

Chapter, after invoking the light of the Holy Spirit, having tested in the Novitiate for two years and having examined according to our Statutes, our very dear Sister Josephine Maissat, Sr. M(ar)ie St. Leon, aged 20 years, native of Anonay, dept. of Ardeche, legitimate daughter of Joseph Maissat and of Antoinette Gueyton, have admitted her to profession. She has freely and voluntarily made it into the hands of our Very Rev. Fr. Superior, Monsieur Cattet, Vicar General, in our chapel in Fourviere, making the simple perpetual vows of Chastity, Poverty and Obedience in our dear Congregation, *according to the Rule of St. Augustine and our Statutes*, in the presence of Father Pousset, chaplain of the house, who has signed with us.

Cattet, V. G., Abbe Pousset, Chaplain, M(ar)ie St. Andre, M(ar)ie St. Francois, M(ar)ie St. Paul, M(ar)ie Ste Therese.

DOC. XIX

DOCUMENTS PERTAINING TO THE CONSTITUTIONS of the Congregation of the Sacred Hearts of Jesus and Mary, 1837-1843.

Chronologically parts of this document go beyond the date of the death of the Servant of God; however, given the particular character of the information collected, it seems appropriate to include it here.

Claudine Thevenet and her first companions came together at the end of 1818, in Pierres Plantees, to initiate their new religious Congregation. They observed the Rule of the Association (cf. Doc. IV, 1, p. 50). Fr. Andre Coindre, at an imprecise date, but before September 1821, added some rules containing general lines of conduct for religious life (cf. Doc. VIII, p. 200). From 1821 until his death (30th May 1826), Fr. Andre Coindre worked in collaboration with the Servant of God at the drawing up of a Rule which would become definitive after some time of trial, because "laws and rules", said Fr. Coindre in a letter of the 25th February 1826, "are not perfect until experience has shown what to do and what to avoid" (cf. Rome, Gen. Arch. of the Brothers of the Sacred Heart). In the meantime Fr. Coindre and M. St. Ignatius had presented some statutes, the text of which we do not know, for the approval of Mons. de Pins (1825) (cf. Doc. XIV, p. 259), and these were undoubtedly a compendium of what they were preparing.

Fr. Coindre had wanted to incorporate the Ignatian spirit in the three institutes he founded. This idea is repeated with insistence, under various forms, in the documents which are preserved, concerning the Society of the Missionaries of Le Puy, the Brothers of the Sacred Heart and the Religious of

the Sacred Hearts of Jesus and Mary: "Having adopted the Ruli Ol Si Augustine and the Constitutions of St. Ignatius" (cf. Doc. X, 2, p. 148) all conformably to the Summary of the Constitutions of St. Ignatius. In everything that does not derogate from the present Statutes" (cf. Rome . < h n Arch. Brothers of the Sacred Heart, *Projet de Statuts de la Congregation clericale etablie a Monistrol - L'Eve que sous le nom du Sacre Coeur de Jisus*). etc. Evidently the Founder proposed to substitute for the rules given in 18 ' I another more complete set, inspired by the above mentioned documents, in which the connection with the Constitutions of St. Ignatius would be clearly manifest. His premature death did not permit him to finish this project. The Servant of God remained alone to govern her Congregation and to complete the definitive drawing up of the rules, in which she sought to imprint and preserve the spirit which both she and Fr. Coindre had intended for them. Later, when Mons. de Pins gave her an assistant in Fr. Pousset, instead of being a collaborator, the latter was a serious obstacle to M. St. Ignatius (cf. Doc. XVIII, p. 363), and after a hard struggle, she died without being able to see the approval of those rules on which she had worked for so many years and with such prudence.

A few months after the death of the Servant of God, when the rules were presented for the approbation of Mons. de Pins (cf. *infra*, 1), by M. St. Andrew, who was her successor in the office of Superioress General, they were in their totality the work of M. St. Ignatius and of Fr. Coindre, though modified in various details, some of which were important (cf. *infra*, 2, *intr.*).

On the 24th January 1838, Mons. de Pins provisionally approved these rules, to which he was to give definitive approval on the 7th April of the same year (cf. *infra*, 3). Later on, when the final steps were being taken with a view to obtaining Pontifical Approbation, the approval of the Bishops in whose dioceses the Congregation was established was requested and easily obtained. The first, as was logical, was granted by the Archbishop of Lyon, Cardinal de Bonald (14th February 1843) followed by that of Mons. Darcimoles, Bishop of Le Puy (22nd March 1843), then by that of Mons. Borghi, Bishop of Agra in India (1st June 1843), that of Mons. Gros, Bishop of Saint-Die (6th June 1843) and, later on, that of his successor, Mons. Manglard (27th January 1847) (cf. A. G. Roma, "*Approbations*"). All these prelates expressed their praise of the Congregation, of which they saw the works and spirit reflected in the rules. The expressions of the Bishop of Agra were especially laudatory. His correspondence at that time, which showed his desire to obtain Pontifical Approbation, is particularly interesting (cf. Arch. of the S.C. for the Propagation of the Faith, *India*, Vol. 8, p. 332, Vol. 9, p. 935, Vol. 10, pp. 266, 1063, 1363).

All these steps led to the approbation so much desired by the Servant of God. On the 4th September 1847 the Constitutions of the Congregation of Jesus and Mary were approved by Pope Pius IX. The Decree, signed by Cardinal Orioli, is dated the 21st December 1847.

1

Letter of M. St. Andrew, Superioress General, to Mons. de Pins, Apostolic Administrator of Lyon, 31st December 1837. — From the original preserved in A. A. Lyon.

This letter from the new Superioress General for New Year greetings to Mons. de Pins (31st December 1837), had as its principal object to remind the Prelate of the hoped-for approbation of the Rules which had been presented to him some months before. In this document two important details are seen relating to these Rules.

1. The confirmation that Fr. Pousset had been appointed by Mons. de Pins to revise and put the final touches to the same Rules, a fact which appears also from other documents;

2. An indication that enables us to fix the approximate date when they were copied: if we take into account that there is question of an accurate manuscript, written in duplicate, it is obvious that time must be allowed for such handwritten work; if in December 1837 M. St. Andrew wrote that they were expecting the approbation, this indicates that a certain time had already elapsed since the presentation. On the other hand, the examination under ultra-violet rays and chromatography reached the same conclusion: that the Rule was copied between April and October 1837 (cf. *supra*, M. PINZUTI, *Perizia*, Doc. XVI, A, pp. 294-295). In addition, keeping in mind that the Servant of God died in February of the same year, it is evident that between her death and the delivery of the manuscript, there would not have been time to draw up a new rule.

31st December 1837

My Lord,

We have great pleasure in sending greetings to our venerable Prelate and we beg him to accept our respects. Your daughters are very happy, Monseigneur, to renew the respectful expression of their gratitude to you. They have enjoyed such kindness and favours from your benevolence. From the day that the Lord in His Goodness willed to confide the care of this diocese to your pastoral solicitude, we have seen the dawn of happiness shining over our little Congregation, still in its early stages. You have deigned, Monseigneur, to show yourself both our protector and our father, and you have watched over the Congregation with an interest the memory of which will stir up eternal gratitude in the hearts of your daughters. Soon, we hope, you will crown all your kindness by putting the seal of your approval on our holy Rules, the drawing up of which you chose to confide to our

respected Chaplain and which M. Cattet, your Vicar General and your representative with us, has graciously undertaken to present to you.

We await from your great kindness, Monseigneur, and with the utmost confidence, the favour that we are requesting today.

Deign to accept our renewed respect and gratitude, our perfect submission and highest esteem, and we have the honour to be, Monseigneur, your most humble, most dutiful and very obedient daughters.

M. S. Andre, Sup. Gen. of the Sacred Hearts of Jesus and Mary.

2

Constitutions and Rules of the Congregation of the Sacred Hearts of Jesus and Mary, 1837. — Authentic copy preserved in A. G. Roma.

The document which we now present is undoubtedly of great importance for a better understanding of the Servant of God and of her Congregation, because it treats of the definitive Rules.

The manuscript, which is preserved in A. G. Roma, is a copy of the original, authenticated by Allibert, Secretary of the Archbishopric, on the 25th March 1839. It is a volume measuring 28 x 19 cm, of 322 pages with the following contents:

- 1) Rule of St. Augustine.
- 2) Constitutions, composed of 55 Articles.
- 3) Explanation of some points of the Constitutions.
- 4) Common Rules.
- 5) Particular Rules of religious holding offices of authority in the Congregation.
- 6) Particular Rules of those religious who are engaged in teaching.
- 7) Approbation.
- 8) Index.

In this document we reproduce only number 2) which contains the fundamental Statutes of the Congregation, and some extracts from 3), 4), and 5), which complete it.

• Regarding the totality of the Rule, of which we give only the above mentioned extracts, it is important to pay attention to the following points: *a)* the date of their presentation to the ecclesiastical authority of Lyon; *b)* the attribution of the same to the Servant of God; *c)* the dependence on the rules of St. Ignatius; *d)* the edition.

a) The date of the presentation of the Rules at the archbishopric, in accordance with what has been said before, must be placed between June and October 1837 (cf. *supra*, 1, *intr.*, and Doc. XVI, A, pp. 294-295).

b) In the drawing up of these Rules, three stages must be considered: in the first, between 1821 and 1826, the date of the death of Fr. Coindre, both Fr. Coindre and the Servant of God were involved. This is sufficiently documented by the letters of Fr. Coindre and by some documents preserved in the General Archives of the Brothers of the Sacred Heart in Rome. It is possible therefore to establish that Fr. Coindre composed some articles which he sent to the Servant of God for her approval and to be tested by experiment. Then when it seemed suitable to adapt them for the Brothers, these, following the directions of the Founder, copied them, making the modifications imposed by circumstances. We find, for example, rules for the superintendents of study, of refectory, of the dormitory, which are literally the same as those contained in the manuscript we are now studying.

In the second stage, from 1826 to 1835, the Servant of God continued to complete and perfect the rules which at the end of this stage appear to lack only a few final touches as regards the form. At that time the chaplain of the house of Fourviere, Fr. Rey, left to found another religious congregation, and was replaced by Fr. Pousset, who seemed to be in a position to revise the rules, having just left the Society of Jesus (cf. Doc. XVII, p. 364).

Thus the third stage began with the installation of the new chaplain, a period which may be divided into two parts: 1. from the intervention of Fr. Pousset until the death of the Servant of God (February 1836-February 1837), and 2. from this date until the presentation of the rules to the Archbishopric (February-October 1837). In the first period the Servant of God defended the spirit of the Rules and of her Congregation against the interference and opposition of Fr. Pousset (cf. Doc. XXVII, *Histoire*, p. 620); in the second stage, M. St. Andrew came to terms with Fr. Pousset in order to be able to bring to a conclusion the drawing up and approval of the Rules (cf. Doc. XXI, p. 434).

