



BIOGRAPHICAL NOTICE

SISTER SAINT-FLORENTIN, Aux. — Florence Poulin

Sisters of Charity of Quebec
Deceased September 13, 1939
at 70 years of age; in religious life 35 years

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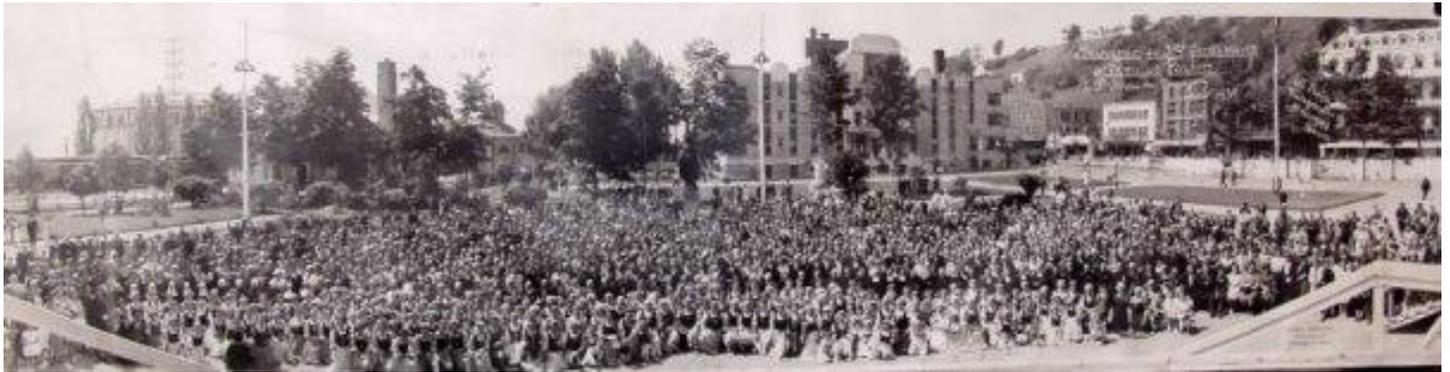
Two phrases, equal in length, would share the life of our much-loved Sister Saint-Florentin; two missions, later only one, always the same, marked this existence overflowing with charity. She had in effect, much before entering our religious family, an intimate consecration of a Sister of Charity: that of desire. She accomplished our goals before sharing in the advantages offered by our Congregation.

At her paternal home, her brothers had nicknamed her "Angle-Heart" because she was good hearted and generous. Later, those who in this large poor family benefited from her toil, even those who only knew of her in passing, called her the "Sister Saint!"

One word sums up her entire life: she was good! We are tempted to almost say: she was too good! A virtuous life was innate in her. It was the same with her vocation; for so long she aspired to a virtuous life before she would ultimately be living it. God had designs on her; designs always commensurate with compassion and adoration.

Born on August 24, 1869 at St. Joseph de Beauce, she became the first heavenly blessing to happen in the home of her parents, Mr. Evariste Poulin and Mrs. Elisabeth Vachon.

At a Poulin family celebration commemorating 300 years in Canada [August 6, 1939 at Sainte Anne de Beaupre], she counted more than 300 religious men, priests and religious women in her genealogy. We can agree, then, that our dear Sister inherited a magnificent moral and treasured character. She even declared it. One day she requested that family members pray for the spiritual welfare of two of her brothers established in the Yukon [This was Romeo and Gaudiose]. "They cannot have taken a wrong route" she concluded with love and pride, "they are from too generous blood" This speech was the destination of these two interested men, but from one who spoke little and with wisdom, this speech was well taken (as in used well and for a long period of time).



The Poulin Family Celebration in Saint Anne de Beaupre, 1939

Very feminine, Florence aspired to becoming a nun: her good qualities attested to this vocation. She liked studying and learned without difficulty. More than once her parents dreamed of boarding the girl in the parish convent; but how could they deprive her mother, with very frail health, of all the support and assistance that Florence gave. There's lots of work in running a home, and the work increases with the number of children, which now totals 14.

[This was a comment made at one point in time, I believe in 1882 when Florence was 13 years old. In 1882, there were only 8 children, and of the few Anonymous children, if they are labeled "Anonymous", then the Priest didn't even want to record their gender, so those births could be a dead birth, or an infant that was born too early or died within 24 hours of birth. The feeling of the day was that if the infant was dead, why even name it and make the parents sadder than they already were. When Thomas was born, he was evidently baptized before his death; therefore his birth record was entered in the Priest's book, then his death was recorded as a 2nd entry. He lived only 2 days. In some cases, the Birth and Burial are recorded in the same, one entry for a person, sometimes named, sometimes labeled as Anonymous. DOB = Date of Birth.

