

Jeanne Le Ber (1662-1714)



Jeanne Le Ber

Collection : Georges Bellavance

Montreal's Hidden Mystic

by

Jean-Marc Laporte S.J.

Orientalions 2025

INDEX

Jeanne Le Ber's early years	2
Beginnings of her vocation as a recluse	3
Her final place of enclosure and her life there	5
Her poverty and self-divestment	5
Her reclusion	7
Her intercession	8
Her encounters	9
Her devotions	10
Her sowing and embroidery	11
Her relation to the Congrégation Notre Dame	12
After her death	12
Jeanne Le Ber today	14
Model of intercessory prayer	15
Model of eucharistic devotion	15
Model of apostolic complicity	16
Model of creative discernment	17
A final reflection	18

(The cover painting is by Diane Bérubé. It depicts a sculpture deriving from the analysis of her skeletal remains conducted by the official Quebec Legal Medicine Laboratory. The flowers on the painting are extracted from various embroideries of Jeanne Le Ber. It belongs to the George Bellemare Collection and is displayed with his permission, gratefully received.)

This brochure on Jeanne Le Ber is printed from the website of Jean-Marc Laporte (orientations.jesuits.ca/Le_Ber). It can be viewed from either the .pdf or the .docx version.

The mystic Jeanne Le Ber (1662-1714) chose to be a recluse hidden from society, enclosing herself in a small apartment in Montreal above the sacristy of the chapel of the community founded by Marguerite Bourgeoys (1620-1700). But she is also hidden because she is relatively unknown, especially among anglophone Catholics. As a result, this brief account in English has been prepared.

When New France was founded in the early 17th century, France was in the midst of a religious revival. Yes, there were commercial and political interests at play in this foundation, but religion was a major factor: mystics such as Marie de l'Incarnation (1599-1672), and martyrs such as Jean de Brébeuf (1592-1649) and his companions came from France mainly to evangelize the surrounding native populations.

Montreal, or Ville-Marie, was founded in 1642 with the help of a religious confraternity of clerics and wealthy lay men and women, who wanted to promote evangelization beyond the boundaries of France. Among the pillars of this early settlement, we find Paul de Chomedey de Maisonneuve (1612-1676), founder and governor of Ville-Marie, Jeanne Mance (1609-1673), co-founder, who founded and directed its first hospital, the Hôtel-Dieu, and Marguerite Bourgeoys, who founded a community of sisters devoted to education. Twenty years later Jeanne Le Ber was born in Montreal. In her early

years she often visited Jeanne Mance and Marguerite Bourgeoys, and, of crucial importance, later brought the inspiration, support, and spiritual energy of her contemplation to the new colony.

I knew who Jeanne Le Ber was, occasionally prayed at her tomb when I visited the Notre-Dame-de-Bonsecours chapel in old Montreal, but did not know her story. Great was my surprise to have been invited to play a role in the investigation for her beatification. A happy and inspiring task for me, I immersed myself in the available documents to discover her.

Jeanne Le Ber: Early years

In 1662 Jeanne Le Ber was born in Ville-Marie. Her father, Jacques Le Ber (1633-1706), ennobled in 1696, was one of the richest merchants in New France. Her mother belonged to the Le Moyne family, whose members included some of the great military and political figures of that era. An important dowry awaited Jeanne, as she was destined for a marriage of importance. She had everything to become a prominent figure recognized for her influence on the economic, social, and political life of the new colony.

Jeanne was gifted with a sharp intelligence, a firm and decisive will, and a capacity for human relations beyond her age, which allowed her as a child to visit and engage in conversation with her godmother Jeanne Mance, with Marguerite Bourgeoys, and Mother Macé of the Hôtel-Dieu. She would ask them

childlike but probing questions about the faith that she was gradually making her own. Indeed, the Christian faith she had received at baptism drew her very strongly. A desire for contemplation and prayer soon emerged in her heart. After her initial schooling, she was sent for her education to the Ursuline sisters who had a boarding school in Quebec. One of her aunts was a member of this community.

These sisters testified to her religious precocity, her humility and simplicity, and her desire for prayer and solitude. One day, in a nativity play organized for the students, she wanted to play the role of the baby Jesus, because she did not want to wear an elaborate costume that would draw attention to herself, and because in that scene, "he was still and had nothing to say." One of the skills she learned, and learned very well, from the Ursuline sisters was embroidery. Jeanne returned from Quebec to her home at the age of 15.

