



The foundation of the Contemplative Sisters in Algeria (1848)

Research synthesis from the Congregational Spirituality Centre Angers, 2013¹

This research is linked to the Foundation of the Contemplative Sisters in Angola in 2008. Some of the Sisters wished to know if this was the first Contemplative Foundation of the Congregation in Africa and, if not, to find out more about the first foundation.

The international Commission of the Contemplative Sisters in April 2002 in Saint Louis (United States) had already mentioned, in a report, the Sisters of St. Magdalen, in other words the Contemplatives, during the Apostolic Foundation, in Tripoli, currently Libya.

The Contemplative Council asked the Spirituality Centre to research the Sisters of St. Magdalen who joined the mission in Tripoli, in order to know if they formed a Community which would make it the first founded by Our Lady of the Good Shepherd in Africa. This research was undertaken by Sr. Maria de los Angeles Morales from November 2012 onwards, with the help of the Mother House Archivist Sarah Elbisser and the directions of Sr. Odile Laugier. The investigation of archival documents relating to the Foundation in Tripoli shed light on the identity and existence of these missionary Sisters of St. Magdalen.

But before going to Tripoli, let us explore the Foundation in Algiers, in 1848. This synthesis will be followed by a similar work on the first Contemplatives in Cairo in 1866.

≡ Establishing the Good Shepherd in Algeria (1843-1848)

1) The conquest of Algeria by France

Before 1830, Algeria, at least the North of Algeria, was a Turkish Regency, in theory connected to the Ottoman Empire but in fact almost independent. There were several stages in the conquest of Algeria by France. The landing of the French army on 14th June 1830 enabled the country to take Algiers from the Turks. As a matter of fact, following the repeated attacks of French shipments by Turk pirates, the French decided on this expedition and Regent Hussein Bey signed a treaty of submission. The Algerian population therefore moved from Turkish occupation to French occupation.

The French Government then took on the principle of a restricted occupation, limited to the coast.

But from 1836 onwards together with the conquest came settler colonialism, as well as a repression of the rebellion led by the Emir Abd el-Kader who was defeated in 1847. The territories of the former Regency of Algiers were then annexed to France, with the creation of 3 geographical departments in 1848.

France encouraged many settlers to come to North Africa. The first French and European settlers arrived in 1837 when the French politicians decided to conquer the whole country and to install settler colonialism. Farmers were invited to buy lands on very favorable terms. Going to a new country and buying dozens of hectares for a very moderate price represented

¹This research was begun in 2013-2014 and continued in 2016.



an opportunity to seize for farmers, and many came. Moreover, doctors, railroad employees and teachers settled, and infrastructures were created. The need of nuns to support “moral order” appeared. The foundation of the Good Shepherd took place in this context.

2) The founding of the Good Shepherd

When the Sisters arrived in 1843, the country was therefore in a process of development. On 30th March 1843, a group of apostolic sisters left the Mother House to make the foundation in Algeria, requested by its Bishop, Mgr Dupuch². It is the first foundation of the Congregation of the Good Shepherd in Africa.

Among the missionary sisters was Sr. Mary Philomena de Stransky, formerly Sr. Mary Theresa, who was to be the principle correspondent of Sr. Mary Euphrasia Pelletier in Algeria.

Six sisters were sent for this new foundation.

Sr. Mary Philomena de STRANSKY, originally of Bavaria in Germany, Superior.

Sr. Mary Sophie LAVOYE, French, Assistant.

Sr. Mary Cesaire BOSCA French, Treasurer.

Sr. Mary Xavier BUFFART, French – she had just made her final vows; she was responsible for the group of young girls.

Sr. Mary Claire BOREL, French, who took the name of Mary of the Heart of Mary.

Sr. Mary Damas CHARBONNIER, French, a lay sister who took the name Mary Euphrasia.

Sr. Mary Euphrasia allowed those who could to visit their families before they left. The six Sisters therefore took different itineraries to go to Toulon where they met to embark on 20th April and land in Algiers on 24th April. But the owner of the house that had been rented for them turned out to be untrustworthy, and the Sisters were houseless on their arrival. The Daughters of Charity generously put at their disposal a house in Mustapha near Algiers for a few months. The house was well situated, above the sea and at the doors of Algiers, but its humidity and confinement made the development of the work impossible. The first mass was celebrated in it on the feast of the Good Shepherd.

