

SISTER MARY OF CALVARY - ELDEST DAUGHTER OF MOREAU
PRESENTED TO THE HOLY CROSS HISTORY CONFERENCE
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WASHINGTON D.C.
JUNE 17 - 19, 2002

The examination of the life of Sister Mary of Calvary, one of the cornerstones in the foundation of the Marianites of Holy Cross, begins with an anomaly. Marie Louise Robineau was born in Parce, Department of the Sarthe, in France. Her birth year, in some sources, is recorded as 1818, and in others as 1817. The year 1817 seems more plausible, because of an anecdote concerning Mother Mary of the Seven Dolors.

When Leocadie Gascoin began her tutelage with Mother St. Dosethius, Prioress of the Sisters of the Good Shepherd, Leocadie mentioned to the Prioress that she was the youngest of the group. Mother Dosethius wisely advised her to keep this fact a private matter. If Marie Louise Robineau were born June 2, 1818, she would have been three months younger than Leocadie (Annals 18841 - 1941 3).

"Sister Mary of Calvary was the first professed Sister in the Congregation. Even before the entrance of Leocadie Gascoin, she had taken her place as 'little Marie Robineau' at Sainte Croix among the 'pious girls' on June 29, 1840." She had just had her twenty - third birthday, June 2nd.

The first "pious girls" along with Marie were: Francoise Brehere, Marie Gendry, Marie Desneux, and Ann Derochers. Marianne, the little hunchback who accompanied Father Dujarie to Holy Cross never joined the Congregation (Annals 1841 - 1941 3).

The second group of Marianite candidates, who formed the first nucleus of the Congregation, received their formation with the postulants of the

Good Shepherd. Reception of the Holy Habit for the Marianite novices was to take place on July 30, 1841, but that date was postponed to August 4. "Mother Dosethius, her assistant, and the sister econome were requested to chose names for three of the candidates. Father Founder reserved for himself the privilege of naming Leocadie, who became Sister Mary of the Seven Dolors. Marie Robineau, the subject of this paper, became Sister Mary of Calvary." There is a very interesting coincidence with regard to Sister Mary of Calvary's name. Outside of her home village of Parce stands a rather large statuary of Calvary. Did the Sister of the Good Shepherd who suggested her name, know of this grouping? No one really knows. "The other two in the group were Renee Boutellier who became Sister Mary of the Compassion and Leonie Chapin, Sister Mary of the Holy Cross" (Annals - 1841 - 1941 8)

Here we digress for a moment to explain the term "pious girls". In 1840 Bishop Jean Batiste Bouvier, Bishop of the diocese of LeMans, showed himself less than enthusiastic toward religious women of holy cross. His reasoning: there was no need for another community of religious women in his diocese, so he would not grant Father Moreau's Marianites canonical sanction. Therefore, in 1843, the vows the first Sisters pronounced in Bishop Bouvier's diocese were private ones only. (Costin, Priceless Spirit 9).

Because Sister Mary of Calvary was the "eldest daughter", she began another kind of training while she was in the novitiate. It was expedient that she receive training as a councillor. This position was third in line in authority after the assistant who was Sister Mary of the Seven Dolors. Father Moreau was the Superior, as the Church of the nineteenth century

demand. This training, although Sister Mary of Calvary was only a novice, became very important, as we shall soon see.

Because they were designated for the mission in South Bend, Indiana, in the United States, on May 28, 1843, at the close of the retreat conducted by Father Moreau, Sisters Mary of Calvary and Mary of the Sacred Heart of Jesus pronounced private vows. In the chronicles dated May 28, 1843 we find the following entry: "Sister Mary of Calvary is charged with the duties of first councillor, chief linen keeper, and admonitress to the assistant". Keeping with the French tradition, she worked very closely with clothing, needlework, and the care of fabric. This obedience she would fulfill in many houses throughout her missionary career. Sister Mary of the Heart of Jesus was assistant, along with Sister Mary of Nazareth as second Councillor. Sister Mary of Bethlehem was given care of the cows along with the dairy (Annals 1841 - 1941 16).

Father Edward Sorin, along with ??? Brothers of Holy Cross, left LeMans for Indiana. They arrived in New York November 26, 1842. Father Sorin was constantly hammering on the heart of Father Founder to send Sisters. The time finally arrived. This second colony left LeMans May 30, 1843, approximately six months after the arrival of Father Sorin and the Brothers. This second contingent consisted of eight members of Holy Cross: three priests, one brother, and four Marianites, among them Sister Mary of Calvary. We must keep in mind that these fledgling Marianites had pronounced vows only days before at the Motherhouse.

