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MARIANOPOLIS CITY OF MARY

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FOREWORD

The history of the educational apostolate of the Sisters of the Congregation of Notre Dame at Marianopolis constitutes a fascinating and in some ways a unique chapter in the heritage of the Congregation. We read the story of a College which spans almost the entire twentieth century and in many ways mirrors the evolving face of Quebec society, especially that of the role of women. The College changed many times from its beginning as the English-language section of a small bilingual college for Catholic women to its present status as a College offering CEGEP level programs for young women and men from many ethnic and religious backgrounds. But the ideals and goals remained constant. The initial inspiration of the foundation was to respond to the needs of young women whose aspirations for higher education were not being met. Later, as the College evolved and offered new programs, it was always to educate young women (and later young men) who might contribute significantly to the progress of contemporary society.

Throughout the entire history of the College, we find high academic standards and a search for wisdom as opposed to a mere acquisition of knowledge. From the beginning, the College attracted students remarkable for their intelligence and innovative energy, qualities which in time enabled them to become catalysts in society. Generations of students at Marianopolis have maintained this initial impetus. Today, bright and eager young women and men at the CEGEP level prepare to enter university, many of them choosing professional fields which are stepping stones to service in society.

Most graduates of the College would say that there was a discernible but probably indefinable spirit which pervaded the

corridors and the classrooms. From its roots, Marianopolis had inherited a quality of spirit emanating from a long tradition of education in the Congregation of Notre Dame. Apart from the striving for academic excellence, we find an ambience arising from the rare quality of relationships between students and teachers and among students themselves. This was a part of the spirit of caring in which every student was important and known personally to the teaching staff. This spirit of caring created a joyful atmosphere where intense study was lightened by fun and laughter. Not the head alone but the heart also was expanded and developed. With the acquisition of facilities for physical exercise, another dimension in the development of the whole person was made possible. Even today, when the number of students has increased drastically, these characteristics of a small personal college have been cultivated with success.

One of the outstanding characteristics of Marianopolis has been the close cooperation between the Sisters and the lay faculty. In the early days, the Sisters did most of the administration and teaching. In the course of time, as the number of students increased, lay women and men became an integral part of the educational enterprise. These well-qualified and dedicated lay persons made their own the educational ideals of the Congregation of Notre Dame, and in turn contributed to the growth and development of the tradition. Few institutions, whether among the Congregation or elsewhere in society, can boast of so remarkable a degree of collaboration. This factor has helped to make possible an institution which continues to enjoy an enviable reputation on the Quebec educational scene.

Marianopolis not only underwent several phases of transformation in its programmes, but also was re-located many times. The saga of its moves from its beginning at the Mother House of the Congregation of Notre Dame, its transference to the beautiful building on Westmount Boulevard, its acquisition of the one-hundred-year-old edifice of Mount Saint Mary, its survival from the fire which destroyed this

historic building, its move to the stately mansion on Peel Street, and its eventual move to the former “Séminaire de Philosophie” of the Sulpician Fathers, reveals the resilience of the College community and the constant care of divine providence. Here on the slopes of Mount Royal on terrain hallowed by the pioneer work of Saint Marguerite Bourgeoys, the Marianopolis of today continues its educational task, fortified by the Congregation of Notre Dame traditions of the past and alert to the challenges of contemporary society and of a world in crises.

Both the foundation and the history of Marianopolis reveal many of the apostolic educational goals which have been an important part of the Congregation heritage from the time of Saint Marguerite Bourgeoys. Among these goals we discover a readiness to respond to the needs of the times and to serve as these needs require, a striving for high intellectual and moral standards, a willingness to cooperate with lay persons sharing common ideals, a concern for the education of young women and men who would become imbued with a spirit of dedication to the service of society. Surely Saint Marguerite Bourgeoys would be pleased with the manner in which Marianopolis has remained true to the spirit of the initial pioneer vision of 1908.

Anna Mary Breen, C.N.D.
President, Marianopolis College 1974-1988

MARIANOPOLIS - CITY OF MARY THE EARLY YEARS - 1908-1945

Marianopolis of today is a thriving multi-confessional co-educational college, recognized by the Government of Quebec as “an institution in the public interest”, offering CEGEP-level courses in the general pre-university program for Arts and Sciences, and in the professional program for Music.

Marianopolis has an academic tradition dating back to 1908; but it is not by chance that the institution originally named Notre Dame Ladies' College, then Marguerite Bourgeoys College, is now called the “City of Mary”, and today occupies a site which is part of the original “mountain mission” established by the Sulpicians and the Congregation of Notre Dame for the Indian children. Montreal itself was first called the city of Mary, “Ville Marie”.

Ville Marie - a foundation unique in colonial history - approved by the State, but costing the State nothing - the work of a “pious association”,¹ its only end the glory of God. The morning of May 17, 1642, a convoy of canoes landed on the island crowned by Mont Royale. Father Vimont celebrated the first Mass, about fifty persons being present, among them Paul de Chomedey de Maisonneuve,² Jeanne Mance, and Madame de la Peltrie - fifty persons in the forests of the New World, giving thanks to God. Father Vimont's homily was prophetic, referring to the day's event as the mustard seed which would become a great tree.³

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1. Robert Rumilly, *Histoire de Montreal, Fides*, (Montreal, 1970) Tome I, p. 41
 2. Rumilly, *op. cit.* p. 32 - Maisonneuve had already been chosen by the members of the Association to be the governor of the future foundation.
 3. Robert Rumilly, *op. cit.* p. 43

And who today, looking at the cosmopolitan city with a population of over three million, could doubt that prophecy! Truly, for the college we know today as Marianopolis, we can say "in my end is my beginning".

Founded in 1908, the College has had three phases of nomenclature, and even more of educational change and transition; something akin to Shelley's cloud, it changes but it cannot die. Many Montrealers will recognize the triple designation of Notre Dame Ladies' College (1908-1926) - Marguerite Bourgeoys College (1926-1943) - Marianopolis College (1943 -)⁴

The foundation of the first independent college for girls in the province of Quebec was a pioneering achievement, won by the indomitable courage and initiative of Sister Saint Anne-Marie in 1908. It was the outgrowth of a movement for higher studies begun at Mount Saint Mary Convent in Montreal. This achievement in itself calls for a detailed exposition, not within the scope of the present article. Suffice it to say that the women of vision who obtained the establishment of this higher education had to struggle against apathy, against open opposition, against partly concealed hostility, which strained the limits of patience and required optimism and humour as well as generosity of heart. Finally, affiliation with Laval University was officially granted, courses to be given and examinations to be conducted as indicated in the university program, following the standard university regulations.



4. For a very brief time, before the name "Marianopolis" was chosen, the name "Notre Dame College" had been selected; but confusion with the "College Notre Dame" of the Brothers of the Holy Cross (across Queen Mary Road from St. Joseph's Oratory), led to the happy choice of "Marianopolis" -- City of Mary.

When the classes began the expression “cours classiques” could not be used (masculine chauvinism) for the French courses, so the institution was called “Ecole d’Enseignement Supérieur”; from the very beginning, Sister Saint Anne-Marie associated with L’École an English-language unit to run parallel with the *section française* and offer the same opportunities to English-speaking students.⁵ As “L’École Supérieure” was a forbidding name to translate, this unit became *Notre Dame Ladies’ College*. Until 1926, the College was housed in one wing of the then recently completed Mother House on Sherbrooke Street West. It included, at that time, the commercial school (later known as Notre Dame Secretarial College) which had been begun by Sister St. Catherine of the Rosary in 1907 and became one section of Notre Dame Ladies’ College in 1908. Sister Saint Anne-Marie, foundress, directress, and chief administrator of the institution, had as dean of the English section Sister Saint Agnes of Rome (1909-1912) and Sister Saint Eliza (1912-1935)

The coming of newly liberated high school graduates into a semi-monastic setting was adventurous, amusing, and risky, as the students reached the classrooms through corridors dedicated to recollection and silence. “We talk in the corridors on principle”, said one of these first college women. Their clicking heels and chattering voices were deplored, but in the nature of things, greatly missed when the students departed. The first college commencement was held on October 4, 1911, at which Marie Gerin-Lajoie graduated, the first woman to be granted a Bachelor of Arts degree by the University of Laval. A pupil of the Congregation at St. Urban Academy, then

5. Bilingualism is a strong tradition in the Congregation de Notre Dame: the first English-language sister, Lydia Longley (captured by Abenaki Indians in 1694, taken to Ville Marie, ransomed by the family of Jeanne Leber, educated by Marguerite Bourgeoys) was a novice when St. Marguerite and the other sisters took their vows on June 28, 1698. Lydia, called Sr. Ste-Madeleine, pronounced her own vows in September, 1699. (Helen A. McCarthy, Lydia Longley, 1958, reprinted 1983)

a graduate of Mount Saint Mary, Marie had been the first student to register at L'École; later she became the foundress of "L'Institut Notre-Dame-du-Bon-Conseil",⁶ whose members are committed to social work.

The following year, 1912, four young ladies received the B.A. degree; the two of the English-language section were Veronica Bussiere and Margaret Mahoney, a graduate of the C.N.D. school in Waterbury, Connecticut,⁷ who later became a sister of the Congregation, Sister Saint Margaret of the Angels. And so the work continued and flourished. In 1912, extension courses were inaugurated for the teaching sisters of the city, to enable them to study for their degrees.

