

diocese of Lyon. It bears the same date as the approbation of the Constitutions, 18th July 1825 (*supra*, 2), when two months had not yet elapsed from the time that the law to which the document refers was enacted.

It is probable that the Servant of God, after initiating the proceedings, may have wondered whether it would be advantageous to submit the Congregation to official authorisation. To receive this recognition meant submitting oneself to the "protection" of the State and to the restrictions that the law imposed on religious in their right to possess, alienate, expand, and teach. In fact in none of the archives consulted is there any indication of approbation or rejection of this recognition, and the original of the document which we present is found in *A. G. Roma*. Given the silence about the matter, it might easily not have been sent forward. Many other congregations of women of the same period did not have legal recognition: some did not ask for it, and, regarding others, we do not know the reason why they were denied it. We know that the author of the law, Mons. Frayssinous, never wanted to take responsibility for giving advice on this subject (cf. L. BAUNARD, *Histoire de la Bienheureuse Mere Madeleine Sophie Bar at*, I, Paris 1910, p. 474).

To clarify this state of affairs we have copied the following anonymous declaration: "Should not all the Congregations be obliged to submit to the necessity of authorisation? — we will reply to this question in establishing the two following points:

1. No law forbids community life to members of unauthorised congregations of religious. 2. Far from trying to avoid authorisation, the unauthorised congregations themselves ask for legal recognition as a favour, which administrative jurisprudence sometimes believes it must refuse.

Religious associations can be recognized as *corporations* by the law; they then form a collective and moral body." A note in the margin adds: "Religious associations without recognition may form a civil society, which our laws do not forbid" (cf. Paris, *Arch. Nat. F⁷⁹ 6246*). This was the course that the Servant of God took in 1836 (Doc. XVI, c, 7a, pp. 327-331).

We now give the original text of the request of Mgr de Pins.

We Jean Paul Gaston de Pins, Archbishop of Amasie, Apostolic Administrator of the diocese of Lyon, in view of the law of the 24th May 1825, considering that the Ladies of the Sacred Hearts of Jesus and Mary, established in Lyon and Belleville (Rhône) have as their object to fulfil the wishes most dear to religion and to the State by instructing poor young girls, caring for orphans, and giving an excellent education to girls of higher social class; considering that these Ladies fulfil their diverse duties to the general satisfaction of the people in the places where they are established; we are of the opinion

that they should be legally authorised; we implore Your Majesty to deign to examine and confirm with your royal sanction an institution which is so useful and commendable.

Given at Lyon on the 18th July 1825.

f Jean Paul Gaston Archbishop of Amasie
Administrator of Lyon

For Monseigneur, Allibert, Can. Sec.

DOC XV

OF THE FOUNDATION AND VICISSITUDES OF the house in the town of Le Puy, 1825-1835. - *According to the documents given below.*

With the foundation of the house of Le Puy in 1825, which was like the prolongation and evolution of that of Monistrol, we arrive at the point at which the Congregation reached its maximum development during the life of the Foundress. From that time the Congregation, organised and canonically approved in two dioceses, that of Lyon and Le Puy, entered a period which is distinguished by three characteristics:

1. Prosperous development of the work, and a calm period of government by the Servant of God.
2. The existence of more or less hidden causes which held back its progress.
3. A series of contradictions and tribulations which M. St. Ignatius supported with fortitude and confidence in God until her death.

The diocese of Le Puy-en-Velay was re-established on the 6th October 1822. Its first Bishop Mgr Louis Jacques de Bonald was consecrated on the 27th April in the following year. He was the son of Viscount Louis de Bonald, French writer and philosopher, defender of religion and of the traditional monarchy, who, faithful to his principles, renounced the dignity of Nobleman of France in 1830, and withdrew into private life. The new Bishop was born in Millau (Aveyron), on the 30th October 1787. In the first years of his priesthood he was one of the imperial chaplains and accompanied Cardinal Fesch on various missions. On the 4th December 1839 he was appointed Archbishop of Lyon, where he arrived on the 1st July 1840, and in 1841 he was created Cardinal. During the reign of Louis Philippe he did not cease to champion freedom in education, and in 1848 he defended the principles of religious and civil liberties. He remained attached to the Empire and, nominated Senator, he showed himself in favour of the temporal power of the Pope which he supported by the institution of the offering of "Peter's Pence".