Florence DOB 1869

Nazaire DOB 1870

Arthur DOB 1872

~~Anonymous~~ 1 possible DOB 1873

~~Marie-Edma~~ lived 3 days DOB 1874

Marie-Alma Elisa DOB 1875

~~Anonymous~~ 2 possible DOB 1876

Marie-Eugenie Almeria DOB 1877

~~Anonymous~~ 3 possible DOB 1878

Romeo DOB 1879

Gaudiose DOB 1881

Raoul DOB 1882

Marie-Elisabeth Laure DOB 1883

Marie-Philomene DOB 1885 so not born in 1882

~~Thomas~~ DOB 1891 (last child born to Elisa, died on 2nd day, and so was not born yet in 1882]

I just don't see how there could be 14 children, unless Eliza was caring for some of her siblings' children, perhaps parentless relatives? I just don't see it. I believe that this was just an error.]

Florence followed the primary studies (elementary school) at the little school at Big Mountain Row at the same time fulfilling the role of second mother in the house. She quite school at 13 years old [1882], devoting herself completely to family duties. What a help, and what an angel this child was, that she could be called 20 times, 100 times, without exhausting her patience.

Would it be too late for Florence to return to the role of student, or could another sibling with the same personality traits supply her with the schoolwork while at home? Would she be courageous enough, at 18 years old (1887), to renew her studies and become a boarder in school? Why doubt it. Wasn't entering the convent her life desire? She would endure home-sickness for her mother and her siblings, she would be lonely; but she would have to leave home one day to become a religious woman. Leave she did.

Her goal was crushed. Marked by gentleness unlike any other boarder, she plunged herself into this new life, and in 2 years (age 20 in 1889), achieved a short teaching assignment with "distinction." Her companions, all younger, chose Florence as their president [leader]. They sought Florence for counsel, guidance and they loved her. The head sister, Sister Saint-Honoré, also regarded Florence with the highest confidence and was not surprised one day to receive Florence's request to formally join our Congregation [of the Sisters of Charity of Quebec, the Gray Nuns] as soon as possible. It is good, this [aspiration or life-goal]. Florence returned to her paternal home to remain enough time to preparing for the next departure to the Noviciate: just enough time for good-byes.

This is what she believed. But the wishes of God are different than her own. Another departure was announced. It was the mother (Elisa Elisabeth Poulin DOD 1891) whom God came to get; and God again left Florence to be a second mother to nine orphans [siblings who were home in 1891], his [God's] little fiancee of yesterday.

Florence had committed herself uniquely to God, far from the material world that never charmed her, far indeed from other cherished sheltered ones found under the roof of her paternal home. She endured sacrifices, going without, prayer and charity. She would endure her plan to serve God, and she would fulfill whatever God presented to her. The authorities fully guaranteed her future acceptance into the village religious community; therefore she could leave without prejudice toward her.

She therefore became selfless and accepted her new task [role as 2nd mother]. Her father (Evariste Poulin) depended on her to take care of his home. The children suffered from the absence of their mother less and their home became calm under Florence's gentle direction. She proved to each and everyone around her with this separation [Florence's absence from the covenant], that she embraced this task (stain) that the heavens assigned to her.

Therefore, with a supernatural assistance [from God], this courageous young woman applied herself. To see how she managed, here is a quote from one of her brothers, Mr. Arthur Poulin: "Our sister, Florence, was gentle, active, courageous and kind, particularly very pious. Even in the most minute tasks, she saw the will of God and she resigned herself with grace, while singing. She was everywhere there was work to be completed. Always the first to exhibit cheerfulness, she was also the first to accept work. But she would serve [feed] herself last.

Thin from loneliness and a hard life, she never became angry. We always found her so kind, we nicknamed her "Angel-Heart." When we were rough or misbehaved, she would only cry. Her tears were stronger than any argument, and everyone would behave: We loved her so much!

Florence took care of our maternal grandmother [Elisabeth's mother, Henrietta Martin], paralyzed and unable to recognize anyone for 9 years. Always joyful, Florence would not back down from any inconvenience (sacrifice) imposed for the welfare of the well-loved invalid. At night, to be the only one observing [Henrietta], she [Florence] would attach a cord to the invalid's bell and at the least movement, respond [Florence tied the string to her toe, and the bell tied to Henrietta's hand or palm]. At the least movement, she would run.