Father Founder accompanied his missionaries to LeHarve. It took the lumbering stagecoach three days to cover the distance. Monsieur Dupont, the Holy Man of Tours, aided them by procuring lodging at the hospital at

Ingouville. The Sisters busied themselves making secular garments, because they learned they would not be permitted to wear their religious habits on the streets of New York. We know this attitude has altered considerably.

Monsieur Dupont advised Father Moreau to buy provisions for the voyage. Father Moreau began constructing petitions on the deck with his own hands, so that the Sisters might enjoy some privacy in their third class steerage. This information was discovered in a journal kept by one of the first Marianite missionaries. Though we do not know her identity for certain, is it possible this came from the journal of Sister Mary of Calvary? Why not?

Father Founder was still uneasy about the voyage, so he boarded the vessel and disembarked at Brest. He could accomplish no more for them, except keep them in his prayers. The Holy Cross members were already ill from sea sickness, with the exception of Father Founder and Sister Mary of Calvary. Father Moreau imparted his last blessing to them and turned away with a heavy heart (Annals - 1841 - 1941 19).

The following morning, gray clouds hovered, winds roared, and angry billows hurled themselves against the frail vessel, threatening to sink it. The Sisters were unaware of this imminent danger until they observed the Fathers bidding one another a tense farewell. The storm raged and the sky seemed to disappear behind mountains of water. The Sisters calmed prepared themselves for death. Father Marivaux announced they had, at most, two hours to live. Father then solicited help for a work of mercy. Sister Mary of Calvary, the only member of the Holy Cross group, besides Father Marivaux, not gravely ill, offered her services. They visited the passengers, distributed blessed medals, and prepared the Catholics in the

group for absolution. Father gave conditional Baptism to three children. Sister did everything possible to alleviate the fears of the children and their mothers. On the third day, the storm finally subsided. All the travelers, with the exception of Father Marivau and Sister Mary of Calvary remained very ill during the entire crossing. Worried beyond endurance, Sister appealed to the Captain for fresh meat and broth for her weakened patients. These commodities she received daily until the end of the voyage. The weather remained calm and the Sisters assisted at Mass two or three times a week during the thirty - seven days of the voyage (Annals 1841 - 1941 20).

They docked in New York July 10, 1843. Brother James, who was to meet them was not there, but a Catholic priest took the Sisters to a nearby convent. Mr. and Mrs. Byerly proved to be extraordinarily good Samaritans to the Holy Cross missionaries along with other missionary groups passing through New York. These members of Holy Cross remained in New York with the Byerlys ten days and then departed for Indiana by way of the Great Lakes. When the group reached Detroit, Sister Mary of Calvary became very ill, no doubt due to her tireless and unceasing efforts toward the sick on board ship. Sister was obliged to remain in Detroit with a French family. Sister was well attended, but became disconsolate when it was apparent that she would not be travelling with the group to South Bend.

Besides Sister Mary of Calvary having to remain behind, Father Cointet sustained a serious injury. He fell from a balcony while visiting at the home of Bishop Lefevre, the ordinary of Detroit. Brother Eloy remained to care for Father Cointet (Annals 1841 - 1941 21).

Three weeks after Father Cointet's accident, Sister Mary of Calvary was prepared to resume her journey to Indiana. Because of his great improvement, Father Cointet insisted that Brother Eloy accompany her. The only transport available at the moment was a very cumbersome and slow farm wagon drawn by two oxen. This was too much for our agile and impatient Brother who preferred to advance on foot. He would push ahead, then wait, mount the wagon once more until his patience would fray, then would disembark on foot once more. Sister shouted after him, to no avail, because he was blissfully out of earshot. She was penniless in a strange land, and alone to all intents and purposes. Providence, however, was smiling down on our missionary. A gentleman, who understood French, hired someone to take Sister to the next town. She probably did not mention to her benefactor that she was seriously contemplating selling her silver heart in order to purchase food. Her good Samaritan took her to a hotel, paid for a substantial meal, and a carriage to see her on her journey. Unfortunately, the identity of this Samaritan remains obscured in the mists of time. (Annals 1841 - 1941 21).