From this analysis, it appears that the Servant of God had worked at the Rules from 1821 until her death, bringing her experience and prudence to bear on them for fifteen years, putting into practice the Ignatian spirit and the advice of Fr. Coindre. This latter, in the first five years, animated and sustained the Foundress, giving his advice and his opinion, and he himself in some cases prepared the definitive text of the articles. M. St. Andrew usually helped the Foundress in her work, as can be seen from various letters and administrative documents preserved in the General Archives of the Congregation, Rome. Undoubtedly she collaborated with the Servant of God in the first two stages of the drawing up of the Rules. In the third, she saved what she could, compromising about the rest in order to obtain ecclesiastical approval. Therefore, the major part of the work must be attributed to the

Servant of God. It would seem that the intervention of Fr. Pousset was principally negative, and consisted of suppressing articles and Ignatian expressions that the Servant of God had been anxious to preserve. If the dates which have been established approximately are accepted Fr. Pousset could not have had more than two months at his disposal for the work after the death of the Foundress, and so he had not enough time to make a new code. The long pages on psalmody and liturgical chant are attributed to him.

We now give some data, in chronological order, which corroborate what has already been said about the drawing up of these rules and the principal role played by the Servant of God herself.

31st July 1818 and 6th March 1820. - Register of the Association: The Servant of God in the respective conferences of the 31st July 1818 and of the 6th March 1820, treated of the importance and practical way of making meditation. Her words, summarised in the Register which is preserved, and written — those of 1818 — in her own handwriting, reflect, in part literally, the same ideas which we have in the rules, in the chapter on meditation, in the point which treats of making it profitably (cf. Doc. IV, 18b, p. 108, and 37 b, p. 134; see also Reg. A. G. Roma, p. 58).

1818/1820. - First Rule of the Congregation: Many points of the Rule given by Fr. Coindre (cf. Doc. VIII, p. 200), are retained in their substance and in some cases literally, as for example: "Of mortification and penance ... The love of penance will urge them to the exact observance of their rule which tends to mortify continually their thoughts, their desires, their liberty and all their senses" (cf. *ibid.*, p. 206, and Doc. XIX, p. 402).

3rd November 1821. - Letter of Fr. Coindre: "exactitude in the accomplishment of the rules which we have given them, which are still only few in number and cannot guard against every difficulty—Time is necessary before a newly-formed community can settle on all the foundations which suit it, and only great patience, great courage can succeed in overcoming all obstacles" (Rome, Gen. Arch. Brothers of the Sacred Heart).

10th October 1822. - Minutes of the canonical institution of the Congregation. "Having adopted the Rule of St. Augustine and the Constitutions of St. Ignatius, with the modifications which are necessitated by the difference which must exist" (A. G. Roma, Register I).

14th April 1824. - Letter of Fr. Coindre. "I am sending our Ladies in Fourviere several articles of their rules which will serve you one day. Pass them on to them at once" (Rome, Gen. Arch. Brothers of the Sacred Heart).

12th December 1824. - Writing of Fr. Coindre: "... and above all, the study and imitation of the Sacred Heart of Our Lord Jesus Christ in his hidden and public life, all in conformity with the Summary of the Constitutions of St. Ignatius . . ." (*Ibidem*).

1826. - *Letter of Fr. Coindre*: "to allow themselves to be led as the Rule says, like the walking stick of an old man or like a corpse which allows itself to be carried as one wishes" (cf. Doc. XXVII, p. 560).

3rd May 1826. - *Letter of Fr. Coindre*: "Brother Bernard needs to read and re-read the rules of conduct that I am sending to our Ladies in Fourviere and which are for all Directors" (Rome, Gen. Arch. Brothers of the Sacred Heart).

1835. - "*Histoire de la Congregation*": *Modifications introduced, according to the advice of the doctor, in the chapter of the rules relative to mortification and penance* (cf. Doc. XXVII, pp. 627, 633).

1836. - "*Histoire de la Congregation*": "... but she (M. St. Ignatius) could not leave him the right to direct everything, to transform everything according to his taste, and to set himself up as the absolute Superior" (cf. *ibid.*, p. 620).

6th October 1836. - *Register VI of the Congregation*: *Fr. Pousset erased the traditional formula of . . . "Constitutions of St. Ignatius" in three of the minutes of professions and wrote above "our Statutes"* (A. G. Roma).

We now present some things that took place after the death of the Servant of God, to complete what has already been explained.

1837. - *Testimonies of contemporaries*: "She would have wished very much to have the final touch put to the rules, of which the Fr. Founder had drawn up the first draft, before her death. It was not possible for her to realise her desire" (cf. Doc. XXIII, p. 478).

9th February 1837. - Election of the new Superioress General.

April to October 1837. - Final revision of the Rules and transcription of the same (cf. M. PINZUTI, *Perizia*, Doc. XVI, A, p. 295).

June-October 1837. - Presentation of the manuscript to the Archbishopric of Lyon (cf. *supra*, a, p. 374).

28th December 1837. - Approbation of the Ceremonial (cf. *infra*, 3).

24th January 1838. - Provisional Approbation of the Rules (*ibidem*).

7th April 1838. - Definitive Approbation given by the Archbishop of Lyon (*ibidem*).

21st December 1847. - Pontifical Approbation.

Conclusion. Unfortunately the original handwritten Rules prepared by the Servant of God are not preserved. This would have been a great help to demonstrate to what point and in what degree the Rules are her work. But it seems that there are enough arguments to affirm that they are substantially her own, prepared by her personally and therefore reflecting her spirit and her definitive intention regarding the Congregation founded by her. We deduce this from two orders of ideas. 1st. It is historically demonstrated that from the

diocesan approbation of the Institute, the Servant of God worked indefatigably at drawing up the Constitutions, and that she regretted dying without being able to present them personally for the approval of the Church. 2nd. The text of the Constitutions presented for approval after her death could not have been drawn up *ex novo* on account of the actual lack of time; a) Mother St. Andrew says on the 31st December 1837 to Mons. de Pins that the manuscript had been presented to the Curia some months before; b) from the calligraphical examination by the technical expert we know that the writing of the aforementioned manuscript was executed between the 3rd April and the 27th October 1837, time absolutely insufficient for drawing up such a complete and well-constructed legislative text. Therefore one may reasonably conclude that it was already prepared before the death of the Foundress.

c) To prove that the Rules of the Servant of God are dependent on those of St. Ignatius, in our edition we present points that are parallel to these. The quotations are taken from the critical edition of *Monumenta Historica Societatis Iesu*, MHSI, Vol. 64, Rome, 1936, and we are using the following signs and abbreviations:

Examen — *Examen cum declarationibus*, pp. 2-123.

Const. — *Constitutiones cum declarationibus, Textus D*, pp. 261-727.

P. = Part.

c. = Chapter.

p. = Page.

n. = number.

The word "*Rules*" corresponds to *Rules of the Society of Jesus* published critically in Vol. 71 of *Monumenta Historica Societas Iesu.*, Rome 1948. We observe, finally, that the Letters and the Exercises are quoted from *Opera Completa de San Ignacio de Loyola*, Madrid 1952.

d) In the manuscript of the Rules we note that the leaves corresponding to pages 35-36, 103-104, 117-118, 151-152, 159-160, 167-168, 179-180, 201-202, 285-286, 291-292, 313-314 have been replaced. An attentive examination has shown that if some change in the text was ever made, it is a question of secondary points which do not alter the substance of the Rules. On one of these pages is observed the name of Jesus and Ma 17, given to the Congregation in 1842. The writing is that of Mother St. Pothin, fourth Superioress General of the Congregation, from 1867-1885. The examination carried out by the expert reaches the conclusion that such pages as are changed were written between March and December 1842 (cf. M. PINZUTI, *Perizia cit.*, p. 295).

In the present edition the text of the authentic copy in the Generalate Archives of the Congregation (Rome) is faithfully reproduced. The numbers between square brackets indicate the pages of the manuscript. The notes added by us correspond to the criteria mentioned in the preceding number.

A)

CONSTITUTIONS
OF THE CONGREGATION OF THE RELIGIOUS
OF JESUS AND MARY*

[27] 1. The Congregation of the Religious of Jesus and Mary is and remains established under the Rule of St. Augustine.

2. It recognises as its sole ecclesiastical Superior His Lordship, the Archbishop of Lyon, in whose diocese its Mother House is invariably fixed.

3. The aim of this Congregation is to give a Christian education to young girls, conformably to the social position of each one.

[28] 4. For this end, the Religious of Jesus and Mary have boarding schools in which they bring up the young, carefully instructing them in religion, in literature and in their social and domestic duties.

5. In houses called *Providences*, they receive at their discretion poor young girls to whom they give a Christian education, teaching them a trade which will enable them to earn an honest livelihood in the world. These girls are fed, housed and kept at the expense of the establishments until the age of 21 years.

6. These different establishments of boarding school and *Providence*, will never exist together on the same property however vast it may be, and their administration will always be separated and in the hands of different Superioresses.

7. In houses where there are day pupils, [29] these shall have no intercourse whatever with the other pupils, no matter what the establishment may be.

8. The Congregation comprises two classes of Religious. To the first belong the Choir Religious. They are charged with the administration of the houses of the Congregation and the instruction of the pupils. They alone may be admitted to the office of Superioress, Councillor, Assistant, Econome, Secretary, Mistress of Novices, Admonitress, Sacristan, Sub-Sacristan, Mistress of Ceremonies, Superintendent of Health, Directress and Sub-Directress of a

* From the primitive title Constitutions of the Congregation of the Sacred Hearts of Jesus and Mary the words "Sacred Hearts of were erased.

boarding school and of a Providence, Class-Mistress, and Superintendent of Study.¹

9. The second class consists of all the religious who help the first in the different employments in which they are capable of helping, and who are also employed in the manual work of the house.²

[30] 10. The Congregation is governed by a Superioress General, whose authority extends over all the houses of the Congregation. It is she who appoints the Religious to all the employments of the Congregation.³

11. She is assisted by four General Councillors, who fill the offices of Assistant General of the Congregation, Econome General, Secretary General, and Mistress of Novices. A General Councillor may hold several of these titles at the same time, but only in the case where it is impossible to do otherwise.⁴

12. These Councillors always live with the Superioress General in the Mother House, or if they live in another house, it shall be only for the time that it is difficult to do otherwise. In this case they shall consult the Ecclesiastical Superior.⁵

[31] 13. The Superioress General is elected for five years, as also the General Councillors, but all are eligible for re-election after five years, and they may be re-elected indefinitely. This election is made by the General Chapter of the Congregation.⁶

14. After five years have elapsed, and on the day of the election, the Superioress General shall relinquish her charge in the presence of the assembled General Chapter and of the Ecclesiastical Superior. She gives the Ecclesiastical Superior the keys of the principal door of the house, and of her desk, kneels down, asks pardon for the faults she may have committed during the exercise of her office and recommends herself to the prayers of her Sisters.

15. If for some legitimate reason, judged as such by the Ecclesiastical Superior, the election cannot take place on the day fixed

¹ *Examen*, c. 1. n. 8, p. 11.

² *Ibidem*, no. 9, p. 13.

³ *Const.*, P. 9, c. 3, n. 1, p. 669; n. 14, p. 679.

⁴ *Ibidem*, c. 5, n. 2, p. 689.

⁵ *Ibidem*, A. p. 689.

⁶ *Ibidem*, p. 8, c. 2, n. 1, p. 625.

after five years have elapsed, the Superioress General and her Councillors will continue to exercise their office until the day to which the election [32] is transferred.

16. The election of the General Councillors takes place on the same day as that of the Superioress General, who has the right to choose the Assistant General from among them.