The poor received a generous hospitality from her. Their clothes were washed, their school packs stocked with provisions. When siblings left home, they were the "poor of God." For a long time, we all prayed together (as a family) for a local sinner, that he would have the good fortune to return to his Christian duties (become more God-like in his actions). Each night, when the bells of a nearby priest's chapel rang [this was next to the small schoolhouse where Evariste's children, Nazaire children and Raoul's children attended school] we would add new prayers, inspired by the generosity of our sister.

She had no other longing in life than to be a nun, even when her younger sisters could replace her. Florence multiplied her Novenas [increasingly prayed harder] to the Blessed Virgin, asking if it was her time to realize her lifelong dream. Each time she renewed her prayer requests, the reply from the Heavens was the same: She was almost blinded. Feeling it was the will of God manifesting itself to her situation, she resigned with no disturbance. And this is how she survived, continuing to care for each of us. After the marriage of our youngest sister [Marie Philomene married Joseph Veilleux on Jan 31, 1905. Mr. Joseph Veilleux had been previously married to another Poulin sister, Marie Eugenie Almera in 1898.

Almeria died in September 1903], Florence made a Novena that did had result unlike any previous Novenas. She was aged for her 35 years [1904]. For a long time, she had not opened a book and it was no longer easy to start over her studies. She would not be able to teach; but perhaps as an aged person, she would be accepted into a religious life, it was all that she desired.

Our well-loved sister, which we now called Sister Saint-Florentin, had always told us she was happiest at the Convent, happier than all of us out in the world. During her illness, she became very pampered. She always set aside her own heart's desires to focus on our interests, and our troubles. And we all counted on her prayers, on her encouragement, on her guidance as if she was our own mother. Our father was very lonely after Florence's leaving [Florence enters the Convent for the 2nd time on May 20, 1904], but he resigned to God's will and abandoned the future to Providence. He lived another 24 years and died a saint's death [November 1928], comforted by a visit from his daughter [probably at the end of October 1928]. It would have been possible for Arthur to drive down to the Hospice of Saint Joseph de la Deliverance at Lévis].

After this testimony from a brotherly voice on the life of Sister Saint-Florentin at our family homestead, we remembered the beautiful examples of virtue, the generosity which her religious life manifested toward us and was shared by us. At the time of her venerated father's death [November 12, 1929], our dear Sister had already given an enormous amount of devotion to the religious community. The Noviciate, with her ordinary beliefs, appeared gentle and simple. Wasn't she trained at the school of suffering? And wasn't God the prodigy of her graces, by preserving her from worldly and physical distractions!

Taking her Postulant vows on July 30, 1906 and Final vows on July 31, 1911, she joyously completed her work as a cook at our Caçouna Convent, and at the Orphanage of Saint-Sauveur until 1925.

Her stamina was not very strong but she still performed her daily chores, her heart still in the labor she did. She held on as long as she was victorious despite her liver fluctuations, which, however, exhausted her.

One day, our dear Sister found herself under the surgeons' knife [April 11, 1923]. Sister Saint-Florentin submitted to this operation that was very serious and with no promise of favorable consequences; she recovered from this illness very fast. When her convalescence ended, the following several months were spent with reduced tasks, and even simpler tasks that proved not too challenging for her frail health.

Then came her obedience as she was reassigned to care for elder patients at Lévis Hospice [This institution is known as the School of Industry Hospice of Saint-Joseph-of-the-Rescue in 1924 near the city of Lévis]. It is at this good hospital that she spoke her last word, but with a voice that spoke very specifically. She was engrossed in her job, without distractions. "I do not have the same strong, loving feelings for these elderly that I had for my aged and much-loved grandmother", she admitted. "I will apply myself to the spirit of Our Savior, which I see in these poor suffering people, and little by little, I discovered that my heart had grown. Because we need to be informed to serve God. Otherwise, we would focus on our troubles, and ask too much of ourselves. If we always believe in doing too much, we will restrain ourselves from asking for too much in our prayers."

These words and similar others were part of the makeup of many young Sisters who loved to speak with Florence, to be instructed by listening. And this is how Florence became an expert in the art of living a good life, and we can add, in the art of dying well. The elders, public benefactors of her maternal nurturing, would often share their confidence with her. Next, parents and friends in a state of sadness, perhaps counting their troubles or pains, were counseled by "our Sister Florentin", and they would say: "Go and see her, she will not just tell you that "it is God's will." No, she has words that will reach the bottom of your heart, words that will instill you with courage and joy."

