

1987-10

EARLY YEARS  
OF THE SISTERS OF HOLY CROSS  
IN CANADA

presented by  
Sister Eveline Swaile C.S.C.  
for the Holy Cross Historical Conference  
Manchester, N.H., June 1987

ARCHIVES



MIDWEST PROVINCE  
Congregation of Holy Cross  
Notre Dame, Indiana

EARLY YEARS  
OF THE SISTERS OF HOLY CROSS  
IN CANADA

ARCHIVES



MIDWEST PROVINCE  
Congregation of Holy Cross  
Notre Dame, Indiana

The early history of the Holy Cross Sisters in Canada falls naturally into two distinct periods: the French era from 1847 to 1883, and the Canadian era from 1883 to 1902.

To speak of these two eras is to speak of the two great women who were most influential in the early development of the Congregation: Mother Mary of Seven Dolours, who was superior general all during the first era and Mother Mary of Saint Basil, who held that same office for the first nineteen years of the Canadian era.

To speak of these two periods and of these two women is also to speak of the emergence in the Church, of two significant religious congregations of women: the Marianites of Holy Cross and the Sisters of Holy Cross and of the Seven Dolours. Both these congregations were profoundly marked by the teaching, the personality and the spirituality of Mother Mary of Seven Dolours, who actually lived in Canada for fourteen years, mandated by Father Moreau "to establish order and the spirit of the rules".<sup>1</sup> Her role was to establish unity in the houses scattered over America. Because she, herself, trained the novices who entered the Canadian foundation during its first sixteen years, they were all formed directly according to her values, her spirituality and her vision.<sup>2</sup> Because Sister Mary of Saint Basil, the first Canadian superior general had been her novice as well as her friend<sup>3</sup> and Sister Mary of Saint Jean Baptiste, the first director of novices in the Canadian era was a close and very loyal friend<sup>4</sup> the new Canadian congregation continued to form its members in the spirit left them by the Foundress.

This being the case, one is led to wonder why the Canadian Province sought autonomy at all, especially since separation meant so much pain, both for the sisters and for the Foundress whom they

revered. There was no one cause, but a combination of causes, some internal and some external. There was the precedent of the Indiana Sisters. There was pressure from Father Sorin. There was the influence of Bishop Fabre of Montreal. There was difficulty over the Constitutions that were not entirely compatible with the ways of the country. In 1883, separation became a reality and the Canadian province of the Marianites of Holy Cross became an autonomous congregation under the name of the Sisters of Holy Cross and of the Seven Dolours, a name that was a reminder both of its early origins and an admission of the bond of union that still existed with the Foundress.

#### THE FRENCH ERA

The first Holy Cross contingent, consisting of one priest, eight brothers and four sisters arrived in St. Laurent, Canada, on May 27, 1847. They had sailed across the Atlantic ocean on "Le Havre Americain" in the company of Bishop Ignace Bourget, of Montreal, who had requested their services for his diocese.<sup>5</sup> The hardship which was to be the hallmark of the sisters in Canada, began immediately. Their house was not ready for them and when they were able to occupy it on August 6, 1847, they found themselves in a two storey building of rough-hewn stone, that had previously belonged to the Sisters of the Congregation of Notre Dame. It was already a hundred years old. They had hardly any furniture, no money, little clothing and they had to depend for food on what was given to them.<sup>6</sup>

They had come to educate the children, so, in spite of everything, classes began on September 15, with 25 boarding students and 70 day students. Within six months, six postulants had already sought admission to the congregation.<sup>7</sup>

To relieve the strained financial situation in St. Laurent, two of the sisters left on September 27, for Saint Martin, six miles distant, to open a boarding school there in some property owned by the pastor of St. Laurent. Conditions were no better here, if anything, they were worse. Winter comes early in Canada and is much more severe than in France. In spite of all the forests the sisters always seemed to lack firewood. Their clothing was threadbare and not suited to Canadian cold. Added to all this, the kindly pastor, who had welcomed them, was transferred and his successor did not approve of the new teachers, so they had to suffer humiliation and injustice as well as cold and hunger.<sup>8</sup>

Undaunted, they went about their work of education both here and at St. Laurent, winning esteem and praise, as evidenced in a public testimony of Bishop Bourget, which appeared in a local newspaper: "We regard ourselves as fortunate for having introduced into our diocese the community of the Sisters of Our Lady of Sorrows, whose zeal for education is beyond all praise..."<sup>9</sup>