17. The General Chapter is composed of all the Religious electresses from all the establishments. The number of electresses shall never be less than ten. They alone have active and passive voice in the elections. They are chosen from among the Choir Religious, who, having the qualities of mind and heart proper to Government, have at least five years since their reception. They are named by the General Chapter and remain in office until they are removed, but this cannot take place except for serious reasons, judged as such by the general Chapter itself and by the Ecclesiastical Superior.⁷

18. It is the General Chapter which proceeds to the election of the Superioress General and the General Councillors [33] according to the method indicated hereafter (Art. Election of the Superioress General).⁸

19. In case of the death of the Superioress General, the Assistant General convokes, within eight days, all the members of the General Chapter, to hold the Elections.⁹

20. If before the expiration of five years, it were necessary to proceed to a new election of the Superioress General, for serious reasons and during the life-time of the Superioress General herself, and even against her will, the Electresses would refer the matter to the Ecclesiastical Superior without the knowledge of the Superioress General. He is the only judge in this case of the reasons which would justify a new election. Then, if the election is to take place, it will be conducted as is explained above.¹⁰

21. In the case of the death of one of the General Councillors the General Chapter will replace her by a new election.¹¹

⁷ *Ibidem*, c. 3, n. 1, p. 629.

⁸ *Ibidem*, P. 9, c. 5, n. 3, p. 689.

⁹ *Ibidem*, P. 8, c. 4, n. 1, p. 633.

¹⁰ *Ibidem*, P. 9, c. 5, n. 4, p. 691.

¹¹ *Ibidem*, n. 3, pp. 689-691.

22. II, for serious reasons it were necessary to depose a General Councillor, the General Chapter [34] would proceed to her deposition and replacement."

23. There is only one Novitiate in the whole Congregation, established at the Mother House.

24. For both Classes of Religious, only those persons will be admitted to the Novitiate whose reputation is spotless. Before being admitted they will be examined by three different General Councillors without prejudice to the canonical examination.¹²

25. The duration of the novitiate is two years including the time of postulancy, that is, from the day on which they have had the above-mentioned examination, and been received into the Mother House.¹³

26. No one will be permitted to take the holy habit of the Congregation until after six months trial; no one will be permitted to make profession until two years have expired.

27. For clothing as for profession, it will be necessary to have obtained at least two thirds of the votes of the Chapter assembled under the presidency of the Superioress General. [35]

28. The electresses are naturally those who live in the Mother House. Professed Choir Religious whom the Superioress General judges capable, on account of their age and other qualities, of giving their vote in this circumstance may be added to their number.

29. For the manner of admitting to clothing or religious profession, they shall follow what is indicated in the chapter which treats of the matter (p. 67).

30. The Ecclesiastical Superior will be informed of the result of the voting, so that, after the usual canonical examination, he may ratify the choice of the electresses.

31. No one will receive the habit or make profession except in the Mother House, and only with the consent of the Ecclesiastical Superior.

32. The spiritual exercises of the novitiate in the Mother House will be made apart, and will be presided over by the Mistress or sub-

¹² *Ibidem*.

¹² Letter to Fr. Daniel Paeybroeck, Rome, 24th Dec. 1547 (cf. *Obras completas de S. Ignacio de Loyola*, BAC, Madrid 1952, p. 794) *Constitutions* P. 1, c. 4, D, p. 301.

¹³ *Exam en*, c. 1, n. 12, p. 15.

Mistress of Novices, except the Office [36] for which they will join the community.

33. The Religious of Jesus and Mary recite each day in Choir the Office of the Blessed Virgin according to the Roman Rite.

34. They make the three Vows of Religion, Poverty, Chastity and Obedience (page 95) and bind themselves to live in community and to observe the enclosure as is explained (page 98).¹⁴

35. They may be dispensed from their Vows only by the Archbishop of Lyon at the request of the Superioress General.

36. To sanctify themselves in their state of life, they make a monthly Retreat of one day (page 108) and an annual Retreat of eight days (page 108). They devote themselves to exercises of piety: Meditation (page 110), Examination of Conscience (page 115), Spiritual Reading (page 116). They recite the Rosary every day, go to Confession every week (page 117), and receive Communion after consulting the ordinary Confessor and the Superioress, as often as the Rule indicates; they hold the Chapter every week.¹⁵

37. They wear a costume which distinguishes them from seculars. That for the Choir Religious consists of a uniform black woollen dress, a black cape, a white cap with wide goffers, covered with black cap, and a black veil fastened to the head and thrown back over the shoulders. They wear, hanging from their neck, a silver cross bearing in relief the hearts of Jesus and Mary surrounded by rays of glory. They have a rosary, a black woollen girdle, and a choir mantle.

38. The Religious of the second class have the same costume, except that they have neither veil nor choir cloak, and the cap differs a little in shape and is attached to the cape.

39. The Choir Novices wear the same costume as the professed Choir Religious except for the cap and veil which are white. The rosary, [38] girdle, cross and choir mantle are not given to them until the time of profession.

40. The Novices of the second class also wear the same costume as the Professed Religious of the second class, except that the cap is white and is detached from the cape, and that they do not wear the

¹⁴ *Ibidem*, n. 3, p. 7; *Const.*, P. 3, c. 2, n. 2. p. 373. In the text read "104" instead of "98".

¹⁵ *Const.*, P. 4, c. 4, n. 3, p. 411; C, p. 415.

cross, rosary or girdle. (For the material and form of the costume see page 133.)

41. No change shall be made in the costume without the sanction of the General Chapter and the Ecclesiastical Superior.

42. The Congregation does not limit itself to the diocese of Lyon only, but to spread the cult of the Sacred Hearts of Jesus and Mary, it will accept proposals made to it to form establishments in other dioceses; but for this it is necessary to have the majority of votes of the General Chapter of the Congregation, as well as the consent of the Ecclesiastical Superior and of the Bishop [39] of the diocese.¹⁶

43. In case of such a proposal made to the Superioress General, by persons worthy of confidence, she shall refer the matter to the Ecclesiastical Superior of the Congregation, and the question will be dealt with according to his advice.¹⁷

44. In the case of a new establishment outside the diocese of Lyon, but always according to the conditions mentioned above, the Religious of Jesus and Mary shall take possession of this establishment with the faculty of following their own particular Constitutions and Rules.¹⁷

45. When they take over or form an establishment, no matter where it may be, they must always have the authorisation to have a chapel in their house where the Blessed Sacrament is reserved and both they and their pupils can fulfil their religious duties.¹⁷

46. When it is a question of closing an establishment, they shall [40] avoid all hasty measures. In order to act with the necessary prudence and circumspection on such occasions, they shall not act without the majority of votes of the General Chapter, and always with the consent of the Ecclesiastical Superior.¹⁸

47. They shall not accept any legacy or donation with conditions attached; they shall not sign any contract of purchase, sale or exchange of real estate without the majority of votes of the General Chapter and the consent of the Ecclesiastical Superior.¹⁹

48. They shall never dismiss anyone from the Congregation

¹⁶ *Const.*, P. 7, c. 1, n. 1, p. 561.

¹⁷ *Ibidem*. P. 4, c. 2, n. 1, p. 391.

Ibidem, n. 3, p. 393.

Ibidem. P. 9, c. 3, n. 5, p. 673.

without the consent of the General Council, and then only for grave reasons. If it is a question of a Novice or a Professed Religious, they must also have consulted the Ecclesiastical Superior.

49. The grounds for dismissal would be:

1. To have upheld doctrine contrary to the Catholic Faith;
2. To have brought just suspicion on oneself [41] on account of morals;
3. To be openly wanting in obedience by resisting the authority of Superiors;
4. To give scandal by failing habitually in the Constitutions or Common Rules, after repeated admonitions. [21]

50. If, nevertheless, in these cases, extenuating circumstances render the culprit less blameworthy, or if a sincere repentance can make reparation for her faults, the General Council would ask the Ecclesiastical Superior to impose a less severe punishment, which would save the Religious from the misfortune of expulsion.²²

51. The Religious of Jesus and Mary have, with these Constitutions, Common and Particular Rules. The Constitutions shall be read at least every year, at the time of Retreat. The Common Rules shall be read in the refectory at the beginning of every month. The Particular Rules, of which a copy of that concerning her employment will be given to each official, [42] shall be read by that official privately, once a week.²³

52. They have a Ceremonial for Clothing and Professions, for the Installation and Confirmation of the Election of the Superioress General. The Ceremonial is approved by the Archbishop of Lyon as are also the Constitutions and the Common and Particular Rules.

53. They have for their device these words: "Praised for ever be Jesus and Mary" which shall be put at the head of all their letters. In their chapels, the reredos of the main altar shall represent the Sacred Hearts of Jesus and Mary, together, and on the seal of the Congregation will be the two hearts placed in the same way. They shall

²⁰ *Const.*, P. 2, c. 1, n. 1, p. 309, n. 2, p. 311.

²¹ *Ibidem*, c. 2, n. 2, p. 317; n. 3, p. 319; nn. 4, 5, p. 323.

²² *Ibidem*, A, p. 317.

²³ *Ibidem*, P. 4, c. 10, L. p. 465; P. 10, n. 13; p. 727; *Reglas*. P. 7, n. 3, p. 241.

also mark in this way their linen, books, and other objects that can be thus marked.

54. These Constitutions and the Rules which follow cannot undergo any modification without the majority of the votes [43] of the General Chapter and the express authorisation of the Archbishop of Lyon.²⁴

55. All the Religious, those of the second class as well as the Choir religious, should have the greatest zeal to preserve intact the Constitutions and Common and Particular Rules. Therefore, all should either orally or in writing and even without the knowledge of the local Superioress, inform the Superioress General of any abuse which might creep into the house of which they are members.²⁵

B)

[44] EXPLANATION OF SOME POINTS OF THE CONSTITUTIONS

ELECTION OF THE SUPERIORESS GENERAL

The election of the Superioress General is to be held in the following cases:

1. If the Superioress General happens to die.
2. If she is deposed.
3. If she resigns.
4. When she has completed five years in office.²⁶

In the first two cases, the convocation of the General Chapter of the Congregation is made by the Assistant General who will have consulted the other General Councillors and the Ecclesiastical Superior of the Congregation.²⁷

In the last two cases it is the Superioress General [45] herself who must make this convocation, after having agreed about the day of the election with the Ecclesiastical Superior.²⁸

²⁴ *Const.*, P. 6, c. 2, n. 1, p. 529.

²⁵ *Ibidem*, P. 10, n. 13, p. 727; *Reglas* P. 7, n. 7, p. 242.

²⁶ *Ibidem*, P. 8, c. 2, n. 1, p. 625. P. 9, c. 4, n. 7, p. 687.

²⁷ *Ibidem*, P. 8, c. 4, n. 1, p. 633.

²⁸ *Ibidem*, n. 2, p. 635.

This convocation will be accompanied by the notice of the Novena as stated on page 53.²⁹

As soon as all the Electresses who form the General Chapter are assembled at the Mother House,³⁰ the Superioress General, or the Assistant General if it be she who has convoked the Chapter, announces the day and time of the holding of the General Chapter. Only the Electresses go to the place indicated.³¹ They shall begin by reciting the Veni Creator after which the Religious sit down and one of them reads the following:

PROCEDURE TO BE FOLLOWED IN THE ELECTION OF THE
SUPERIORESS GENERAL

The line of conduct to be followed by the Religious of Jesus and Mary [46] in the election of their Superioress General, should be the same as that followed by the Apostles in the election of St. Matthias after the Ascension of Our Saviour. If they follow closely the holy rules observed on that occasion, the election will be made with great peace of mind and perfect security of conscience, and give every hope of the most happy results.