Helping the dying, day and night, she could not be more pained. Her entire life had passed in the service of God and in reaching towards God. After feeling joy and happiness, giving and taking; after giving comfort and feeling strengthened by these words, she would wrap herself in solitude, she would not miss the least opportunity to pass without helping even in the last hour. Oh, no. Her tenderness for the departed often inspired her while she performed her "Way of the Cross" prayers at the crypt of the hospice for the comfort of the souls in Purgatory. She loved repeating, one could never calculate how often, a special oration (prayer) the most rich in indulgences: "Jésus, Marie, Joseph!"

All at once, Florence realized she was approaching the end of her active service as a nun. She wished to continue her devotions to the hospitalized, but her superiors realized that she was worn out, and they assigned her a duty that her feet and strength could manage. When the announcement of her changed duties reached the hospice, the elders there were heart-broken. A delegation embarked on the road to the Motherhouse of the good sisters to plead a community case against the authorities. Sister Florence stayed at her post. There was no Doctor in charge at that moment. Doctor Fortin, expressing his regret, said "I believe that the superiors are obliged to say their "Veni Creator" before they declare you "Saint Florentin."

She had not made any request. She believed only to find in her tasks at the hospice, a new reason with supernatural advantage in her devotion and her charity, and, more and more, she envisioned a final crowning effort for her life's work. To gather more merit in the eyes of God, she did not change any of her usual work routine, giving assistance to the invalids: even creating suitable concoctions (herbal teas, remedies) for so many illnesses, even attitudes of gaiety, even relying on prayer to raise confidence, even encouragement which filled the spirits and fortified hearts of generous people.

Why then, one day, while clutching a wool stocking did the good Hospice Sister start to cry? Why? She could not again attend the elders that she heard coughing in the next ward. It is that she cannot continue to go among these elderly that she intended to care for, in the small ward. "The most that I can accomplish", she replied to a companion, "I still sew their wool socks, these poor old people. That's all the comfort that is left for me to give. It must be that I sense their suffering as well. It is difficult to accept not being able to work any longer." Yes, she had to accept the proof usually reserved for the sickened elderly, that she also must conserve her strength, especially the loss of her vitality!

Later, she would quite working at the hospice forever. After having worked 14 years, she would leave humbly and willingly, repeating a saying on Limitation: "When you have done all that you should, say to yourself "I'm a pretty useless servant.""

But to be humble, she was no less joyful. Her infirmary bedroom radiated genuine joyfulness, which would gently stir like the confidence of a child who, later, would throw herself in the arms of her parents.

Yes, of her parents: isn't God her first father, the one that loved her and that she lived for? What joy to see him soon. If he would permit her to suffer physically, she would have all eternity to feel joy. She even found that he already had goodness for her, that he bathed her in joy. What would the celestial encounter be like.

Our dear Lord multiplies her Eucharistic visits (she received communion over and over). On the 2nd of September, by the grace of the administrator, He [God] wore his soul of brightness and added new strength, while waiting to introduce it to the virginal casket of the heaven's, in the promise land, for the ones who practiced the work of mercy. Marie [the Virgin Mary], her dear Mother, it is she who receives the last Hail Mary's and sustains our last efforts on the road of exile. Her good father, Saint Joseph, would help Florence to cross the terrible frontiers [leave the physical world], a Wednesday [Sept 13, 1939, the day she died].

To what kind of welcome, without doubt, she was received in heaven by her parents according to nature. What exchanges of gratitude they must have experienced. Our dear beloved Sister Saint-Florentin could reveal her gentleness to us.

Saturday, the 16th [Sept 16, 1939], the Reverend Abby Emile. Turgeon, the embalmer, blessed her coffin. At the alter, the Reverend Abby Eudore Bourbeau, embalmer for the Saint-Joseph of the Deliverance Hospice appeared right away.

Two brothers [Arthur and Nazaire], one sister [either Marie-Laure or Philomene] numerous, people and other parents arrived because of this regrettable departure [Florence's death], one last witness of affection and profound estimation. To them, a delegation of recognition: four elderly from the Hospice of Levis. They offered spontaneous honorary masses and they reclaimed comfort in carrying the coffin of the devoted Hospice Care Giver [Florence], so that they would not forget ever all the attentive sympathy and comfort given [by Florence to those that she served]. For your generous servant, designated Lord, according eternal repose, and the brilliant light of glory for this soul forever.

