

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

concerned the discipline and the administration of the house. And so we see her in June of that year establishing a Civil Society, the purpose of which was to render the administration of her Congregation as secure and stable as possible (Doc. XVI, c, 7, p. 327). Towards the end of May of that same year she was attacked by the customary severe pain in the head, and she had to have recourse to help from her faithful collaborator, M. St. Andrew, for the dispatch of some business (*infra*, 1). Nevertheless, she continued to busy herself personally with the Government of the Congregation and with responding to the requests of those who had recourse to her prudent advice (*infra*, 2).

During the month of October, the witnesses say that M. St. Ignatius dedicated herself to putting the accounts and affairs of the house in order, with such activity and energy of spirit, in spite of her poor health, that the community watched with a sense of foreboding (Doc. XXVII, p. 621).

On the 6th of the same month, in the Chapel of the Mother House, the Vicar General Cattet received the Vows of three newly professed, and gave the habit to a postulant. This was the last ceremony of its kind in which the Servant of God took part. But the joy which these acts gave the Foundress was disturbed by the interference of Fr. Pousset who, as Chaplain, seemed to want to be the absolute Superior. His interference in this matter may be traced in the Register which contains the Minutes of Professions, which show erasures and corrections, and from which the formula: "... according to the Constitutions of St. Ignatius", which had invariably been used, disappears for the first time.

Sister St. Bernard, the witness who could observe most closely the actions of the Servant of God in her meetings with the Chaplain, summed up all the sufferings of one year in this phrase: "She had no respite after the installation of Fr. Pousset; and she never let the Community see her sufferings and her sorrow" (Doc. XXVII, p. 620).

As a natural consequence of this state of affairs, the health of M. St. Ignatius gradually became worse. On December 13th her writing appears in the account books for the last time. Notwithstanding the gravity of her condition, she still continued to attend to any business that the religious put before her. Towards the end of the month she was forced to stay in bed, and she suffered an apoplectic coma, with paralysis of the left side, the immediate cause of her death.

Besides the information of the *Memorial* (Doc. XXIII), and of the *Histoire* (Doc. XXVII), we have a few pieces of information about the last month of the life of the Servant of God, preserved chiefly in some letters which we will soon reproduce.

On the 13th January a young religious died in Fourviere, aged 26 years. She was Sr. St. Catherine (Marie Martin). It was a very painful blow to the Servant of God.

Madame Mayet, who on the 18th January still clung to some hope (*infra*, 3), on the following Sunday, 22nd January, in a visit with her daughter Elisabeth, was convinced that the patient was *worse* (*infra*, 4). On the 25th the pupils began a novena of Communion for the cure of the Foundress. The latter, feeling that she was near death, showed her sorrow that she would not be able to be present at the blessing of the Chapel, which took place a month after her death, and that she had not been able to put the finishing touches to the Rules and Constitutions on which she had been working for so many years; but immediately she abandoned everything to Divine Providence and was heard to say: "The Lord will provide for all. Is it not the Shepherd's duty to watch over His flock?"

On another occasion she said to the infirmarian, to indicate to her that after her death the religious must not feel orphaned: "Sister, a Superior continues to be one when she is in Heaven!"

Referring to the last months of the life of the Servant of God the *Histoire* says: "The hour of anguish of M. St. Ignatius had come. She could say, after the example of her Sweet Jesus: 'The Chalice that my Father has given to me, shall I not drink it?'" The character of Fr. Pousset was not best suited to dealing with a sick person (Doc. XVIII, p. 366). She had passed a year of continual friction with the Chaplain, who wanted to make himself Superior, and had harassed the Servant of God with his constant reproaches; she in turn could not in conscience cede to him her rights nor permit him to change everything according to his caprice.