Two years after the arrival of the first sisters on July 17, 1849, Mother Mary of Seven Dolours arrived to live and work in St. Laurent. The original four sisters had become nineteen, thirteen of whom were Canadian. They had well over one hundred students in their care. They were very young, none of them were well grounded in religious life and they were overworked. The superior, Sister Mary of the Saviour and the ecclesiastical superior, Father Louis Verité, were zealous and good-natured but not overly efficient in their government. The arrival of Mother Mary of Seven Dolours and Father Joseph Rézé to replace them, aroused some apprehension, but the gentle kindness of the new superior soon dispelled their fears and she was able to undertake the task of reform which was necessary in every area of life for everything was being done haphazardly. By her example and wise direction, she gradually remedied the situation.<sup>10</sup>

ARCHIVES



MIDWEST PROVINCE  
Congregation of Holy Cross  
Notre Dame, Indiana

The finances were in a shambles, but the effective organization of work and more conscientious and religious dedication contributed to the restoration of financial solvency.<sup>11</sup> Thanks to the competent help of Father Rézé, the quality of teaching was improved. The task to which Mother Mary of Seven Dolours attached the greatest attention was the formation of the young sisters. She taught them what she, herself, had learned from Father Moreau and the Good Shepherd prioress in Le Mans.<sup>12</sup> The spirit of total sacrifice in which the religious of Holy Cross had left their homeland, marked the early growth of the congregation at every step. Father Moreau sent them forth with the prophecy, "You will find the cross everywhere,"<sup>13</sup> and they did. Zeal, the cross and joy were the most salient characteristics of these early days.

During the 36 years of the French era, the congregation grew from 4 sisters to 150 and from the humble house in St. Laurent to ten more thriving foundations.

Christian education of young people was the driving force behind every foundation. Hardship was the order of the day, yet, it was never able to dampen the zeal nor the quiet joy of these pioneers.

In the first ten years, four significant establishments were made: St. Martin, six miles from St. Laurent opened on September 29, 1847. Poverty here was so severe that they at times, had to ring a bell to tell the people that they were starving. The tree of the cross bore fruit however. Over the period of one hundred years, it gave 72 vocations to religious life, 47 of which came to Holy Cross and 10,299 children were educated by the sisters.<sup>14</sup>



Sainte-Scholastique des Deux Montagnes, about forty miles from Montreal was established December 17, 1850. Complete destitution reigned here, in this house. The children were hard to handle. The sisters lived in unbelievable poverty.<sup>14</sup> Food and firewood as well as inadequate housing and Siberian cold all combined to make this a heroic undertaking. Perhaps worst of all, nobody seemed to care about their destitution, although the parish had requested that they go there to teach their children. In spite of all this, they carried on with joy in their hearts.<sup>15</sup> Over the span of one hundred years, this establishment gave 176 religious vocations to the Church, 112 of them to Holy Cross. One of these young women was Mother Mary of St. Basil, the first superior general of the Canadian era. During that same period, 11,262 children went through their schools.<sup>16</sup>

Varenes, twenty-one miles from Montreal, opened its doors on November 23, 1854. Though not as destitute as the other two foundations, it was not without its cross. Two languages, English and French were required here. After two years, trouble arose with the pastor over the administration of the school and over money matters. One hundred years of labour here saw 64 young women embrace religious life, 43 of them in Holy Cross and 10,832 children received a Christian education.<sup>17</sup>

Alexandria, about sixty miles from Montreal, situated in the diocese of Kingston, Ontario, was opened on February 17, 1856. The population here was made up of good Catholic Scots, who had left Scotland because of religious oppression. After a rough trip in a winter storm, the sisters arrived at a practically inhabitable house. The cold was intolerable, but the pastor and the people were warm and welcoming.<sup>18</sup> One hundred years later, 120 religious vocations had come from this small town and its environs, 100 of them to Holy Cross. There were also, in this same span of time, 50 sacerdotal vocations and 28,727 children had benefited from the educational work of the sisters.<sup>19</sup>

These were the main foundations made while Mother Mary of Seven Dolours lived in Canada. The other six foundations of the French era followed a similar pattern with similar results. Besides the extreme poverty, perhaps because of it, sickness was a constant trial. Cholera, typhus, typhoid fever, smallpox and tuberculosis were rampant and every year, one or more promising young sister died.<sup>20</sup> Penetrated with vitalizing generosity, the sisters carried on the work of education, their work of resurrection with great zeal and courage.