The levels of religious life for women in most Catholic convents.

Phase 1	Postulant 1 year	Think about vows and a life in service to God - wear a mini-habit, often all white, display much hair around your face [you are still a member of the outside world]. You are a fiancee of God at this stage.
Phase 2	Noviciate 2 year	Take initial vows - become less worldly - wear ½ white and ½ black, hair is cut dramatically short, and perhaps display very little hair [aspire to be modest and free of vanity in the eyes of God]. You are a bride of God at this stage.
Phase 3	Professed (full fledged nun, for the rest of your living days)	Final vows - heavy duty commitment to God - wear black, never show hair around face again [achieve highest level of modesty possible for a woman, to be vanity-free for the rest of your life]. You are a wife of God at this stage.

SCHOOL OF INDUSTRY SAINT-JOSEPH-DE-LA-DELIVRANCE, LEVIS, QUEBEC (SAINT-JOSEPH OF THE RESCUE)

The school industry Hospice Institute (1949) Saint-Joseph-de-la-Delivrance, run by the Sisters of Charity of Quebec, welcomes girls from 1870. They agree to take care of the boys, in a separate wing in 1883. Residents are mostly of French-Canadian origin. Before that date, the lack of industrial school for boys in the region of Quebec was that a growing number of them considered "in need of protection" should be sent to a Montreal institution already overloaded.

Boys and girls under the act are institutionalized by a judge, but the law allows over the years that parents - support services such as the Society of St. Vincent de Paul sometimes act as intermediaries - There may place their own children. They must be under the law, orphaned, neglected, abandoned, abused or stray.

A large number of youth in the region of Quebec fits this description since the school industry Hospice Saint-Joseph-de-la-Delivrance is at times filled to capacity. During the economic crisis of the 1930s, more than 600 children, whose average age is 11 years, are packed tightly.

If the law is aimed at children aged 6-12 or 14 years, depending on the period, we find, as in other institutions in the region of Quebec, the youngest children. Presumably these are the younger brothers or sisters young child lawfully placed, or those whose families do not know what to do.

Like most children in the institution still have both parents, it seems clear that the placement patterns hold especially family poverty, or what was then associated with neglect or violence, the original environment. Boys and girls are the primary classes or additional courses, depending on their status and the duration of their placement. As the boys have to leave at age 12, most follow the classes of primary school. For girls, plus a housekeeper training. When they are old enough, the boys can learn the basics of a manual trade, following those offered in the institution.

Moreover, if the laws allow the placement of young people in learning outside of the institution, the nuns rarely use. 's industry and schools reform form a network of public welfare institutions and confinement implemented from 1869. The remaining schools become schools of youth protection in 1950. The daily management of these schools, however, is entrusted to Catholic religious congregations.

It does not exist in Quebec City service for young Anglo-Protestants. These should, where necessary, be transferred to other institutions in the province. The provincial government, the host institution and the municipality of residence of young people are responsible, in varying proportions according to changes in laws, boarding fees of children, the amount of which is determined on a monthly basis. The leaders of these schools are still often resort to private charity to maintain services.(PPG,