² Monsignor Antoine-Adolphe Dupuch (1800-1856) was the first Bishop of Algiers from 1838 to 1846. He had good relations with the Muslims and in particular with the rebel Abd el-Kader. He however incurred heavy debts which obliged him to leave Algeria in 1846 to escape from his creditors and take refuge in Spanish and in Italy. He first met the Congregation in 1837 on the occasion of a Foundation which did not last. When the Good Shepherd came to Algeria, he payed for the rent of the house in El-Biar and blessed the Chapel. His last visit took place on 17th May 1846 when he laid the first stone of the house for the women in care. He died in his home-town of Bordeaux.



Sr. Mary Philomena therefore set out in search of another house. Father Laudman, Parish priest of Mustapha³, found them a property situated in the commune of El Biar, on the main road to Dely-Ibrahim.

Sr. Mary Philomena rented the property of El Biar for 3 years and signed a lease of 400F per year, on condition that the house⁴ was bought before the expiration of the lease. In 1843, the new property counted a main house and farmland⁵, at 2 kilometres above Mustapha. The large enclosure that surrounded it enabled an extension, and provided materials. An advantage of the property is that it never lacked water.

Six months later, on 19th October 1843, the Sisters left their lodgings in Mustapha and moved to El Biar.

3) The beginning of the mission

Eight days after the arrival of the small group in Mustapha in April 1843, the Superior already started different groups⁶: 3 women in difficulty, 2 French and a Spanish, 2 children of the Preservation, and a young boarder who always stayed at the convent. In the very first year, Sr. Mary Philomena creates a group of children of Mary and a group of consecrated girls. Children are also prepared for Baptism.

She contacts other houses of the Good Shepherd, in Germany and in Turin, for funds, especially to buy the property in El Biar. Moreover, Marshal Bugeaud, the Governor General of Algeria, visits the establishment in January 1845 and, impressed, requests a 8000-Francis donation from the French government.

Among the first women in care, most of them left prostitution. Others lived in a non-marital relationship, such as a Spanish who lived for 12 years with a French officer and who will become a Sister of St. Magdalen. Some of them live in extreme poverty or are orphans⁷.

In 1846, a house for the “Preservation class” and another for the women in care were built. Monsignor Dupuch himself presided over the consecration of the young girls, gave the first Communion to the children and laid the first stone of the new buildings. Monsignor Pavy⁸, his successor from 1846 onwards, was also close to the Sisters. Two days after taking possession of his see, he made his first visit to the Good Shepherd of El Biar: “It was that of a father. On this occasion, His Lordship said to us: ‘My first gift to the Church of Africa, after

³Biography of Sr. Mary Euphrasia Pelletier by Canon Portais, volume I, p. 351 (French edition).

⁴It was estimated at 30 000 Francs!

⁵*Life of Mother Mary of St. Philomena nee Pauline, Baroness de Stransky, (1816-1865)*, French edition, Angers, General House of the Good Shepherd, chapter 4, p. 73.

⁶Traditionally in the Good Shepherd, the groups of women in care are called “classes”: big class of class of Penitents, “Preservation class” for the youngest and Boarding house.

⁷« Algiers, door of Africa », French text by Sr. Odile Laugier on the foundation of the Congregation in Algeria, undated.

⁸Monsignor Louis-Antoine-Augustin Pavy (1805-1866), second Bishop of Algiers in replacement of Monsignor Dupuch, from 25th February 1846 to 16th November 1866.



my appointment to the see of Algiers, is for the Good Shepherd. So it will always occupy the first place in my heart before all the other establishments'.⁹"

≡ **The foundation of the Contemplative Sisters (1848)**

According to Sr. Mary Philomena de Stransky's biography, this foundation "responded to a long-term desire of Mgr Pavy and Mother Philomena de Stransky. Already in January 1848, six penitents, without however observing the rule of the Sisters of St. Magdalen, had been separated from the class, of which they still wore the uniform. His Lordship chose the feast of their Patroness, St. Mary Magdalen, to allow them to begin the exercises of the postulancy and to bless the little veil that would distinguish them, while waiting for the clothing. This day, so impatiently waited for was delayed by a trip the prelate made. (...) When the brown cloth arrived in the month of October there was an explosion of joy in the little community. Mother Mary Philomena, on this occasion, recounted a dream in which she had seen St. Theresa come and visit the future Sisters of St. Magdalen. Finally on 4th November, the Bishop of Algiers gave the first six solitaries the habit of penance¹⁰."