While doing this so efficiently, the congregation was, nevertheless, experiencing its own internal growing pains. Perhaps, an effective way of recounting this part of our history would be to walk through it with Mother Mary of Seven Dolours. Father Moreau mandated her to establish order and the spirit of the rules, in America. Her path was marked by the cross every step of the way.

To begin with, she was not received with open arms by all the sisters in St. Laurent, when she first arrived, because they were loath to part with Sister Mary of the Saviour, whom they had grown to love and who seems to have been an easy-going superior. With great wisdom and gentleness, Mother Mary of Seven Dolours effected a transition and gradually set all things on a firm basis.<sup>21</sup>

One of the major anxieties of this time was the illness that affected so many of the sisters. Mother Mary of Seven Dolours fell ill, herself, several times yet she spent herself generously in the most tender solicitude for her sisters.<sup>22</sup>

Trouble was brewing between France and Indiana. The sisters there were kept under the almost exclusive control of Father Sorin. Mother Mary of Seven Dolours knew that it was useless to try to exercise the least authority over them without his approval. He high-handedly closed the New York foundation of Marianites in 1856 and she was powerless to intervene.<sup>23</sup>

In 1857, Father Moreau, himself, came to America. While in Canada, he assigned Mother Mary of Seven Dolours, the triple function of provincial superior, local superior and mistress of novices.<sup>24</sup> The main reason for the Founder's visit at this time, was to attend to the separation of the temporal interests of the Holy Cross men from those of the Marianites. (Decree from Rome, May 13, 1857). This was accomplished on a share-and-share alike basis of both properties and liabilities.<sup>25</sup> In closing his visit to St. Laurent, Father Moreau appointed Mother Mary of Seven Dolours as superior general of the Marianites but later advised her not to use the title until after the chapter of 1860, because of the unrest in Indiana.<sup>26</sup>

At the general chapter in 1860, the outline of the Constitutions of the Marianites was approved unanimously, even though the Indiana delegates were present and Mother Mary of Seven Dolours was confirmed in the office of superior general. However, in May of 1861, Father Moreau relieved her of all responsibility toward the sisters in Indiana. Because she was living in Canada, and was fiercely loyal to Father Moreau, this tension with Father Sorin was bound to have repercussions on the sisters and was undoubtedly a source of suffering for all.

In 1863, she left St. Laurent to live in the mother house at Le Mans. During her fourteen years in Canada, Mother Mary of Seven Dolours had succeeded in fulfilling her essential mission of inspiring in the sisters of Canada, a profound attachment to the Founder and to the spirit he wanted to instil in the community.

Shortly after her departure, four sisters from Indiana, presumably without permission from her, arrived in St. Laurent "in order to remain faithful to the first Constitutions and rules". Mother Mary of Seven Dolours, who feared that they did not have the spirit of Father Moreau, warned them in a letter not to disturb the good spirit in the house there.<sup>27</sup> Apparently all went well for



they remained in the Canadian province.

Two years later, in January 1865, Bishop Luers of Fort Wayne, sent a circular letter announcing that he had been mandated by Rome to organize the Sisters of Holy Cross in America into one province. Four delegates from Canada attended the chapter that he called. It suppressed the provinces that had been set up in America and put everyone under the authority of the Indiana province. This caused consternation in Canada.<sup>28</sup>

The following year, 1866, a general chapter was held in Le Mans. At this chapter the Constitutions of the Marianites were approved for ten years.<sup>29</sup> The story is told that when Father Rézé, the delegate from Canada went to this chapter, he carried with him a gift of the Canadian national delicacy, maple sugar, made by the sisters for Father Moreau, token of their profound esteem for him.<sup>30</sup>

The very next year, a general chapter of the Marianites was held in New York and Mother Mary of Seven Dolours attended. At this chapter, the three religious provinces that had been suppressed in 1865 were re-established and Mother Mary of Egypt was elected to replace Mother Mary of Seven Dolours as superior general. Mother Mary of Egypt was one of the original group that had come to Canada and she had spent twelve years there.<sup>31</sup> It was with great regret that Mother Mary of Seven Dolours had to return to France without being able to pay a visit to her beloved St. Laurent.