A new venture began in 1914, with the establishment of classes in home economics, L'École Ménagère de Montréal; the department was installed on the ground floor of the Mother House, near the missionary entrance. The latest in equipment combined with sophisticated courses in gourmet cooking was set up under the supervision of Sister St. Mary Edith; for cultural purposes as well as for academic, these courses were attended by many well-to-do women. Although the program functioned successfully for seven years, it was only on September 28, 1920, that diplomas in Home Economics were given for the first time, after rigorous examinations in theory and practice.

The war years were already casting a long shadow over the country and the city: the college students were becoming involved in Red Cross work, conscious of the social changes around them, and many of the women of the city began to follow courses, especially in the commerce section, to help them

6. Helene Pelletier-Baillargeon, Marie Gerin-Lajoie, Boreal Press (Montreal, 1985) "L'Institut" celebrated the 75th anniversary of its foundation in 1997.

7. The Sisters of the C.N.D. had opened a school in Waterbury in 1869; Waterbury Catholic High School was founded in 1925. (Annales de la Maison Mere, Vol. XI, Tome I, p. 376)

with their volunteer war work. In 1914-15-16, Sister St. Anne-Marie had been dreaming of an institute for improved preparation for teachers; she had mentioned this to Archbishop Bruchesi some years before, and in 1916 submitted a brief to him proposing its foundation. The whole story of the development of the "Institut Pédagogique" is a saga in itself, and will be told elsewhere by more competent and more knowledgeable writers; but as its growth is inextricably intertwined with that of Marguerite Bourgeoys College, reference to its development must be made from time to time. Time and space limit the recall of many fascinating incidents therein involved.

In 1916, pedagogical courses on Saturday at the College, initiated and partially subsidized by the Catholic School Commission of Montreal, were inaugurated; these eventually became familiar to many as the "Third Saturday" courses. In later years, these courses would help teachers in service to obtain the Superior Diploma of Pedagogy.

Another most interesting development of 1916 was that Laval University decided to inaugurate a program of Lettres-Sciences for High-School-leaving examinations, both French and English, to be taken after four years of high school. In order to standardize admission to L'École d'Enseignement Supérieur and to Notre Dame Ladies' College, this program was to be followed by all the C.N.D. private high schools and any other community could apply for this program for its schools.

In 1918, the Spanish influenza hit Montreal, greatly affecting the entire city, and the College was not spared; more than five weeks of classes were lost, but in spite of this, ten young women graduated with the B.A. degree.

In the fall of 1918, the College, working with the Catholic Social Service Guild of Montreal, and in cooperation with the Loyola School of Sociology, provided opportunities to train young women for social work; prescribed courses and field work were followed, and a diploma from Laval University was granted after two years.

Early in 1919, the Rector of Laval University wrote to Sister St. Anne-Marie to notify her of the coming founding of an independent university, the University of Montreal; he informed her that he would tell her when the time would come to transfer the affiliation. The thought of separation from Laval brought sorrow, and yet hope for the future.

In September, 1919, Bishop Georges Gauthier, auxiliary bishop of Montreal, became the Rector of the new University of Montreal. The degrees of 1919 were the last ones to be granted by Laval University to the graduates of the College.

October, 1920, marked the first formal distribution of Certificates of Pedagogical Competence. In 1918, a program in Pedagogy had been inaugurated at Laval University; with the help of the Montreal Catholic School Commission, the conferences given at the University were repeated on Saturday at the Mother House. The program comprised three years: after two years, a Certificate of Competence was granted, and after three, the Superior Diploma of Pedagogy. At this convocation, the guest speakers stressed the need for the "Institut Pédagogique" as more imperative than ever. In December, 1921, the first Superior Diplomas were granted to sixty-nine teachers in service, predominantly members of religious communities. Bishop Gauthier stressed study as a "devoir d'état", recalling the words of Marguerite Bourgeoys, that her sisters should be "knowledgeable and serviceable in all things".⁸

January 19, 1922, is the official date of the statute of affiliation of Marguerite Bourgeoys College with the University of Montreal, with the same regulations and programs which had been followed under Laval University. At the September convocation of 1922, the graduates of the College wore the academic cap and gown for the first time. Prior to this, it had been

8. Writings of Marguerite Bourgeoys, p. 68

feared that academic dress might be interpreted as a sign of feminine emancipation. The girls were delighted to conform to the English and American form of dignified college dress.

May 9, 1923, is a red-letter day in the history of women's education. On that date, the provincial government approved a yearly grant of \$25,000 for fifteen years to help to erect and maintain the building for the "Institut Pédagogique". The following year, February, 1924, the Institut Pédagogique in Montreal became established as a legal entity.⁹

In 1925, the first issue of the college periodical, the NOTRE DAME, appeared; the editor and major contributor was Mary Eileen Scott (B.A., cum laude, 1927) of whom more will be noted later.

In 1926, the College moved into the beautiful building at 4873 Westmount Avenue, newly constructed for the Institut Pédagogique; here both sections (Francophone and Anglophone) were united under the single name of that first innovator of education for women in Canada, **Marguerite Bourgeoys**. Thus it was that under the same roof were housed two distinct institutions: the Institut Pédagogique and Marguerite Bourgeoys College, quite independent of each other. Educational authorities praised and admired the astute planning of Sister Saint Anne-Marie.

The commercial section of the College remained at the Mother House, and became Notre Dame Secretarial School, later Notre Dame Secretarial College. Its history and development is another chapter told in the heritage series (# 25) concerning education in the Congregation. But one cannot help but be impressed by the turn of events over the years: the beautiful building of Marguerite Bourgeoys College is now the present Mother House of the Congregation, and thus the wheel has come full circle.

9. Statuts de Quebec, 14 George V, 1923-24, pp. 158-159

Time and space limit the recall of all those who shared with Sister Saint Anne-Marie the early days of Notre Dame Ladies'/ Marguerite Bourgeoys College. But two personalities emerge strongly: Sister Saint Eliza and Sister Saint Madeleine of Sion.

Sister Saint Eliza (Theresa Sophia MacDougall - 1873-1935) had been associated with Sister Saint Anne-Marie in the early days of Mount Saint Mary, and came to be Sister's valued friend and associate of whom she "could ask anything". Of Highland ancestry with a mingling of Irish blood, Sister Saint Eliza was young, beautiful, brilliant and tireless; a strong individualist, she had to learn to discipline her enthusiastic and optimistic temperament. But her gaiety of spirit, delightful social qualities and buoyant energy found full play in her college work; she was an ideal collaborator for Sister Saint Anne-Marie, sharing whole-heartedly in the arduous and persevering work of developing the College. One can scarcely imagine what work was involved in adapting methods and even translating texts from the French classical program to the English mentality and comprehension. Her companions loved her charming disposition, her ever-constant smile, her cheerfulness and challenging wit, with that canny touch of Scottish humour. Her students remember the lucidity of her teaching: the clear, methodical presentation, the patient coaching of those less than enthusiastic about the joy of learning, the bubbling good humour, the total availability, as well as her wonderful human qualities and her rare talents as an educator.

Those students who had the privilege of boarding at Notre Dame de la Garde on Lagauchetière Street cherished fond memories of the true family atmosphere she created there; she was a real friend to the students, concerned with their health and often joining in their sports, especially tennis. During her twenty-three years as Dean, she prepared sixty-one women for the B.A. degree, and of these, fifteen became religious. Her death in 1935 occasioned an outpouring of sympathy from all in educational circles, and was a cause of general grief and sorrow. For Sister Saint Anne-Marie, this

severance of a lifetime of friendship, understanding and devotion was a painful heartache. A friend remarked, "Without Sister Saint Anne-Marie, Sister Saint Eliza might have accomplished little ... her light would have been hidden under a bushel ... without Sister Saint Eliza, Sister Saint Anne-Marie might have accomplished less."

Of very different background and temperament was Sister Saint Madeleine of Sion. Daughter of a Jewish professor from Bohemia and a Frenchwoman from Lyons, she was American by birth. First as a student, then as a teaching Sister, she united extraordinary intelligence and perceptiveness with a gentle strength. A year in Europe had given her a mastery of French and German, and she moved easily into the section of languages and literature which then constituted the first years of the college curriculum. Her teaching was unobtrusive, rather than brilliant; but the radiance of her personality, suggesting the contemplative and the mystic rather than the extrovert, drew young people to her, and her ability to help and guide was the mark of her individuality.

Not only were the members of the faculty fascinating individuals, but the students themselves were of no ordinary calibre. These young women of the post-war generation of the twenties were keenly aware of the winds of change, of a new era of freedom. Remember, it was the reckless and cynical age of Joyce, Hemingway, Ezra Pound, Gertrude Stein, F. Scott Fitzgerald ... those who were to become the Lost Generation. Some students were perchance caught up in the superficial, but others were truly allured by the challenge of the intellectual: for example, Doris Brophy, (B.A., 1922)¹⁰ who in 1925 obtained a "Laureate es Sciences" in Chemical Science, the first to be granted to a woman by the University of Montreal. After three years of experience at the Hotel Dieu Hospital, she became a technician at the Royal Victoria Hospital. It

10. Doris Brophy died on February 29, 1996, in her 94th year; she had been living at a retirement home in Danbury, Ct., and was buried in the family plot in Cote des Neiges Cemetery, Montreal.

was here that she met Dr. Wilder Penfield, world-renowned neurosurgeon; when he required special tests done by a skilled and reliable technician, he would enlist Doris's help. Later, he requested her to work with him when he founded the Montreal Neurological Institute. Doris remained at the MNI until 1948 when she transferred to Dartmouth University, New Hampshire; she continued research work there and also at Oregon State University until 1974, when she retired and settled in Waterbury, Connecticut.