Jeanne Le Ber: the beginnings of her vocation as a contemplative recluse:

While respecting her freedom, her parents envisioned a good marriage for her. Nonetheless, with her single-mindedness and determination, and the permission of her parents, she began to adopt a regular prayer practice and to cultivate silence and solitude. Was this a true vocation or a whim? She needed direction. The community of Saint Sulpice

was in charge of the Church in the new colony, and one of their members, François Séguenot (1645-1727), became her spiritual director and would remain so for the rest of her life. He trained her in prayer according to the style of the burgeoning French School of Spirituality,¹ and guided her in the ways of moderation, of *discreta caritas* (love that combines deep commitment and careful discernment).

Any suggestion from her parents of a potential life partner she firmly set aside, but she never felt the call to an active apostolic life, despite her friendship with Marguerite Bourgeoys and the teaching community she founded. These sisters were known as ‘travelling sisters’, devoted to active work outside the confines of their residence, following the example of Mary who visited her cousin Elizabeth. The Ursulines of Quebec were cloistered and contemplative but were still active in the ministry of the boarding school that had welcomed her for three years. There was no strictly contemplative community in New France, but, in any event, Jeanne was beginning to feel drawn to a life of contemplative seclusion. Her parents allowed her to withdraw to her room, from which she emerged only

¹ Cardinal Pierre Bérulle (1575-1629) was the inspiration for this spirituality. With great impact on the life of faith in France it spread among laypeople and religious communities. Among the latter we find the Sulpicians, who brought this spirituality to Montreal, the Eudists, and the many communities founded by St. Vincent de Paul. This spirituality focused on Christ in his identity and his mysteries, on regular prayer and examination of conscience.

to attend mass with her cousin Anne Barroy (1677-1768). M. Séguenot (Sulpicians were known not as 'Père' but as 'Monsieur') gave her a daily schedule to follow, and in 1680, after consultation including senior Sulpicians, she was allowed to commit herself for five

years to virginity and reclusion in her own room. In 1685, she was allowed to vow herself to a life of perpetual seclusion and chastity. She devoted herself to extreme poverty in her personal life, which she lived in an exemplary manner, but she did not take a vow of poverty because she had been advised to retain possession of the substantial dowry her parents had reserved for her eventual marriage.² As for obedience, Mr. Séguenot was her spiritual director, and she obeyed him faithfully until her death in 1714. However, as a recluse and consecrated virgin, she was ultimately under the jurisdiction of the Bishop of Quebec, Mgr Jean-Baptiste de Saint-Vallier (1653-1727), and, in his absence, his representative in Montreal, the Sulpician superior.

Jeanne Le Ber: her final place of enclosure and her life there

Jeanne Le Ber's Poverty and Self-divestment: While confined to her father's house, an extraordinary opportunity presented itself for her to make her

² She is akin to many wealthy persons today who set up charitable foundations. Theirs is an admirable example of generosity. She owned a large dowry which she administered, but hers was also a case of total self-divestment.

seclusion more radical. The sisters of the Congregation of Notre-Dame wanted to add a chapel to their residence, but they didn't have the means for this project. Drawing from her ample dowry,³ Jeanne Le Ber offered to provide them with the necessary funds for this chapel, on the condition that the sacristy, attached to the sanctuary, be expanded to include above it a small apartment comprising a living area and a workshop for the sewing and embroidery work that kept her busy, and that she be provided with someone to bring her food each day and take care of her other needs.⁴ This role was taken by her cousin Anne Barroy, who soon became a sister of the Congregation. The culture of that period required that a formal contract be drawn up for this transaction, and reading it, and other legal documents involving Jeanne and her dowry, one can see that Jeanne was amply gifted with prudence and clarity of mind in worldly and legal matters.⁵ Thus in

³ In current terms this dowry is estimated at about \$10,000,000. Cf. Bellemare, p. 174.

⁴ She entrusted the management of her assets to others, beginning with her own father. Her sole purpose was to divest herself of what was hers to support the poor and to foster worthwhile causes, including the sisters and their projects. When the time came for her to make donations, she was very much in charge, making sure that they were appropriate and properly notarized in all their details. One can appreciate her wisdom in retaining the power to dispose of her inheritance.