In 1869, Mother Mary of Egypt resigned and Mother Mary of Seven Dolours took up the office again. That same year she had to announce the painful news to the Canadian province that the Indiana province had seceded. This was a severe blow for all who had worked and prayed so assiduously for the unity of the little congregation.

The following year, in 1870, Mother Mary of Seven Dolours came again to Canada on an official visit and was received with

open arms by those who loved her so dearly. She spent two months with the Canadian sisters, encouraging them and enjoying them.

In 1874, she again visited St. Laurent only to find that unrest was growing. The first hint of it had surfaced in 1865. There were some signs again in 1867, However, this visit seemed to have put things back on an even keel. There were some sisters for whom the example of Indiana remained an ever present temptation. There seems to have been some attempt on the part of Father Sorin to regain control of all the Marianites in North America. Bishop Bourget had appointed the superior of the college at St. Laurent as the Ecclesiastical superior of the sisters. The sisters who had a tendency to drift away from the mother house found sympathy with him. Such interference from the Fathers was not in conformity with the desires of the Holy See which had made the Marianites autonomous, really separate from the congregation of Holy Cross. Mother Mary of Seven Dolours reacted against this.

The expansion of the buildings at St. Laurent was expensive. Money had to be borrowed. This also was a cause of alarm for her.

Those opposed to the mother house complained about its rigourism and its slowness. Some squarely opposed any orders from France saying, "Canada no longer needed foreigners" and that as long as the community in Canada was governed by foreigners "we will remain in misery."<sup>32</sup> They began appealing to the bishop at every turn. Bishop Bourget had no quarrel with Mother Mary of Seven Dolours nor with France. He tried to smooth things over. To end the influence that Father Sorin's religious were exercising within the sisters' house in St. Laurent, Mother Mary of Seven Dolours requested the bishop for the services of a priest who was not under the jurisdiction of the superior at the Lake. This Bishop Bourget granted by appointing his coadjutor, Edward Charles Fabre, as their ecclesiastical superior and giving them a new chaplain as well.<sup>33</sup> Mother Mary of Seven Dolours was a little uneasy. She distrusted the interference of bishops, holding that a congregation approved

by Rome, does not depend on bishops except in the cases foreseen by the Constitutions. She knew from experience that bishops were inclined to act like absolute superiors over the sisters in their dioceses.<sup>34</sup>

Bishop Fabre manifested a growing interest in this young congregation. He saw its potential. He also saw the underhand activities which were already sowing trouble. He heard the confidences of sisters and recognized the growing faction which had formed against orders from France. He attempted to restore some peace but in so doing undermined the authority of the provincial superior. Sisters were actually writing to the bishop to change obediences which did not please them. He sensed the need for a stronger hand than that of the provincial superior and so he began to take over.

This was the state of affairs when Mother Mary of Seven Dolours arrived for her official visit in 1874. In spite of all this, she was warmly received for she was personally well loved. Peace was restored on the surface, at least, but she left with a heavy heart, realizing that the sisters were looking elsewhere and outside their major superior into whose hands each one had made profession.<sup>35</sup> Hardly had she left when the movement gathered momentum. There were rumours of the sisters from Indiana coming to help out at the college in St. Laurent, rumours that Father Sorin was coming to visit the college next door. Bishop Fabre, who by now had replaced Bishop Bourget as head of the diocese, became intensely interested in the congregation and wanted to concentrate its government in his own hands. He gave his unqualified support to the movement that was leading some sisters toward separation. He preferred a congregation restricted to his territory and limited to one nationality to one that was spread over two continents and governed by a mother house that refused to cut the bonds "established with its provinces by the Founder".<sup>36</sup>

Earlier, a "corporation" had been founded, according to Canadian civil law, to serve as a juridical person in business transactions, but it had no canonical right to interfere in the government of the congregation. It tried, nevertheless, to revise the decisions of the general chapter. The Canadian sisters did not react against this, so Mother Mary of Seven Dolours voiced her disapproval. This displeased some sisters, who were even claiming that the Constitutions were no longer binding because they were not definitively approved.<sup>37</sup>

Mother Mary of Seven Dolours returned to America in 1880 and remained on the continent for a year. During that time she visited St. Laurent three times. On the last of these three visits, she presided over the provincial chapter which dealt with some important questions related to the Constitutions. She could not bring herself to consent to changing them on the request of a few capitulants, when they had been approved by the general chapter the previous year. These sisters, who had put forth the proposed amendments, showed their displeasure by shunning her and she left St. Laurent with a heavy heart, knowing that separation was now inevitable.<sup>38</sup>