Another notable graduate, Mary Eileen Scott, (1908-1987), previously mentioned as editor of the first yearbook, went on to McGill University for her M.A. in English Literature, and then entered the Congregation of Notre Dame, taking the name of Sister Saint Miriam of the Temple. A genuine scholar, her research and study on the life and times of Marguerite Bourgeoys brought our saint to life for us in her play *THE CONSTANT HEART*.

In-depth research led her to seek the counsel of experts concerning the painting of Saint Marguerite, and thus "she restored to us the wise and compassionate face of Marguerite Bourgeoys".¹¹

Sister Scott's career as a teacher and educator was outstanding: her brilliant work earned a doctorate in English Literature from Fordham University. A young sister commented, "In her first hour of lecture, Sister opened for me vistas of literature and art and history that enthralled my mind and heart." Sister Scott's association with the Thomas More Institute for Adult Education, founded in the forties, helped to set and maintain high standards of scholarship for that institute.

The Thomas More Institute has also been enriched by a graduate of the College, Charlotte Tansey, (B.A. 1943). She was one of the founding members of the Thomas More Institute,

11. Simpson, Patricia - "In Memoriam - Mary Eileen Scott", C.N.D. obituaries, Vol. XXI, #29

and in 1981 became President and Director of Studies of the Institute. She has carried her full share and more of administrative and academic responsibilities, and has made an outstanding and original contribution in the field of adult education. In 1975, she was awarded the Outstanding Citizen Award by the Montreal Citizenship Council, and in 1985, the degree of Doctor of Laws, honoris causa, by Concordia University. The citation for the latter refers to her as "rigorous scholar, innovative teacher, inspired learner".

The program of studies in the early years of Marguerite Bourgeoys College was rugged, demanding many hours of study and research. It was in some sense limiting; but its rewards were an alertness of mind in discovering meaning, a precision of vocabulary and an ability to operate in different language contexts that are the classical heritage. However, the lack of options alienated students with specialized talents and strong predilections, either scientific or humanistic.

In 1935, Sister Saint Rita of Jesus (Marion Bellew), who had been professor of philosophy at the College, was appointed Dean of the English section. Under her leadership, the College entered into a new phase in its history. The lack of options already referred to had been creating problems; English Catholic girls were going to McGill, looking for a B.Sc. degree rather than the traditional B.A. The sisters realized that the English Catholic population needed a college whose offerings would be consonant with the education of the English-language Canadian and American universities. By 1943, it had become evident that the two sections of Marguerite Bourgeoys College would meet the current educational needs more effectively under separate administration.

Sister St. Rita drafted a thesis for the establishment of an independent college for English women in Montreal, and showed it to Sister St. Theophanie, then Directress of Marguerite Bourgoys College, who understood and approved the idea. The sisters then consulted both Archbishop Joseph Charbonneau, Archbishop of Montreal, and Bishop Lawrence P. Whelan, Auxiliary Bishop, both of whom strongly approved

the establishment of a separate English College. Sister St. Rita felt that she could not initiate this change and re-organization herself, and insisted that the future needed new orientations, a fresh viewpoint, and new directions; her dedication and devotedness, however, led her to continue on as professor of philosophy.

Thus it was that in September, 1943, Sister St. George (Gertrude McGuigan) who had been Dean of Notre Dame College of Ottawa, came to Marguerite Bourgeoys College and remained at Westmount Avenue for the year of 1943-44, planning the necessary move and adaptation. In relation to the "cours classique" of the University of Montreal, changes in curriculum in the English section were required.



With the support of both Archbishop Charbonneau and Bishop Whelan, such changes were achieved, and courses which would lead to the B.Sc. degree were inaugurated.

The General Council of the Congregation made the momentous decision in February, 1944, to give the beautiful building of the historic Mount Saint Mary to the English College, now renamed Marianopolis College. Mount Saint Mary, a building then one hundred years old, had a truly fascinating history which must not be forgotten.



Mount Saint Mary

Built in 1844 by the Baptist Missionary Association with funds subscribed by residents of more than ten thousand British towns, it was planned to be an imposing structure. However, before the building was completed, although the roof had been erected, the funds were exhausted. The building was acquired and completed by the Roman Catholic diocesan authorities about 1853 and became St. Patrick's Hospital. This was about the time of the establishment of the Grand Trunk Railway, and for a few years the hospital was subsidized by the railway to handle local accident cases. Under the late Bishop Bourget, the hospital was removed to Hotel Dieu on Pine Avenue about 1860, and for many years two wards were operated in that institution under the names of St. Patrick's and St. Brigid's "wards for men and women" respectively. With the removal of the hospital, the building became Mount Saint Mary Convent, owned and operated by the Sisters of the Congregation of Notre Dame.

The summer of 1944 saw the process of moving to this historic building, with all the concomitant confusion. The English section of the Pedagogy course, a two-year course leading to the Superior Diploma of Pedagogy was also transferred, and became incorporated into the college structure.

Months were needed to renovate the ancient, over-sized building, months in which staff and students were largely outnumbered by carpenters, plasterers and electricians. But the work was a challenge to eager and willing hands, and the Congregation of Notre Dame tradition was in the very walls of the building, breathing courage to the little group of Sisters who struggled to adapt it to its new role.

On December 12, 1944, the formal opening and first convocation of Marianopolis College was held, with the Most Reverend Joseph Charbonneau, D.D., presiding. It was truly an impressive event. The academic procession, consisting of undergraduates in cap and gown, the graduates, and the faculty followed by Monsignor Olivier Maurault, Rector of the University of Montreal, His Excellency Bishop Lawrence Whelan, Chairman of the Board of Directors of the College,

and His Excellency Archbishop Joseph Charbonneau formed a colorful picture as it entered the hall which was effectively decorated with palms, flowers, and the crests of the College, of the Bishop and of the Archbishop. During the procession, the students, under the capable direction of Professor Roger Filiatrault, sang the "Pilgrims' Chorus" from "Tannhauser", followed by "Ecce Sacerdos Magnus" in tribute to Archbishop Charbonneau, the guest of honour. Reverend G. Emmett Carter welcomed the Archbishop and presented the academic report for the year.

After the presentation of degrees and prizes, His Excellency Archbishop Charbonneau addressed the large audience. Attaching great importance to this historic event, His Excellency noted:

"In the vast field of education Marianopolis College answers a great need for the English-speaking Catholics of Montreal. (...) Tonight we feel that the wisdom of this venture is amply demonstrated ... we look forward to the future with confidence and serenity. Here is the living proof that a college for young women is indeed a necessity in our community."

Following the commencement exercises, a welcoming reception was held and guests were invited to visit the entire college building.

The following morning, a Montreal newspaper spoke highly of this event:

"It is the glory of the Province that the rights of the minority are so fully and so completely recognized ... it is difficult to exaggerate the importance of this new college in the field of Catholic education for English-speaking young women in the city of Montreal"¹²

12. Le Devoir, December 13, 1944

Everything indicated rapid progress and vigorous growth, but God's ways differ from human ways. On January 30, 1945, one of the coldest nights of the winter, a devastating fire, later diagnosed as of electrical origin, swept through the building. The resident students, on the fifth floor, were all saved by the quick-thinking and practical wisdom of the sister in charge, Sister Saint Regina-Marie (Mary Heffernan). Sister told the girls to put on their winter coats and boots, take only their money, and leave immediately by the fire-escape; after going to each room to verify that all the girls had gone, Sister herself was almost overcome by the heavy, black smoke as she then tried to find her own way towards the fire-escape. She in turn was helped by one of the students, Peggy Coen of New York, who had bravely waited for her, and both managed to reach safety unharmed.

Although most of the sisters on the other floors of the building were able to escape, yet tragedy could not be averted: the greatest sorrow of all was that the ruthless flames took the life of Mother St. Ignatius, an outstanding educator who had been provincial superior in the Maritime provinces, in Ontario and the United States. Her death branded the new project with the sign of the cross.

Sisters and resident students were warmly welcomed at the house of the Gray Nuns, just across the street; the sisters were soon picked up by cars and taken to the Congregation Mother House on Sherbrooke Street. The students remained with the Gray Nuns for a few days until they and the sisters could be re-united at Notre Dame de la Garde on Lagauchetière Street.¹³

After several months during which both sisters and students enjoyed the hospitality of Notre Dame Secretarial School for their classes, while still living at Notre Dame de la Garde, a new home was found for Marianopolis: the Lord Shaughnessy house on Upper Peel Street became available.

13. cf. page 11 - a return to the beginning!

What had been a spacious family mansion became the nucleus of Marianopolis - a nucleus to which in time new holdings were discreetly added while retaining the prestige of the original beautiful home.

Thus Marianopolis, the City of Mary, heir to the earliest traditions of Ville Marie and to the educational heritage of Marguerite Bourgeoys, found a new home and grew and developed on the Peel Street campus.

THE PEEL STREET YEARS 1945 - 1975



This new home of Marianopolis on Upper Peel Street was a dignified and charming building. But in August, 1945, there was much work to be done to make the house suitable for the requirements of a college. Though the rooms were large for a private home, they were small for classroom purposes. Much had to be accomplished in a short space of time: planning, adjusting, re-arranging as well as cleaning and organizing for the optimum use of space were paramount issues.