The foundation and the first clothing ceremony were communicated to the whole of the Congregation in the El Biar community letter of 26th December 1848:

"Two new classes were created this year: that of the Magdalens¹¹, and that of St. Louis. [...] Our Magdalens waited a long time for the Holy Habit; the cause of this delay in giving it to them was that we lacked a Mistress and the Rule; but finally God lent an attentive ear to their prayer by sending them one of our dear Sisters of Toulon who, always quick to being of service, sent us the Rule with the ceremonial of the clothing ceremony which took place on the feast of St. Charles Borromeo. We had not received the material earlier. It was Mgr. Pavy who came to clothe them with the robes of penitence and gave them a lovely sermon on three sorts of penance. [...] They are nine of whom 3 are postulants, only one is French, the others are of four different nationalities¹²."

The establishment of a community of Sisters of Sr. Magdalen then took place 5 years after the foundation.

The official record of the foundation of this new community also tells us of the conditions at the beginning:

"The year 1848, 29th day of January, his Lordship Mgr. Louis-Antoine-Augustin Pavy, Bishop of Algiers, Constantine and Oran, Assistant to the Pontifical Throne [sic], in agreement with our Very Honoured and Venerated Mother Provincial¹³ Mary of St.

⁹Community letter from El Biar, December 1846.

¹⁰Same reference as above, chapter 6, p. 146-147.

¹¹We are sad to notice that in the texts of the times, the Sisters of St. Magdalen are part of a class and not of a community, as Sr. Mary Euphrasia had organized them. It will take time for this prejudice to disappear.

¹²El Biar Community Letter, 26th December 1848, archives of the Mother House, Angers

¹³The Provinces were only established in 1855, but in this document from 1848 Sr. Mary Philomena de Stransky is indicated as Provincial Superior. The original text has been observed in the



Philomena de Stransky, Lady in Waiting at the Court of Bavaria¹⁴ and the worthy Mother councillors: Sr. Mary of St. Eulalie, Assistant, Sr. Mary of St Cesaire, Sr. Mary of the Heart of Mary, Sr. Mary of St. Hugues, decided that for the greater glory of God and the salvation of repentant souls, on 2nd February of the present year, the first six penitents who have so long desired to consecrate themselves to God by the vows of religion, would enter their dear solitude, founded under the name of the illustrious and incomparable penitent of the Gospel, St. Mary Magdalen.

After their separation¹⁵, for 8 more days, they took their meals in the penitents' dining room and there, the humiliations and privations were not lacking to them.

Everything in this new monastery had to be created; poverty there was so great that the only furniture there was two stools which served as seats, a simple board laid on two trestles did for a dining table.¹⁶

≡ **The first Contemplative Sisters**

The names of the first Magdalen Sisters are known to us thanks to the Book of Professions.¹⁷

Sr. Magdalen of St. Augustine POUSSIÈRE, French, born in 1832, profession 21st October 1850, left in 1869.

Sr. Magdalen of the Heart of Jesus WOLF, born in Grossard Erching (Moselle) in 1830, profession 9th June 1851, left in 1853.

Sr. Magdalen of St Joseph FRUND, (Rose Frund, born in the Swiss Canton of Bern in 1831), profession 11th November 1850, died, 22nd June 1904¹⁸.

Sr. Magdalen of the Cross PAVON¹⁹, Spanish, born in 1826, profession 21st November 1850, died on 25th December 1878.

≡ **The beginnings of the community**

transcription.

¹⁴Sr. Mary Philomena had been a Lady in Waiting to the Queen of Bavaria before entering the Good Shepherd, and had obviously kept this title despite the taking of a religious name.