⁵ In addition to her initial dowry, she gained property and additional revenue from the inheritance of her father and a bit later of her brother Pierre. In the end she became the proprietor of a large house in Quebec City, still known as the Le Ber house, which she passed on to Jacques Le Ber de Senneville,

1695, after a public procession from her paternal home to her new apartment, led by M. Dollier de Casson (1620-1701), Sulpician superior and vicar general of the diocese based in Quebec, she began the last and longest phase of her life. Her father consented to this, but he was heartbroken.

Jeanne Le Ber's reclusion: Her reclusion was radical. She had been advised for her health to go out regularly to get some air in the garden behind her enclosure, but she never did this. She lived a life of silence. She met no one except her father twice a year, her spiritual director, with whom she could speak, and it would seem quite volubly, and her cousin Anne Barroy, who brought her simple meals each day and other necessities. In addition, at the direction of her superiors, who appreciated her good judgement, she met a few persons with spiritual or discernment needs. The purpose of all her conversations was not to satisfy curiosity about people and miscellaneous events in the colony, but to learn about essential things that could affect her life and vocation, and major events and personal issues that defined the prayer intentions proposed to her. In this way silence and intercession were key elements of her contemplative life.⁶

another brother who lived in France, and who came back to Canada in financial straits having wasted his inheritance.

⁶ She would regularly get up at 4 or 4.30, begin her day with prayer and attendance at Mass. During her day there were three formal periods of prayer lasting one hour, a time to examine her conscience, to say the office of the Blessed Virgin (a form of breviary), to do spiritual and bible reading, and to

Jeanne Le Ber's Intercession: She was seen as a powerful prayer protector for Ville-Marie, under frequent danger from unfriendly native tribes, and for the apostolic works in the colony, which she knew well from her youth. In 1710-11 the colony of New France was under a dangerous multi-pronged attack from the English who wanted to take over the territory for themselves. Many in New France felt terrified and helpless. Her intercession was requested. Her response was primarily one of prayer, but the fruit of her prayer was not action like Joan of Arc but a message of confidence that prayer would lead to New France being spared. She composed two prayers for this intention.⁷ After her

take two simple meals. The rest of her time was spent in her work of sowing, knitting, and especially embroidering. She would retire around 8 but get up in the middle of the night for an extra hour of prayer. More prayer was added around the time of major feasts. This was all under the regulation of her spiritual director.

⁷ Here is the text prepared by Jeanne for insertion on a banner to inspire the French troops at Chambly awaiting the English attack: "Our enemies put all their trust in their weapons, but we put ours in the name of the Queen of Angels, whom we invoke. She is as terrible as an army ranged for battle: under her protection we hope to vanquish our enemies." (Georges Bellemare, p. 398) Here is a prayer for the protection of the farm of the sisters of the Congregation, whose produce was essential for the maintenance of the community, its apostolates, and many poor people: "Queen of angels, our sovereign and our very good mother, your daughters entrust to you alone the care of their wheat, hoping that your goodness will not allow your enemies to grasp a part of the harvest to which is entitled those who are under your protection and put their entire trust in you." (Vachon de Belmont, p. 160) As we can see, her style of prayer was direct and to the point.

prayer most of a large English fleet quite able to conquer the inhabitants was lost to a major storm, and those who were left retreated to the English colonies to the south. The danger was over, but it recurred later in that century.

Jeanne Le Ber's Encounters: Once, Mr. Dollier de Casson, the Sulpician superior in Montreal, wanted to know more about her prayer life, but reluctant to reveal herself, Jeanne answered briefly, saying very little. On a few occasions, at the behest of her spiritual director, she received persons, especially sisters, who needed advice and support in their difficulties. The Sulpician historian Étienne Faillon tells us that in 1693, she met Joseph de la Colombière, a former Sulpician who was thinking of returning to his community, the younger brother of Saint Claude de la Colombière. Her advice was for him to remain a diocesan priest and settle in New France. He later became the vicar general of Bishop de Saint-Vallier.