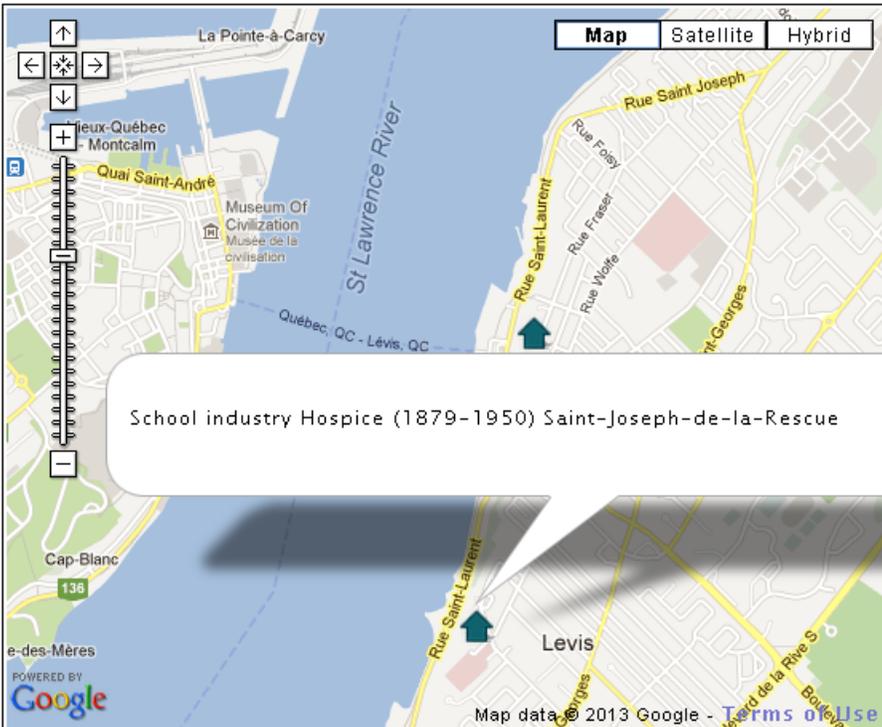
The responsibility of these schools was often left to scratch out private donations to survive and maintain their services (annual reports of the Inspector of Prisons and Orphanages of Quebec, 1869-1914. Statistical report of Punative Establishments of Quebec, 1914-1930. Annual Statistics of Quebec, 1930-1950, St-Pierre et al, 1998.

The photo below is a 1997 the current Motherhouse of the Sisters of Charity of Quebec, the Gray Nuns, in Beauport, Quebec. This property sits on top of a hill with a view of the entire city of Beauport.

Convent of Our Lady of All Graces Levis, 1997



Source: NEIGHBOUR, Nive, Yvonne Ward, scq Francine Roy and Robert ST-PIERRE. History of the Sisters of Charity of Quebec, Volume II: almshouses, Beauport, MNH, 1998, p.38.



- ▶ School of Industry Hospice Saint-Joseph-de-la-Rescue (1879-1950)
- ▶ School of Industry Hospice Saint-Joseph-de-la-Rescue (1870-1879)

School industry Hospice (1879-1950) Saint-Joseph-de-la-Rescue

Time Line for Florence Poulin — Detailed Version

Date	Event
1869 Aug 24	Florence firstborn at St. Joseph de Beauce.
	F attends elementary school at Grand Montagne.
1882	F 13 years old, quites school to help sickly mother with house chores & sblings.. 13 years old when Florence's childhood is over.
1883	F 14 years old – from now until 35 years old in 1904, Florence help out at home, or caring for her mother, then grandmother, then sblings
1887-1889	18 to 20 years old. F completes short teaching assignment in record time – 2 years and with high honors and recognition. F formally applies to enter convent.
1889	F. returns hom to prepare and say good=byes before entering convent, Elisa's health diminishes.
1889	F. is accepted into the convent, but then Elisa dies Aug 17, 1891. The convent guaranties that Florence can return and resume her teaching and religious life when she is free from family obligations.
1891	F will remain home to raise 9 sblings. Elisa dies Aug 17, 1891 Florence is 22.
1891	F cares for Elisabeth's mother for 9 months when Henrietta suffers a stroke; she is paralyzed and often incoherent. At night, they can hear the prayer bell from the priest's chapel. This chapel is near the school where all of Evariste's children, the Candian born children of Raoul's and all of Nazaire's children attended
1898	Eugene Almeria marries. Florence is depressed, and feels that her dreams will never come true. She stops studying in books, and accepts her life.
1901 Oct 22,	Death of Henrietta Martin at St. Jos de Beauce at 77. Henrietta was Elisa's mother.
1901 Oct 26	Burial of of Henrietta Martin at St. Jos de Beauce
1903	Eugenie Almeria dies. Sept 20, 1903.
1904	Florence is an aged 35 years, sickly and she becomes half-blinded by some accident. Florence has spent 22 years raising her sblings from age 13 to now (1882-1904) and helping her father on the farm.
1904	May 20 F enters the convent for the 2 nd time but not without a fight, or strong persuasion back and forth with the convent. They GUARANTEED her that she could return. Now much older, they don't' want her. So the finally accept her, but on the path of an Auxially, never a fully-fledges religious (with a path to teaching children), rather as an unskilled worked.
1904	F. is now 35. From now until 70 years old at the time of her death, she will serve in low skilled jobs for the next 35 years.
1905	Jan 31, Philomene, youngest sister marries.
1906	Florence takes Postulant vows July 30
1911	F takes her final vows July 31
1906 to 1924	Sister Florentin is cook at Caçouna Convent and at Orphanage of Saint-Sauveur. She works as a cook for 19 years.
1911 July 31,	Florence takes her final vows presided by the Archbishop of Qeubec, the Most Holy Monseigneur Paul-Eugene Roy, she is entered not as a fully-fledged nun, but as an Auxialry Sister. Paul-Eugène Roy (8 November 1859 – 20 February 1926) was a Canadian Roman Catholic priest, and Archbishop of Quebec.
1923 April 11	Florence undergoes a surgical operation, that was very serious with no promis of favorable results. She recovered amazingly fast. Her recovery takes a few months and she rests well during that time.
1924	Sister F stops cooking at Caçouna Convent and at Orphanage of Saint-Sauveur
1924	Florence is now tasked to writing and has copious amounts of work to perform. She has burned herself out and is suffering from a failing liver.
End of 1924	She is reassigned to the Hospice of Saint Joseph de la Deliverance at Levis – first as a caregiver of the ill, then as a patient. She will work as a caregiver day and night to the dying for 14 more years.