Sister Mary of St. Basil had been the delegate to the general chapter of 1879. She had brought the request for an amendment to about a dozen articles of the Constitutions, that were considered incompatible with the customs of the country or which caused some difficulty because of the distance. Chief among them were the following:

- that they no longer be required to send to the general council, nominations that were not reserved for the general chapter;
- that freedom be granted the provincial council to admit postulants and novices;<sup>39</sup>
- that care of the sick, as one of the goals of the congregation, be suppressed;
- that a clear distinction be established between the teaching sisters and those dedicated to domestic work.<sup>40</sup>



These changes, had they come about, would have substantially altered the Constitutions given the congregation by Father Moreau and Mother Mary of Seven Dolours, who was fiercely loyal to the Founder, would never agree to them.

Bishop Fabre had approved these amendments but they were rejected by the general chapter. This refusal bothered the sisters who felt that it paralyzed the prosperity of the province. They took the matter to Rome. In 1882, Rome notified the general council that St. Laurent persisted in its desire for the proposed amendments. The general council reacted by dissolving the provincial council and appointing a new one, more loyal to the mother house. This news hit Canada like a thunderbolt. The newly appointed provincial superior had not even known about the request to Rome. She found herself between the two factions but carried on valiantly until on January 10, 1883, Bishop Fabre came to St. Laurent with a letter from Rome, signed by Jean, Cardinal Simeoni

- suspending all dependence on the mother house;
- mandating the bishop to appoint an interim superior;
- asking the bishop to make a report to Rome on the condition of the sisters and the changes to be introduced into the Constitutions.<sup>41</sup>

Bishop Fabre appointed Sister Mary of Saint Basil as the interim superior, forbade all correspondence with Le Mans, except for letters of friendship or politeness that the superior would write to the superior in Le Mans.<sup>42</sup> Thus ended the first era of our history, but for all the pain, it did not erase the love that existed between the Canadian sisters and their Foundress, nor did it diminish their fidelity to the spirit of Father Moreau which she had fostered so assiduously.

### THE CANADIAN ERA

The author of the Annals remarks that the new administration did not find it necessary to undertake any reform because the true religious spirit had not been damaged. With hearts filled with esteem and veneration for our worthy and venerated Founder and Foundress, we remained attached to our origins to the depths of our souls.<sup>43</sup>

Sister Mary of Saint Basil (Julie Bertrand) was the strong hand at the helm. She was only 38. She had grown up under the watchful eye of Sister Mary of Saint Jean-Baptiste, who had been trained by Mother Mary of Seven Dolours and had remained her loyal friend and follower. Sister Mary of Saint Basil had absorbed her spirit and took for her personal motto "No mediocrity in my religious life". She carried this over into her government, working to preserve the spirit of the founders that had been infused with such care in the hearts of the sisters. This task did present some difficulties because quite a few of the sisters were troubled by the separation. The uneasy voices of those who were still hesitant about their adherence to the new order, were asking, "Where are we going?" There were no ready answers. The community was moving into the unknown. With great diplomacy Sister Mary of Saint Basil strove to bring about a spirit of calm and to heal the wounds, some of which were very deep. She recognized the need for spiritual direction for the sisters and found means to make this possible. Judicious and prudent administration of the temporal affairs helped greatly.

From 1873, Bishop Fabre had known Sister Mary of Saint Basil as a very successful teacher and local superior, who possessed great charm and a strength that attracted students and parents alike. His choice of her to lead the new congregation into the future was well founded. He, himself, was to be of great assistance to her in her new task.<sup>44</sup>

At that time, there were 150 sisters in 12 houses. The development of the community during the French era had been painful because of the difficulties with France. Mother Mary of Saint Basil began by making an official visit to the existing houses where she encouraged, strengthened and consoled when needed, sowing confidence in the future and helping the sisters see the separation as the Will of God.<sup>45</sup>

A period of rapid expansion, both in terms of personnel and in mission fields began at once. It moved simultaneously in four directions: in Montreal and its environs, in Ontario, in the New England states and in northern Quebec.