At the very moment of administering the Last Sacraments, one would have hoped that Fr. Pousset would not refer to past disagreements, and that he might think first of procuring peace of soul for the dying religious, animating her to make acts of love and confidence in God. But it was not so. On the morning of Sunday the 29th January (*infra*, 5) the feast of St. Francis de Sales to whom the Servant of God had a special devotion, she received Holy Viaticum. Fr. Pousset who, undoubtedly had interpreted as pride the firmness of the Mother to defend the spirit of the Congregation, which he had tried to change, believed at that moment that he ought to recall to the dying woman the fear of the judgement of God, using hard and humiliating words, which provided an occasion for the Servant of God to practise the last and one of the most heroic acts of virtue of her whole life: "You have received sufficient graces to convert a whole kingdom, what have you done with them?" he said to her. "You are an obstacle to the progress of your Congregation; what answer will you make to God who will demand an account of everything?" (Doc. XXVII, p. 622). The unsuitable way of acting on the part of Fr. Pousset with regard to a dying person, clearly shows the abnormality of his character, an abnormality which obliged him to pass thirty years in a mental home (Doc. XVIII, *intr.*, pp. 363-367).

The Servant of God, say the witnesses, received the severe reproof with admirable serenity of countenance, asking God, from the depths of her heart,

to pardon her faults, and abandoning herself entirely to the infinite mercy of God. She answered the prayers of the Last Anointing and received Holy Viaticum with the greatest devotion, but she confessed after the ceremony that she had been on the point of bursting into tears.

When she had finished her thanksgiving, as if she wanted to continue her intimate colloquy with Our Lord, she said a moment later: "I have forgotten something". She recollected herself for some moments and said: "I have asked a great favour of our Divine Master for our beloved Congregation. May my prayer be answered!" It is not known what this great favour might be that the Foundress asked for her Congregation. According to a tradition, which has been handed down without a break and which accords with all the circumstances, the Servant of God asked that her Institute be preserved with the same spirit which she had wished to instil into and maintain in her daughters.

The dying religious spent the rest of the day in the same state, but at eight o'clock in the evening, she became paralysed on the left side, which reduced her to a state of semi-consciousness, from which she roused herself from time to time for a few moments. On Monday the 30th, her sister came again to visit her with her daughter Melanie; the Servant of God recognised her, but soon relapsed into her comatose state. However, on Tuesday, 1st February, the religious who were around her heard her exclaim very distinctly and with an expression of supernatural joy that profoundly impressed those who were present: "How good God is!" These were her last words and on the 3rd February, First Friday of the month, at 3 p.m. she gave up her soul to God (*infra*, 6, a).

Her body was exposed in the chapel that the Servant of God had had built with such devotion and that she had not been permitted to see inaugurated, and it remained there all day on Saturday. The funeral, which took place on Sunday the 5th February, was a manifestation of affection and veneration. Under these circumstances, Fr. Rey, who returned to Fourviere for the occasion, preached the eulogy on the virtues of the Foundress who was well known to him. A considerable number of relatives and friends of the community followed the line of orphans of the *Providence*, who were unable to hold back their tears at the loss of her whom they considered as their true Mother (Docs. XXVII, p. 623, and XXX, Additional Proc, p. 96^v), and accompanied the funeral cortege to the cemetery of Loyasse, not far from Fourviere. The Community had bought a tomb in perpetuity, and there the mortal remains of M. St. Ignatius were laid to rest (*infra*, 6, b and 8).

There was no "official" communication of the death of the Servant of God; the Congregation was reduced to the two Communities in Fourviere, the Mother House and *Providence*, and that of Le Puy, with which there were frequent contacts, as is seen from the account books.

In the Mother House seventy five Masses were offered for the repose of her soul (*infra*, 7).

In July 1963 the remains of the Servant of God were transferred to the chapel of Fourviere, where they now rest.

1

Extract from a letter of M. St. Andrew to Emma Mayet Penoud, Lyon, 31st May 1836. — From the original preserved in A. G. Roma.

M. St. Andrew writes also in the name of the Servant of God who was then ill; she feels united with her, taking a real part in the events of her family.