1928	F visits Evariste on his deathbed or shortly before Nov 1, 1928
1928	Evariste died Nov 12 at 87
1933	July 11, F. signs her Testament. She must have been sickly at that time.
1939	Sister F. becomes more and more frail. Her duties are modified to meet her physical limitations. Finally, the Motherhouse announced that she would retire - Sister F maintains her post nevertheless.
1939 Sept 2	F asks to receive communion over and over. She knows that the end is near.
1939 Sept 13	A major uproar from elder patients begins. Doctor Fortin personally convinces Sister F. that it is necessary for her to retire. She agrees. F dies at 70 years old, 35 years total in religious life.
1939 Sept 16	14 years as caregiver (2 brothers and 1 sister at funeral, who were they?) Nazaire and Arthur and Henri Giroux and Francis Lessard 70 years old at death If you look at the photo of Florence on her death bed, you can see that her body is raised. Under the blanket is her nun's robe but the bottom is pushed up to her waste, Two boards hold her body up, one with a round hole cut out so that loosed bowels would fall into a bucket hidden underneath the floor-length blanket. This is how the dead were professionally presented for sometimes up to a week. In a private home, surviving family members, usually females, would sit on the stomach of the deceased to press out the bowels and make a multi-day and night presentation of the deceased more palatable for receiving relatives. When relatives from far off arrived, they were fed immediately, then given drink, then would view the corpse. For poor farmers whose farmhouse included a great room (kitchen and dining area in one) and no salon, viewing the dead was rather unappetizing and that is why visitors were fed immediately upon arriving. Get the food into them while they have an appetite and that was considered proper hospitality and honorable behavior.

This biographical notice was written in French by a Sister of Charity of Quebec immediately after the death of Sister Saint-Florentin, as was the custom of the day, and was completed and presented at the time of burial, 3 days later.

It is the custom that when a religious nun dies, usually the longest-time associate volunteer to write a biography of the deceased, including both corporal and religious events as remembered. ,

This biographical notice was both translated and occasionally interpreted in 2009 by Joyce Derenas, great niece to Florence Poulin. Revised May 2013.

RECAPITULATION of Reports of Subsidized Roman Cathol

COUNTIES AND MUNICIPALITIES	Grade of Institution.	Whether under control of Commissioners of Independent?	Financial Status of Institution.		TEACHERS.			
			Value of immoveable Property.	Expenditure for the year.	Male Religious and Nuns.	Lay.		Total Number of Teachers.
						Male.	Females.	
QUEBEC, City.—Cont.			\$	\$				
St-Roch School	Model boys	Under control	50,000	8,370	22 Brs Chr. Schools	3		6,000
St-Sauveur School	" "	" "	50,000	6,510	18 Brs " "	2		5,000
St-Malo School	" "	" "	20,000	3,086	11 Brs Marist			2,500
L'Euvre du Patronage Bon-Pasteur	Acad. convent	Under control & independent	6,000	2,499	9 Brs St-Vincent			2,200
St-Roch	" "	" "	20,000	42,002	12 SS. Good Sheph'd.			1,000
St-Sauveur	" "	" "	55,000	8,125	33 SS. Congregation			2,200
St-Malo	" "	Under control	40,000	5,388	22 SS. " "			1,700
Sisters of Charity	" "	Under control & independent	17,000	2,814	7 SS. " "			2,200
" " Orphanage	Model mixed	" "	15,000	615	7 SS. of Charity			1,000
" " Board Sch.	" boys	Independent	70,000	2,840	5 SS. " "			1,000
" " Glacis	" girls	Under control	58,000	9,240	10 SS. " "			1,000
" " " "	" " "	" " "	13,500	270	2 SS. " "			1,000
" " " "	" " "	" " "	15,000	220	5 SS. " "			1,000
N.-D.-de-Lourdes School	" " "	" " "	5,000	1,035	8 SS. " "			1,000
St-Jean-Baptiste	" " "	" " "	7,800	1,000	9 SS. " "			1,000
St-Cœur (Palais)	" boys	" " "	4,000	485	4 SS. " "			1,000
" " " "	" girls	" " "	4,000	435	4 SS. " "			1,000
N.-D. des Anges	" " "	" " "	1,800	1,050	8 SS. " "			1,000
Cape-Diamond	" mixed	" " "	3,000	513	3 SS. " "			1,000
Notre-Dame-de-la-Garde	" girls	" " "	4,500	545	3 SS. " "			1,000