He died in Lyon on the 25th February 1870 (cf. *Diet. d'Histoire et Geographie* t. IX, Paris 1937, col. 727-729).

The diocese of Le Puy, vacant since 1793, administered by the Bishop of St.-Flour from 1820, finally had its own bishop who immediately began the pastoral visitation. On the 20th August 1823 he was solemnly received in Monistrol (cf. *Deliberations du Conseil Municipal*, Arch, de Mairie, Monistrol), where he was surprised to find the flourishing institutes established by Fr. Coindre (cf. Docs. X, *intr.*, p. 245 and XXVII, p. 581). A few months after this visit, Mgr de Bonald proposed to the Servant of God that she should transfer her community from Monistrol to Le Puy. The proposal was accepted. The house of Monistrol, though it did not last even for three years, played an important part in the life of the Servant of God and of her Congregation.

On the 19th February 1825, Fr. Coindre rented a house in Le Puy, from the widow Lafont, part of a former Dominican convent, near the Church of St. Lawrence (cf. "Bail a Loyer" in the file *Le Puy* in *A. G. Roma*, a property which in 1826 was acquired and completed by the Servant of God.

The community itself was transferred there in August 1825, immediately after the end of the scholastic year. On the 7th of the same month Fr. Coindre wrote from Le Puy asking that his letters be addressed c/o "The Ladies of the Sacred Heart at St. Lawrence, Le Puy"; on the 26th, in the accounts of the Servant of God, we find the note "For the carriage to Le Puy, 36 frs".

The house of Saint Lawrence, which still exists, accommodated the community and boarding school for eight years; on the 13th October the first clothing ceremony took place, "in our chapel of Our Lady of Le Puy", presided over by Fr. Coindre, with the authorisation of Mgr de Bonald (cf. *infra*, 1). But very soon this first dwelling was not large enough, and attempts to enlarge the property having failed, on the 22nd August 1833 a more extensive one was acquired at the other end of the town, in which a spacious building was later constructed and still exists today. The premises of St. Lawrence were sold to Mgr de Bonald on the 17th March 1834, and the property still belongs to the episcopate (cf. Private Act, n. 352, in the file *Le Puy*, *A. G. Roma*).

The prosperity of the work of the Servant of God at Le Puy, which earned a well-deserved reputation for her pedagogical methods and attracted numerous and excellent vocations, was the fruit of much abnegation and of many sufferings.

We note here three events which profoundly afflicted the Servant of God: a) The departure from the Congregation of the first Superior of Le Puy, M. St. Peter, her companion in Profession (cf. Doc. XI, p. 251; Doc. XII, p. 255, and *infra*, 4 and 5); b) The project of uniting the Congregation of the Servant of God with that of the Sacred Heart founded by St. Madeleine Sophie Barat (cf. *infra*, XVI B 6, pp. 318-320, and XXVII, *Histoire*, pp. 615-616); c) The death of M. St. Borgia, victim of an unfortunate accident in Le Puy, where she had succeeded M. St. Peter as superior (cf. Doc. XXVII, pp. 613-614).

All these sufferings and difficulties did not slowdown the progress of the work, which continued to flourish until the suppression of the religious communities in France in 1903 (cf. *infra* 7). Still in our days in Le Puy the memory is preserved of the work done by the Servant of God and her Congregation. The building, even though it is in secular hands, is always known by the name of "Sacred Heart".

1

Report of the first clothing ceremony celebrated in Le Puy, 13th October 1825. - From the original preserved in *A. G. Roma*, Register I.

In February 1823 the Congregation founded by the Servant of God, finally approved by the ecclesiastical authority, celebrated the first ceremonies of clothing and profession in Monistrol (cf. Docs. XI and XII). From March 1824, when the diocese of Lyon had its own Apostolic Administrator, such ceremonies took place in the chapel of Fourviere. Nevertheless, at this time, the ceremonies of clothing for the postulants who had begun their novitiate at Monistrol took place there. The novitiate was transferred with the community of Monistrol to Le Puy, and the ceremonies of clothing took place there from the 13th October 1825 to the 13th November 1827.

We give the report of the first ceremony of clothing in Le Puy, at which the celebrant was Fr. Coindre, and where we note the signature of M. St. Peter, Superioress of the community.