Preparing classrooms was a major undertaking. Though some furniture had been saved from the disaster, nothing had passed through it untouched by either fire or water or both. A large number of student-desks had been rescued from the ruins, but they were in a sad condition. Only much labour could make them suitable for use once more, and the same was true of every least article of furniture and household goods. Difficult, too, was the setting-up of the library, for from the bookcases had to be removed the coating of lime which had fallen from the ceilings of the burning building and had seemed to enter into the very fibre of the wood.

The small adjacent building which had been a garage and carriage house in Lord Shaughnessy's time took on a new character: the lower floor was transformed into an excellent and practical laboratory for Chemistry and Biology, and the rooms above were adapted to serve as bedrooms for five sisters, who euphemistically called their dwelling place "The Lodge". Laboratory work for Physics and Organic Chemistry was more demanding: the students and professors were given the privilege of using the extensive laboratory facilities of Loyola College, at the other end of the city. However, this involved travelling by bus and street car several times a week. But when on Friday, September 14, 1945, the sisters left Notre Dame-de-la-Garde (their temporary residence since the fire) for the last time and finally took up residence on Peel Street, the classrooms were ready and the shining furniture, polished floors and welcoming bookcases all declared eloquently that "labor omnia vincit".

The following day, Saturday, September 15, Feast of Our Lady of Sorrows, the first Mass in the new home was celebrated by Bishop Whelan. Mother St. Ignace, Superior General, and Mother Saint Gerald, Assistant to the Superior General, were present; Mother Saint Ignace lit the first sanctuary lamp of the chapel. On a later date, September 18, Bishop Whelan solemnly blessed the entire house.

Registration for the new academic year was held on September 20: there were 50 freshmen, 30 sophomores, 15 juniors, and 4 seniors, one of whom was Eileen McIlwaine, whose future destiny as a sister of the Congregation and president of Marianopolis (1988-1996) was still a hidden mystery. About twenty resident students shared the facilities of the building. With gallant courage and cheerful optimism, faculty and students began the academic year. In the light of history, it is amusing to remember that this site was considered to be only temporary, merely a stepping stone to a new and permanent college edifice. One of the frequent comments was, "Of course, the first-year students will not be graduating from this building".

But the fruitless efforts of those early days to obtain financial assistance from the Quebec Government - assistance which was to begin to trickle in only many years later - settled the question. And in fact the college was to remain on Peel Street for thirty years.

Two interesting graduation ceremonies were held in that small building. December 6, 1945 marked the bestowing of degrees on the three students who had completed their senior year under the tragic circumstances of the fire during their second semester.

Then, on June 17, 1946, Bishop Whelan presided at the ceremonies for the end of the academic year 1945-46, at which six students (four regular and two extension) were awarded the baccalaureate degree.

Gradually the following academic year, 1946-47, unrolled, with all the concomitant adjustments and beginnings of new traditions. Interesting events, such as a lecture by Dr. Cyril James, Principal of McGill University, by Dr. Anton C. Pegis, President of the Pontifical Institute of Medieval Studies, Toronto, were highlights as well as were the reorganization and initiation of student clubs and activities.

Shortly before Christmas, 1945, both faculty and students were delighted by the announcement that Most Reverend James Charles McGuigan, Archbishop of Toronto, brother of Sister Saint George, had been raised to the dignity of a Cardinal by His Holiness Pope Pius XII. The actual ceremony of conferring the red hat was to be held on February 21, 1946. On March 25, 1946, the Cardinal came to visit Sister St. George and Marianopolis. The following day, Sister Saint George and Mother St. Gerald, Assistant to the Superior General of the Congregation of Notre Dame, left for Toronto to be present for the impressive ceremonies which accompanied the return of His Eminence to his own city.

The major event of the year was Convocation Day on May 29, 1947. Faculty and Students attended a Solemn High Mass in

the Church of the Ascension. Undergraduates in cap and gown entered the church in procession, followed by the graduates wearing their baccalaureate hoods, each girl escorting her mother. A Gregorian Mass was sung by the Marianopolis Students' Choir. After Mass, the faculty and students attended a Communion Breakfast at Victoria Hall, where the graduates and their mothers were the guests of honour.

The actual Convocation ceremony, at which His Eminence James Cardinal McGuigan presided, was held in Victoria Hall at 8:30 p.m. The academic procession (undergraduates in cap and gown, graduate students, members of the faculty, special guests, followed by Msgr. Maurault, Rector of the University of Montreal, and His Eminence James Cardinal McGuigan) was impressive, solemn and colourful.

At this convocation, four graduates received the Bachelor of Science degree, the first to be conferred by the University of Montreal. Only in the calendar year of 1947 was the University to grant this Science degree; but as the University's own convocation took place later, in the fall of 1947, it is interesting to note that its first Bachelor of Science degrees were granted in May, 1947, through Marianopolis College.

From its very beginnings, the college was able to draw on distinguished and dedicated faculty - sisters, lay women, priests, and lay men - some of whom remained on down through the years. Their ranks were increased by others of the highest calibre - from McGill, Sir George Williams, Loyola and elsewhere, who shared their services part-time with the college. As for students, the College was destined principally for young women graduates of the local Catholic high schools, but also it attracted a number from foreign countries who contributed an international flavour to the student body.

Beginnings are never easy, but encouragement and help came from many sources, particularly from Archbishop Charbonneau and from Bishop Whelan. Help was sorely needed to overcome the hesitation and understandable reluctance on the part of the University of Montreal to sponsor

this venturesome little college, bent on pursuing a relatively independent path. The most urgent task of the college in the forties was that of adapting its curriculum to the changing times, involving a definite break with the past. The aftermath of World War II was wielding its disruptive force in society and forcing education to shape new goals.

Marianopolis endeavoured to respond to the needs of the times. The courses leading to the Bachelor of Arts degree were revamped along the lines of English educational tradition, breaking with that of the “collège classique”. The curriculum was enriched and varied by a system of electives which, some ten years or so later, led to major programs in specialized fields. As noted above, the program for the degree of Bachelor of Science was a completely new development and thus faced no such problems.

Gradually traditions developed and continued with high standards of scholarship and academic excellence. Not all education came from the lecture rooms and laboratories, however. Opportunities for leadership and many cultural advantages flowed from a wide spectrum of extra-curricular activities. In fact, there were marked advantages to the all-women’s college in respect to the experience gained by young women students in student government, in editing and publishing newspaper and yearbook, in contacts with local university student groups and the wider student world in national associations. At the same time, faculty and students constituted a small, close-knit group working together to achieve common goals - an intimate fellowship living in true Christian community. In such close quarters, where dialogue was always possible, no one student could be lost in the crowd.

But this College, the “City of Mary”, built upon the twin foundations of scholarship and Christian culture, required a rare architect and enterprising builders. In Sister Saint George (Gertrude McGuigan), the first Dean of Marianopolis, and in her faculty co-workers - both the seasoned and the young - the college had found the needed artisans.

A woman of God, gifted with exceptional intelligence and ability, gracefully unassuming in manner, Sister Saint George inspired confidence and respect in all. Her personal studies had led her to the doctoral degree in the field of philosophy (Fordham University), and her intellectual and spiritual influence was truly inspiring. "The important thing is that the students come to know the truth and not be left in error" was her solution to occasional professorial conflicts of interpretation. Open to any form of progress that did not compromise basic values, fearless and tenacious in the face of repeated trials, disappointments and frustrations, Sister Saint George gave herself unstintingly and with indomitable courage to the task of reorganization.

But past events (the experience of the tragic fire, the moving of the College, and the work involved in establishing its smooth functioning in the Peel Street quarters) took their toll in undermining Sister's health. During the next few years, her intermittent but prolonged illness was an occasion of deep concern and genuine sorrow. In September, 1950. Sister went to Toronto to continue her convalescence at St. Brigid's Convent. Regretfully, the sisters realized that she would not be able to continue the work which owed so much to her zeal and tireless energy.

In the spring of 1951, Sister Saint George's illness became much more serious; on the morning of Saturday, May 5, she went home to God at the very hour when faculty and students of Marianopolis were at Bonsecours Church for the annual pilgrimage. She had tranquilly accepted God's will, in spite of her ardent desire to work a few more years and see the final accomplishment of her dreams for the college. Her body was brought to Montreal for the wake and funeral at the Mother House and Cardinal McGuigan celebrated the Pontifical Requiem Mass.

In the fall of 1950, Sister Saint Alfred of Rome (Julia Baeszler) was asked to accept the position of Dean of Marianopolis. Sister Saint Alfred was excellently qualified for this post, having a doctorate in Education from Fordham University. Under

her guidance, the college continued its flourishing academic and extra-curricular activities.

It would seem that Sister Saint George's benevolent spirit was watching closely over her beloved college. For six years, prayers and hopes for improved quarters had been constant and fervent, but seemingly in vain. On September 26, 1951, these prayers received an answer - although not the magnificent building of dreams, the adjoining former Magor property was acquired, with official occupancy on October 1. This late date necessitated a delay in the opening of the fall semester. October 4 and 5 were set as registration days, and classes were scheduled to open on October 9.