Fourviere, 31st May 1836

Madame,

The moment of pleasure that your enjoyable visit brought us was too short. We have many things to tell you and ask you, and we cannot hope to see you again before your departure. However, we are going to steal a few minutes of the time that you give to your dear family. The Sister will bring your reply back.

Our Mother would have been pleased to write to you herself, but she has a head-ache which prevents her from doing so just now. My introduction is long enough, before coming to the point. There is question of asking you to give us pleasure. Allow me to speak in the plural for I share most actively in the pleasure you will give our Mother if you find a little place in your chapel for a picture that we are sending you; it is very imperfect as a painting, it has even suffered as a result of our eagerness to see it dry too quickly. Please overlook all that and consider only the pleasure that we get from adorning your chapel a little. If you have not yet purchased the candlesticks for the altar, we have the candlesticks that served us in the first days that we had the chapel. We now have much larger ones and we would be pleased to send you our original set. I will take charge of the packing. Now I do not know if you can reply to the question I am going to ask you. Have you the measurements of the height of your altar and can you give us the distance from the tabernacle to the arch? Mme St. Paul could then paint a picture of the Blessed Virgin for you. M. Claudius would not mind seeing it in front of him when saying Mass. If you cannot give the reply immediately, Elisabeth will be kind enough to give it to us

another day. Please excuse me if I am putting pressure on you, but time does not allow us to delay. I am happy to renew once again the assurance of my respectful affection and I remain yours very devotedly in the Sacred Hearts of Jesus and Mary, and I take the greatest []' in the well-being of your respected family.

Mie St Andre

Madame Peroux, Lyon

2

Letter of Sister Marie Josephine Besson de la Rochette, Religious of the Visitation Monastery of Paray-le-Monial, to the Servant of God, 28th August, 1836. — From the original preserved in A. G. Roma.

This letter testifies to the prudence and tact of the Servant of God in dealing with the most delicate matters, and also to her devotion to the Sacred Heart of Jesus, which seems to have been well known to the writer.

The Sister of the Visitation, Marie Josephine Besson de la Rochette, was the sister of a religious of the Congregation of the Servant of God, M. M. St. Francois de Sales, and they belonged to a rich family of Haute-Loire which had made some loans to the said Congregation. Trouble having arisen in the family, the Visitation nun made herself a go-between to see if she could resolve a matter which presented some difficulty. For this reason she got in touch with M. St. Ignatius, and could find no better solution than to place herself entirely in her hands, saying that she relied completely on her wisdom, and prudence which were well known to her, and asking M. St. Ignatius to arrange everything as she would have done for herself or for some relative of hers. After having explained her business, Sr. Josephine speaks about a miracle which had been worked through the intercession of Margaret Mary Alacoque, and ends by saying: "And so there, dear Reverend Mother, is another reason to glorify the Heart you love so much. I unite with you in that."

From the Monastery of Paray, 28th August 1836

Dear Reverend Mother,

I wanted to write to my sister Julie to find out if she might have found the one thousand franc note which had been refunded to me. I was unable to return it to you as I had lost it. Only after receiving a reply on this matter, am I accepting the invitation of Mme St. Francois to approach you, in order to explain matters and to settle this business, as much for your own assurance as for mine. Knowing your prudence

¹ Space covered with sealing wax.