¹⁵Implied – separation from the other members of the Class that they were leaving to form a new community.

¹⁶Book of clothings and profession of the Sisters of St. Magdalen of the Good Shepherd of El Biar, archives of the Province of Europe-BFMN, Angers.

¹⁷Likewise, Also see the list of Contemplative Sisters who made profession in El Biar in 1850 and 1851 in Appendix 1.

¹⁸See the text of her clothing in appendix 2 and her death notice in appendix 3.

¹⁹According to a notice on the foundation of Algiers, this young woman was living as the mistress of a French officer and decided to enter the Magdalen sisters after hearing a sermon by Mgr. Pavy.



The annals of the house of El Biar give us some indications about the beginnings of this community.

Thus we learn that the contemplative community counted 9 sisters in July 1849²⁰. A few pages before, it is indicated that “the Magdalens and the class of St. Louis²¹ are housed in the house of the Penitents²², which leads us to suppose that their own lodgings were not yet ready.

A little further on, there is question of a young girl from the Class who wanted to enter the contemplative life and whose request came to the Bishop:

“His Lordship, seeing the tears of she who wanted to enter the Magdalens agreed with a goodness beyond expression. Since this dear child left two others have been admitted to take the habit (...). Nevertheless, she was in an indescribable joy at being admitted again as a postulant; but soon, a greater joy was waiting for her. Mgr. had two robes bought, of which the second was for one of the [penitents] who had entered the same day as she. They both received the habit on the feast of the Good Shepherd; it was Mgr. who gave it to them on 22nd April 1849.²³”

This community seemed then to have had some success. Besides the annals, the regular letters from Sr. Mary Philomena de Stransky to St. Mary Euphrasia Pelletier mention it sometimes, and also give us news of the early days. Thus, 4 months after the foundation of the community, in her letter of 9th June 1848, she mentions “the class of our future Magdalens, these poor children in the hope of seeing their mistress arrive soon as well as their Rule and not having the means to buy their furniture, in order to amuse themselves, have put a little box, in the form of a trunk near their doors to give the idea to those who go to see them of putting some money in it [...].²⁴

The exchange of letters from Sr. Mary Euphrasia Pelletier to El Biar is also about the Sisters of St. Magdalen, as proves this letter from the Assistant of El Biar and the reply from the Secretary of the Superior General Sr. Mary of the Angels:

“Our dear Sister Assistant asks us to beg Your Charity to give the Magdalens a half hour extra of recreation at midday; that is, that they would have as much recreation every day as on fast days. The climate being very different to that of Angers, we are sure Your Charity will kindly allow it, however, we did not dare take it upon ourselves.

Our worthy Mother General happily gives the permission requested above. Her Charity blesses the Assistant Superior and all her very dear Magdalen daughters.”

²⁰Book of the Annals of the Good Shepherd of El Biar, p. 27. Archives of the Mother House, Angers.

²¹Class created in 1848 for the most difficult children and young girls. It was called after Mgr. Pavy at his request. (*Life of Mother.....*, op. cit. p. 146).

²²Book of the Annals of the Good Shepherd of El Biar, p. 22.

²³Likewise, p. 25.

²⁴Letter from Sr. Mary Philomena de Stransky to St. Mary Euphrasia Pelletier, 9th June 1848, archives of the Mother House, Angers.



Angers, 29th September 1863

Sr. Mary of the Angels, Secretary²⁵

The poverty was great, but the numbers indicate a growth. In December 1849, the house in El Biar counted 10 Contemplative novices²⁶. In 1852, they would be 7 professed, and 16 in 1864.²⁷

Here are the souvenirs of a Contemplative Sister who entered in 1946, a century later, in El Biar, on the structure of the house and beginnings of the community.

“The small house occupied by the Sisters was of Arab style: a white house surmounted by a small glass dome to let in the light, with a ground floor and a first floor with a very low ceiling made of exposed beams.