In the final stages of this odyssey, Providence once again provided for Sister Mary of Calvary. As she neared her final destination, a Brother, not the ungallant Eloy, came running toward her. "Hurry," he shouted, "we are all waiting for you!" But the way was closed with rank vegetation, so the Brother cut a path through it with his hatchet. Sister's first visit was to the chapel, where the sight of such poverty caused her to weep (Annals 1841 - 1941 21).

The winter of 1843 - 1844 was a severe one. The sisters and the postulants were still in unheated cabins. Sister Mary of Calvary became gravely ill and she was pronounced dying. Father Sorin administered the Last Sacraments, but prayed and urged the Sisters to beg Providence for her recovery. He made a vow: if she recovered, he would build a chapel on the island in the middle of the lake. Sister did recover and the chapel was begun the following spring with Sister laying the first stone (Costin, Spirit 17).

Permission for a novitiate and Sister Mary of the Heart of Jesus was named Mistress of Novices. Sister Mary of Calvary, having full regained her health, was named directress in her place at Notre Dame. The postulants decided to make one last pilgrimage to the island.

On the return trip, the skiff capsized. Father Goesse, who was an excellent swimmer, saw them safely to shore. This delayed them considerably . . . Sister Mary of Calvary insisted on returning at once to Notre Dame. The driver drove the wagon into a deep ditch . . . He returned with an emergency squad . . . Sister Mary of Calvary, no doubt, recalled an almost similar circumstance when she was stranded on her way to Notre Dame du Lac (Costin, 1994 18).

Toward the end of 1844, Sisters Mary of the Crucifixion, and Mary of the Holy Cross, who were later joined by Sister Mary of Calvary, opened a school at Bertrand. This school accommodated numerous day scholars and eight little orphans. These Sisters also initiated a school for the Potawahntami Indians. They were so grateful they would have donated all they possessed to help the missionaries. These Indians were docile and very attached to the Faith. They were summoned to Mass by means of a clapper; roll call was taken; absenteeism noted and penalized . . . it was a common and consoling sight, on the eve of the reception of Holy Communion, to

witness many spending the night in prayer and singing hymns.

In May, 1845, Sister Mary of Calvary assumed the duty of sacristan and clothes keeper. She likewise worked closely with the tribe in order to instruct them further in the Faith. Two delightful anecdotes attest to this:

Religious instruction was given through an interpreter. Sister Mary of Calvary assisted at the death of a young Indian girl. 'To my surprise, I heard loud singing and clapping . . . surprise turned to admiration . . . the tribe was rejoicing because the dying girl was about to meet the Great Master of Life (Annals 1841 - 1941 24).

The second incident recalls a fright Sister experienced:

. . . I went to visit an Indian lad who was ill. Unaccustomed to forest roads . . . a little Indian girl came with me . . . my guide made me a sign to be careful. . . . An enormous snake lay across my path. The child jumped gleefully over it . . . the reptile froze me with terror. In all probability, the child realized that the snake, although very large, was harmless, so we continued on our way. . . . The young brave, about eighteen, appeared to be in great pain. . . . I inquired if he were lonesome, suffering all alone as he did. 'No,' he replied. . . . Since Baptism, I speak with God and I am no longer lonesome" (Annals 1841 - 1941 24).

From Sister Mary of Calvary's arrival in Indiana in 1843 to June 1847, her signature appears consistently on all Council minutes. But with the following entry dated June 3, 1847, it disappears:

Sister Mary of Calvary, after the grave fault which she just committed, may not enter the establishment of the Sisters at Notre Dame du lac, nor the house at Bertrand, without great disadvantage to the work. Father Saulnier has offered to take her to Lebanon, near Louisville (Kentucky), finding a means to use her in the community without her doing any harm there (Council Minutes 1847 6).

What was this "grave fault"? We do not know, but the Father Superior deemed it serious enough to have Sister barred from the houses in the Indiana mission.

Father Saulinier had departed from LeMans for Louisville in June, 1846. In October of that same year, he requested four Sisters to help with the maintenance of a school for boys. Sisters Mary of the Nativity (Daly), Mary of Calvary (Robineau), Mary Conception (McIntyre), and Mary Catherine (Shandly) were sent.