and wisdom, I confide in them and I ask you to do me the favour of arranging everything for me as you would do for yourself or for someone belonging to you. Please read the sheet of paper attached to my letter. It is from Julie whose heart, writing and style are well known to you. Now I must acquaint you with the way in which the note was lost. I had separated it from the two that I am inserting here and I had given it to Victorine to pass it on directly to your dear daughters in Le Puy. She lost it and did not inform me for some time, always hoping that she would find it. Finally, suspecting that perhaps Julie had taken it from her, she confessed she had lost it, giving me positive assurance that it was lost. At the same time she gave me a written promise of the same amount in case one day I should find myself in an awkward position; in addition she gave your Religious some receipts which, although invalid, should not remain with you, nor should the one I have on receiving the amount of the lost note. Your Religious did not inform me before sending it to me, and I almost found myself in an embarrassing situation, having moved from the place to which they had addressed it. This did not prevent them, about two months later, from asking my sister to lend them the same amount. I was unable to return the note, not having it at the time. Moreover, it was you, Reverend Mother, who had written it on a blank sheet of paper signed by Mme Gon/aga, for one year, on the 17th or 19th March 1829 at the time when I went to Lyon with Sisters St. Anne and St. Louis from Le Puy. Would you be kind enough to send me the definitive draft of the receipt that you require, and if my sister Julie agrees to put all together in one single promise, would you make it in the name of both, so that I may have security in her regard. She knows that you have received everything from me, and she agreed to this but she has changed her mind since I was professed; I leave it to her in order to cause you less trouble. I recommend my unfortunate little niece to her. Pardon, a thousand times, for such a wordy letter, but I have written thus so that nothing might be left without being clear. If my sister Julie does not agree to what I have proposed, would you put in a single promise the two that I have sent you, in our two names (when she has written stating that she agrees or does not agree), that is to say, in the names of Julie and Sophie de L., and send them to her on my behalf.

I end this long discussion by recommending myself to your fervent prayers and good works, and those of your dear daughters, to

whom I venture to beg you to offer my respectful greetings. I cannot forget you before our holy Sister, Margaret Mary. Recently she cured a little girl, aged eight years, of an eye disease from which she had suffered since she was eleven months old; for six months she had kept her little hand constantly over her bad eye. The parents asked for a novena to be offered and for some relics which were sent to them. They were in a reliquary. On receiving it the little girl put her hand over it saying — "O the pretty little heart!" and on the remark being made to her that she should remove her hand from over her bad eye, she replied that it was cured, and that she no longer felt any pain in it. This cure took place at Marsigni; all the relatives are filled with gratitude, and have written to us about it.

And so, dear Reverend Mother, there again is another reason to glorify the Heart which you love so much, I unite myself with you in it and ask you to believe me, in that Sacred Refuge, in that Heart of Hearts

Your most humble and obedient Servant
Sr. Marie Josephine de la Rochette
de L.V.S.^{lc} M.
D.S.B.

P.S. I was to have sent you my letter by a means which was delayed. Not wanting to delay it any more I find myself obliged to put it in the post to be more sure that it will arrive safely. Please excuse me, I send a loving kiss to my dear sister. If I took the liberty of addressing a parcel to you would you be kind enough to undertake to send it to Mme de Malorum in Monistrol please? You would oblige me very much. I will not take this liberty unless I am afraid that it may get lost and if I am unable to do otherwise in order not to be indiscreet. It is a rather urgent commission and she is waiting for it.

3

Extract from a letter of Elisabeth Thevenet Mayet to her daughter Emma, Lyon, 18th January 1837. — From the original preserved in A. G. Roma.

Mine Mayet begins the letter by excusing herself to Emma for being late in sending wishes for her feast, which was the day before; then she treats of

some family matters, gives advice to her daughter who is expecting another child, and dedicates the paragraph that we give here to the illness of the Servant of God.

At this time, according to Elisabeth, the state of the sick religious remained unchanged, she notes even a slight improvement. Her husband too, who had already visited her three times, with the permission of the Vicar General Cattet, seemed optimistic, but the doctors had still not said that the patient was out of danger. Elisabeth, then considers that the death of her Sister would be an irreparable loss, above all for the religious and for her sister Eleanor who, having left her Convent in Grenoble, had settled in Paris (cf. Doc. XVII, *intr.*, p. 334).

The fact that Mons. de Pins himself went to Fourviere to visit the patient is worth noting, given that in those days there was no easy means of reaching the top of the hill. By this visit the Archbishop showed his great affection for the Foundress, to whom he gave permission to receive Communion under the form of Viaticum every week.