The entrance of the house was tiled with red bricks and opened on to a staircase made of big stones. Between the floors, a small landing gave to the left on to a flight of stairs and to the right on to a small glass door; one had to bend to cross its threshold and then, opposite, was the tiny bedroom of Mother Mary Philomena de Stransky with a small window about 60 cm wide. There was very little space inside of this room where in summer the heat and the mosquitoes must have made the nights very painful. On the left of the small landing, directly next to the bedroom was another even smaller room, without windows, that would later be called carpet room (because the carpets from the Chapel were stored in it). It had a low cement shelf which was probably used as a wind chest for the Sister Assistant's bed. Our Missionaries at the time were really heroic. Knowing the origins of Mother Mary Philomena and of her Assistant one can understand that they died young.

No electricity of course, or running water. Water was supplied by waterwheels turned by mules and carried in buckets for all the uses of the house. The Contemplative Sisters only got running water in 1946... and in this entire environment the Sisters, even for heavy works, wore woollen habits.

To support the people in care and the Sisters as well as to build rooms to welcome children and young girls, and establish a farm, it was required to count on donations from Germany and the help of benefactors. For a long time the Sisters asked for money in the city of Algiers and the farms of the inside where the settlers from France, Spain, Italy, Portugal progressively moved after having cleaned the soil. To many it cost them their health and life, and young girls were orphaned. The Contemplative Sisters did embroidery work for people from the city and cultivated the land around the house.²⁸”

²⁵Book of Clothing and Professions of the Sisters of St. Magdalen of the Good Shepherd of El Biar. Archives of the Province Europe-BFMN

²⁶Community letter from El Biar, 15th December 1849, archives of the Mother House, Angers

²⁷Some historical information regarding the life of the first communities of Contemplative Sisters of the Good Shepherd between 1831 and 1868”

²⁸Text written by Sr. Véronique Colomiès, July 2016.



Appendix 1: List of the Sisters of St. Magdalen who made profession in El Biar in 1850 and 1851²⁹

Religious Name	Place of Origin	Year of birth	Date of profession	Death or departure
Sr Magdalen of St Joseph FRUND	Lausanne (Switzerland)	1831	11 th November 1850	Died, 22 nd June 1904
Sr Magdalen of St Louis [PACBOUCH]	Algiers (Algeria)	1832	11 th November 1850	Returned to the Penitents 11 th November 1852
Sr Magdalen of St Augustine POUSSIÈRE	Tonnerre (France)	1832	21 st November 1850	Left 3 rd August 1869
Sr Magdalen of the Cross PAVON	Spain	1826	21 st November 1850	Died, 25 th December 1878
Sr Magdalen of the Heart of Mary HASSE	Munster (Germany)	1831	16 th May 1851	Left 22 nd July 1869
Sr Magdalen of the Heart of Jesus WOLF	Grossard Erching (France)	1830	9 th June 1851	Left in 1853
Sr Magdalen of St. Veronica MATHÈSE	Bastia (Corsica, Department of France)	1831	11 th November 1851	Died 30 th October 1867
Sr Magdalen of Jesus DOUDA	Genoa (Italy)	1830	3 rd December 1851	Returned to the Penitents ³⁰

²⁹Community Register by order of Profession, Archives of the Europe-BFMN Province. The first perpetual professions took place in 1858.

³⁰The register does not indicate when she returned to the Penitents.



Among the sisters listed above, Sr. Magdalen of St. Joseph Frund, Sr. Magdalen of the Cross Pavon and St. Magdalen of St. Veronica Mathèse are on the list of Sisters of the Cross³¹ buried in the Good Shepherd enclosure in El-Biar.³²

³¹Name by which the Contemplative Sisters of the Good Shepherd were known between 1964 and 1984. They took the name Contemplatives during the first General Assembly of the Contemplative Sisters.

³²List of the religious buried in the Good Shepherd enclosure from 1865 to 1966, Archives of the Europe-BFMN Province.



Appendix 2: Clothing and Profession of Sr. Magdalen of St. Joseph Frund³³

Mademoiselle Rose Frund, aged 17 years, entered the postulancy of the Community of the Sisters Magdalen on 2nd February 1848. She was clothed in the Holy Habit on 4th November of the same year, by Mgr. Pavy, Bishop of Algiers, Constantine and Oran, in the presence of Fr. Suchet, Vicar General.