Montreal: Already there were seven thriving boarding schools or day schools in and around the city. Over the course of the next nineteen years four more were added, the most notable probably being the one bearing the name of the new superior general and of our Founder, the Pensionnat Saint-Basile.<sup>46</sup>

Ontario: In 1856, Ontario had come knocking at the door and Alexandria, in the diocese of Kingston, was opened. In 1885, the diocese of Toronto requested sisters for Lafontaine, a small French settlement 500 miles from Montreal. This little hamlet, nestled on the shores of beautiful Georgian Bay, was the site of the first Mass offered on Ontario soil, when Samuel de Champlain and his explorers landed there in the 1600's. It was next door to the land watered by the blood of the Jesuit Canadian martyrs. There was a population of about 1500 French speaking people, three quarters of whom were illiterate.<sup>47</sup> The chief occupation here was farming, fishing and lumbering. The area was surrounded by a very Protestant, sometimes bigoted population. This mission closed in 1893, after only eight years, but was re-opened later and gave many valuable vocations to the congregation.

New England States: Toward the end of the French era , North Grosvernordale, Conn. was opened and began what was the greatest expansion of this time. Many Quebecers had moved to the New England states seeking employment in the factory towns there. Both their culture and their religion were in jeopardy because of the predominant English speaking Protestant population. Twelve missions were established here to serve them, between 1883 and 1900. Marked by the cross, as were all the others before them, they were destined to provide high calibre Christian education for thousands of children. Their story has already been told by sisters of the Sacred Heart province.<sup>48</sup>

Nothorn Quebec: While the sisters were dedicating themselves with zeal and success in these more settled areas, a call was heard from the frontiers in Quebec. Curé Antoine Labelle, pastor of St. Jerome, had spent the years 1868-1882 exploring the uninhabited land around the northern lakes. He came back with the dream of "opening up the territory to colonization and of founding hundreds of parishes, of replacing the spruce and the pine trees with a million inhabitants."<sup>49</sup> In 1876, he succeeded in getting a railway into St. Jerome. Colonists gradually moved north hewing homes and farms out of the virgin forests around beautiful Lake Nominique.<sup>50</sup> Farming and lumbering were the chief means of livelihood.

One night the Jesuit pastor of Nominique, caught in a storm in Montreal, went to one of our convents where Mother Mary of Saint Basil happened to be making her official visit. He told her of his work and asked for help.<sup>51</sup> In October of the next year, Sister Mary of Saint Jean-Baptiste and another sister went to Nominique to assess the feasibility of opening a school there. On September 30, 1887, two sisters arrived, ready to set to work. True colonists, they had had a wild ride into the wilderness. Their driver, a layman, hitched his two best horses to his wagon and set off at breakneck speed on a three day journey over rocky, rutted roads. Sometimes, they had to get off and remove underbrush and fallen trees from the road. This gave them a little respite from the nauseating jerking



of the wagon. On arrival, they were greeted by a volley of rifle shots...there were no bells to ring. They opened their little school on October 5, with twelve students, five of whom were boarders. All started off well, but as Father Moreau said, "A Sister of Holy Cross without a cross is a paradox" one was not long in catching up with them. A well known lady of the parish announced that she had had a vision telling her to take over the work of education and that the people of the parish should send the sisters away immediately. When the pastor finally heard what was going on, he soon put a stop to it.<sup>52</sup>

Life was hard. They sawed and split their own firewood, cared for a garden and baked the bread for themselves and the priests. They had only wooden crates for furniture. Their house, which had been hastily built with unseasoned wood soon warped and the glacial wind and snow whistled through it. The potatoes froze sitting beside the stove, and the stovepipes regularly caught fire because they had to burn green wood. They slept in the kitchen near the stove and sometimes in the morning they woke up to find themselves under a blanket of snow. In their little chapel, the priest had to hurry to consume the sacrificial wine before it froze solid in the chalice.<sup>53</sup> Cold was a very real kind of martyrdom for them. Apart from that, they lived in fear of the bears and wolves that prowled around their little house. Summer had its own peculiar form of torture in terms of mosquitos, black flies and fleas. Undaunted by all of this, these brave women carried on and now their humble beginnings have grown into the canonical province of Christ-Roi.

Magog: Another interesting foundation of this period was Magog in the eastern counties. The pastor requested and was given sisters in 1885. Poverty reigned as usual, but the work of education flourished until 1908, when the good pastor died and the following year, his successor handed the school over to a community of sisters who had been expelled from France and who were running an orphanage

in the town.<sup>54</sup> Later on the Marianites came to work here.