Jeanne left no documents describing visionary experiences, as several recluses did, Julian of Norwich (born c. 1343) for example. But she opened up once in her life as to what her prayer was all about. Mgr de Saint-Vallier, bishop over the whole of New France and Jeanne's superior, showed up at her enclosure with two Protestants who had heard about her and were curious to visit her. She had to let them in, since he was her ecclesiastical superior. One of them, a minister, asked her how she could be so faithful to her ascetic diet, lengthy prayer,

absolute enclosure, and an almost destitute way of life. For the first time, we presume other than to her spiritual director, she spoke with enthusiastic spontaneity about what kept her faithful to her punishing regime. Her lodestone (in French ‘pierre d’aimant’, literally magnet stone⁸) was Jesus in his Eucharistic presence. She lived and worked separated from the sanctuary of the newly built chapel by a thin wall, and in the sacristy on the lower floor, through an opening in a door to the chapel, she could see the tabernacle, and in the middle of the night she would enter the chapel undisturbed for an hour of adoration at the foot of the altar.

Jeanne Le Ber’s Devotions: The powerful attraction of Jesus present in the Eucharist animated her countless hours of adoration. This was not surprising since her spiritual father trained her in the Jesus-based spirituality which was part of the religious revival in France. Like all of us, her spirituality had a unique flavour, communicated to others with difficulty and reluctance. In addition, we know that she experienced long periods of spiritual dryness, but they did not diminish her commitment to her prayer schedule. The adoration of Jesus was at the core of her spiritual practice. This she revealed, as we saw, not only in conversation with her visitors, but also in setting aside a substantial portion of her

⁸ The precise translation is ‘lodestone’, but we will also use the term ‘lodestar’. ‘Lodestone’ evokes the magnetic attraction of Jesus in the tabernacle; ‘lodestar’, the star that guides navigators on the high seas, evokes Jesus as the goal of her life, goal which unified all its aspects.

dowry to make adoration possible at all hours of the day in the chapel she had funded.

Devotion to Mary, already a key part of her life, was also part of the spirituality of the French School. She also was sensitive to the presence of the company of the angels who surrounded and protected her and prayed to them regularly. At one point her spinning wheel needed an expert repair not accessible in Montreal. This repair would have taken time, but very quickly she found her spinning wheel in working order. She was convinced that her guardian angel had fixed it for her.

Jeanne Le Ber's Sewing and Embroidery: This is another essential aspect of her life, a more active one. Beyond her daily times of prayer, she had plenty of time for work, to which she dedicated many hours each day. She had learned sewing and embroidery with the Ursuline nuns in Quebec, and this made possible a notable contribution to the community in which she was born.

She regularly knitted and sowed items of clothing for those in need in the local community. In addition to her love for the poor, she also possessed a great love for beauty, adorning many local churches and altars where Jesus is present. She created this beauty through her work as an embroiderer, designing beautiful liturgical pieces in the style of the day -- altar frontals, dalmatics, chasubles and chalice veils -- and embroidered them with expertise and unusual speed, using materials she was able to

afford with her dowry, including the gold threads for which very few had the means. She made use of symbolism and most often the adornment of her pieces was made up of flowers, beautifully arranged. Examples of her detailed floral work are found on the cover and on the inside of the back cover. Unfortunately, only a few pieces certainly from her hand are on currently on display, preserved at the Notre-Dame Basilica in Montreal.

Jeanne Le Ber's Relation to the Congrégation de Notre Dame: She lived in her apartment attached to the chapel of the convent of the sisters of the Congregation of Notre-Dame for about twenty years before dying in 1714, at the age of fifty-two. Without being a member of this community, she was uniquely associated with it. Financial gifts from her allowed the sisters to build their boarding school to accommodate more students, to offer scholarships for poorer girls, and to ensure masses and perpetual adoration in the chapel that was so dear to her heart. Her decision at the beginning of her seclusion to maintain control of her endowment proved to be most fruitful.

Jeanne Le Ber: after her death

She was buried in the Le Ber family vault in a crypt underneath the chapel built with her funds. In 1700 the remains of Marguerite Bourgeois were deposited in that crypt. In 1706 the remains of her father were buried there. Over the centuries uncertainty hovered

over her remains, but in 1992 they were legally certified.