Native of French Switzerland (Canton of Bern)

I, Sister Magdalen of St. Joseph Frund, on this day of St. Martin, 11th November, was examined for Mgr. Pavy, our worthy prelate, and for this reason I was alone in the parlour, so that I might say in all freedom what I thought good to say, and with the same freedom, I spoke to my parents and all can witness, that it is of my own true will that I ask to make Holy Profession

I, Sr. Magdalen of St. Joseph Frund, by the grace of God, this day 11th November 1850, made my vows in the hands of Mgr. Pavy, our very illustrious founder to live and die in the Congregation of the Religious of St. Magdalen. May my Saviour bless this day and make it profitable to me for Eternity. Amen.

Sr. Magdalen of St. Joseph Frund.

³³Register of the Clothing and Professions with the canonical examination, vows and names of the benefactors of El Biar, Archives of the Province of Europe-BFMN



Appendix 3: Death Notice of Sr. Magdalen of St. Joseph Frund³⁴

El Biar (near Algiers). Wednesday morning, 22nd June, fell gently asleep in the Lord, the virtuous doyenne and foundress of our solitaries, Magdalen of St. Joseph FRUND, fortified with the sacraments of our holy Mother, the Church.

After having entered in the Class at the age of 15, she was chosen two years later, in 1848, by the venerable Mother Mary of St. Philomena de Stransky, to begin the foundation of the Sisters Magdalen. This valiant worker of the first hour never slowed down in her life of devotion and sacrifice. As she was in the first days of her vocation, so she was even more fifty years later. Always of a most respectful submission to her Mothers whom she loved so much, of a tireless ardour for work, of a deep humility and a perfect charity for all her Sisters, she never ceased to edify up to her last day.

Trials were not lacking; she always addressed herself in all confidence to St. Joseph, her patron saint, who truly surrounded her with a visible and paternal protection. Despite the catarrh, which occasioned severe suffering for more than twenty years, she was always the first in the chapel for all the religious exercises; and, with her usual ardour, right up to the last days of her life she fulfilled her work, which she had always asked of her patron, who, wanting still to accede to her last request, allowed her to die on a Wednesday. Our dear and good doyenne also had a tender charity for the souls in purgatory. Every Sunday she made three Ways of the Cross in honour of the Holy Trinity so as to obtain their deliverance. How many times her weakened health required rest, but the thought of being able to relieve these poor souls gave her the strength to execute what her generous heart inspired in her. During the almost fifty-seven years she spent among us, she always accomplished all the actions of her day with the greatest regularity and faithfulness, never allowing herself the least infraction of her rule and voluntarily depriving herself of all alleviation. Thus, witnesses to her exemplary life, her sisters treated her with respectful affection, and her death which leaves a great emptiness amongst us, causes us deep and sincere regret.

Our dearly departed, called Rosine in Baptism was aged seventy-three years of which fifty-seven were spent among the Sisters Magdalen.

³⁴“Bi-monthly bulletin of the Congregation”, August 1904, p. 309-310, Archives of the Mother House, Angers.



Appendix 4: List of the Sisters of the Contemplative Sisters of El Biar at its closing in 1969³⁵:

When the community closed in 1969, they were 11 Contemplative Sisters.