After the Ascension of the Saviour, there was question of electing a man capable of preaching the Gospel to unbelievers, idolators, the hardened and spiritually blind, to the Jews and the Gentiles, and of carrying the light of faith even to the ends of the earth; in a word, it was a question of electing an Apostle, a worthy minister of Jesus Christ.³²

Here, it is a question of electing for the Congregation a Superioress whose duty it is to reconcile the interests of all the communities, to keep alive among all the members who compose these communities the spirit of charity, of harmony and of union, and to maintain [47] and perfect more and more amongst the Religious, spouses of Jesus Christ, the most perfect practice of the Counsels of this same Gospel.³³

²⁹ *Const.*, c. 5, n. 4, p. 639.

³⁰ *Ibidem*, n. 1, 637.

³¹ *Ibidem*, n. 3, p. 637.

³² *Ibidem*, c. 6, n. 1, p. 639; n. 4, p. 643.

³³ *Ibidem*. P. 9, c. 2, n. 2, p. 663.

It is necessary therefore, that she should be a person well instructed in the divine maxims it contains, and capable of inculcating others in them, as much by her example as by her teaching.¹ She must be at the same time indulgent and severe, generous and economical and in addition to these qualities, she must possess discretion to harmonise them; otherwise she would be harsh where she should be gentle, she would pardon when she should correct, and she would wound where she should heal. It is necessary therefore that wisdom and prudence should be the soul of all her actions. Such should be the person whom the Religious of Jesus and Mary ought to choose for their Superioress General.

To make a good choice they must try to have the same dispositions as the Apostles and the disciples; St. Luke tells us that [48] having retired into a place apart from the noise, they were persevering with one mind in prayer and the union of charity. Let the Religious of Jesus and Mary pray, therefore, to obtain of God the light necessary to know who should be elected Superioress General, and whom God in His foresight has already chosen.³⁵

The great number of the electors did not in any degree weaken their union; they were about one hundred and twenty, yet they had only one heart and one soul. They had the same mind, the same views, the same will. Votes cannot be united where hearts are divided and minds disunited; and yet an election can be concluded only where there is union of votes, correct procedure and fervent prayers; the Religious of Jesus and Mary should therefore strengthen the sacred bonds of charity amongst themselves; by this means the suffrages [49] will be as nearly unanimous as it is possible to hope, and if Jesus Christ has promised that where two or three are gathered together in His name, He will be there in the midst of them, how much more gladly will He be in the midst of His Spouses when He sees them in dispositions so agreeable to Him! He will love to help them to make a choice which will be worthy of Himself.

The Apostles and disciples chose from amongst them two men whom they proposed to the assembly; they were not influenced in their choice by considerations of birth, nor even of age. St. Peter, who presided over the holy assembly, said: "Wherefore of these men who

¹ *Ibidem*.

Ibidem, P. 8, c. 6, n. 1, p. 639.

have accompanied with us all the time the Lord Jesus came in and went out among us until the day wherein he was taken up from us, one of them must be made a witness with us of his resurrection". Then praying they said: "Thou Lord, who knowest the hearts of all men, [50] show whether of these two thou hast chosen". In like manner the Religious of Jesus and Mary, in their first choice of Electresses, should have had no regard to motives inspired by flesh and blood, natural inclination or aversion. They should, following their Constitutions, have chosen only Religious who, having five years at least from their reception, have the qualities of mind and heart proper to Government.

After their first choice, the Apostles and disciples prayed with redoubled fervour and above all with entire indifference as to who should be elected, desiring only the one whom God Himself desired. Therefore, among them there was no human interest, no ambition, no party spirit, no intrigue, no false prejudices, either good or bad; for in an election one is as dangerous as the other. [51] So let there be none of these among the Religious of Jesus and Mary. The glory of God, and His glory alone, the interests of religion and of the Congregation, these should be their only object. Let them pray, therefore, to Our Lord to point out to them, among the subjects on whom the greatest number of votes will fall, the person He Himself has chosen, wishing in this matter only to second His merciful designs.

Having prayed, the Apostles and disciples drew lots, and the lot was directed by the Lord and fell on Matthias. The Religious of Jesus and Mary are not allowed to decide their elections by lot; they cannot make use of this means without tempting God who has not promised to help them thus; moreover, they are obliged by their Constitutions to do otherwise, and to elect the person whom they sincerely and after mature deliberation judge [52] capable of filling the charge of Superioress General. This could not be done if they decided their choice by lot. They are not even allowed to make use of this means for themselves to rid themselves of anxiety and uneasiness.

Since, then, the Religious must make their choice with all the knowledge and discernment of which they are capable, in order to do so with greater light and purity of intention, they shall go to make their choice at the feet of Jesus Christ; they shall ask Him in fervent communions, above all in the Communion on the day of the Election,

for the necessary light; they shall tell Him trustfully all their difficulties, all their perplexity, and implore Him to decide for them Himself; and the better to induce Him to do this, they will enter into such dispositions as to be able to tell Him with truth that they wish to elect as Superioress General only the one who is most capable of sustaining the interests of His glory and honour in a Congregation [53] which is entirely consecrated to Him. Then they shall hearken to what their heavenly Spouse will deign to say to them, remaining for some time in profound silence and interior recollection in the presence of Him who in the Holy Scriptures is called the Angel of Great Counsel.³⁶

In order to obtain the light and all the help necessary to act solely with a view to the greater glory of Jesus and Mary, the Religious of Jesus and Mary shall say during the nine days that precede the election of the Superioress General, the Veni Creator, the Seven Penitential Psalms, the Litanies of the Sacred Heart of Jesus and of the Heart of Mary, and the Memorare. If their health permit, they shall fast on the eve of the Election, or the preceding Saturday if the Election is to be held on a Monday. These nine days shall be spent as far as possible in silence and retirement. The date of this Novena will be sent to all the houses of the Congregation [54] at the time of the convocation of the Electresses; it will be made as has been indicated, by all the members of the Congregation and even by the Postulants.

Having acted solely from simple and pure motives, the Religious of Jesus and Mary shall consider the Electress who has obtained the greatest number of votes as being given by God to the Congregation, and so in effect will she be. The Religious, therefore, shall think of nothing other than respect for the authority of God with which she will be invested; they shall obey her as they would Jesus Christ Himself. Acting thus solely from supernatural motives, they will merit the twofold reward of obedience and faith.

After this reading, the same Religious or another, will read at the same session or another, the Particular Rules of the Superioress General, the Assistant General, the Econome General, the other General Councillors and the Mistress of Novices. [55] Before the

³⁶ *Const.*, n. 6, p. 645.

N . . . and to kiss her hand;⁴⁴ she herself has accepted the Superiorship hoping with the grace of God to fulfil faithfully the obligations of this Office. She will bear henceforth the title of Superioress General with the authority and powers attached to this Office; in witness whereof we have given our signature.

OF THE VOWS OF RELIGION

[95] As nothing more exact or clear can be said in this regard than what has been written by the author of Christian Perfection, they shall read once a year from this work, by way of Spiritual Reading and in common, the different treatises on the three Vows of Poverty, Chastity and Obedience.⁴⁵

As for Poverty, it must be understood that the Religious of Jesus and Mary do not act against the vow, in possessing property [96] but this possession, as also anything of this kind that they may acquire, must be authorised by the Ecclesiastical Superior.⁴⁶

The possession of such property shall be in the name of the Society, and this Society will be formed in such a way as to assure the ownership of all the goods to all members of the Society.

The Superioress General has the right to administer these goods, but always for the profit of all the members of the Congregation and assisted by her Council. When however there is question of an important act of ownership, and in writing, she will require the consent of the Ecclesiastical Superior.

The contract of the Society shall be made on the advice of trustworthy persons and drawn up in such a way as not to leave room for discussion.⁴⁷

⁴⁴ *Ibidem*, P. 8, c. 6, p. 649.

⁴⁵ This refers to the well known work of the Jesuit A. Rodriguez, *Ejercicio deperfection y virtudes cristianas*, 3 Vols, Sevilla, 1609; *Practice of Christian and Religious Perfection* translated from the Spanish into French by Father REGNIER-DESMARais, Lyon, 1852 Vol. III, *Of the Vows and of the advantages of Religious Life* pp. 110-144. *Of the Vow of Poverty*, pp. 145-209. *Of Chastity*, pp. 210-255, *Of Obedience*, pp. 256-354.

⁴⁶ *Const.* P. 4, c. 2, n. 5, p. 397; C. p. 397.

⁴⁷ *CI* Doc. XVI, C. 7, a.p. 327.

No Religious may dispose of movable goods and property that she brings into the house [97] or which comes to her by inheritance. Everything shall be put in common.⁴⁸

The linen of each one shall be marked as soon as possible after profession and placed in common.

Through a spirit of poverty and for uniformity, only bone utensils will be used in the refectory.

The silver that each one brings will retain its mark and will be put in reserve to use on special occasions.⁴⁹

If a religious leaves the Congregation before being registered as a member in the constitutive contract of the Society, her belongings which still exist and the dowry that she brought will be returned to her after deducting the board and lodging for the Novitiate, if she has not already paid it.⁵⁰

They shall have neither watch nor clock for their personal use unless the Superioress General gives them permission for the good order of the house.

They shall be poor in their [98] furniture, clothing, and all that is for their personal use.

In a spirit of poverty, they shall take care of what is allowed for their use, or what is confided to their keeping⁵² or supervision.

They shall have neither money nor any other thing for their own use or in the hands of anyone whatsoever.

No one shall have any furniture locked with a key without permission from the Superioress.⁵³

In a spirit of poverty they shall not have more than two or three books for their use, the Office Book for the Choir Religious and the Imitation of Christ and the Hours of the Diocese⁵⁴ for all.

The Religious shall take nothing from one house to another without permission.⁵⁵

⁴⁸ *Rules*, P. 1, n. 21, p. 223.

⁴⁹ *Const.*, P. 3, c. 2, n. 3, p. 373.

⁵⁰ *Const.* P. 2, c. 3, n. 5, p. 327; B p. 327.

⁵¹ *Examen*, c. 4, n. 26, p. 65.

⁵² *Const.*, P. 3, c. 2, n. 7, p. 381; P. 6, c. 2, n. 11, p. 539; *Rules*, P. 4, nn. 9-11.

⁵³ *Const.* P. 4, c. 10, n. 5, and D, p. 459.

⁵⁴ *Rules*, P. 1, n. 21, p. 223.

⁵⁵ *Ibidem*, n. 22, p. 223.

They shall receive no present nor make any, without the consent of the Superioress General who will permit it only when consideration for the persons requires it, and the gift itself [99] is within the limits of religious Poverty.⁵⁶

The presents given to anyone and received with permission, belong to the community and are put in common.⁵⁷

In writing to one another the religious shall use only the paper that is strictly necessary for what they have to say, avoiding what is useless. They shall use only one single sheet of paper, but in writing to outsiders, they follow the accepted customs.

Food will conform to a reasonable standard of Poverty, and be such that health is in no way jeopardised.⁵⁸

Through respect for Religious Poverty they shall have no animal as a pet such as a little dog, a bird, etc.⁵⁹

The vow of Obedience is of such importance that it requires some explanation from the outset. [100] In order that the Religious may not fail in this vow it is essential that they should always aim at the perfection of the virtue of Obedience.