When the Marianites arrived an epidemic of typhoid was raging in the city. The college courtyard was filled with parents claiming their children, dead or alive. The Sisters did their utmost to accomplish the multiplicity of tasks confronting them. They immediately took care of the sick; removed the convalescents to another building, strictly enforced isolation and gradually the epidemic died out. This achieved, the Sisters found themselves alone in a building which could easily have accommodated 600 persons. But there was plenty to do. Everything had been more or less neglected during the siege of the illness; apartments had to be aired and cleaned, linen mended and sorted. . . . The Sisters of Loretto invited [the Marianites] to a retreat of rest and tranquillity (Annals 1841 - 1941 26).

In July, 1847, Father Sorin visited Saint Mary's College in Louisville. He took away Brother Theodolus, but allowed the four Sisters to remain for a period of one year. At this time Father Sorin was awaiting news from the agents of an orphanage in Cincinnati, Ohio, where the Bishop expected the Sisters. These plans never came to fruition.

From Louisville, Bishop Flaget requested the Sisters to remain. They were shouldering heavy responsibilities caring for personnel of over 150. Because of the heavy workload, they very seldom saw one another. To add to

this burden, their isolation was much greater by the lack of news from France. There was reason to suspect that their mail was being intercepted and withheld. Complaints to the President of the college in Louisville and the Superior at Notre Dame did not alleviate the situation. Finally, help came from France (Annals 1841 - 1941 26).

Father Drouelle was sent as Visitor to Notre Dame du Lac. On hearing of the plight of the Sisters in Louisville, he left immediately to acquaint himself with the situation. He remained one week, sent Father Moreau a report, and notified the Sisters at once they would be recalled before the termination of the school year. Bishop Spaulding of Louisville attempted to prevent the Sisters' departure, but failed. Father Granger was waiting for them and they immediately embarked for New Orleans (Annals 1841 - 1941 26).

Six Brothers of Holy Cross and four Marianites arrived in New Orleans by way of a river boat down the Mississippi. For fourteen years, Saint Mary's Male' Orphanage in New Orleans was under the burden of inefficient lay management. When the Holy Cross group arrived on May 1, 1849, conditions were deplorable. The boys slept on bare floors. . . . their blankets had to be burned. The "clothes room" consisted of two benches which held the entire wardrobe of the orphans (Marianite Centennial 32). Sister Mary of Calvary, no doubt, set to work immediately to right this injustice, for was this not her area of expertise?

Had it not been for the bounteous charity of the Ursuline nuns, the Marianites would have never survived these deplorable conditions. These dear nuns provided the Marianites all their meals daily for the first six

months. From the civic community, a Madame Jourdan and a non-Catholic physician both gave invaluable assistance (Matianite Centennial 33).

Sister Mary of the Five Wounds was extremely distressed at the condition of her charges, so she and Sister Mary of Calvary went from door to door begging. The Marianites acquired their first residence in New Orleans as the result of a project suggested by a New Orleans newspaper editor. A fair was organized and became a huge success.

During the cholera epidemic of 1852, school activities were suspended, so the Sisters' daily task was visiting the stricken. This cholera epidemic was appalling. But the yellow fever epidemic, which followed close on its heels, was the worst on record. When the Marianites discovered the poverty and destitution of the plague victims, they not only tended them, but collected alms to continue their care. There is an interesting anecdote with reference to the yellow fever epidemic of 1853:

One day on the Sisters' rounds of ministering to the victims of the epidemic, they found five desperately ill girls, made more miserable by an intoxicated father. One of the Sisters seized a broom and drove the man from the room, threatening to tell Father Monyihan, pastor of Saints Peter and Paul Church, about him. Apparently this was enough to frighten him, for he left, and they were able to care for the girls in peace.

Three days later, the same nun found the bodies of three men in an attic. She calmly walked into a nearby saloon and told some men who were drinking there, to come and get the bodies down and put them in the city cart which was then at the front door. They recognized a will stronger than their own and they obeyed. (Garvey/Widmer 1988 8-9)

Could the Sister not as easily been Mary of Calvary? These instances certainly reflect the mettle of her bravery and courage.

At the end of 1854, there were plans to establish an orphanage in

Saint Vincent de Paul Parish in New York City in August 1855. The tireless Sister Mary of the Five Wounds was sent from New Orleans to New York in August 1855. She studied the situation, appealed assistance from Indiana, Canada, and Le Mans. This project was to be modeled on the orphanage and workroom in New Orleans. Unfortunately this particular foundation was riddled with strife and seemed to be doom from the beginning because of the misunderstandings between the ecclesiastical authorities in New York and those of the Congregation, although it had been initiated with much promise. Everyone concerned in the establishment of this foundation seemed to lack the understanding of all the particulars of those involved.

