

Uction. At 8 o'clock in the evening,⁷¹ she was overcome by a lethargic sleep and she remained in this state until the following Friday when she died at 3 o'clock in the afternoon. Once only she recovered consciousness and said in a weak voice but with an expression of great love "Ah! How good God is!" These were the only words that those of our Sisters who were with her all the time heard her pronounce during that long agony.⁷² Our dear Mother was 63 years old.

The hope that she was enjoying the happiness that God reserves for His faithful Spouses assuaged our grief and helped us to bear this separation. Our mother had had the consolation of seeing her house solidly established. She would have very much liked to be able to put the finishing touches to the Rules of which our Father Founder had drafted the first plan before her death. It had not been possible for her to fulfil this desire, but this was the first thing which was undertaken after the elections. Mother St. Andrew was elected to succeed her in the office of Superioress General, and Mother Si. Teresa, Superioress of the house of Le Puy, was named her Assistant. Fr. Pousset, chaplain of the Mother House, who had already been charged with compiling the Constitutions and the common and particular Rules, worked actively to bring them to completion.⁷³

In 1838, the Boarding School which had been suspended for several years was opened again, and there were some pupils to occupy those of our Sisters who were able to devote themselves to teaching. We put them on the side of the Mother House, reserving more spacious accommodation for them if the number were to increase.

DOC. XXIV

TESTIMONY of M^{re} Irli i Gandre Badiche. — Taken from *Dictionnaire des Ordres Khrri,n* by R. P. Helyot . . . and the "Histoire des societees rellgleustfx" tdbilles depuis que cet auteur a publie son ouvrage, par Marie-I fiandre BadU he.. . Published by M. l'abbe Migne, Volume IV (1859) col. 651 657

Irli QUilOI of this historical information — the first printed matter relating to the Foundation of the Servant of God — was born in Fourgeres in 1798 and died at a date that is not precisely known. The fact of being selected by the publisher Migne to continue the masterly work of Helyot and to prepare [1 For publication shows the authority he enjoyed among the learned of the last century. He was in fact a member of the Asiatic Society of the Institute Of History, of the Royal Imperial College of Arczzo (cf. M. TH. DISDIER, "Geographical and Historical Dictionary of the Church", VI, col. 14(0).

In all probability the information published here was obtained directly from the Religious of Jesus and Mary. The mistakes are minimal. Although the last chronological information recorded was the opening of the School of the Congregation at Pointe Levis (Canada) on the 2nd January 1856, it appears from the context regarding the development of the same Congregation outside Canada that the present report was composed in 1854, precisely twelve years after the departure of the religious for the Mission of India.

The information which is of more particular interest to the Cause is that regarding the Servant of God as foundress and first Superioress of the Congregation, and the witness of the spiritual and educational orientations given by her in the first house of Lyon, which had already produced such excellent fruit.

We give here the whole document because it presents an accurate synthesis of the development of the work of the Servant of God in the first 15 years after her death.

The Congregation of the Religious of Jesus and Mary was founded in Lyon in 1816 by a zealous Missionary, M. Andre Coindre, aided by Mile Claudine Thevenet who joined to her title of Foundress that of Superioress General, an office which she filled until the end of her life in 1837.

This institution has for its end the education of young girls of all social classes, assembled according to their social position, in establishments of Boarding Schools and Providences or Orphanages.

The first house, which became the Mother House, was established in Lyon, very near the venerated Shrine of Our Lady of Fourviere. In

⁷¹ The author gives here some details which reveal the evidence of an eye-witnesses.

⁷² These words of the Servant of God in her last moments, reveal the perfection of her love. We find them referred to by other witnesses (cf. *Hist.*, chapter XVIII, p. 623).

⁷³ Cf. *Hist.*, chapter XVIII, p. 621.