The gigantic task of transforming a building from a series of self-contained apartments into a students' residence was accomplished between October 1 and October 9. The house was in good repair, but certain necessary changes required the services of electricians, carpenters, plumbers, painters, and movers. There then remained the arduous work of cleaning the rooms and contents, of rearranging the furniture and equipment to meet the needs of the resident students - all of which was done by the sisters!

The magnificent reception rooms of the main floor, with rich cherry panelling and leaded windows, were chosen to be the library; thanks to the help of Brother Barnabas and boys from D'Arcy McGee High School, the books were set in place on October 3.

The ground floor provided a cafeteria for the students. A construction of broad spacious steps up the side terrace connected the two properties. Naturally, these changes also required corresponding adjustments in the administration building. The former library became a social room for the students, and the walnut-panelled room on the main floor, formerly used as a classroom, was set aside for a chapel which was completed during the year, the first Mass there being celebrated on March 19, 1952, Feast of Saint Joseph.



On November 11, 1951, Bishop Whelan officiated at the solemn blessing of the newly acquired building, dedicated to the memory of Sister Saint George and named "Georgian Hall". A picture of Sister Saint George with an inscription of the dedication was hung in the entrance hall; near this picture was placed a beautiful statue of Our Lady which had been in the historic Mount Saint Mary and had escaped the ravages of the fire. After the dedication ceremony, a reception for more than four hundred guests was held in the administration building.

This improvement in facilities and in convenience gave new élan to the students and to the many activities of Marianopolis, as well as to its recognition in the educational, social and cultural circles of Montreal.

Time goes by inexorably. In August, 1952, Sister Saint Alfred was appointed Prefect of Studies for the American Province of the Congregation. Sister had contributed greatly to the growth and development of Marianopolis, and the acquisition of Georgian Hall marked her tenure as a outstanding achievement and memorable event.

Sister Saint Madeline of Charity (Marion Noonan, M.A. in Mathematics, Columbia University) was appointed as the new dean. Sister was no stranger, having been with Marianopolis since its first “hegira” to Mount Saint Mary, and having lived through the fire and the subsequent move to Peel Street. Her many qualities of mind and heart as well as her talent for organization and administration gave promise of a successful future for Marianopolis. Sister had worked closely with both Sister Saint George and Sister Saint Alfred, and to each one in turn had been of immeasurable assistance by her quiet strength, her wisdom and her perspicuity.

In the years that followed, expansion and continued development marked the course of the College. However, the uncertainties of Quebec’s political and educational climate were a constant source of disquiet. Money was always lacking, in spite of the fact that the services of the Sisters of the Congregation were completely donated with no financial return; the salaries due to the highly qualified sisters were considered as a donation of an equivalent amount of money. At the same time, the needs of the College multiplied.

The varying needs of each department had increased steadily with the growth and development of the College. Many factors, difficult to explain concomitantly, were involved over the years. For the purpose of clarification, certain departments will be considered separately.

PEDAGOGY

The English-language section of the Pedagogy Department had remained a part of Marianopolis when the college had first moved from the Westmount building (cf. part I, page 16). As time went on, the department was re-organized so that the first-year students followed the regular Freshman Arts course, and only in the second year did they concentrate on their field of specialization, which included some weeks of practice teaching. The Superior Diploma was granted to these students

from the Department of Public Instruction, Quebec, on the recommendation of the college.

Other courses for teachers actually in service had long been available at Marianopolis under the aegis of the University of Montreal: the “Third Saturday” lectures, with required essays, specific examinations over a two- or three-year period, would lead to a certificate of competence and/or a diploma of pedagogy of the University of Montreal (not to be confused with the Superior Diploma of Pedagogy¹⁴ granted by the Department of Education and at that time considered to be a teacher’s license). Teachers were encouraged to follow these lectures, write the essays and take examinations; those who had a B.A. degree were granted a B.Ed. degree by the University of Montreal when requirements were completed.

In September, 1952, the department was amalgamated with the Jacques Cartier Normal School (formerly for boys only, the Normal School had opened a girls’ section the preceding year) and classes continued to be held at Marianopolis until September, 1953, when new quarters were found. The English-language section of the Normal School became a separate entity, renamed St. Joseph Teachers College. Some years later, in 1970, following the reorganization of the educational system of the province after the Parent Report, and as an outgrowth of Government decisions, St. Joseph Teachers College merged with MacDonald College to create the Faculty of Education of McGill University; it is interesting to note that a sister of the Congregation remained on the faculty for four years.¹⁵

14. After the establishment of St. Joseph Teachers College and the change in the educational system following the Parent Report, this diploma was replaced by the Brevet A, B, or C, as circumstances warranted.

15. Sister Eileen McIlwaine, C.N.D. was on the faculty for four years.

EXTENSION COURSES

Extension courses were given by Marianopolis from the 1930's. These courses enabled students to obtain the baccalaureate degree and/or a teaching qualification, over a period of time; they were offered on Saturdays during the academic year, and for five or six weeks annually during July and August. These courses were considered an integral part of the service of Marianopolis to the people of Montreal. When, in 1972, the degree programs terminated, one hundred and five (105) baccalaureate degrees had been earned through the extension courses.



In the month of March, 1953, the administration of Marianopolis had begun preliminary negotiations with Mr. C.E. Gravel for the purchase of a section of land adjacent to the Peel St. property and facing McTavish Street. The arrangements were finally completed in the early days of June, and the property became part of the campus.

On April 29, 1953, the administration of Marianopolis College presented a brief to the Royal Commission of Inquiry on Constitutional Problems at the commission headquarters in the city Court-House. It was read by John Hackett, Q.C., and submitted the following recommendations:

- an annual subsidy to cover operational deficits;
- a building grant and assistance with meeting the interest on the loan;
- scholarship aid for needy students
- scholarship aid for professors for professional advancement.

Mr. Hackett stated that the college, the only one of its kind in the province where English-speaking young women might obtain a B.A. or a B.Sc. degree under Catholic auspices, is greatly in need of expansion. The essential requirements are

an auditorium, a gymnasium, laboratories, administrative offices, lecture halls, et cetera - the present need is absolute, he stated, as women's higher education is becoming increasingly necessary.

The brief also submitted:

- that economic conditions require that women work professionally before and sometimes after marriage;
- that education thus helps to maintain the solidarity of the family life against the threats of materialism;
- that equal levels of education between men and women will strengthen this solidarity, and will also aid in the solution of social problems made possible only by the efforts of educated women.

Further, the brief explained that Marianopolis College, organized in 1943 as a private college and incorporated in 1946, has as its primary purpose the mission of education for women, but also aims at preserving and perpetuating the traditions and the culture of the English-speaking minority in Quebec.¹⁶

An interesting note of the summer school courses of July and August, 1953, is the fact that the college had no lecture room sufficiently large for the number of students registered for the course on the New Testament, given by Father David Stanley, S.J.; the authorities of McGill University graciously placed at the disposal of the College a large lecture hall in the nearby McGill Law School.

In mid-August, 1954, Sister Saint Mary Assumpta (Mary MacCormack, M.A., Villanova University) came to Marianopolis

16. The archives and annals of Marianopolis record no answer or resulting action as a consequence of this brief.

as professor of religious studies. Her wide experience in the field of education, most recently at Villa Maria, her graciousness and dignity, united with a keen intelligence and perceptive wisdom, all were of inestimable value in assisting the Dean, Sister Saint Madeline, to bring about the future expansion of the College.

The students' days were filled with demanding academic courses, as well as with clubs and societies which efficiently provided a wide variety of extra-curricular activities, seeming to proliferate each year.

August, 1955, marked a decade of years since Marianopolis had come to the site on Peel Street. Though material difficulties of inadequate space and of other facilities were still a handicap, the college personnel were able to look back with gratitude for the many blessings enjoyed during those ten years. Statistics gave eloquent evidence: since 1943, Marianopolis had touched the lives of over fifteen hundred students, of whom more than two hundred had been awarded the bachelor's degree. The sisters continued to keep hoping, dreaming, and planning for a new college building.

The fall registration of 1957 brought the largest number of first-year students to date, over eighty, and sheer desperation led to the renovation of an existing storage building on the college property. Minor miracles were worked, and no longer recognizable after its transformation, "Good Counsel Hall" came into being, rendering yeoman service for years; in fact, the following year it was crowded to capacity, and in 1959 space was needed for one hundred and eight first-year students. The ever-augmenting number of students created a constant awareness of the need for greater accommodations.

Mother Saint Marie-Consolatrice, Superior General of the Congregation, came to visit Marianopolis that November, and to give her approval to making plans for a longed-for new building. Her understanding of the needs and her interest in the future development of the college were apparent, but it was truly many years before the dream became a reality.

However, in February, 1960, Marianopolis College was able to purchase the apartment building known as McGregor House, situated on the corner of McGregor and Peel Streets, to serve as accommodation for resident students; a rather labyrinthine connection was built up to unite the three units consisting of the main building, Good Counsel Hall, and MacGregor House.

Academically, the year 1959 opened new doors: students in the Arts course were offered the opportunity of taking majors in the fields of English, French, or History, with specialization beginning in the third year.