Therefore, they shall strive to see with the eyes of Faith, Our Lord Jesus Christ in the person of their Superioress, whoever she may be;⁶⁰ to obey her promptly and humbly in things most contrary to their inclinations; to obey the least sign of her will without waiting for an express order on her part; to obey not her alone, but also those in any charge who hold authority from her, always through a motive of Faith; never to murmur, either inwardly or outwardly, against the commands laid upon them, or against any measures the Superioress thinks proper to take; to conform their will and judgement to the will and judgement of their Superioress;⁶¹ to obey instantly the first sound of the bell as

⁵⁴ *Rules*, nn. 32, 33, p. 326.

⁵⁵ *Ibidem*, P. 1, n. 23, p. 223.

⁵⁸ *Const.* P. 6, c. 2, n. 16, p. 545.

⁵⁹ At this point the Rule omits the vow of Chastity; the same is found in the Ignatian text which says: "What pertains to the vow of Chastity does not require an explanation, since it is evident how perfectly it should be preserved, endeavouring in this matter to imitate angelic purity by purity of body and mind. Therefore, with this presupposed, we shall now treat of holy Obedience. *Const.* P. 6, c. 1, n. 1, p. 521.

⁶⁰ *Ibidem*.

⁶¹ *Ibidem*. P. 3, c. 1, n. 23, p. 365; n. 24, p. 367.

being a sign of the Will [101] of God, leaving whatever they are doing, and not even completing a letter they have begun to make.⁶²

The Choir Religious make perpetual vows at their profession. The Religious of the second class make vows for five years at first; after this period they renew them for life.

OF THE KIND OF ENCLOSURE

The Religious of Jesus and Mary have neither grating nor turn, but they have parlours separated from the apartments destined for the community.

No one shall be admitted elsewhere except the Superior of the Congregation, Bishops known as such, the doctor, the notary and witnesses in a case where it is necessary, the Chaplain for the [102] exercise of his ministry, or when the good of the house, the service of the community or the conventions require it; parents, sisters, aunts of the children, to visit the house once or to see children or religious who are dangerously ill. When the serious illness of a child or religious is protracted and the near relations wish to repeat their visit, they will need the written permission of the Ecclesiastical Superior.

All respectable people, desirous of knowing the house before bringing pupils or subjects, are counted with parents for the visit, as also workmen who must work inside the house, and those who are interested in visiting the different workrooms in the Providences.

However, except for workmen who [103] already have work in hand and who go to it unaccompanied,⁶²³ when they enter the house, all other persons will be brought in and accompanied all the time by a discreet religious."¹

If the Chaplain lives in apartments adjoining the house, he will be given a religious of the second class, of suitable age and great discretion, for his service.

If some Religious needs to speak to the Chaplain, for the needs of the house or for any other similar reason, she shall never go alone to

Ibidem, P. 4, c. 10, n. 9, p. 463.

¹ Pages 103 and 104 of the copy are written in another hand.

Const. P. 3, c. 1, n. 14, p. 353.

the Chaplain's apartments, but will be accompanied by another Religious appointed by the Superioress, to whom she will have explained the reason for going to visit the Chaplain. The Superioress of each house, and even the Superioress General shall not dispense themselves from this Rule, which it is important to keep.

[104] When the house is visited by persons authorised to go through it, as mentioned above, the Religious shall greet them with respect, if the importance of the person requires it. They shall not stop to speak to them. They shall restrict themselves to bowing in silence, even to the Chaplain, who will have been forewarned by reading this Rule.

They shall be warned of the entry of strangers into the house by a few strokes of a bell. Each Religious will take care to avoid being on the corridors and go to the place of her employment.

Although there is not strict enclosure, the Religious shall never go out of their house without the permission of the Superior of the Congregation, that is to say, His Lordship the Archbishop of Lyon or his delegate.

They shall not take it on themselves to leave the house where they dwell, to go to [105] the Mother House, without the aforesaid permission, however urgent the journey is judged to be.

However, it is necessary that, for the service of each house, a certain number of religious of the second class should be able to go out habitually. The Superioress of each house should propose to the Superioress General the number presumed necessary to fill this employment. The Superioress General will give the names to the Superior of the Congregation who will authorise these appointments if he judges fitting. This authorisation will be transmitted by the Superioress General to the Local Superioress.

In an unforeseen case, if it is necessary for a Religious who is unauthorised to go out for the needs of the house, the Local Superioress will obtain the authorisation from the Chaplain of the house, but only in urgent cases. Otherwise the Rule which immediately precedes this one should be applied. [106] When the Religious must leave a house to go to another, or to the Mother House, after obtaining permission as has been said above, it is advisable to inform the Bishop of the diocese or the priest that he has delegated as Ecclesiastical Superior of the house, as also to inform him when there is some change of personnel in a house situated in his diocese.

The Religious of Jesus and Mary shall make no visit nor accept food anywhere, even at the home of their nearest relatives, unless they are on a journey, and then only in places where there is no house of the Congregation.

Instead of these visits which they cannot make, they shall write to their spiritual and temporal benefactors at the New Year [107] or on similar occasions when it is necessary to do so. Only the Superioress in each house shall sign these letters.

They shall never go to any funeral, however eminent the person who has died may be, however entitled to gratitude. They shall never accompany the body of one of their Sisters, even that of the Superioress (if the cemetery is in the grounds. However, the Religious who are authorised to go out with permission of the Superior of the Congregation may replace the Community of each house in these circumstances.⁶⁴

Some of the best behaved children may be appointed to accompany the body of one of the Mothers, if this is in keeping with the customs of the locality.

If the Chapel is so arranged that there is sufficient space, suitably separated from the Community and children, [108] for persons who out of devotion wish to come to the services or instructions, they may be admitted with the permission of the Ecclesiastical Superior, as long as the instruction is not for the Religious only.

OF RETREATS

The Religious of Jesus and Mary shall make privately one day's retreat every month. The day is fixed for each one by the Superioress, in such a way that the order of the house may not suffer.

Every year, there shall be a retreat of eight full days at most, for all the professed Religious of the Congregation.

The Superioress after consulting her Council will inform the Superior of the Congregation [109] of her desire to have such and such a priest to hear Confessions and preach during the Retreat.

⁶⁴Rules, P. 1. nn. 25-26. p. 224.

This Retreat will take place in the Mother House at the time when the boarders are on holiday. The Ecclesiastical Superior, at the request of the Superioress General, will fix the day on which the Spiritual Exercises are to begin.

The Superioress General will designate the Religious of each house who should assist at it.

During the Retreat all the Constitutions are to be read. Every evening Benediction with the Ciborium will be given. Only the *Miserere*, the *Tantum Ergo* with responses and suitable prayers and the hymn *Parte Domine* will be sung. After this the Blessing will be given with the Ciborium.

At the Mass which closes the Retreat, which will be said as early and as solemnly as possible, those who have made the Retreat will renew their vows privately at the time of Communion.

A supplementary Retreat will take place in each house of the Congregation for those Religious [110] who were unable to make the General Retreat; and at the close of the Retreat they will also renew their vows in private.

The Superioress General and her Assistant will take the precaution of making their Retreat in private and some time before the general Retreat, in order to be at the disposal of those Religious who may wish to speak to them during the Retreat. However, they shall assist at the general instructions.

There shall be a separate Retreat for the Novices. It shall be given at the time of the year when there are most Novices for the Clothing Ceremony or at any other time which will cause least disturbance in the house.

OF MEDITATION

The Meditation will be made in the Community Room where each one will take her place according to rank. The signal [111] having been given by the Mother Superior or the Mother Assistant, or in her absence the next in rank, she will say in a loud voice:

In the Name of the Father and of the Son and of the Holy Spirit. Amen. Then she will say aloud the acts of Faith, Hope and Charity and

the *Pater, Ave, Credo* and *Confiteor*,⁶⁵ after which she will read in a distinct voice the subject of the meditation which will have been read the preceding evening before the Community retired. During the reading all sit down, but afterwards each takes the position most conducive to her devotion, avoiding anything affected, odd or ridiculous and taking care not to move so often as to disturb the others.

In order to make the meditation with fruit, no matter what the subject may be, for there is always, in every kind of subject something to raise the mind to God, to nourish the soul, and to amend one's life, they shall consult the spiritual authors [112] who have best treated of the matter. Each should bring the matter home to herself, making practical applications, comparing her sentiments, her dispositions, her habitual affections, her thoughts, desires, ideas and motives, etc. with those suggested by the meditation, see where she stands, humble herself, for it is seldom that one has not cause to reproach oneself, and animate herself by every motive to correct what most needs amendment, making resolutions according to her own needs.⁶⁶

Five minutes before the end of the meditation, the Mother Superior will give a signal then all kneel and⁶⁷ gather the fruit of their meditation, selecting the thought or the resolution which seems most necessary to them, thanking God for having borne with them and asking Him to forgive their distractions, all this briefly and silently. [113] When it is time to conclude, the Mother Assistant says aloud the following prayer:

O Jesus who livest in Mary, come and live in thy servants and spouses, in the spirit of thy holiness, in the plenitude of thy power, in the perfection of thy ways, in the truth of thy virtues, in the communion of thy holy mysteries. Subdue by thy Spirit and for the glory of thy Father, all the efforts of the enemies of our souls.

All answer: Amen.

After this, the Mother Assistant says: Praised for ever be Jesus and Mary. All answer: Amen, and go to their occupations.

The meditation will be an hour for the Choir Religious and a half an hour for the others, from the beginning of the vocal prayer.

⁶⁵ *Rules*, P. 1. n. 14, p. 221.

⁶⁶ *Rules*, n. 15, p. 221.

⁶⁷ Exercises of St. Ignatius. 1st Week, 5th Addition, p. 176.

Those who make only half an hour's meditation will be warned by a signal given by the Mother Assistant [114] five minutes before the end of the half hour, when another signal will warn them to conclude with the above-mentioned prayer, said secretly, after which they will rise and leave the room in silence and go to their occupations.

In the evening, there will be a second meditation of a quarter of an hour for all. This meditation will be made in the Chapel, in the form of a visit to the Blessed Sacrament, at the end of the Spiritual Reading which will last a quarter of an hour.⁶⁸

Those who have not made their meditation with the community for whatever reason it may be, will mention the fact to the Mother Superior who will fix for that day a suitable time and place so that they can make up for the omission of so important an exercise.⁶⁹

[115] OF THE PARTICULAR EXERCISE

A quarter of an hour will be given to this exercise, without which a Religious will never become perfect. This quarter of an hour will be that which immediately precedes dinner.⁷⁰

In order to make the exercise with fruit, they shall follow the method indicated by the author of Christian Perfection⁷¹ for this subject.

This exercise will be made in the community room and will be preceded by the prayer *Veni Sancte* and ended with the following prayer:

O my sovereign august Mary, I place myself under thy special protection, and throw myself into the arms of thy mercy; to thy motherly care I recommend my soul and my body for this day for every day of my life and especially at the hour of my death. To thee I confide all my hopes and consolations, my pains and my miseries, my life and

⁶⁸ *Rules*, P. 1. n. 15, p. 221.

⁶⁹ *Ibidem*, n. 5, p. 219.

⁷⁰ *Rules*, P. 1, n. 12, p. 220, *Const.*, P. 4. c. 4, n. 3, p. 411.

⁷¹ Cf. A. RODRIGUEZ. *Pratique de la perfection chretienne et religieuse*, I, Lyon 1852, pp. 335-

the end thereof, in order that by thy powerful intercession and till merits all my actions may be conformable to thy will and that I thy Divine Son. Amen.