1. Sr. Aimée of Mary – MARI Maria: was repatriated to Pau in August 1966 for health reasons. She is in community in Avignon.
2. Sr. Marguerite of the Reparation – EL GUIR Marguerite, was repatriated to Bastia in May 1969. When Bastia closed she went to the community of Marseille - Le Cabot in April 1973.
3. Sr. Theresa of the Sacred Heart. – MAILLE Suzanne Anne. Remained in the Good Shepherd community of El Biar at the closing in 1969, because of an obligation towards her elderly mother. She was repatriated to Marseille – Le Cabot: this 23rd April 1973.
4. Sr. Magdalen of the Calvary – NEUHAUSER Emilienne. Was repatriated to Bastia in May 1969. Transferred to the community of Marseille - Le Cabot in April 1973 at the closure of Bastia.
5. Sr. Suzanne of the Heart of Mary – SORNAS Susanne Louise. Was repatriated to Bastia in May 1969. Transferred to the community of Marseille - Le Cabot in April 1973 at the closure of Bastia.
6. Sr. Elizabeth de St. John – PINELLI Jeanne Lucie. Was repatriated to Sens in May 1969. Transferred to St. Yrieix when Sens was closed.³⁶
7. Sr. Paule of St. Francis – PONS Adrienne Madeleine. Repatriated to Avignon in May 1969.
8. Sr. Antoinette of St. Theresa - CHETCUTI Antonia. Was repatriated to Bastia in May 1969. Transferred to Marseille - Le Cabot, when Bastia closed in April 1973.
9. Sr. Véronique of the Cross – COLOMIÈS Elisabeth. In May 1969 remained in the Good Shepherd Community in El Biar in order to finish regulating family business affairs. Repatriated to Marseille – Le Cabot, 23rd April 1973.³⁷
11. Sr. Marthe [MOLLARET]. Coming from Chambéry at the closure of this house, was repatriated to Bastia in May 1969. Transferred to Marseille – Le Cabot in April 1973.³⁸

³⁵Book of the foundation of the Sisters Magdalen of El-Biar, Archives of the province Europe-BFMN, Angers. The list has been reproduced in its entirety.

³⁶She is currently living (July 2016) in Pau, in France.

³⁷She is currently living (July 2016) in the Contemplative Community of Saint-Yrieix (Department of the Charente, France).

³⁸She is currently (July 2016) in Saint-Martin-d'Hères (department of Isère, France).

Appendix 5: Photos of the Contemplative Sisters in El Biar³⁹



The Contemplative Sisters of El Biar (undated, before 1960⁴⁰).

Top row, from left to right: Sr. Madeleine of St. Joseph, Sr. Madeleine of the Calvary, Sr. Madeleine of St. Francis Xavier, Sr. Madeleine of the Holy Name of Mary, Sr. Madeleine of the Heart of Mary.

First row, from left to right: Sr. Madeleine Aimee of Mary, Sr. Madeleine of St. John, Sr. Madeleine of the Annunciation (Maltese), Sr. Madeleine of St. Theresa (Maltese), Sr. Madeleine Euphrasia of Mary (doyenne), Sr. Madeleine of St. Francis of Sales.

The Sisters are standing in front of the Chapel opening on to the choir of the Apostolic Sisters. To the left are the cloisters and the building of the Apostolic Sisters. The portico under which they are situated had been raised together with 2 others to welcome Sr. Mary of St. Ursula Jung, Superior General, at the end of 1945 or the beginning of 1946. It was embellished with branches of orange trees.

³⁹Archives of the Mother House, Angers. The name of the Sisters and other information relating to these photos were given by Sr. Véronique Colomiès in July 2016.

⁴⁰An approximate date, given according to the quality of the photo. The Sisters are still wearing the original habit, which was changed only at the beginning of the 1970s.



A part of the Contemplative Sisters' house.



View of the Contemplatives' house and of the Calvary.



Two Contemplative Sisters surrounded by Apostolic Sisters.

Left row from the bottom: Sr. Mary of the Rosary – a Portugese touriere Sister, Sr. Mary of St. George, Sr. Madeleine of the Sacred Heart, an unknown Apostolic Sister.

Right row from the bottom: Sr. Mary Philomena – a Corsican touriere Sister, Sr. Mary of St. Eugene Provincial Superior, Sr. Mary of Our Lady or of the Sacred Heart, Sr. Madeleine of the Calvary.

To the left end we get a glimpse of the entrance door of the monastery. On the right are the visiting rooms.