Sister Mary of Calvary had been critically ill during the summer of 1854. . . . She was so completely worn out by her illness . . . the Captain of the ship on which she was travelling up the Mississippi forced her to disembark and enter a quarantine hospital on the outskirts of St. Louis. This was a hospital for victims suspected of yellow fever. . . . She resumed her journey to Notre Dame and was recuperating at a convent in South Bend when she received the obedience . . . sending her to New York.

Before returning to New Orleans in 1855, Sister Mary of Calvary informed Mother Mary of the Seven Dolours of the tragic occurrences in New York (Annals 1841 - 1941 56)

It is extremely difficult sometimes to follow the threads of a tapestry in a life woven so closely, and yet with many threads seemingly unable to be followed to their ends. After the failed venture in New York, Sister Mary of Calvary returned to New Orleans, serving the people very faithfully and courageously as we shall soon learn.

For the purposes of this paper, it is sufficient to use only a very short allusion to the war between the States: "The Civil War between the Confederacy . . . and the Union . . . began on April 14, 1861, when the Confederates fired on the Union Forces at Fort Sumpter . . . with fighting mainly in the Southern territory (Volume Library 196).

The Sisters made knapsacks and shirts for the Confederate Army, often sewing late into the night, but lamp oil and candles could no longer be procured. Necessity is certainly the 'mother of invention': an overworked army horse dropped dead almost at the convent door, the Superior and her Sisters lost no time in appropriating the carcass.

They quickly skinned it and carried away the fat from which they made much needed soap and candles.

. . . Our Sisters in Louisiana . . . were in the throes of the Civil War. Union warships . . . appeared in New Orleans, blockading and bottling southern commerce. Food and clothing became scarce; . . . Sister Mary of Calvary spent the entire day in search of food . . . she found only two small bags of flour (Annals 1841 - 1941 119).

The newspapers of New Orleans had published for the citizenry the recognition of a signal of twelve cannon blasts accompanied by an alarm, if the Federal army had succeeded in capturing the city. Sister Mary of Calvary was out foraging for food when the dreaded shots were fired. The Federal troops had arrived. . . . The entire road from Camp Street to the convent was in flames. . . . Owners had set fire to their homes [and business] rather than have the invading army occupy them. . . . Sister finally reached the convent. The Community hardly expected ever to see her again. At the news of her safe arrival, the Superior rushed out and clasped her in her trembling arms. . . . Admiral David Farragut had captured New Orleans and General Benjamin Franklin Butler took charge of the city, which, as military governor he occupied for several months.

" . . . Food became scarce; the Community was without provisions and the children were hungry (Annals 1841 - 1941 120).

The following narrative attests to the tenacity of the subject of this paper:

Reverend Father Sheil, Provincial Superior of Holy Cross in Louisiana, sent Sister Mary of Calvary to General Butler, to have 1,000 francs exchanged for full in United States [currency]. She found the General surrounded by an impressive bodyguard and bravely explained her errand. General Butler declared himself unable to grant her request, but she made known the dire need of the Community, which [had] over 100 orphans to feed and clothe. He took up pen and paper, wrote a few words and handed her a sealed envelope. She thanked him, departed hurriedly. . . . In the envelope, she found a \$500 bill with an order . . . for provisions to be delivered that very day.

Within a month, these provisions were exhausted. . . . Sister Mary of Calvary was reluctant to return to the General but finally agreed to do so. The General recognized her and asked her name. "I am a Sister of the Holy Cross," she replied and I come [once again] to ask for food to feed our orphans." "Tomorrow you will receive the same quantity as last month," the General replied. The Archbishop, through the ingenuity of Sister Mary of Calvary . . . advised the other [religious] communities to have recourse to the General's generosity. . . . All who asked, received. No one was turned away (Annals 1841 - 1941 120). These orders lasted as long as General Butler was military governor of New Orleans.

The year 1862 was an extremely difficult one for Sister Mary of Calvary. Because so much had transpired in her life, she was outstanding in many areas of her work. Despite all her outstanding accomplishments, Sister once again ran counter to the plans and wishes of Father Edward Sorin.