After this prayer *the Angelus* is said; then Praised for ever by I. n. and Mary. All answer Amen, and go out two by two, proceed into the refectory in silence.

[140] C)
COMMON RULES
OF SILENCE

Silence shall be strictly kept from night prayers until morning Meditation on the following day.

During the day, speaking is allowed only at recreation; if in the intervals it be necessary to speak, it should be done in a few words and in a low voice. This rule, however, does not apply to those who are teaching at the time they are really so employed, but class being ended and the lessons given, these religious shall again keep silence.

On some particular occasions, such as a great feast, and [141] sometimes on Sundays, the Superioress may give permission to speak after Vespers, but this permission shall not exceed an hour.

Silence shall be strictly kept in the corridors and on the stairs.

When the Religious meet in the court-yard, the garden or in any part of the house, they speak only when necessary and then in a few words and in a low voice.⁷²

OF MODESTY

The Religious of Jesus and Mary shall avoid, in their manners towards one another, and especially towards their pupils and strangers, as well as in their carriage, gestures, bearing, eating, drinking, clothing [142] and language, everything that could wound modesty in the slightest way.

⁷² *Rules*, P. 1, n. 32, p. 225.

They shall not walk with their hands hanging, nor look fixedly at anyone, they shall avoid all familiarities.

Nevertheless, to foster mutual charity, they may embrace on meeting after some time of absence, on starting for a long journey, and on New Year's day; on the feast of the Superioress they embrace her. Beyond that, they shall never touch even one another's hands.

They shall act in the same way with regard to the children whose education is entrusted to them. They may embrace them on prize days, if it be customary, but they shall always do so as befits a Religious.⁷³

[143] OF MORTIFICATION AND PENANCE

They shall practise no corporal austerity without the permission of the Superioress.⁷⁴ Nevertheless the love of penance will urge them to the exact observance of their holy rules, which tend to mortify their thoughts, their desires, their liberty and all their senses.⁷⁵

They shall endeavour to bear with inward joy, the privations which Providence may send them; they shall also avoid seeking what is most agreeable to them, the most comfortable positions, and the occupations most conformable to their natural inclinations.⁷⁶

OF ORDER

Order consists in doing what one has to do [144] at the right time and place; in foreseeing everything, in putting everything in its place; in not interfering with anyone else's employment; in so regulating everything that each person's daily occupations may be fixed.

To acquire orderly habits in everything, the Religious of Jesus and Mary shall reproach themselves before God for the slightest forgetfulness, and when this forgetfulness has in the least degree disturbed the order of the Community or of the house, or given

ⁿ *Rules of Modesty*, pp. 518-520.

⁷⁴ *Rules P.* 1, n. 18, p. 222, *Examen.* c. 1, n. 6, pp. 9-10.

⁷⁵ *Carta a los PP y HH. de Coimbra*, Roma 7 Mayo 1547, BAC, p. 728.

⁷⁶ *Examen*, c. 4, n. 46, p. 89.

strangers an unfavourable idea of the establishment, they shall accuse themselves of it in the refectory, with permission from the Superioress, who will impose a penance.

For the same reason, they shall kneel down before the assembled Community, and make known whatever injury they may have done the house, by any awkwardness, even involuntary, such as having torn their habit, spilt some oil, or broken a glass [145], even if it has occurred without the knowledge of others.⁷⁷

It is likewise for this end that each shall consider it a duty to mention to the Superioress any omissions she may have noticed in others, any defect of character, and with still greater reason, anything that might compromise the salvation of the religious, the edification of the house, or the honour of the Congregation.⁷⁸

No one shall be absent without leave from any of the Community exercises whatsoever, and all shall make every effort to be present at the beginning of these various exercises.

When a Religious comes in after an exercise has begun, she shall not take her place until she has mentioned to the Superioress or whoever replaces her, the reason for her delay, and no one shall ever leave before the end of an exercise without asking permission.

Everything shall be carefully foreseen and regulated for each day by the Superioress or her representative, [146] so that every night before bed time, each may know what she has to do the next day.

In unforeseen cases, they shall consult the Mother Superior and shall follow her instructions.

When the same persons have to fill the same employment for several successive days, it will be sufficient for the Superioress, or her representative to say at obedience in the evening that there is nothing changed for the next day. If any change is to be made she shall mention in what it consists.⁷⁹

There shall be a bell in each house to summon those of the Community whose rules say they are to be so summoned. In like

¹¹ *Rules. Sumario*, n. 40, p. 327; n. 21, p. 323.

⁷⁸ *Ibidem*, nn. 9, 10, pp. 321-322; p. 1, n. 39, p. 226; *Examen*, c. 4, n. 8, p. 53.

⁷⁹ *Const.* P. 3, c. 2, p. 373; P. 4, c. 10, n. 9, p. 463.

manner there shall be a bell to summon those whom the Superioress thinks fit.⁸⁰

[147] OF MUTUAL INTERCOURSE

They shall have the greatest respect for one another, remembering that they are all Spouses of the Son of God.

They shall always address one another with that courtesy which springs from Faith.⁸¹

In passing each other they shall bow their head slightly, but they shall add a slight inclination when they pass someone who ranks above them.

They shall stop to bow more profoundly when they meet the Superioress of the house, and with still greater reason when they meet the Superioress General.⁸²

When the Superioress enters at their recreations and other gatherings where there are no fixed places, all rise and receive her in silence, giving her the place [148] of honour; they shall not sit down until she is seated, taking care to gather round her for conversation.

They shall speak only well of each other, always excusing others, and not speaking of their apparent faults except to the Superioress.⁸³

The professed Religious shall not speak to the Novices nor have any intercourse with them unless authorised by an express permission from the Superioress General.

In their correspondence they shall not use affected expressions, worldly assurances of merely natural affection, or ridiculous and exaggerated demonstrations. In writing or speaking to the Superioress General they say: Reverend Mother; in speaking of her in her absence they say Our Reverend Mother; in writing to Councillors, to dignitaries of the Congregation [149] to Local Superioresses and their Assistants they say: My very dear Mother, and in speaking to them:

⁸⁰ *Consi.* I. p. 463.

⁸¹ *Rules*, P. 1, n. 38, p. 226; *Const.* P. 3, c. 1, n. 4, p. 343.

⁸² *Rules*, P. 7, n. 12, p. 245.

⁸³ *Rules. Sumuho.* n. 42, p. 328; *Const.*, P. 3, c. 1, n. 18, p. 357.

Mother; to the other Choir Religious they say: Madame; to the Religious of the second class they say my dear Sister, the title by which all the Religious should address each other in speaking equal to equal.

[177] D)
PARTICULAR RULES

RULE OF THE SUPERIORESS GENERAL OF THE CONGREGATION

The Superioress General of the Congregation should be of mature⁸⁴ age, of a gentle, courteous and kind disposition, but at the same time firm and, as far as possible, exempt from partiality; forgetting herself to think only of the good of the Congregation in general and of each member individually.⁸⁻¹ It is greatly to be desired that she should be averse to flattery and not easily imposed upon by this one and that. It is essential that she should unite to a well balanced and sound judgement [178] great rectitude in her views and uniformity in her conduct. It is no less important that she should often seek the advice of the General Council of the Congregation, and that she should be able sometimes to sacrifice her own ideas. Consequently she shall not try to impose her own views on the Council and shall avoid showing any displeasure towards those Councillors who may not have agreed with her.⁸⁶

For this, it is necessary that she should be a person well versed in the religious life, that she should have practised it before her election in a manner edifying to the whole Congregation; that she should delight in the spiritual exercises, especially meditation and the examination of conscience; that she should carefully practise interior and even exterior humility, but always with discretion.

She should love retirement and recollection, and in order to give herself up to them in a special way [179] as also to prayer, so necessary in a post of such importance, she should, as much as possible, leave material cares to others.

⁸⁴ *Const.* P. 9, c. 2, B, p. 667.

⁸⁵ *Ibidem*, n. 4, p. 665.

⁸⁶ *Ibidem*, n. 6, p. 665; n. 3, p. 663.

She shall not rely on herself, but shall temper this diffidence with great trust in God. In delicate and embarrassing circumstances, besides taking the advice of the Councillors of the Congregation, she shall consult the Ecclesiastical Superior.⁸⁷

It would be advisable that she should go to the parlour rarely, unless the rank of the persons, charity or necessity require it.

When circumstances allow, it would be helpful that she should not direct any member of the Congregation, in order to be freer to take measures she has to for the reform of any abuses.

It would be equally advantageous for the good [180] of the Congregation that she should not be the Superior of any single establishment whatever, whenever this is feasible.

She should remember that Our Lord Jesus Christ came on earth not to be served but to serve, a maxim she shall keep constantly before her eyes in order to check any tendency to pride.

Neither shall she forget that a tree does not produce flowers and fruit if the root is not well hidden in the soil; therefore, the more she who is the root of the tree of the Congregation withdraws into retreat and silence, as far as is compatible with her office, the more the Congregation will produce flowers and fruit unto life eternal.

She shall make the Constitutions and the Common and Particular Rules her constant study, in order to become familiar with them, to be able, if need arise, to solve difficulties or to recall to order; [181] but this study should be practical rather than speculative, that she may become the living type of the Congregation.

She shall receive complaints, remarks and requests which as far as possible shall be addressed to her in writing; but she shall make them known to the Ecclesiastical Superior only, in grave cases; in others she shall merely consult her Council and then make up her mind. In every case she ought to be sufficiently mistress of herself not to allow her secrets to be fathomed by those who have no right to know them.

When she has any advice to give or reproof to make, she shall recollect herself before God, wait until she is calm and try rather to win

Const., n. 10. p. 669; n. 1, p. 663.

over those in fault than to prove they are in the wrong, but she must be careful not to let them suspect who made the report to her.⁸⁸

When she notices any abuse in the [182] Mother House or in the other houses she visits, she shall moderate her zeal and await an opportune moment to reprove and correct the abuse, which at the time she appeared not to have noticed.

She shall endeavour to become acquainted with the character, talents, inclinations, intellectual capacity, temperament and inward dispositions of each member of the Congregation. To that end she shall have a register containing in alphabetical order all the names of the Religious of the whole Congregation. These names shall be followed by several columns in which shall be written the remarks she has made on each one, according to what has just been said, and according to the remarks made to her by the Superiors of the different houses about any subject. She shall keep this register carefully under lock and key, and consult it from time to time, especially when there is question of appointing to some employment. [183]

She shall obey her Assistant in all that concerns care of her person: health, clothing, food and lodging; about which things she shall not trouble herself in any way.⁸⁹

She shall have an intelligent Religious of the second class for her particular service and for her commissions in the house, both in her ordinary place of residence and on her visits to other houses.

Every year she shall visit the establishments of the Congregation, in person if possible, or by one of her Councillors.

If the good of the Mother House absolutely required it, she should be accompanied during her journeys by another Councillor rather than by the Assistant General.

She shall accept no establishment in any diocese whatsoever, shall not undertake any extensive construction, sign any deed of sale or exchange of land or real estate, without being authorised by the majority of votes of the General Chapter of [184] the Congregation and by the Ecclesiastical Superior.

⁸⁸ *Const.*, n. 5. p. 665.

⁸⁹ *Ibidem*, c. 4. n. 1. p. 683; A. p. 683; n. 2, p. 683; n. 3. p. 685.