Entrance to the Cemetery for the Sisters of Charity of Quebec on the grounds of the defunct Villa Mastai Tuberculosis Sanitorium in Beauport.





Painting of the Mother House of the Sisters of Charity of Quebec.



Today the original Mother House of the Sisters of Charity of Quebec houses about 300 religious sisters who have all been displaced by diminishing religious communities and sold properties. There are about 5 different religious organizations of women living here. With the current Canadian government policy of converting all Catholic properties into generic buildings, Quebec as a province is losing its historic, religious identity.

TESTAMENT

I give away to the Sisters of Charity of Quebec, the executors of my will, all my possessions without exception, on the day of my death as well as any inheritances or other property that might come into my possession, as they see fit.

I name as the executor of my will to the General Accountant of the Sisters of Charity of Quebec.

I revoke all Testaments and Codicils that I could have made earlier.

Signed at the Hospice of Saint-Joseph-de-la-Delivrance, Levis the 11th day of the month of July 1933.

Marie Louise Flore Poulin say Sister Saint-Florentin

Mon testament

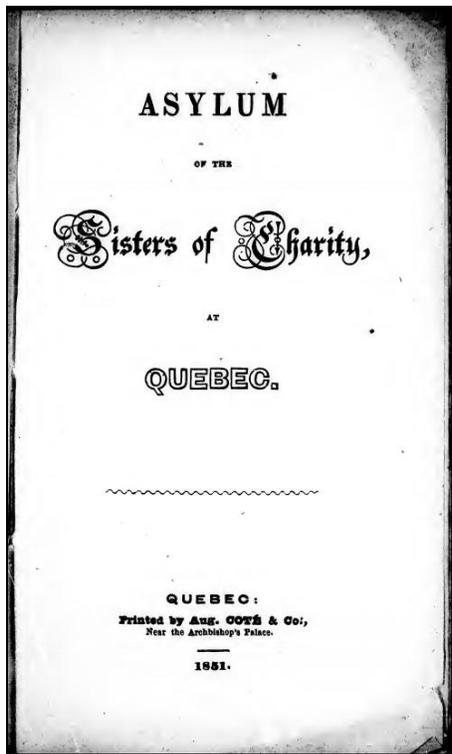
Je donne et lègue aux Sœurs de la Charité de Québec, tous mes biens, sans exception, que je laisserai au jour de mon décès ainsi que ceux qui pourraient me revenir à titre d'héritière ou autres, pour, par elles, en jouir, faire et disposer en pleine propriété, les instituant mes légataires universelles.

Je nomme pour exécuter mon testament l'économe générale des Sœurs de la Charité de Québec.

Je révoque tout testament et codicille que je pourrais avoir fait antérieurement.

Fait à l'Hospice St. Joseph de la Délivrance, Lévis, le onzième jour du mois de juillet, de l'an mil neuf cent trente-trois.

Marie Louise Flore Poulin dite Sœur Saint Florentin



Founder of the Community

MALLET (Maillet, Maillé), MARIE-ANNE-MARCELLE, professed religious of the Sisters of Charity of the Hôpital Général of Montreal, foundress of the Institute of the Sisters of Charity of Quebec, and superior of that community from 1849 to 1866

Who are the Grey Nuns?

The Grey Nuns were founded by widow Marguerite D'Youville in 1737.

The Catholic organization provided health care, education and social services before society's turn to a more secular system.