By the year 1902, there were 410 sisters in 24 houses. The time had come to erect provinces and this was done at the general chapter of 1902. Three canonical provinces were set up: Our Lady of Seven Dolours province, made up mostly of the French speaking sisters in and around Montreal, St. Joseph province comprised for the most part of the sisters who spoke English and Sacred Heart province which was made up of the houses in the New England states. The stage was now set for an even greater expansion and for the beginning of a new era for the Sisters of Holy Cross in Canada.

## NOTES

1. Annales de la Congregation des Soeurs de Saint-Croix et des Sept Douleurs, Vol. 1, p, 145.
2. Ibid p. 148
3. Ibid Vol.3, pp.17-18
4. Ibid Vol.2, p. 400
5. Ibid Vol.1, pp.81-85
6. Catta, Mother Mary of Seven Dolors, pp. 87-88
7. Ibid
8. Ibid
9. Annales de la Congregation des Soeurs de Sainte-Croix et des Sept Douleurs, Vol. 1, p. 101
10. Bergeron, Henri Paul, Léocadie Gascoin, pp. 44-45
11. Ibid 48
12. Ibid 50
13. Catta, Mother Mary of Seven Dolors, p. 89
14. Magnificat, 1847-1948, St. Laurent, p. 59
15. Annales de la Congregation des Soeurs de Sainte-Croix et des Sept Douleurs, Vol. 1, p. 177
16. Magnificat 1847-1947, p. 62
17. Ibid p. 63
18. Bergeron, Henri Paul, Léocadie Gascoin, p. 61
19. Magnificat, 1847-1947, p.66
20. Catta, Mother Mary of Seven Dolors, pp.124-126
21. Bergeron, Henri Paul, Léocadie Gascoin, pp.44-51
22. Ibid p.55
23. Catta, Mother Mary of Seven Dolors, pp.165-166
24. Ibid p.170
25. Annales de la congregation de s Soeurs de Sainte-Croix et des SEPT Douleurs, Vol. 1, p. 89
26. Catta, Mother Mary of Seven Dolors, pp. 199-200
27. Annales de la Congregation des Soeurs de Sainte-Croix et des Sept Douleurs, Vol. 2, p. 15
28. Ibid p.57

29. Annales de la Congregation des Soeurs de Sainte-Croix et des Sept Douleurs, Vol.2, p. 57
30. Ibid p. 68
31. Ibid p. 77
32. Letter of Sister Mary of St. Alphonse Rodriguez to Mother Mary of Seven Dolours, November 20, 1872
33. Annales de la Congregation des Soeurs de Sainte-Croix et des Sept Douleurs, Vol. 2, p. 249
34. Bergeron, Henri Paul, Léocadie Gascoin, pp.133-134
35. Catta, Mother Mary of Seven Dolours, pp.386-389
36. Ibid p. 392
37. Ibid p. 393
38. Annales de la Congregation des Soeurs de Sainte-Croix et des Sept Douleurs, Vol. 2, p 371
39. Ibid pp. 398-412
40. Bergeron, Henri Paul, Léocadie Gascoin, p. 151
41. Annales de la Congregation des Soeurs de Sainte-Croix et des Sept Douleurs, Vol. 2, p.408
42. Ibid p. 409
43. Ibid Vol. 3, p.11
44. Ibid pp. 35-36
45. Ibid p. 41
46. Ibid pp.70-73
47. Ibid p..109
48. Ibid pp.187-188
49. A paper presented to the Historical Conference by Sister Catherine Poirier C.S.C.  
Louise Parent C.S.C., A Mosaic to the Glory of God.
50. R.S.C., Vers un Glorieux Passé, p. 31
51. Ibid p. 53
52. Ibid p. 57
53. Ibid pp. 90-91
54. Annales de la Congregation des Soeurs de Sainte-Croix et des Sept Douleurs, Vol. 3, p. 114



# BIBLIOGRAPHY

Canon Catta, Mother Mary of Seven Dolours, Catholic Life Publications, Bruce Press, Milwaukee, 1959.

Bergeron, Henri Paul, Léocadie Gascoin, 1980

Annales de la Congregation des Soeurs de Sainte-Croix et des Sept Douleurs, Vol. 1,2,3,4.

Magnificat, 1847-1947, Maison Mère des Soeurs de Sainte-Croix, Ville St. Laurent, 1947.

R.S.C., Vers un Glorieux Passé, St. Laurent. 1938