She shall conclude no important bargain nor give away anything of considerable value belonging to the house without consulting her Council.

Exceptions to this Rule are certain urgent and daily repairs, the purchase of wholesale and, with all the more reason, of ordinary supplies, for which she herself can give the necessary permission when so requested by the Local Superior.

Lastly, to fulfil her charge well, she shall frequently study her duties and draw the sentiments with which she should be animated from the Holy Hearts of Jesus and Mary for whom alone she shall live, towards whom she shall have the tenderest devotion, and to whom she shall often, during the day, recommend herself and her dear Congregation.⁹⁰

[185] RULE OF THE ASSISTANT GENERAL

The Assistant General should have, at least in some degree, the same qualities as the Superioress General of the Congregation; and like her, should devote herself as much as her duties will permit to recollection, the interior life and the truly religious virtues. She shall strive to gain a thorough knowledge of the Constitutions, Rules, etc., so as to model her whole course of action thereon.

In the event of the death of the Superioress General, she shall govern the Congregation until the time of a new election and shall continue to govern until the election has been confirmed by the Ecclesiastical Superior.

As soon as the Superioress General is dead, she shall inform in writing the Ecclesiastical Superior, and the Superiors of each of the houses of the Congregation [186].

During her temporary government she shall be careful to make no change among the members of the Congregation, not even in the Mother House, except in an urgent case, when she shall consult the General Council of the Congregation and the Ecclesiastical Superior.

Const., c. 2, n. 1. p. 663.

She shall not inspect the private papers of the deceased Superioress General, nor the register referred to in the Rule of the Superioress General. The desk shall remain locked, and the key shall be deposited with the Ecclesiastical Superior, to be given to the newly elected Superioress General. However, if the Ecclesiastical Superior judges it necessary in a special case to open the desk, the Assistant General shall open it in his presence and in the presence of the General Council, and lock it directly afterwards, observing what has just been said.

The Assistant General shall take the advice of the Ecclesiastical Superior [187] about the day of the election, which must take place as soon as possible, and she shall transmit the decision to the Superiors of each house, who themselves will inform the Religious Electresses in their respective establishments; but she shall refrain from hinting at the person for whom it would be fitting to vote. With still greater reason she shall avoid at this time and during the time she is in charge, influencing the choice of the electresses by direct or devious means in her own favour.

When the Superioress General is ill she shall replace her in everything, except that if her state of health permit, she shall consult her; otherwise she shall act alone, but only after having sought the advice of the other General Councillors and the Ecclesiastical Superior.

When she accompanies the Superioress General during the Visitation in the Mother House or another establishment, she shall silently observe anything that needs attention [188] and take private notes to be submitted afterwards at a suitable time and place to the Superioress General.

She shall have the greatest respect and complete deference for the Superioress General, never interrupting her or contradicting her in public, but she shall wait and make her remarks in private, always in terms of respect, about those things which she sees differently from the Superioress General. In this she shall act with a holy freedom.

She shall bear with the defects of the Superioress General, never complaining about them to any person, except to the Ecclesiastical Superior if the case is grave. It is to be hoped that this should happen seldom or never.

She shall be careful that the Superioress General wants for nothing in the way of lodging, furniture, food and clothing and other little things necessary for her health, and suitable for her office. [189] She shall see that the Sister who is at the disposal of the Superioress General fulfils her charge exactly and properly; but in order not to exceed the bounds of religious moderation she shall be careful to avoid exaggerated attentions which would become burdensome.

RULE OF THE ECONOMI: GENERAL

The Econome General shall have as far as possible at least some of the qualities required by the Rule of the Assistant General.

She shall replace her in everything with the Superioress General when the Assistant General is ill or when her absence makes it impossible for her to fulfil her employment herself, or when she dies. This provisional function will end for the Econome General only after the appointment of a new Assistant General [190].

She shall have, in case the Superioress General and her Assistant fall ill or die at the same time, all the same attributions as the Assistant General in her dealings with the entire Congregation.

As Econome General, she shall be entrusted with the safe of the Congregation of which she shall have one key and the Mother Superior the other. She shall keep a record in writing of the money locked in the safe, and in what currency each amount. She shall keep an account of the sums of money sent by the various houses of the Congregation; she shall give a receipt to the Econome of the house that has sent or remitted money to her; she shall also mark down the exact sums of money she has taken from the safe to be sent to a particular house or houses and note the destination of the amount given.

She shall never dispose of any funds without the express consent of the Superioress General.

[191] It is she who will receive the payment for the Novitiate, the dowry for profession, as well as all the money coming from inheritances, gifts, legacies of any kind. She shall put into the common fund all the money that she receives, remembering to make a note under what heading and by what person the money has been remitted.

It is she who keeps the title deeds of all the property of the Congregation and title deeds of the same kind for each member of the Congregation. She will also have in her keeping a statement of the active and passive debts of the Congregation, of each establishment, and of each of those who have made profession, without forgetting to attach the documents supporting them.

She shall receive in writing at the end of the year during the holidays, the accounts of all the economies of the different houses. The economies must give an account of all the money that remains in the safe, of the repairs [192] or the extensions and improvements foreseen for the following year, with an estimate of the cost of these same repairs, etc.

She shall then draw up the balance of the total funds of the different houses, adding that of the general fund, with the different requests made by the establishments for their expenditure in the following year. She will submit the whole to the General Council of the Congregation, who will give or refuse permission for the proposed expenditure. This refers to important expenses and to those which can be postponed without compromising the existence of the Congregation in general or an establishment in particular.

She will forward to the economies of the particular houses which have put forward requests of this nature, the judgement and decision of the General Council, so that they may conform to it.

When the Superioress General judges fit, the Econome General [193] shall visit the establishments; but this visit will be restricted to the buildings, the garden and other similar places, unless she is deputed to visit these establishments in their entirety at the same time.

In either case, she shall take notes on everything that she remarks in order to be more exact in the account she gives to the Superioress General.

RULE OF THE COUNCILLORS

The office of Councillor requires much maturity, devotion to the Congregation, great zeal for the maintenance of the Constitutions and Rules, and generosity to give one's opinion freely in Council, without

being prevented by the fear of unfavourable judgement or reproach on the part of those of contrary opinion, no matter how high their position may be.

[194] As secrecy is the soul of business, the Councillors ought never to speak of what has happened in Council, or make known the deliberations, without the consent of the Superioress.

They shall avoid showing disapproval of measures decided on in Council in opposition to their views, and shall be the first to submit to them, taking great care never to compromise before discontented persons those Councillors who have proposed or supported any particular decision.

Furthermore, it is essential that each and all of them should endeavour to acquire the dispositions required of the Assistant General.

RULE OF THE MISTRESS OF NOVICES

If there be an important office, it is [195] that of the Novice Mistress, because she holds in her hands the future of the Congregation. God will be served and our neighbour edified in proportion to the degree of religious virtue instilled into her novices. Experience proves that during her life, a Professed Religious is usually what she was at the end of her Novitiate, just as at the time of her death she is what she was during life.

To form steadfast Religious who will remain stable in the midst of work and in contact with all kinds of people, the Novice Mistress must be, both interiorly and exteriorly, a model of religious perfection herself.

Therefore it is essential that she be a person of prayer, one who finds her happiness in being continually united with God, in heart rather than in mind; that she love her novices in God and for God, offering [196] them frequently to the Sacred Hearts of Jesus and Mary; that without appearing to study them, she should know her novices thoroughly, and try to discover their faults, their inclinations, character, temperament and intellectual capacity.

To this end, she will preside over their different exercises as often as possible, from morning meditation until evening recreation.

She will allocate a certain time every day for practical works of charity and humility, whether in the garden or in the kitchen, the dormitory or the infirmary, etc.

She will inquire of those responsible for these various employments, how the novices have acquitted themselves of their duties.

She will draw up a time-table for them whereby their employments are changed every fortnight, or more often if she thinks necessary; these employments will be ingeniously distributed so that the [197] novices are continually dependent on one another, not only in order to train them in obedience founded on faith, but also to discover their capabilities.

At any time they wish to see her she will welcome them very kindly, even if they have only trifles to talk about; this will encourage a great openness of heart. But she will avoid childish demonstrations of interest and affection which would only enervate them and hinder the formation of persons of solid virtue. Moreover, if she possesses the spirit of God, she will make herself all things to all, and will adapt her words and actions to the intellectual capacity and emotional needs of each novice.

Once a week she will give a lecture on religious virtues. To prepare for this she will devote herself to spiritual reading, and will seek [198] inspiration from a study of the virtues of the Sacred Hearts of Jesus and Mary, frequently speaking to the novices about them. In this inexhaustible mine she can find material for any subject she wishes to treat of.

She shall be careful not to alarm the novices by too severe language or too hard an explanation of the holy obligations of religious life, but rather to present these obligations, always repugnant to nature, in such a way as to expand their hearts, elevate their souls, attract their wills and help them to find that Christ's yoke is sweet and His burden light.

Before beginning the instruction, she will call upon one of the novices to receive, on her knees, in the midst of her companions, the

counsel she feels bound to give her, according to the remarks each one is permitted to make aloud about her. [199] However, she will give this advice in a few words, having carefully freed herself from all prejudice, and aiming above all at the correction of what she believes to be the predominant fault in the novice concerned. It is important that the expressions she uses on this occasion be full of kindness and encouragement, unless she is sure that the novice is able to bear a greater trial.

She will not easily consent to the requests of novices who may ask to be subjected to this humiliation, for she should have sufficient tact to know those to whom this ordeal could do more harm than good, possibly damaging them for life.

Moreover, it is important that she should know that self-sought mortifications are more likely to come from self-love than to lead to virtue; unexpected humiliations always work more efficaciously towards salvation and perfection. Therefore it is essential to realise that only those who are likely to profit [200] by this trial should be subjected to it.

She will strive to teach the novices to supernaturalise their studies, often repeating that virtue is always useful, and that they ought to apply themselves to secular studies with the sole object of being better able to inspire their future pupils with a great love for the Sacred Hearts of Jesus and Mary, for whose glory they should be full of holy enthusiasm.

She will take great care of the novices' health, forbidding work and even spiritual exercises if she sees them to be unwell. She will also anticipate needs that shyness or more often a hidden self-love prevents them from mentioning. She will often visit those who are sick in the infirmary, entertaining them in a religious manner. Other novices may be sent to visit their companions in the infirmary, but not more than three at a time, to cheer them with some expressions of innocent gaiety.

[201] Twice a week at a convenient time, one or two novices will be asked to give an account of their meditation in the presence of the other novices. The Novice Mistress will point out very clearly the profit that could have been derived from the subject of meditation, the sentiments it could have produced, the application that could follow and the resolution it could inspire.

It is opportune to mention here that she should accustom the novices to make more use of the *lumières* and the affections than of the intellect and reasoning powers during meditation.

She will inspire the novices with great respect for the Superior General, teaching them to regard her visits as a favour, in the Novitiate as elsewhere.

As regards permitting or restricting Holy Communion for the [202] Novices, the Novice Mistress will act in conformity with the Constitutions, Chapter on Communion.

She will carefully prevent the novices from communicating with any other person in the Community without an express permission. Should this occur, she will make known to the Superior of the house those members of the Community who countenanced an infraction of such great consequence. For her part, she will duly reprimand the novice.