The story behind this uncertainty is an interesting one. The crypt and its contents remained in place until the chapel became a church. When it was torn down in 1905 to extend Saint-Laurent Boulevard, the contents were relocated by the Congregation. In 1822 an opening of the tombs in the vault had revealed remains in one, while the other was found empty. It was presumed by most that these remains were those of her father, but this question was never addressed scientifically. The tombs were reopened in 1991, and this led in 1992 to a process of certification with the help of official legal experts. Their clear conclusions were that the skeletal remains were hers, not those of her father, for three reasons: (1) the skeleton was that of a woman of roughly the age of Jeanne Le Ber; (2) issues with the bones in the knee area were compatible with a person who did a lot of kneeling; (3) the dentist on the official team immediately noted that her central front teeth had sharp notches, which indicated that these teeth were extensively used to cut thread. Jeanne was an embroideress, and for her cutting threads would have been a reflex gesture. The image of Jeanne on the cover was developed on the basis of the skeleton, especially the cranium, as often police experts do for the purpose of helping to identify unknown remains.

This legal identification of her body made it possible for the archdiocese where she died to begin the

cause for her beatification, This Archbishop Christian Lépine of Montreal did on May 17, 2023. The diocesan tribunal collected sources for her history and the testimonies of those who could attest to her heroic virtues and to her cult. The Historical Commission presented a report that assessed the quality of the documents which make her known to us, original sources and more recent documents, such as biographies and studies. She has consistently attracted the interest and veneration mostly of French Canadians down through the centuries. She is, however, not as well-known as Marguerite Bourgeoys,

The voluminous document resulting from this *investigation*, called *Positio*, will be sent to the Vatican for evaluation by the Dicastery for the Causes of Saints. It is hoped that one day she will be declared venerable, then blessed and eventually a saint. The opening ceremony for this investigation was held in the Notre-Dame-de-Bon-Secours chapel. Her remains now rest in this sanctuary, near those of her friend Marguerite Bourgeoys.

Jeanne Le Ber today

Evangelization today needs a major boost of energy, even of radical therapy. The founding of Montreal was an outgrowth of a major revival of religious fervour in France. Many staunch Catholics have populated Montreal and the province of Quebec over three centuries, but in the course of the 20th

century the number of faithful has drastically dwindled and many churches are closed. This decline may not be as strong elsewhere in North America, but it is still taking place. Can Jeanne Le Ber play a role in the renewal of the Church so ardently desired by Popes Francis and Leo XIV?

Jeanne Le Ber model of Intercessory prayer: During her life and even after her death, the people of Ville-Marie spontaneously confided in Jeanne because they saw in her a powerful intercessor especially close to God. Many prayer intentions of all kinds were passed on to her in written notes. She also prayed for the religious communities she knew and their apostolic endeavours. And when Ville-Marie and New France were threatened by the English and their Iroquois allies, she prayed for their protection, and peace was restored. To this day she is readily invoked by those who know her. Intercessory prayer is essential for the circulation of spiritual energy within the Body of Christ. She reminds us that we must not forget it in all our endeavors and discernments, especially today when we are at a crossroads, indeed desperately in need of the guidance and power of the Spirit. Already some of the embers are beginning to flare up. We must continue praying that these hesitant beginnings might turn into a revival. And we can pray not only after her example, but also to her as intercessor.

Jeanne Le Ber model of eucharistic adoration: Jeanne's description of Jesus in the Eucharist as the magnet and lodestar of her life is not the expression

of an outmoded form of piety. Far from it! The signs of revival in the contemporary Church, and the beginnings of a trend to more abundant vocations, are rooted in the renewed practice of eucharistic adoration. This form of prayer has come to the forefront in recent years, and many younger people have discovered it and are attracted to it in a special way. It is a growing sign of hope.

Jeanne Le Ber model of apostolic complicity:

Jeanne's seclusion did not exclude the rich life of human relationships that emerged in her childhood. As a child, she visited the sisters of the Congrégation and those of the Hôtel-Dieu, then later studied with the Ursulines of Quebec. She knew and appreciated the ministries of all these sisters, without wanting to join any one of their congregations. She later supported them with her prayer and her generous donations. She was also devoted to her local church finding ways to enhance and embellish its life. Jeanne became a recluse not to flee the apostolate but to support it with her prayer and her gifts. The apostolic challenge of our day requires our imitating Jeanne in her complicity with all individual and communal ministries. This outreach in conversation and mutual support was part of Pope Francis' dream for the Church, expressed by the term 'synodality'. In our state of diminishment, we have no choice but to come together rather than to build separate silos. Our own gifts are not to be kept to ourselves and praised by ourselves but rather to be shared, affirmed, and appreciated by all. The testimony of

our togetherness as a Church will be attractive to many who decry the fragmentation endemic to our world. Jeanne is a harbinger of an attitude essential for us today, as we strive to build a church where so many gifts and charisms are ready to intersect and enhance one another.