Appendix 6: Map of Algeria





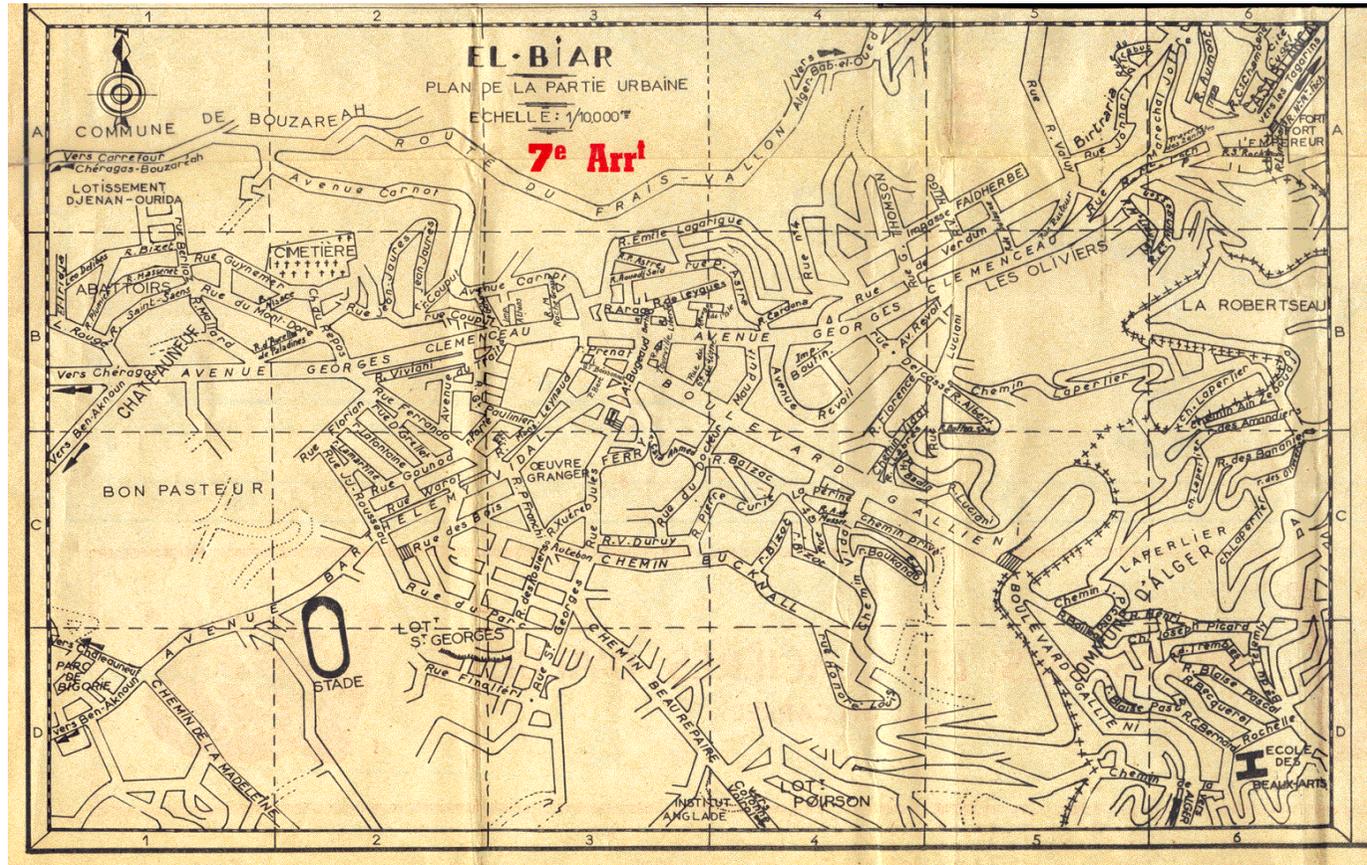
Centre Spirituel de Congrégation | Maison-Mère de Notre Dame de Charité du Bon Pasteur

3 rue Brault, F-49045 Angers Cedex 01 | Accès 18 rue Marie Euphrasie Pelletier

Téléphone: 0033 (0) 2 41 72 12 80 | Sr Marielos Rodas : maria.delosangelesrodas@gssweb.org



Appendix 7: Map of the suburb of El Biar with the space occupied by the Good Shepherd, mentioned as “Bon Pasteur”



Centre Spirituel de Congrégation | Maison-Mère de Notre Dame de Charité du Bon Pasteur

3 rue Brault, F-49045 Angers Cedex 01 | Accès 18 rue Marie Euphrasie Pelletier

Téléphone: 0033 (0) 2 41 72 12 80 | Sr Marielos Rodas : maria.delosangelesrodas@gssweb.org