Madame Mayet also speaks of the affectionate care which the religious gave her sister, adding that it would be difficult to be so well cared for in their own house, and of the serenity with which the Servant of God continued to occupy herself with the affairs of the house and of the religious. She ends the letter by expressing the hope that God, Who knew how useful and precious to all was the life of the Servant of God, would preserve her for some years to come.

Lyon, 18th January 1837

... I come a day too late, my dear Antoinette, to wish you a happy feast day, but rest assured my dear that it is only my pen that is late and that my heart has wished my Emma every happiness for a long time, but various occupations and visits have kept me from writing to say so until today. I am sorry too that I have not had a chance to send you my little parcel. It would have been really nice if it had arrived for your feast day.

My poor sister is still in the same condition. However, I find her a little better, and my husband does too. With M. Cattet's permission he has been to see her three times, but the doctor says that she is not out of danger yet. I shall be very sad if we lose her, and it will be an irreparable loss for her poor sisters, above all for the one in Paris, and for her whole house. His Lordship has been to see her and he has shown her much affection. He has also allowed her to receive Communion as

Viaticum every week. She has all her mental faculties, looks after business and advises the religious who care for her with a most tender affection. It would be difficult to be as well cared for in our own homes. I still hope that God will grant this good sister some more years of life. He knows how useful she is and how precious to so many people . . .

4

Extract from a letter of Meianie Mayet to her sister Emma, Lyon 24th January 1837. — Ibidem.

By mistake, Meianie dated this letter 1836 instead of 1837, as may be seen from the postage stamp.

Emma had shown that she wanted to be kept-up to date about the illness of the Servant of God, and Meianie took charge of doing this. It is seen from this letter when compared with the preceding one, that the illness has become worse.

Meianie speaks about the constant affection of the Servant of God for her family, and of the grief that her death will cause her relatives, the religious and the pupils, of the irreplaceable qualities of the Mother, of the Novena of Communion that the pupils are making and which will end on the 2nd February.

24th January 1836

Since you desire, my dear, to have news of my aunt a little more frequently, I am now giving it to you. Mama went to see her on Sunday with Elisabeth and was not satisfied at all with her condition. She is getting weaker and weaker. Her whole body is swollen and all the doctors to whom my father has spoken say that she is very ill. Fear of death no longer fills her mind so much. She thinks instead about what she will do when she is cured, and she rejoices very much to see your little jewel coming, whom she wants to have one day with the daughter of her doctor, who is the same age. She is very happy when we go to see her and she always weeps when speaking of her affection for all the members of the family.

How profoundly sad we shall all be if we lose her, and what a loss for my poor aunts and my uncle to whom she is such a help, not to mention the loss to her house which will have great difficulty in replacing her. She has such a good head, as well as knowledge of the world, which is so useful when one is head of such a large house, and

has business to do with all kinds of people. Please God they will not have to look for a successor for a long time. May He hear the prayers of the numerous children who are interceding for her. They are going to begin a novena of Communion, which will end on the 2nd of next month. I have not seen her yet. I am waiting to get rid of blisters on my neck, which have been very painful, before going up. I am very anxious to see her. I hope to go there on Thursday. . . .

5

Extract from a letter of Elisabeth Thevenet Mayet to her daughter Emma, Lyon, 1st February 1837. — Ibidem.

During the night of the 29th January the Servant of God had a stroke. On the 30th she still recognised her sister Elisabeth and her niece Meianie, who went to pay her a visit, but the state of the patient was by now so grave that death was expected soon, and Elisabeth exhorted her daughter Emma to make the sacrifice however painful it might be, because it was God's Will. She tells her some details of the affection of the Mother for all and repeats the beautiful words that she spoke during her last visit but one, recommending her to say to Our Lord during the day: "Thy Will be done not mine". The rest of the letter contains news of the family.