In the year 1825, on the 13th October, we the undersigned, Superiors of the Ladies and the Sisters of the Sacred Hearts of Jesus and Mary assembled in Chapter, having tested and examined according to the Rules of the Congregation Mile Marie Madeleine Melanie Moreau, native of Chomelix, legitimate daughter of Jacques Louis Moraut and of Marie Madeleine Le Merle, have admitted her to the reception of our holy habit with the authorisation of our Fr. Superior, who is himself authorised by Mgr de Bonald, Bishop of Le Puy for this; the habit was given her to be a religious of the first class with the name of Sr. Marie Therese, in our chapel of Our Lady in Le Puy, in the presence of the witnesses who have signed below:

Coindre. Sup.	Moraut	Lemerle
Melanie Moraut	Lemerle	M. St. Pierre, Superioress

2

Report of the ceremony of clothing celebrated in Le Puy by Mons. de Bonald, 12th March 1827. - Ibidem.

Of the eight clothing ceremonies held in Lc Puy, Mons. de Bonald presided over three: 5th August 1826, 12th March 1827, and 21st April 1827. In this document, we present the minutes of that of the 12th March, in which we note the signature of the Bishop and of his two Vicars General, and that of the new Superioress, M. St. Gonzaga.

In the year eighteen hundred and twenty-seven on the 12th March, we the undersigned Superioress of the Ladies and Sisters of the Sacred Hearts of Jesus and Mary, assembled in Chapter; after having tested and examined according to the Rules of the Congregation Mile Euphrasie Verot, legitimate daughter of Pierre Marcelin Verot and Marie Madeleine Marcet, native of Le Puy, have admitted her to the reception of our holy habit, with the authorisation of Mgr de Bonald, Bishop of Le Puy. The holy habit was given to her by the aforementioned Bishop, with the name of Sister St. Clotilde.

The ceremony took place in our chapel of the Blessed Virgin of Le Puy, in the presence of the witnesses who have signed below:

L. J. Maurice, Bishop of Le Puy	Issartel v.g. Doutré, v.g.
	M. Marie Gonzague, Sup(erieure)
Marcelin Pierre Verot	Marie Magdelaine Marcet
Marie Clotilde, nee Euphrasie Verot, Novice.	

3

Report of the ceremony of clothing celebrated at Le Puy by Mons. de Bonald, in the presence of the Servant of God, 21st April, 1827. - Ibidem.

Little more than a month had passed since the previous clothing ceremony and another novice, also from Le Puy, received the habit of the Congregation from the hands of Mons. de Bonald. The Servant of God herself assisted at the ceremony.

We note, as a proof of the development of this house, that the first ten novices who took the habit there were all natives of Le Puy and of the surrounding area except Sr. St. Alexis who came from Russia and was born in St. Petersburg. She took part in the second ceremony.

The text of the Report is transcribed *infra*, Doc. XXI, 2, a, p. 437.

4

Report of the General Council of the Congregation about the departure of M. St. Peter, 18th August 1826. - From the original preserved in A. G. Roma, Register III.

M. St. Peter, superioress of the community of Monistrol from 1823, held the same post when she was transferred to Le Puy in August 1825. We do not know the motives which induced her to leave the Congregation the following year, and to incite her niece Clare Prat to leave the Novitiate; but some information found in the Registers and in the account books permit us to establish that M. St. Peter was called to Lyon on the 26th April 1826; that on the 3rd May her niece left the Novitiate, and that on the 14th August, taking advantage of an absence of the Servant of God, M. St. Peter obtained a dispensation from her vows. We may suppose that the summons to Lyon was motivated by some disobedience or deficiency in her administration, and that M. St. Peter could not bear the humiliation of the reprimand.

The Servant of God called her Council together on the 18th August 1826, four days after the departure of M. St. Peter, to give an account of the latter's conduct and to take the necessary steps in this regard. It was decided to refuse every attempt on her part to re-enter the Congregation, given the way in which she had behaved in leaving it.

Meeting of the 18th August 1826

The Council was presided over by our Rev. Mother St. Ignatius Superioress General.

We prayed to the Holy Spirit for guidance.