The summer of 1960 was marked by the appointment of Sister Mary MacCormack as the first President of Marianopolis College. However, as Sister was also a member of the Provincial Council, she resided at the Mother House for two years. This appointment emphasized the fact that the College had come to full maturity and that the complex problems of such growth demanded an additional guiding hand. Sister MacCormack's past experience had given her a breadth of knowledge and a clear understanding concerning the situation at Marianopolis, which was certainly providential. She wisely engaged a capable administrative assistant, Ms. Gloria Pierre to help her. Sister Saint Madeline was continuing to carry the increasingly heavy work-load of the Dean, in which position her years of experience as well as her wisdom and discretion were invaluable. Together, she and Sister MacCormack maintained the close contact required for an affiliated college with the administrators at the University of Montreal, working through the complexities of language, cultural and academic differences.

The years ahead were to be the most challenging and demanding, as well as experimentally turbulent, in the history of education in the province, although the actual realization of

all these massive changes and concomitant confusion and reorganization resulting from the famous Parent Report was still in the future.

The academic year 1960-61 was marked by a number of interesting events. Marianopolis was recognized as a full-fledged member of the "Fédération des Collèges Classiques" of the Province of Quebec;¹⁷ and for the first time, it benefited from the grants given by the Provincial Government for colleges - a real boon to the budget committee, as well as bringing into sharper focus the academic stature of the college. A visit from the committee¹⁸ for approving membership in the NCCUC (National Conference of Canadian Universities and Colleges) in April, 1961, resulted in Marianopolis being admitted to that association. The acceptance was announced at the annual meeting of the Learned Societies the following month.

The students of Marianopolis were deeply interested in their college, and in April, 1961, two enterprising young students, as members of the National Federation of Canadian University Students, presented a brief to the provincial government concerning the necessity of financial aid for students.

When, after the summer holidays, classes resumed in September, 1961, students and faculty were both saddened by the resignation of Father Francis Moyle, who had been with the college for fifteen years as professor of theology; his pastoral duties at Annunciation Parish were increasingly heavy and demanded all his time

17. The visiting committee was composed of: Reverend Roland Fortier, SJ, Rector of Jean-de-Brebeuf College, Louis-Joseph Lefebvre, CSV, and M. Jean-Baptiste Comeau, Secretary of the Federation.

18. The committee was composed of Dr. Muriel Roscoe, of McGill University, Dr. Jessie McPherson, of Toronto University, and Dr. A.V. Douglas, of Queen's University.

During these years of changes and rumors of yet more changes, Sister MacCormack and Sister Noonan, with the cooperation of the faculty, endeavored to create an attractive academic atmosphere with new fields of specialization in the curriculum, which would open new avenues to women in varying areas of education.

MUSIC DEPARTMENT

Among these innovations was the establishment of a program leading to a B.A. degree with a major in music, for which information had been gathered and the concept studied for several years. Sister Mary O'Neill, C.N.D. (Licentiate in Music, Royal Conservatory, Toronto; and Ph.D., Music Education, Columbia University, 1958) joined the faculty, and courses were tentatively planned in September, 1961. Some courses were offered in 1962-63 in response to student interest, and equipment was purchased as needed. The program was presented for approval to the authorities of the University of Montreal in December, 1963, and in July, 1964, was officially approved under the direction of Sister Mary O'Neill. It was clearly specified that the course was to lead to a Bachelor of Arts with a major in Music, and not to a music baccalaureate, as this degree was offered by several other institutions.¹⁹

The number of students enrolled during the early years of this program was relatively small; thus Sister O'Neill had the time to accept invitations from "L'Ecole Normale de Musique" of Marguerite Bourgoys College, as well as from the McGill Faculty of Music, to share with them her experience in the newer "multiple piano" group instruction, which she had studied under the guidance of Dr. Robert Pace of Columbia.

19. Studies in five Canadian universities as well as in five of the U.S.A. which offered either the B.A. with a major in Music, or a Baccalaureate in Music, indicated that the former seemed to meet best the requirements of our students, many of whom planned to become school teachers.

The music program flourished and continued to be a vibrant and successful department, even after the transformation of Marianopolis into a private college giving the CEGEP program of today. Its future close cooperation with the McGill Faculty of Music resulted from the association mentioned above, and will be clarified later in this story.²⁰

HOME ECONOMICS

A program in Home Economics was another innovation which had been studied for a number of years. It was difficult to obtain approval for such a course from the University of Montreal because of the unsettled state of education in the province during the early sixties; the University authorities simply kept delaying an answer.

In 1963, although approval had not yet been finalized, Marianopolis began giving some courses in this field. The archives yield correspondence showing that in 1965, approval was still delayed. Finally, in 1966, the program was approved as leading to a degree of Bachelor of Science in Food and Nutrition, but definitively not a degree in pure science.

The first three graduates in this program received their degree in 1967; there were six graduates in 1968, and four in 1969, when the program was discontinued. It was felt that the program was very expensive for the small number of students requesting this specialization, and that as it was available in other institutions, no great need existed.

20 The continued association of the Marianopolis Music students with the McGill Faculty of Music will be explained later.

In 1966, Sister Madeline Noonan was elected to the Provincial Council as Education Councillor, and necessarily had to resign as Dean of Marianopolis. She was replaced by Sister Calista Begnal, (Ph.D., History, Fordham University) who had been professor of History at the College for some years, having come to Marianopolis from Notre Dame College of Staten Island, New York. These were exciting years in the development of Marianopolis, with immense changes and reorientation caused by the phasing out of the four-year program and the implementation of the CEGEP level program of studies, as well as by the acceptance of male students in 1969.

Throughout all these radical times, Sister Begnal calmly kept the College on an even keel during a period which could have been very difficult and confusing. Unfortunately, reasons of health obliged her to resign in 1972.

PARENT REPORT

In the mid-sixties, much sound and fury was generated in institutions engaged in post-secondary education by the sweeping changes and radical reforms proposed by the report of the Royal Commission of Inquiry on Education, commonly referred to as the "Parent Report", Msgr. Alphonse-Marie Parent being the chairman of the commission. Its genesis was as follows:

- 1961 The Quebec Government established a Royal Commission of Inquiry on Education -
Chairman: Msgr. Parent

(In 1962, Marianopolis submitted to this Commission a brief in which were set forth its views on the higher education of women and some recommendations pertaining to the future of Marianopolis College).

- 1963 First recommendations of the Commission were published, noting the need for far-reaching reforms.

- 1964 Official publication of the Report was made in December; but it was ordinarily referred to as being published in 1965.

The report recommended:
that the state encourage school attendance through the 13th year for the greatest possible number of students and adopt the necessary means to give those young adults an appropriate education of high quality ... (# 82)

and

that for this purpose there be established a level of education complete in itself, of two years duration, after the eleventh year, which shall be clearly separate from both the secondary school course and higher education (i.e. university) ... (# 83)

(PARENT REPORT, p. 90)

For some time before the publication of the report, there had been rumors as well as a ground-swell of discussions and comments among all university-affiliated colleges, together with probable analyses of resulting reorganization and adjustment of their continued existence.

In brief, the report recommended, among other things, that a new English-language Catholic university be created from the four present existing institutions of Loyola College, St. Joseph Teachers' College, Marianopolis College, and The Thomas More Institute for Adult Education. Such a university would be an entirely new institution, a new corporation, realigning the resources already existing, without being under the control of any one single institution; it would be launched by and be responsible to the English-speaking Catholic community.

If this could not be done, then each of the four institutions would have to make another choice: to become absorbed in an existing university *OR* become a two-year college for general and professional education, abbreviated from the French (collège d'enseignement général et professionnel) to the acronym CEGEP.

The sweeping changes and the concomitant upheaval in the system of post-secondary education thus set in motion necessitated a complete re-evaluation of the "status quo" of Marianopolis, as well as that of all other university-affiliated colleges; the Report had definitively clarified that the existing system of affiliation with a large university had come to an end.

It is easy to understand the plethora of meetings and discussions that occurred in all the affiliated colleges, as well as the inter-collegiate gatherings of representatives from each. A number of meetings of representatives of the English-language colleges took place: Father Eric O'Connor, S.J., for Thomas More, Father John Hilton for St. Joseph's, Sister Mary MacCormack, C.N.D., for Marianopolis, and Father Patrick Malone, S.J., for Loyola. However, little progress was made, and no consensus could be reached.

The main stumbling block seemed to be the idea of absorption by one of the institutions, rather than amalgamation of all four to form a completely new English-language university.

At Marianopolis, the administration and faculty had worked together with much concomitant soul-searching and re-assessment, but the most important issue concerning everyone was always how best to serve the students, to satisfy their needs, and to prepare them for life as integrated human beings. Whether the college became allied with a university or adopted the status of a college in the CEGEP system was dependent on how best to achieve that desired end.

Many discussions, in small and large groups, and many meetings for many hours filled the days. Eventually, the majority opinion seemed to indicate that the option of a college in the CEGEP system was best, but the future was not too clear. However, before coming to a final decision, Sister MacCormack went to Quebec City to talk over the situation with the Minister of Education, to make known the point of view of faculty and administration, and to present the over-all picture. The Minister was familiar with the reputation of Marianopolis College, and stated his opinion that it would be a real loss to the province if Marianopolis did not continue to exist. However, it was obvious that if the college became part of any university, it would lose its identity; the only alternative was to become a private college in the CEGEP system.

The Minister left the College completely free to make its own decision, but he stated that if Marianopolis would change its academic structure and become a private college in the CEGEP system, he would promise that during his jurisdiction it would be the only private English-language college in that system in the Montreal area.