Jeanne Le Ber: model of creative discernment:
Jeanne could have simply entered one of the communities she knew well, but the Spirit was guiding her on another path, that of contemplation. There was no strict contemplative community in New France, but she felt an attraction to seclusion, in her context a difficult life path to choose. Her choice was creative, radical and life-long. She began to live out her contemplative vocation in her father's house, but when the time was ripe, without hesitation she took the steps to secure for herself a dwelling similar to that of several mystical recluses of the Middle Ages. She thus offers us two qualities for discerning the future of communities within the Church (diocesan and religious, contemplative and active): her ability to make radical choices, and the flexibility that allowed her to manage and to respond, once her decision was made, to the opportunities that came her way. At this point the essential point for us is not what she discerned, but how she discerned it. Certainly, there will always be a special place in the Church for reclusive individuals or communities who feel the call to be closer to the sources of spiritual life. They will find a way to live this life in the difficult context of our

world. But required for all religious and people committed to the Church will be creativity and flexibility, all the more so because the world we live in requires the Church to break new ground with new choices.

Jeanne Le Ber's contribution -- a final reflection :

The three ways in which Jeanne is a model for us today dovetail beautifully. Let us explore how.

Some engage in a narrower version of adoration as an individual "Jesus and me" devotion, Jesus as an individual and me as an individual. This is a praiseworthy practice, but it can and should be broadened. The Risen Christ is not just himself as an individual. Rather he is the total Christ. He is the head and in his body he incorporates all of us, including those in need of our help as we know from Matthew 25. He appears to us as he wishes, under different guises: as himself, as travelling companion, as gardener, as stranger on the shore, as the bread and wine which nourish eternal life within us.

This theological language may have been inaccessible to Jeanne, but her attraction to Jesus in the eucharist did not invite her to a narrow vision but to an apostolic complicity with the charisms, ministries, and forms of action essential to the mystical body of her time. Indeed, the Jesus in the tabernacle she revered in the silence of her enclosure is the total Christ.

Guided and attracted by Jesus the lodestar, and enlivened by the Spirit, may we follow the paths of universal discernment and togetherness the Church lays before us, and may we also focus on the needs of our own sectors of the Church. And may Jeanne Le Ber accompany as us we seek a new burst of life for our Church and our own selves.

© Jean-Marc Laporte, S.J.

BIBLIOGRAPHY

The most detailed and recent source for the life of Jeanne Le Ber, which has been of great help in the preparation of this booklet:

BELLEMARE, Georges. *La recluse mystique de Montréal : Jeanne Le Ber 1662-1714*, (Québec et Montréal, Édition hors commerce, Congrégation du Très Saint Sacrement, 2024, 633 pp.)

These are the first documents on the life of Jeanne Le Ber:

VACHON de BELMONT, François, p.s.s., *Éloges de quelques personnes mortes en odeur de sainteté à Montréal, en Canada* (This document, the earliest, written around 1722, is found in ROY, Pierre-Georges, Rapport de l'archiviste de la province de Québec 1929-1930 (Québec, Redempti Paradis, 1930), pp.141-166

MONTGOLFIER . Etienne, p.s.s. *La vie de la vénérable Jeanne Le Ber, fille recluse dans la maison des Sœurs de la Congrégation Notre Dame, décédée en odeur de sainteté à Montréal le 5 octobre 1714* : this manuscript, dated 1799, was transcribed by TREMBLAY, Hélène, c.n.d., and is found in *Jeanne Le Ber, recluse en Nouvelle-France, Lampe ardente, Sentinelle dans la nuit* (Centre de recherches et de documentation, Oratoire Saint-Joseph, Montréal, 2001)

FAILLON, Etienne-Michel, p.s.s., *L'héroïne chrétienne du Canada, ou Vie de Mlle. Le Ber*, (Montréal, Ville Marie, chez les Sœurs de la Congrégation Notre Dame, 1860)

More recent books in French are available in public libraries, for example the Bibliothèque des Archives Nationales du Québec in Montreal. Search using Le Ber and LeBer.



Chasuble (back) attributed to Jeanne Le Ber
(Fabrique de Notre-Dame de Montréal)
Photo : Denis-Karl Robidoux