After having been informed of the steps which M(ar)ie St. Peter had taken to be dispensed from her vows and to leave the community in the absence of our Reverend Mother, without being willing to listen to any representation, we have judged that by this behaviour she has excluded herself for ever from re-entering the Congregation, no matter what pressing requests she might make to re-enter the community.

Declaration signed by Marie Antoinette Bedor, widow Dioque (M. St. Peter), in which she promised to put an end to her complaints. 22nd January 1828. - From the original preserved in A. G. Roma.

Before entering the community in 1822, Marie Antoinette Bedor, the widow Dioque had ceded her goods to the Congregation in the persons of Claudine Thevenet and Catherine Laporte, in exchange for a life-annuity of 400 francs in favour of her sister, Claire Bodard, and another in favour of her niece Claire Prat, who was sixteen years old, a boarder in Fourviere (cf. *Quittance de Mme Bedor* in file *Fourviere II, A. (I. Roma)*, with the same conditions. The two annuities were to begin at the death of the widow Dioque and last until the death of the beneficiaries. Claire Prat entered the Novitiate in Fourviere, went to Monistrol with the first group to receive the habit and the name of "Sr. St. Jean", the day after the profession of (lie Servant of God and of her aunt M. St. Peter.

After Claire left the community, the widow Dioque, M. St. Peter, made some claims foreign to the agreement of 1822; she had recourse to the archbishopric, where on the 3rd December, "Fr. Cattet supported the defence pleaded by Mme Thevenet" who, notwithstanding everything, made an agreement to pay the widow 7,000 francs, as appears in the present document; we see, besides, in the account books, that the Servant of God also paid an annuity to her sister and to her niece, from the 2nd April 1825 until the 20th September, 1828.

The date of the document reveals that these unpleasant discussions, to which the widow Dioque put an end with this declaration, had lasted two years, and that she had not avoided publicity.

Claire Prat, mentioned in the document, was the daughter of Jean Simon and Louise Bedor; she was born in Lyon on the 17th February 1806, entered the Congregation on the 12th May 1822, was clothed on the 26th February 1823 and left on the 3rd May 1826 — still a novice.

I the undersigned Marie Antoinette Bedor, widow of M. Jacques Dioque, of independent means, living in Lyon, rue Videbourse, in the district of St. Irene, acknowledge that I have received here and now, in cash, from Mme Thevenet, directress of the educational establishment and of the providence established in Lyon, Place Fourviere, the sum of 7,000 francs in cash by which has been amiably settled, and decided between us, the payment or balance of all the accounts which existed between me, Mme Thevenet and Madmille Laporte, which accounts have given rise to discussions and arguments

ended through the ecclesiastical Superiors, for which sum of seven thousand francs I give a full and entire receipt to Madame Thevenet.

By means of this same amount of seven thousand francs, I free entirely and wholly Madame Thevenet and Madmille Laporte from the price of the sale that I made to them of a part of my furniture under the annuity of four hundred francs a year on the life of Mile Claire Prat, my niece. I will and consent that this annuity be, from the present moment, paid off and wiped out purely and simply, for ever, without possibility of being demanded, either by me or by Mile Prat, my niece. This annuity is, from the present, considered null, and as never having existed; however the arrears which have been paid will not be returnable, the receipts will not produce any effect, they are cancelled.

I renounce all claims whatsoever against Mme Thevenet, Mile Laporte, and against all others, relative to the business interests which existed between us, be it in Lyon or in Le Puy; I will not go back on the payment of six thousand francs that Madame Thevenet received from Mr. Casati, Notary of Lyon, in money that belonged to me. My discharge to Mr. Casati is confirmed and I have no account of it to ask from Madame Thevenet, that sum also entered into our accounts and our disputes.

I expressly reserve to the advantage of my sister, the widow Bodard, the benefit of the life annuity of four hundred francs a year, that the said ladies Thevenet and Laporte created to her advantage, in the agreement to which I was a party. I consent that my sister should make, without my being present, such arrangements as she might wish, with the ladies Thevenet and Laporte, that the existing agreement be suppressed and replaced by another, without my name appearing. I wish to have nothing to do with this annuity or with whatever may be done afterwards.

Furthermore my present quittances, declarations and renouncements are on condition that Madame Thevenet shall not repute any thing against me under any title whatsoever, in such a way that we are both respectively discharged and free of everything up to today. I shall keep as my property the movable objects that she has returned to me; on her part, she shall keep as her right those which she still has that belonged to me.