Lyon, 1st February 1837

My dear, I received your letter yesterday evening, and this morning I sent to find out about the packet. The man at whose place Mr Laveirier stores his wares, said he had handed it over to him himself and that after his departure he had been very surprised to find it still in his house. So Marion took it back for another occasion, and it has been waiting for more than a month. I think that someone must have cast a spell on it, and I fear that what it contains cannot reach you at least for a few months, for my poor sister is near the end of her life. Since Sunday she has slept all the time. She swallows only a few little drops of liquid that she is given, without appearing to want them. If she wakes for a few minutes she speaks only a few words that are incoherent and hardly intelligible. And so my dearest Emma, we must be prepared to make our sacrifice, however painful, because God is asking it of us.

The time before last, when I saw this dear Sister, she recommended me to say to God all through the day: "Your Holy Will be done, not mine". She spoke a lot to me about you and your child. She was very moved by your desire to come and see her, if it were not for your condition; and so she asked me to assure you of her gratitude and to give her regards to your husband, to her dear godson and to her Aline. In a word she is constantly thinking of you all and she kept on repeating to me that if you were her own children she could not love you more. On Monday I saw her with Melanie, she still recognised us, but the next moment drowsiness came over her again and continues without a break. Today she is in the same state and if tomorrow I get some news before the post goes, I shall let you know what it is . . .

6

Certificates of Death and Burial of the Servant of God. Lyon, 1837. —
From the originals preserved in the Municipal Archives and in A. A. Lyon.

a)

We give here the Death Certificate of the Servant of God as it may be read in the Register of the Civil Authority of the Municipality of Lyon, 1837. It should be noted that one of the declarants, Jean Serre, was a brother-in-law of Catherine Laporte (cf. Doc. IX, 2, *intr.*, p. 221).

597. — In the year 1837, on the 4th February at 4.0 p.m., Jean Serre, aged 51 years, business man, Rue Basse Grenette No 4, and Jacques Joseph Desir, aged 52 years, shoemaker, Rue Lanterne No 16, appeared before us, the assistant to the Mayor of Lyon, and the officer delegated by the civil authorities, and declared that Claudine Thevenet, aged 63 years, native of Lyon, Superioress of the Community of the Sacred Hearts, Place Fourviere, No 1, spinster, daughter of the deceased Philibert and Marie Antoinette Guyot, died yesterday afternoon at 3 o'clock.

This present certificate having been read to the declarants, they signed it with me.

J. Serre Desir Rambaud Noel

b)

We give here the Burial Certificate copied from the Register of the parish of St. Just, Lyon. 1837. Preserved in A. A. Lyon.

On the fifth of February eighteen hundred and thirty-seven, we, the undersigned Cure of St. Just, have given D. Thevenet, Superioress of the Convent of the Sacred Hearts in Fourviere ecclesiastical burial.

Boue, Cure of St. Just

7

Extract from Cash Book No 2, 1831-1842, page 88, 4th Feb. 1837 —
From the original preserved in A. G. Roma.

On the day after the death of the Servant of God, M. St. Andrew arranged that seventy-five Masses would be celebrated for the repose of her soul.

1837

February 4th. P. and P. Paid 75 Masses for our Mother Foundress. 128

8

Declaration below the "Plan of the General Cemetery of Lyon."
MDCCCXXXVI. 7th February 1837, — Ibidem.

The date of the present document shows the care of M. St. Andrew (Louise Claudine Victoire Ramie) to conclude the business of the plot purchased in the cemetery. The Mayor signed the deed of purchase two days after the funeral of the Servant of God.

The site of twenty-five square metres of land, marked in red above, forming the entire plot bearing the No. 299, has been sold by the City of Lyon to Mile. Louise Claudine Victoire Ramier, who has acquired it in the name of the Society formed between herself and several other persons, by the Certificates of 30th June and the 2nd July 1836, deposited on the 25th July 1836, in the records of M. Coste, Notary of Lyon, for a tomb for members of that Society, at the moment for the burial of the Superioress Mile. Claudine Thevenet, who died on the 3rd February of this year, aged 63 years.

Town Hall, Lyon. 7th February 1837
Mayor of the City of Lyon
C. Martin

Registered in Lyon, eleventh day of February 1837. F. 144r, Case 8.