In consequence, an important meeting with the college faculty and administration was scheduled when Sister MacCormack returned to Montreal; the final decision, to become a two-year college, was reached as a united and cooperative consensus

of the entire faculty and administration. The formal application was then made to the Ministry of Education for recognition of Marianopolis College as a private college in the public interest. The quality of Marianopolis education in the past and the obvious need of the Montreal community for its continued service secured the necessary approval and sanction. The two-year program leads to a Diploma of Collegial Studies (D.E.C.) awarded by the Quebec Minister of Education.

Thus the wheels were set in motion for a whole new way of life at Marianopolis, a transition from a four-year college affiliated with a university to a private two-year college on the CEGEP level. Moving into this new and as yet uncharted terrain demanded much wisdom and prudence in order to provide for all the concomitant changes and adjustments; however, working together in trust and close cooperation seemed to engender a new kind of community spirit throughout the entire college, where each and every person undertook his/her role with the basic insight that Marianopolis had something of special value to offer its students.

For the next few years, the planning and organization of all the various courses were complicated, at times overlapping and almost overwhelming, yet courageously carried out — not forgetting the past, but looking eagerly towards the future. The students already enrolled for degrees were guided towards completion of their academic goal, while new courses were being set up: the prescribed CEGEP curriculum, the Parallel M course,²¹ and a Program for Mature Women (1971-1979)²²

21. Parallel M. was designed to fulfil the same function as regular CEGEP courses, and at the same time to allow students maximum flexibility in course selections while meeting general university requirements of the new framework.

22. This was a CEGEP-equivalent program adapted in pacing and scheduling to mature students returning to study after an absence of several years. Through the cooperation of the Mental Hygiene Institute, a day-care centre was provided on campus for pre-school children of those student. That the program was highly successful is shown by the fact that over 95% of the women enrolled continued their studies towards a university degree.



At the same time, the physical accommodations of Marianopolis were being improved and expanded:



(1) in 1963, an apartment building on the northeast corner of Peel and McGregor Streets was purchased, to be named Margarita Hall - it served as a residence, and also provided space for music studios and language labs;

(2) the same year saw the construction of a classroom building, Good Counsel Hall, which included a cafeteria and a lounge;





- (3) the library facilities in Georgian Hall were expanded;

- (4) in 1965, purchase of property in the Laurentians (St. Hippolyte) for the use of students and faculty - workshops, discussion sessions, sports activities, et cetera.



No one in Canada can forget 1967, the year of EXPO in Montreal. It was a year of glory and celebration, a year when the city was overwhelmed with visitors, and hotels were booked beyond capacity. The City Council had asked any and all institutions, as well as private homes, to help out in providing living accommodations. In a spirit of kindness and of civic duty, Marianopolis opened the doors of the student residence, Margarita Hall, on the corner of Peel and McGregor, during the months of July and August. Many fascinating and stimulating encounters, both national and international, resulted and memories were shared over the years.

In 1968, Marianopolis celebrated its Diamond Jubilee with a reception at City Hall and a Jubilee Banquet at which the Federal Minister of Communications, Eric Kierans, was the guest speaker. An Open House was held in the main building on Peel Street. The year 1969 might truly be called an "annus mirabilis". In this calendar year, with all the various extra academic adjustments being carried on, the full-fledged CEGEP program was finally operating, and for the first time, Marianopolis admitted male students.²³

23. Outnumbered 40 to 1 by girls, the first male students (ten in number!) came to be right at home: the Montreal Star, of Feb. 7, 1970, carried a picture of a group of boys, on the steps of Georgian Hall, with a banner "Coeducational wise, it's sensational, guys!" In 1998, the ratio is about 50-50.

In 1972, Sister Begnal was replaced as Academic Dean by Sister Joyce Roberts (M.A., History, University of Toronto) who had also been professor of history at Marianopolis for some years. Fluently bilingual and an excellent administrator, Sister Roberts was warmly welcomed by the faculty as a former colleague who well understood the educational scene. To all the undertakings and activities of the College, she brought a cheerful spirit and a youthful élan that inspired enthusiasm and confidence. Sister Roberts most efficiently carried out the onerous duties of the dean's office for thirteen years, years which were perhaps even more hectic and tumultuous in the educational field than the preceding decade. In 1986 she generously accepted the responsibility of Director General of Notre Dame Secretarial College. She was replaced as Dean by Sister Eileen McIlwaine, C.N.D. (Ph.D. in Philosophy, University of Ottawa)

Reference had previously been made to the cooperation of Marianopolis and McGill concerning the music program. Serendipity surely seems to have played a part in its development. The CEGEP program called for participation in large choral and/or instrumental ensembles, a rather difficult achievement for Marianopolis in the early days of adaptation. In a passing conversation with a fellow-musician at McGill, Sister O'Neill happened to mention the problem: interest was aroused, as the university administrators were well aware of the intermediate status of CEGEP's as stepping stones to the university proper, and as a source of future students. Eventually, an excellent arrangement was arrived at with complete agreement, one which was beneficial to both institutions. The music students from Marianopolis would share in instrumental and choral groups at McGill as well as in private performance lessons, thus providing possible specialization; their theoretical work including the History of Music would be completely done at Marianopolis, as well as their graduation recitals. At first, only the music concentration course was approved by the Ministry of Education, but later, in 1975, full approval was granted for complete music specialization.

In 1969, the College had purchased the Drummond-McGregor building, a high-rise apartment, to provide residence facilities for both students and faculty; the residence contained a restaurant and a private dining-room. The space of Margarita Hall thus became available for faculty offices and seminar rooms.

The International Music Competition was an annual June event in Montreal, one which attracted many gifted musicians. It was always fairly easy to find accommodation for one or two competitors in private homes, or with friends, but when the performer, whether singer or instrumentalist, was accompanied by an interpreter, a coach, and frequently an accompanist, the problem was more complicated. Thus it was that many times during the late sixties and early seventies the facilities of Marianopolis were called for, and most often by the winning students from the U.S.S.R. who were entering the competition. Everyone truly enjoyed meeting them, and the comings and goings certainly created an international atmosphere: the receptionist delighted to page a long-distance telephone call, "Moscow calling!"

The recent years had been a time of experiment for students and of exploration and re-assessment for faculty and administration. Changes were still presenting confusion and problems; at the same time, emphasis on tutorials, team-teaching and seminars yielded encouraging results. To assist in this experimentation, in this exploration and re-assessment, and in finding solutions for the many problems, a College Council of twenty-seven members had been established in 1970. This Council was a further expansion of an earlier body comprised of faculty and administration which had been a vehicle to enable the teaching faculty to participate in decision-making. The Council enabled the College to be a self-governing community; the Council had full responsibility for over-all planning and development. It included members of the administration, of the faculty, as well as students, alumni, parents and representatives from the business world. It also was to deal with budgets and salary scales as well as with the larger questions of policy and curriculum.

From 1973-1988, a Retirement Centre existed to provide conferences, courses, workshops, seminars, radio and television spots in the interests of the pre-retired, the retired and senior citizens in general. This pioneer and vitally important service was initiated and directed by Sister Sylvia McDonald, C.N.D. (Ph.D., University of Ottawa) and extended well beyond the Montreal area.

In 1974, the College registration of over one thousand students made obvious the drastic need for an increase in space. Searching the area of central Montreal, Sister McCormack considered the possibility of the former novitiate wing of the Congregation Mother House on Sherbrooke Street: this wing had an entrance on Wood Avenue, and could be separated from the rest of the building by fire doors. The question was submitted to the Community administration, but the required adjustment and changes were complicated, and at the same time there would be no room for the possibility of further expansion.²⁴

Sister Bertille Arcand, then Bursar General and a member of the General Council of the Congregation of Notre Dame, well understood the problem, and helped to find a solution. Her knowledge of the Montreal scene led her to inquire about the actual situation of the Sulpician Seminary of Philosophy at 3880 Cote des Neiges. Surprisingly enough, she was informed that the place was a real burden for the Sulpicians: there were only nine priests in the entire building, and upkeep was difficult. Immediately Sister Arcand suggested to Sister MacCormack that she get in touch with the Sulpician authorities and ask for an interview. The Rector was most gracious in listening to Sister MacCormack, and allowed her and a few companions to visit the seminary and examine the possibilities of adapting the building. After a series of meetings, an amicable solution was reached: the Sulpicians did not wish to sell the land and building,

24. It is interesting to note that the entire CND Mother House on 3040 Sherbrooke Street is now Dawson College, having been sold to the Government in 1982.

but they would be willing to rent it on a forty-year lease, with possibility of renewal. The seventeen-acre campus would provide adequate space for playing fields and tennis courts. Renovation of the interior of the building provided a challenge as well as an answer to many needs for library space, for laboratories and classrooms and lecture halls.

If 1969 could be called “*annus mirabilis*”, then 1974 well merited the title of “*annus crescens*”, as it was indeed a year of growth and change: a year of bursting student population, of expanded academic programs, and of preparation of a new campus.

The resignation in 1974 of Sister Mary McCormack, first president of Marianopolis was accepted with deep regret, as her inspired leadership had brought incalculable benefits to the college for twenty years. She came to a small college struggling for recognition; her vision, her courage and faith, her belief in the future, her undaunted leadership gave vitality to a group of talented and intensely loyal faculty. But by no means was she leaving the College immediately: rather, she was freed to follow the work of renovation at 3880 Cote des Neiges, which was no small task. Marianopolis was to come to its fifth home, to turn another page in its history, Janus-like seeing and remembering its past and looking confidently to the future.

