confirmed this - to thank those who have taken part in this artistic realization, the person who wrote the play

and all those who applied themselves to render it well: actors, directors, decorators. This was a beautiful artistic performance played by young people who put their whole heart into their work. I think the fervour of youth, fresh and enthusiastic in young actors which brings out realistically their deep convictions is just as beautiful as some of the nicest talents in the world. Thanks to the actors who held us so wrapped with interest this evening. The sceneries were beautifully done; they were changed so rapidly and quietly that I marveled at how it took place. They even succeeded to build a boat without our noticing it? The narrators were as gifted as magicians: one word sufficed to create marvelous scenes. Our thanks to everyone.

In second place we assisted at a good review of history for which we must thank good Sister Hébert who wrote the text. She chose important scenes, and there are a galaxy of them in the history of the founding of the Church in Canada, particularly concerning the founders of Hotel Dieu. Her choice was a happy one; there was a good variety, some comical, others less, even some that must have surprised the audience. How is it that Bishop Laval did not understand? Would that prevent his beatification or canonization? Evidently, if the Sisters of Hotel Dieu are against him... But I think not... He did sign after a while. There are things that happen in life that are not easy to understand and this shows that God has His ways of arriving at what He wishes, by the means that He chooses, according to the circumstances He brings into play. It can happen that saintly persons cannot understand one another; it can even happen that at times they do not get along, and yet they want to do what is right. The Lord permits this that they may help purify one another, and all this contributes to God's glory. Much later we come to understand, sometimes three centuries later, but we finally understand and even think it is beautiful. But nonetheless at the time it was happening, there were difficulties.

And this brings me to a third point which is perhaps the nicest of all and the most elevated: we have had a lesson of spirituality for which we must thank God. This spiritual lesson concerns all of us. There are not many nations in the world, not many people, not many countries that have had such beautiful spiritual and even mystical experiences at their origin. It was said that Mr. de la Dauversière was a married man with a family whom Our Lord struck with His light, His grace and inspiration. These are not such rare events in our history. There were a number of men of the same calibre associated with the beginnings of Montreal - as also a number of women who were not religious - chosen by God because He wanted to accomplish great things through them.

If God has placed such persons in our path it is that they may serve us as models. We will best fulfill the mission given us by Christ in this land of America if we are faithful to the examples given us by these founders. Whether we are religious or lay persons, the lesson is equally good for all. We shall truly be what the Lord wishes us to be if we only remember this lesson. The play has been worthwhile because it has taught us many beautiful things which we may use, each according to his providential mission, in his surroundings.

God makes all things with nothing as we know. It is His proper activity to create. Those who consecrate themselves to Him or let Him enter their soul no matter what they are: lay persons or religious, as soon as they open

their souls and lend themselves to divine action, as soon as they allow God to operate in them - no matter what their age or social standing - can with God's help accomplish almost anything with almost nothing. That is what the Religious Hospitallers did since the founding of their establishment at Ville Marie. They did almost everything with almost nothing: with very little in material things, hardly any money, simply with God's inspiration. And their work has flourished, it has developed and is now a great tree; the seed produced fruit, the final act of the play indicated this very well.

I do not know if I should tell you about this but all during the play, and particularly towards the end, I thought of someone who is not here tonight but about whom I would like to say a word: General Vanier, the new Governor General of Canada. He was my parishioner these past six years. And tonight when I saw Mr. la Dauversière on the scene, when the actors spoke about these persons filled with God, I thought about him. When General Vanier was named to the post of Wiceroy, he said to Her Majesty Queen Elizabeth II, she was in Montreal at the time, that it was certainly something that after three hundred years she should come to Canada and name a French Canadian to the highest post of the country. And that Mr. Vanier should have been designated by a Prime Minister who does not share our faith nor speak our language, is something really beautiful and providential. I know that since Mr. Vanier has taken up residence in Ottawa he feels he is more of an instrument in God's hands than he ever was in the important positions he filled so honourably and brilliantly, and where, in each case he gave such truly Christian examples. The Lord is not asking us anything different: to be at His disposition and He will do the rest. When He finds souls that are really open to His grace, really tuned in, really attentive, there is nothing He cannot do.

All these examples of the past and the present, without forgetting those of the good Hospitallers who after three hundred years continue the work of Mothers de Bresoles, Macé and Maillet, all these examples must be for us, each in our sphere, an encouragement and a light. It is not necessary to be the founder of a community, nor to be the Governor General of Canada to do what we should. Each of us is bound to do his best wherever he is, by being well disposed, attentive to all that God may ask of us. The day when all this has been realized in each one of us, in each member of our race, in each Canadian, I think that Mr. de la Dauversière from his place in heaven where he must be now, and also the foundresses of Hotel Dieu will be able to say as they congratulate one another: "Our work is great, it has produced more fruit than we had foreseen".

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