Executed in Lyon on the twenty-second of January, eighteen hundred and twenty-eight. I have read and I approve the present receipt for seven thousand francs as complete payment.

Widow Dioque, nee Bedor

6

Statistics of the 1st October 1832, about the house of Le Puy. - From the original preserved in the National Archives of Paris, F¹⁹, 6307.

These statistics are the same as those of another dated 1st December 1831 preserved in the departmental archives of Le Puy. The first column probably indicates that the Congregation possessed four buildings in Le Puy, comprising the principal edifice. The number of pupils remained stationary because of the limited capacity of the house. Therefore a property was acquired in the district of St. Jean, covering about 17,000 sq. metres in area, with two buildings, where the community was transferred a little later. A large building and a big chapel in Gothic style were constructed there.

From the outset, the house of Le Puy gave solid vocations to the Congregation of Jesus and Mary, and it enjoyed a good reputation. This appears for example, from confidential information of the departmental prefect of Haute-Loire to the Minister of Worship in 1853, in which we read, regarding the Superioress, M. St. Cyprian, "She is a very refined lady and is very witty. The boarding school and day school, have many pupils; no political observations" (Departmental Arch. Le Puy, 8, V, 1).

M. St. Cyprian (Rose Eynac), was the daughter of Jean Pierre and Madeleine Bonnet. She was born in Coulon (Haute-Loire), on the 19th June 1815, and entered the Congregation on the 19th June 1832. She made her profession on the 18th June 1835. She was one of the first group of religious that went to found a house in Canada in 1855 where she died on the 19th December 1868.

Some years later, in 1880, when the project for suppressing the religious communities in France was about to be launched, the government requested confidential information from the departmental prefects on the situation of the religious houses and on the probable reaction of the public. In general, the prefects showed signs of hostility and little sympathy towards the religious. Regarding the community of Jesus and Mary, the Prefect of Le Puy wrote: "The Sisters of Jesus and Mary bring up young girls of middle class families of Le Puy, who number about 80. They will see their studies suddenly interrupted on the 29th June; the bourgeoisie of the town, even those who are liberal in outlook, confide their children to that Congregation. It follows from this consideration that the closure of the establishment without a transitional period will cause a certain disturbance and some discontent among the interested families, whose opinion is, moreover, in favour of established institutions. Otherwise the application of the decrees will not meet with the least resistance" (cf. National Arch., Paris, F¹⁹, 6256).

Department of Haute-Loire

Place of Establishment	Name of the Communities	a. o. X	Teaching	Com. independent of a Superioress Gen.	Head House	Number		Number of Pupils
						Prof.	Conv.	
Le Puy	Sisters of Jesus and Mary		Yes	Dependent	Lyon	8	9	46

1st October 1832.

DOC. XVI

THE GOVERNMENT OF THE CONGREGATION from the election of the Servant of God in 1823 until the year 1836. — From the documents examined below.

We are assembling under this somewhat general and indeterminate title the principal events in which the Servant of God must have taken part as Superioress General of the Congregation during this period. In the first place we present the directions of her government as drawn from the official Registers which we shall study at some length, and elucidate with the aid of a handwriting expert. In the second place we shall explain the relations of the Foundress with the Vicar General and Ecclesiastical Superior of the Congregation, Simon Cattet. Finally we shall present some scattered and fragmentary information through which is seen the active and personal participation of the Servant of God in the life of the Congregation.

A)

ACTS OF THE CENTRAL GOVERNMENT OF THE CONGREGATION. — From the original "Registers" preserved in *A. G. Roma*.

The approbation of the Apostolic Administrator of the diocese of Lyon of 1825 (Doc. XIV, 2) which was almost simultaneous with the transfer of the community from Monistrol to Le Puy (Doc. XVI), opened a new period in the life of the Servant of God and in the development of her Congregation, which appears henceforth established and definitely organised. From this point the real Mother House, with the Generalate residence, is that of Fourviere. The Superioress General lived there herself habitually and, while she attended to the two works of Lyon, the *Providence* and the boarding school, with particular care, she governed the Congregation with prudence and visited the houses of Belleville and Le Puy when necessary.