1822, these Religious were called to Le Puy (Haute-Loire) by Mgr de Bonald, then Bishop of that diocese, and there they founded the Boarding School which they possess today.¹

In 1842 they answered the call of Mgr Borghi, Bishop of Bethsaida and Vicar Apostolic of Hindustan and Tibet (East Indies). They embarked at Marseille on the 2nd February 1842 and arrived in Agra only on the 13th November, after a journey fraught with many difficulties. In that city they formed their first missionary establishment, which soon comprised a Boarding School for young girls of European origin, and an Orphanage for young Indian girls.²

In 1844 Mgr Borghi, who had made a journey to Europe in order to find helpers for his Mission, obtained 16 more religious from the Superioress General.

They embarked at Marseille with His Lordship on the 4th October of the same year and arrived in Agra on the 27th January 1845.

In March of that same year, eight of these religious were destined to found an establishment for education at Mussoorie in the Himalayan Mountains, at a distance of about two hundred and fifty miles north of Agra.

In 1846, the establishment of Agra was enlarged by a big Orphanage for daughters of the soldiers of the British Army, fighting against the Sikhs and taking possession of the Provinces of the Punjab, the ancient Kingdom of Lahore, where these Religious also have just founded another establishment.

In 1850 they established themselves in Sardhana, situated between Agra and Mussoorie. At the same time Mgr Harmann, Vicar Apostolic of the Mission of Bombay, got four religious of Jesus and Mary from Agra, to come to Bombay to assume the direction of the educational establishment which had been started in that City. A little while afterwards, a Boarding School was established there, two Orphanages and a Home for small abandoned children.

Whilst the Congregation was developing in the East, in India, and had the consolation of rescuing many souls from idolatry and Protestantism, it was also making progress in Europe. In 1845 Mgr de

Jerphanion, Bishop of Si. Die (Vosges), wanted to have an educational establishment directed by these religious, who responded to his appeal and settled in Remiremont, a pretty little town in his diocese.³

But tribulation must accompany the works of God. The revolution of 1848 wrought merciless havoc on the charitable Home called the Providence, that the Religious of Jesus and Mary had established in Fourvière, next to their Mother House, where for thirty years about one hundred poor young girls had received free care of all kinds, including food, upkeep, and moral and religious education conformable to their needs and their social position, while at the same time they learned a trade that would enable them to live honestly in the world.

At that time the town of Rodez wanted to have an educational establishment directed by these Religious, who founded that which they possess today.⁴

At the same time this Congregation had the consolation of having its Constitutions approved in Rome by the Sovereign Pontiff.

In 1849 a new establishment was formed in San Andres del Palomar near Barcelona in Spain, where, during the first year, the number of pupils rose to more than a hundred.⁵

Since this last foundation, those being made in India and their rapid development made it necessary to send new missionaries from France; but although they repeatedly sent groups of religious, the numbers sent did not answer the urgent needs of the establishments of the two missions of Agra and Bombay. Mgr Carli, Vicar Apostolic of Agra, where the Provincial House of the Religious of Jesus and Mary in India is established, desired that the Provincial Superioress should herself make the journey to Europe, to seek in France the religious required for the needs of these two missions. This was done in 1854. At the end of October of that same year, seventeen religious of Jesus and Mary embarked at Marseille and arrived safely in India at the beginning of the following December.

For many years, the Province of Lahore and all the Punjab had been calling out for a Catholic educational establishment, which has

³Cf. Doc. XXVII, *Histoire*, p. 660.

⁴Cf. AUGUSTE VMTV. *Histoire de la Congregation de Jesus-Marie (1818-1950)*. Quebec 1952, p. 138.

⁵The Religious of Jesus and Mary opened their first house in Spain in the year 1850, cf. *ibid.*, p. 139.

¹ Cf. *supra.* Doc. XV, p. 264. The Religious arrived in the Diocese of Le Puy in 1822 (Monistrol) but only in 1825 did they open the house in the Town of Le Puy.

²Cf. Doc. XXVI I. *Histoire*, p. 648.

just been set up there, but the lack of personnel had always made it necessary to postpone such a step, to the great detriment of Catholic children, whose parents found themselves obliged to put them into Protestant schools, or leave them without education.