She will prevent particular friendships among the novices; therefore she will train them to see each other as members of the same family and not separate themselves from the group except when the fulfilment of their duties makes it necessary.

She will be watchful to see that this Rule of the Novitiate is strictly observed.

3

Approbation of the Constitutions, Rules and Ceremonial of the Religious of the Sacred Hearts of Jesus and Mary, J 838. — From the original preserved in A. A. Lyon.

The Rules presented to the Ecclesiastical Authority of Lyon a few months after the death of the Servant of God were approved provisionally by the Archiepiscopal Council on the 24th January 1838. The Ceremonial had been approved the month before. We note that in the *List* of particular Institutes which had recently received laudatory mention or approval from the Sacred Congregations of Bishops and Regulars, which begins on page 861 of the work preserved in the Secret Archives of the Vatican (cf. A. BIZZARRI, *Collectanea in usum Secretariae Sacrae Congregationis Episcoporum et*

Regularium, Romae 1863, p. 864) one finds: "*Lyon*, Sisters of Jesus and Mary, Constitutions approved by Decree of 1st October 1837". But it has been impossible to find any document referring to this approbation. Mons. de Pins signed the definitive approbation on the 7th April of the following year. We present three documents:

a) an extract from the Register of the deliberations of the Archiepiscopal Council, from which resulted the approbation of the Ceremonial;

b) a second extract with the provisional approbation of the Rules;

c) the definitive approbation, the text of which appears on pages 315-316 of the authentic copy of the Rules preserved in A. (7. *Roma*).

a)

28th October 1837

8. The Ceremonial of the Ladies of the Sacred Heart, Fourviere, is approved.

b)

24th January 1838

6. His Lordship provisionally approves the Rules of the Sisters of the Sacred Heart, Fourviere.

c)

Approbation

We, Jean Paul Gaston de Pins, by the Divine Mercy and favour of the Apostolic See, Archbishop of Amasie, Apostolic Administrator of the diocese of Lyon and Vienne.

Considering the present Rules and Constitutions of our dear Daughters the Religious of the Sacred Hearts of Jesus and Mary established in Lyon near the Basilica of Fourviere, together with the Ceremonial joined thereto.

Considering the decision taken by Us in Our Council of Wednesday, 24th January, 1838, carrying approbation of these aforesaid Rules, Constitutions and Ceremonial,

We command the Religious of the Congregation of the Sacred Hearts of Jesus and Mary to conform exactly to them. We forbid anything to be added thereto or taken therefrom without Our knowledge and we reserve it both to Ourselves and to Our successors

to make any change, addition or curtailment which We may think necessary.

Given at Lyon at Archbishop's House on the seventh of April eighteen hundred and thirty-eight.

Signed | ' P. Gaston Archbishop of Amasie, Apostolic Administrator of Lyon.

For his Lordship, Allibert, Canon. Sec.

In accordance with the original
Lyon, 25th March 1839.

Allibert, Can. Sec.

L . S .

4

Note on the Congregation of Jesus and Mary, 1843. — From the original preserved in the Arch, of the Sacred Congregation for Religious. L. 13.

In the documents preserved in the Archives of the Sacred Congregation for Religious, regarding the steps followed to obtain Pontifical Approbation, we find the historical note which we are publishing below since it is connected with the Rules, and because we consider it to be of interest to the Cause, as it shows us the aim and the spirit of the Congregation founded by the Servant of God, during a period immediately after her death.

Although the document is undated, it is undoubtedly of the year 1843, the year in which the request was sent to Rome for approbation, with the relevant documents. The handwriting appears to be that of M. St. Andrew; the influence of Father Pousset is to be noted. At that time he interfered in a direct and effective way in the Community, especially in matters connected with the Rules (Docs. XVI; A, *append.*, p. 289 and XVIII, *intr.*, p. 363); the name of the Servant of God is deliberately omitted in this document, where it seems that it should necessarily be. Together with this document is a list entitled: "Benedictions of the Blessed Sacrament" in which figure the feasts of Our Lord and Our Lady, the Apostles, and other days such as the end of the Spiritual Exercises, First Communion, etc., and the holy Protectors of the Congregation. St. Ignatius is omitted from these.

The Congregation of Jesus and Mary originated in Lyon in the year eighteen hundred and eighteen, at a time when all parts of France vied with one another in their zeal to fill, as far as possible, the void brought about by the disappearance of the former communities

devoted to the education of youth. At the beginning it was only EM Association of pious young Ladies who had the idea of putting their personal resources in common, in order to help poor young girls who whose virtue would have been at great risk in learning or in exercising mechanical skill in the centre of a densely populated city. The first efforts being successful beyond all their expectations, these pious ladies, with the consent of the competent authority, came together to live in the same house according to a Rule and to prepare themselves to become Religious at some future date, if it pleased God to give them this grace. From that time they adopted a costume which distinguished them from people of the world.

As among them and those who joined them later there were not a few who were well versed in the sciences and humanities, they opened a Boarding School in order to be of service to all classes of Society. They also knew that Choir Religious could only be suitably recruited in this way; but the Boarding Schools were established without prejudice to the Providences, which they had most at heart. This foresight would be justified afterwards, as the Boarding Schools, whilst becoming a guarantee of the perpetuation of their work, assured the continuance of the establishments called Providences.

This was the situation when a group of them left Lyon to go and establish themselves in Monistrol, a small town in the department of Haute-Loire, which formed part of the diocese of St. Flour, whose Bishop, Mgr de Salamon, welcomed them with kindness. He gave them permission to live in community in Monistrol, and to receive for clothing and Profession any subjects who wanted to join them.

When the Department of Haute-Loire was separated from the ecclesiastical jurisdiction of the Bishop of Saint Flour to form the territory of a diocese on its own, these Religious addressed themselves to the new Bishop, Mgr de Bonald, who was not only satisfied with taking a continued interest in them, as Mgr de Salamon had done, but called them to his own Episcopal town of Le Puy where he confided to them a Boarding School for young girls, which still exists, and continues to prosper. From his entry into the diocese of Le Puy until the period of his transfer to the Primatial See of Lyon, Mgr de Bonald always honoured with his constant protection the Boarding School and the Religious in charge of it and always took pleasure in praising their regularity.

The Religious who had left Lyon to establish themselves first in Monistrol and, a little while after, in Le Puy, continued to look upon the house in Lyon as their Mother House and always recognised their dependence on it. Already then, this little Congregation counted two separate houses with the same Rule, the same customs and the same religious dress. Seeing that Heaven blessed their work, these Religious conceived the idea of presenting a code of Constitutions, common and particular Rules for the approbation of the Bishops, in order to assure their future, and to belong more especially to the Church as Religious.

They were preparing to carry out this idea when they received a proposal to form an establishment in the city of Agra, at the centre of the Apostolic Vicariate of Tibet, a proposal which they accepted with enthusiasm, and which they carried out, after obtaining the approval of the Sovereign Pontiff, which was transmitted to them by His Eminence Cardinal Fransoni, Prefect of Propaganda Fide.

These Religious were no sooner prepared to respond to the desire of the Holy See than Mgr de Jepharnion, Bishop of Saint Diez, proposed to them that they should set up a Boarding School in a little town of his diocese (Remiremont). After counting their numbers and realising that this new foundation would not be detrimental either to their mission of Agra or to the other houses already existing in France, they accepted the proposal of His Lordship, the Bishop of St. Diez, later transferred to the Archdiocese of Albi.

It was when this was taking place that they asked the Bishops of the dioceses in which they were established, to do them the favour of approving the Constitutions, Common and Particular Rules, mentioned above, after submitting them for their examination and judgement.

This step was crowned with complete success, for which they are extremely grateful to the Venerable Prelates who deigned to give them authentic approbation. In having the Constitutions and Rules, etc., printed, they did not fail to place the approbation of each Bishop at the beginning of the Volume, without changing a single word.

Encouraged by this first favour on the part of the Bishops, they come to prostrate (f) themselves at the feet of the Vicar of Jesus Christ, and humbly to beg him to grant their prayers, by giving Apostolic Approbation, well convinced that this new and special blessing given

(t) An erasure.

to their establishments already in existence, will contribute efficaciously to their development, and will procure for their zeal new means of working energetically to make Jesus Christ and His Holy Mother known among the faithful of Europe and the infidels of Hindustan, which is the noble and glorious purpose of their Institute.

Since they sent some of their Sisters to Agra, they have had to form a Province on account of the distance from the head house of the Congregation. All this had been allowed for in the drawing up of their Constitutions, etc. in anticipation of extension and possible development.

Here is the state of the Congregation of Jesus and Mary today:

- 1. Mother House and at the same time Provincial House of the Congregation of Jesus and Mary.
- 2. Boarding School.
- 3. Providence.

Le Puy, France.	Boarding School.
Remiremont, France.	Boarding School. France, in all, five houses.
Agra, Tibet.	1. Provincial House, Novitiate and Boarding School. 2. Providence, for natives. 3. Providence for Irish Orphans.
Numila, id.	Day School.
Mussoorie, id.	Boarding School. Mission of Agra, in all, five houses.

DOC. XX

THE DECLINING HEALTH. LAST ILLNESS. AND DEATH OF THE SERVANT OF GOD. 1836-1837. — *From documents enumerated below.*

In assembling here all the information which could be collected regarding the health of the Foundress during the last year of her life, we find ourselves in the presence of a new aspect of her life, undoubtedly increasing the value of every act of hers. We refer to her physical debility, supported with Christian heroism, and never an obstacle to the accomplishment of the duties of her state.

The Servant of God was of robust constitution, and it seems that she enjoyed good health until 1794, when she was nineteen years old. But the terrifying scenes which she witnessed at that time, and her heroic reaction to horror and fear, imposed by herself in order to console her family, left her deeply scarred for the rest of her life, with a tremor of her head and difficulty in breathing. Referring to their cause she called them "Her Terror". The symptom to which she refers with greater frequency is an acute pain in the head, which, united with the tremor from which she suffered, inclines one to judge that she suffered from a disturbance of the Central Nervous System: cerebral tumour, encephalitis, etc.

In 1828, at the age of 54 years, the Servant of God was seriously ill; we do not know what the illness was, but it is possible to believe that it was a contagious disease because it attacked two other young religious who died, and as it was the summer, we may suspect that it was typhoid fever. Apart from this illness from which M. St. Ignatius recovered, although the death of the two young religious was a profound blow to her, (cf. Doc. XVII, 1 and XXVII, Chapter X) other details, scattered here and there in our documentation, seem to indicate clearly that the Servant of God had suffered from a cardiac disease, at least in the last years of her life. The difficulties which she had to overcome, step by step, after the death of Fr. Coindre regarding a) the Vicar General Cattet, b) the parish priest of Belleville, c) the attacks on the autonomy of her Congregation, d) the desertion of some religious, e) the death of others, above all the tragic death of M. St. Borgia, f) the revolutions of 1831 and 1834, etc., g) the unexpected departure of Fr. Rey, and h) a year of struggling against Father Pousset, had undoubtedly aggravated or caused the heart trouble.

In the year 1836 the health of the Servant of God declined visibly. Nevertheless the Foundress carried on her normal way of life. In the months of February and March the elections to replace M. St. Borgia and M. St. Gonzaga took place (Doc. XVI, C, 4, c, p. 315). M. St. Ignatius took part in these elections, since, although she was ill, it does not seem that she remained in bed; certainly she continued to watch, with love and prudence, overall that