On the recommendation of the Board of Trustees and with the approval of the College Council, Sister Anna Mary Breen, C.N.D. (Ph.D. in English Literature, University of Ottawa) was appointed by the Visitor²⁵ to be the new president. No stranger indeed, Sister Breen had been with Marianopolis since the early days of 1945 in old Mount Saint Mary, had lived through the fire, had shared the work of moving to Peel Street, and

25. According to the Act of Incorporation of 1961 (Bill # 174, Legislative Assembly, Province of Quebec, the Visitor is the Superior General of the Congregation of Notre Dame.

had taught English Literature at the College until 1968, as well as having had the responsibility of Student Services. That year, she had been asked to accept the role of leadership at Notre Dame Convent in Kingston, Ontario, which she did most graciously. It can perhaps be assumed that it was not too great a hardship for her to return to Marianopolis, her first home as a religious, and that the faculty and staff thought of her as no stranger but rather as a friend coming home. Her quiet, effective leadership was to leave an indelible stamp on the College.

During 1974, the high-rise apartment was sold, and the sisters lived in the small house on the Cote des Neiges property which formerly had provided a residence for the employees of the Sulpicians. Here, too, changes had to be made eventually, but in the meantime, the sisters went back and forth daily to Peel Street, where classes and all college activities continued. The work of renovation of the former seminary presented many problems and delays, particularly during the days of record-breaking heat in the summer, giving rise to the coining of a special phrase “typically Marianopolitic!”

Finally, in September, 1975, the College moved to the Cote des Neiges Campus, with 1253 students registered. Here, on this historic site, were to be provided spacious facilities including extensive offices which the members of the faculty had lacked. Wooded areas and an enchanting view of the city added a special charm. The new mountainside campus was rich with memories of the early days of Montreal, of Ville Marie, and of Saint Marguerite Bourgeoys, whose prayer to Our Lady still echoes in our hearts:

Holy Mother of God,
Pure Virgin with a royal heart,
Keep us a place in your Montreal!²⁶

26. Patricia Simpson, Marguerite Bourgeoys and Montreal
McGill-Queens University Press, 1997 - p. 55

APPENDIX ONE

MISSION STATEMENT

MARIANOPOLIS COLLEGE

Marianopolis College is a two-year pre-university college offering programmes in arts and sciences leading to the Diploma of Collegial Studies.

Within a tradition of educational excellence and Judeo-Christian values fostered by the Sisters of the Congregation of Notre Dame, the College welcomes students of all races, cultures, faiths and social backgrounds.

Marianopolis College is a learning community in which the student is the centre of our educational mission.

We commit ourselves to work together so that each student may experience the fullest personal growth and enjoy academic excellence.

APPENDIX TWO

COLLEGE GOVERNMENT

Marianopolis College is incorporated under the laws of the Province of Quebec and is governed by a Board of Trustees and the College Council.

BOARD OF TRUSTEES

The Board of Trustees consists of seven members and its function is to:

- (a) exercise ultimate authority in financial and property-management;
- (b) exercise ultimate reserve authority, to be used rarely, if at all, against disarray arising from unforeseen circumstances where the power of other organs to act is unclear;
- (c) to appoint, after consultation with the College Council the President of the College.

COLLEGE COUNCIL

The College Council is a body of approximately thirty persons, representing the administration, teaching faculty, staff, students, parents, alumni and the wider community. The Council is responsible for the operational policies, planning and development of the College. In general, it examines all questions relevant to the present and future welfare of Marianopolis.

STANDING COMMITTEES OF COLLEGE COUNCIL

In order to deal efficiently with the many items of College business, the by-laws have established Standing Committees. Each committee reviews policies and procedures relating to its particular area of College life and makes recommendations to Council.

All meetings are open and every agenda contains a period of discussion during which observers can pose questions or make comments. The minutes of Committee meetings for the current year are available in the library and in the office of the Secretary to the President.

APPENDIX THREE

CHIEF ADMINISTRATORS -

Foundress and Directress:

Mother Ste-Anne Marie (Bengle) 1908-1937

Dean of English Section:

Sister St. Agnes of Rome (Campbell) 1909-1912

Sister St. Eliza (MacDougall) 1912-1935

Sister St. Rita of Jesus (Bellew) 1935-1943

Second Directress:

Mother Ste-Theophanie (Gauthier) 1937-1943

President of Marianopolis College:

Sister Mary MacCormack 1960-1974
(Sister St. Mary Assumpta)

Sister Anna Mary Breen 1974
Dean of Marianopolis College:

Sister St. George (McGuigan) 1943-1949

Sister St. Alfred of Rome (Baeszler) 1949-1952

Sister St. Madeline of Charity (Noonan) 1952-1966

Sister Calista Begnal 1966-1972

Sister Joyce Roberts 1972

Registrar:

Sister Isabel MacDougal 1956

APPENDIX FOUR

Registration since 1945: (September of each year)

1945	91	
1946	111	
1947	129	
1948	147	
1949	116	
1950	119	
1951	137	
1952	137	
1953	142	
1954	130	
1955	131	
1956	147	
1957	176	
1958	200	
1959	238	
1960	262	
1961	231	
1962	310	
1963	374	
1964	422	
1965	472	
1966	433	
1967	396	
1968	355	
1969	314	(Collegial: 119 (109 F; 10 M) (Arts & Science: 2,3,4: 195)
1970	501	(Coll.I: 270; Coll.II: 116) (299 F; 87 M.) (Arts & Science: 3,4 : 115)
1971	453	(Coll.I:185; Coll.II:213) (293 F; 105 M.) (Arts & Science: 4: 55)
1972	548	(358 F; 190 M.)
1973	806	(517 F; 289 M.)
1974	1089	(673 F; 416 M.)
1975	1252	(758 F; 494 M.)

APPENDIX FIVE

Diplomas of Collegial Studies granted:

1971	85
1972	163
1973	85
1974	90
1975	319

Degrees granted, 1908-1972

1. 1912-1921	15 (B.A.)	- Notre Dame Ladies College - degrees conferred by the University of Laval.
2. 1922-1943	10 (B.A.)	- Notre Dame Ladies College - degrees conferred by the University of Montreal
	101 (B.A.)	- Marguerite Bourgeoys College, English section - degrees conferred by the University of Montreal
3. 1944-1972	1014 (B.A.)	- Marianopolis College
	222 (B.Sc.)	- degrees conferred by the University of Montreal
4. Total number of B.A. degrees:	1140	
Total number of B.Sc. degrees:	222	
	1362	

Degrees earned through extension courses:	105
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GRAND TOTAL:	1467
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APPENDIX SIX

MARIANOPOLIS ... SPEAKERS AT CONVOCATION

- 1946 Bishop Lawrence P. Whelan
- 1947 Cardinal James McGuigan
- 1948 Bishop Lawrence P. Whelan
- 1949 Msgr. Wilfrid McDonagh
- 1950 Bishop John Berry
- 1951 Archbishop Paul Émile Leger
- 1952 Senator John Hackett
- 1953 Msgr. Martin Reid
- 1954 Reverend James Dwyer, C.S.S.R.
- 1955 Reverend Gerald Lahey, SJ
- 1956 Msgr. Irene Lussier
- 1957 Bishop Lawrence P. Whelan
- 1958 Jeremiah K. Durich, Ph.D.. (St. Michael's, Winooski, Vt)
- 1959 Reverend Harold Doran
- 1960 Dr. Lawrence Lynch
- 1961 Dr. Muriel Roscoe
- 1962 Mother Madeleva, C.S.C., Ph. D. "philosopher and poet"
- 1963 Judge John O'Meara
- 1964 Honorable Alan McNaughton, QC Speaker of the House of Commons
- 1965 Mrs. M.J. Sabia, President, Canadian Federation of University Women
- 1966 Paul Lacoste, M.A., L.Phil. (University of Paris)
- 1967 Hugh McLennan, Ph. D.; FRSC
(introduced by Sister Mary Eileen Scott)
- 1968 Charlotte Tansey B.A., '43, Marianopolis
(then Marg. Bourgeoys)
- 1969 Judge Rejan Colas
- 1970 Warren Allmand, MP
- 1971 Joyce Borden Reed, ACLQ

In 1972, the occasion of the conferring of the last baccalaureate degrees, a Symposium of Memories, "All Our Yesterdays", was given by Sisters Mary Eileen Scott, Sister Mary MacCormack, and Sister Marion Noonan.

APPENDIX SEVEN

THE MARIANOPOLIS CREST

WHAT THE COLOURS MEAN:

The colours used on the crest are silver (or white) , blue and black. The blue and white symbolize the patronage of Mary; black is added for dignity and for the enrichment of the design in reproduction.

WHAT THE SYMBOLS MEAN:

Open Book (black on silver) indicates an institution dedicated to education.

Monogram (black on blue) and Walled City (silver on blue) together symbolize Marianopolis, that is, the City of Mary. The monogram AM is that of the Marianopolis motto "*Auspice Maria*" (under the guidance of Mary).

Star (silver on blue) and Crescent (black on silver) are taken from the seal of the Congregation of Notre Dame.

Black Wavy Band with Silver Diamonds was adapted from the coat of arms of the Archdiocese of Montreal.

Thus, on the Marianopolis crest, the left side speaks of the name and function of the College, and the right side represents its location and affiliation.
university degree.