Round about the same time, His Lordship the Bishop of Montreal was requested by the Archbishop of Quebec, to look in France on his behalf for missionary Religious who would accept an educational establishment at Pointe Levi near Quebec. He addressed himself to the Religious of Jesus and Mary, who, after seeking light from God in prayer, believed that they saw His Will in the appeal that had been made to them. With the authorisation of His Eminence Cardinal de Bonald, Archbishop of Lyon, the Congregation of Jesus and Mary accepted the new mission which was offered them. On the 24th November 1855 eight religious embarked at Le Havre for America. They landed in New York on the 10th December. Eight days afterwards they arrived at their destination. They were welcomed with most paternal kindness by their Lordships, the Archbishop of Quebec and his Coadjutor, as well as by the clergy, and the civil authorities who gave them possession of the house that had been prepared for them at Pointe Levi, by M. l'Abbe Boutier,⁶ the parish priest of the locality. On the 2nd January 1856 they opened their schools, which after one month counted one hundred and forty pupils, between boarders and day scholars. Already new establishments on the banks of the St. Lawrence River were offered to these religious.⁷

Many other requests have just reached them, both from Europe and Asia, but they can only be accepted if the Good Master, by multiplying the members composing that missionary Congregation, provides the means to accept all the work offered, for the greater glory of Jesus and Mary and the salvation of children *oi'* all parts of the world, to whom they gladly devote their existence and their life.

For twelve years,⁸ the Congregation of Jesus and Mary of Lyon has been established in the East. There they have founded five boarding schools, five orphanages, and one home for poor children. A big group of these religious embarked again at Marseille on August

26th, 1854, to go to India to direct these charitable foundations and schools and to establish new ones. Here are their names: Marie St. Bruno, Marie Ste. Agnes, Marie Ste. Eugene, Marie St. Bernardin, Marie Ste. Rosalie, Marie St. Edmond, Marie Ste. Lucie, Mile E. Adam, Sr. Ste. Angele, Sr. St. Martin, Sr. Ste. Julie, Sr. St. Georges, Sr. St. Celestin, Sr. Ste. Claire, Sr. St. Norbert.

DOC. XXV

LETTERS OF Father Claude Mayet, Priest of the Society of Mary, nephew of Mother Mary St. Ignatius, 1857-1889.

In this document we have put together a letter and some extracts from two others, written by Fr. Claude Mayet at different periods, and which contain information about the Servant of God of varying importance.

To appreciate the value of the evidence of Fr. Mayet, we must take into account that he was an eye-witness of events. He was in intimate contact with the Servant of God because of blood relationship, and at the same time as a religious, who was inclined to judge some facts from a particular point of view. He had an extremely sensitive conscience, so much so, that even in some family affections he saw an imperfection, and he always feared being imprecise or inaccurate in his information (cf. *Writings of Fr. Mayet*, Archives of the Generalate of the Society of Mary, Rome).

Fr. Claude Mayet, nephew and godson of the Servant of God (Docs. I, p. 6-8 and XVII, 4, a, p. 353) was among the first Marist Religious, having entered the Society of Mary on the 10th October 1837. He knew the Founder, Fr. Colin, with whom he was on intimate terms. Prevented by an affection of the larynx from carrying out any active apostolate, Fr. Mayet dedicated himself to study, and during his long life, he composed diverse works of which some have gone through several editions and others on the contrary have remained unpublished. In the Society of Mary he is considered as the greatest of their historians. His writings are the principal source of information about the origin of the Society itself. The extensive and well-documented work of the Marists J. Coste and G. Lessard dedicates the whole of the second volume to the study of Fr. Mayet and of his memoirs (cf. J. COSTE — G. LESSARD, *Origines maristes*, II, Roma 1961).

Fr. Claude Mayet died in Paris 8th December 1894, on the day he had completed his 85th year. He was a Religious of great piety, and very devoted to Our Lady, and was constantly preoccupied with his spiritual perfection. Fr. Marcellin Gay who was his Provincial Superior, presents him in this way: "In his piety he excluded neither cheerfulness nor sensitivity of mind. He knew

⁶Should read Routhier.

⁷Cf. AUGUSTE VIATTE. *op. cit.*, p. 150.

⁸From this phrase it is seen that, as we have already pointed out at the beginning of this document, the account was composed in 1854.