

tions, she at length succeeded in securing the return of the former Mother Superior, who was at this time seventy-nine years of age, and a few Sisters. To restore religious observance was a more difficult task. "Of the life prescribed by the Rule," she says, "we kept nothing but meditation and office in common. No silence, no reading at meals, no uniformity of dress." The good Mother was not firm enough to enforce even the mildest form of discipline. Mlle Duchesne was in despair, but she was spared the trial of abandoning the Order; for two months later the Superior and Sisters announced that they were about to disperse, which they did on the 26th of August, 1802.

After two years' negotiations on the part of the Abbé Rivet, Vicar-General of the diocese, on the 13th of December, 1804, the Venerable Mother Barat, Superior of the newly-founded Society of the Sacred Heart, with two of her religious, came to Grenoble and took possession of Ste Marie-d'en-Haut. In token of her entire submission Mlle Duchesne cast herself on the ground and kissed the new superior's feet. The transition from the Order of Blessed Margaret Mary to an institute whose primary object was the veneration of the Sacred Heart of Jesus was not violent. So that, after less than a year's novitiate on the 21st of November, 1805, Mlle Duchesne pronounced her vows as a member of the new institute.

As has already been remarked, Rose Philippine had always felt the keenest attraction for the foreign missions, an aspiration which was fully shared and warmly encouraged by Mother Barat, but which was not gratified until 1815, when Mgr. Dubourg, Bishop of New Orleans, was in Europe seeking to obtain priests and nuns for his vast diocese west of the Mississippi. When he applied to Mother Barat, she thought her young Institute unequal to the demand, and asked for time. Mlle Duchesne, casting herself at her beloved superior's feet, implored her to consent to her going. The venerable Mother, recognizing a call from