In September of 1862 the Council minutes of the meeting at Notre Dame contain the following information:

. . . very Reverend Father proposed to the consideration of the members, the propriety of ~~retaining~~ Sister Mary of Calvary in the Community. Reverend Father stated that his opinion of her usefulness was still unchanged, he thought she could do so much good but her eccentricities rather than diminishing, prevented her accomplishing much. . . . a long letter read . . . which she had written to send to a clergyman in which she sent plans for forming a new Congregation . . . mentioning things . . . which might injure . . . our Community. All this, Reverend Father thought was the result of a diseased mind. Nevertheless, taking all things into consideration, he considered her not a fit person to keep in the house. . . . As soon as she would be able to travel . . . she might go home for six to twelve months [to France] to recoup her health, but it was, in reality, a dismissal from the Community (Council Minutes September 13, 1862).

In their book entitled History of the Academy of the Holy Angels, Garvey and Widmer state the following ". . . the Marianites of Holy Cross made plans for the construction of Holy Angels' Academy. Sister Mary of Calvary, Provincial and Principal of the future Academy, began to put this project into action. . . . The cornerstone was laid in 1862 (Garvey/Widmer 15). The question is: Did Sister Mary of Calvary return home to France as were the wishes of Father Sorin or did she remain in New Orleans carrying on the work of education of the young women of New Orleans along with her work with the orphans, whose numbers were no doubt multiplied a hundredfold by the Civil War?

The subject of this brief biography was certainly obstinate in every sense of the word. Her courage, steadfastness, tenacity, veracity, her single-mindedness, but above all her love of God and her devotion to the most neglected of God's little ones, along with the victims of the dreadful plagues and epidemics were qualities which held her in good stead throughout her entire missionary career. However, these very traits seemed

to set her at odds with her religious superior, Father Edward Sorin. In retrospect, when we look at her kindness and compassion for those passengers on that first crossing, being left behind in Detroit to make her own way to Indiana, her own grave illnesses, which plagued her constantly throughout her life, is it any wonder that her character and personality molded themselves the way they did? All of us are very wise in hindsight, but we must ask ourselves: would we, could we have been able to be so forgetful of self in such circumstances?

Be that as it may, from the Catta Brothers' book Mother Mary of the Seven Dolours, there is the following entry:

When in 1865, she learned of the declaration drawn up by the Chapter at Notre Dame du Lac favoring separation from the Mother house and particularly, the year afterward, when she learned of the resignation of Father Founder, she was not satisfied until she returned to France. She had received permission for this trip from Father Moreau while he was still in office. Nothing could hold her back. Neither the pleas of her Sisters, the displeasure of the Archbishop of New Orleans, nor the regrets of the people of New Orleans, to whom she was a true heroine through her untiring devotion to them during the War between the States. She made the rounds of the benefactors, urging them to continue their generous offerings toward the Community . . . On November 2, her departure day, the chapel was draped in black as though for her funeral. The journey by boat to New York was a frightening one, and the Captain, a Protestant, begged her to pray for help from Heaven. She imposed Friday abstinence at the common table, on the Captain as well as the crew. She put a stop to a fight and saved the life of the purser. She continued her motherly prodigies toward the children of France (MMSD 456)
From Circular Letter #60, Mother Mary of the Seven Dolours notified the

Congregation of the death of Sister Mary of Calvary on January 24, 1884.

She was sixty - seven years of age.

. . . Death came to Sister Mary of Calvary, the first to make religious profession in the presence of our Founder on May 28, 1843. This dear Sister . . . entered the Congregation on June 29, 1840. She lived as a religious for forty-three years, six months, and twenty three days. I recommend her soul to her prayers. Sister was buried in Holy Cross Cemetery at Le Mans. The General Officers of the Congregation walked beside her bier to honor her as the eldest daughter of our venerated Father Founder. It is really impossible to think of that date, August 4, 1841, without a flood of memories filling one's heart . . .
(Circular Letters MMSD 64).

Much of the life of Sister Mary of Calvary in countless areas is almost impossible to piece together and to follow. There were tremendous forces at work for good in this saga, and there was no doubt that the Divine Hand was in all of it. The powerful and towering personality of Father Edward Sorin was never far from the activities of the development and the flowering of the Congregation of Holy Cross in North America. His opposition to Sister Mary of Calvary, no doubt, played an enormous part in leading Sister to her own Calvary and in honing her into the personality she finally became. Saints are shaped in the crucible of suffering and opposition, and these characteristics were certainly present in abundance in the life of "the eldest daughter of Moreau".

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