

assist at the [310] short instruction we give our pupils, at 10 a.m., as in Fourviere. Of course we spoke of Our good heavenly Mother. I do not know what Our Lady did to our little rebel, but since that day she began to say that she wanted to be a Catholic, and a little while after, that she wanted to be a religious. Since then she has never missed catechism lessons. She is over 16 years of age, is very sensible, and possesses sound judgement. If she becomes a Catholic she will, I believe, make an excellent one.

The Protestants, and especially the Anabaptists do all they can against us, to prevent good from being done. But often their efforts have just the opposite effect. That is what happened lately concerning one of our children who abjured Protestantism. Her mother was severely reproached, and even had to suffer a kind of persecution on the part of her Protestant friends because she gave her daughter permission to become a Catholic. This poor lady was worn out, and, not knowing what reasons could be given against the false belief she wrote from Delhi where she lives, to a good Catholic in Agra, asking him to tell her the answers that she should give. He sent her some books with controversial discussions, telling her to read them carefully, and assuring her that she would find there what she required to silence all those who were tormenting her about the conversion of her daughter.

She followed this advice, and the first fruit of the reading was the knowledge of the truth for herself. She decided to follow the example of her daughter, [311] which gave the dear child great consolation. By the time you read this letter she will have been received into the Church.

It is not only among the pagans, the heretics and the schismatics that there is good to be done, but even among the Catholics, who for the most part are grossly ignorant because of the lack of priests and religious instruction.

A few days ago we received three newly baptised girls. Yes, but they did not even know how to make the sign of the Cross, and had forgotten the Our Father. Three months ago their father had placed them in an Anabaptist boarding school where they never said any prayers. Yet these Anabaptists are considered fanatics, even among Protestants, for the great number of prayers they say.

How happy we are when we receive children of this kind. We are sure that these are souls snatched from the devil.

God took one of our little Indian girls last month. She died of cholera in a few hours.

I think that our Father Founder and Our Mother Foundress as well as all the community of Jesus and Mary in heaven must have given her a great welcome and presented her to Our Lord as the first fruit of our mission.

Cholera has made great ravages in India over the last two months, and it has spared your daughters, Reverend Mother! It was when I was most ill, and

even in danger of death, that the epidemic was [312] at its worst. It was a strange thing that nearly all those who were ill from other diseases caught the cholera and died, and I got better.

It is true that our Sisters and the children prayed much, and that Fr. Caffarel asked Fr. Maxime to offer a novena of Masses in honour of Our Blessed Lady. God restored me to health, may He be blessed. He wants me to go on working. May His holy will be done in all things and everywhere. Doubtless I was not ready. That was why He left me. I shall die some other time.

The terrible scourge has caused great havoc in the military camp. Fr. Francois distinguished himself by his zeal and self-sacrifice. He never left the camp. Day and night he assisted the poor dying men and only left them to bury the dead. On his return, he went back to his men in their agony, and they were very happy to die in his arms. Some of them caught hold of his habit, clutching so tightly that he could not get away from them until they had breathed their last.

The Protestant Ministers who are so well paid by the British Government did not act in this way. They hardly put in two or three appearances in the camp.

God rewarded the dedication of this worthy Fr. Francois. He was preserved from contagion, whilst the doctors, the apothecaries and many of those who only went near the sick men from time to time, were struck down and died.

[313] Fr. Francois is now greatly esteemed among the soldiers who venerate and love him as their father.

Please unite with us in thanking God, and accept the assurances, etc.
Marie Sainte Therese.¹⁷

DOC. XXVIII

TESTIMONIES ON THE REPUTATION OF SANCTITY OF THE SERVANT OF GOD
DATING FROM THE YEAR 1896 UNTIL THE INSTITUTION OF THE ORDINARY
PROCESS 1926 — From documents mentioned below.

The publication of *the Histoire (1896)* which contains the first biography of the Servant of God printed in France, also marks the passage from the generation of the Foundress and of the contemporaries of M. St. Ignatius to

¹⁷ In this long letter that the *Histoire* reproduces in summarised form, the less interesting paragraphs are omitted. There are three copies preserved.

the following generation. The last religious who was an eyewitness died in 1897 (cf. *infra*, 1). The tradition was uninterrupted and when the expulsion of the religious from France was near, a fact that would leave a gap of more than twenty years, the *Histoire* came to strengthen it. Later the celebration of the centenary of the foundation of the Congregation (1918) and of the first vows (1923), carefully prepared for in all the communities, were occasions for renewal of fervour and of the primitive spirit of the Congregation and of increasing interest, admiration and veneration for the Servant of God in the religious and outsiders, made manifest by the graces and favours received through her intercession. And so the General Chapter of 1925 was reached, in which, by collecting together the desires manifested in the preceding Chapters (1913 and 1919) it was decided to complete the formalities which would begin the Informative Process for the beatification.

We are publishing some testimonies belonging to that period, which prove that there was no break in the reputation of sanctity. From the time of the centenary celebrations mentioned above, various series have been published in different countries and languages, of favours obtained, which attest the growing spread of the reputation for sanctity enjoyed by the Servant of God.

1

Extract from the death notice of Sister St. Laurence, Lyon, 10th March 1897. — From the original preserved in A. G. Roma.

The original document from which we are copying an extract, is the rough draft of a death notice written on the very day of the death of Sister St. Laurence, by a religious whom we have not been able to identify. The writing appears to be corrected by M. Aloysius, the author of the *Histoire* (cf. Doc. XXVII, intr., p. 523). The writer, in evoking the virtues of the dead religious, also praises the Servant of God. We reproduce the brief lines that concern the Cause.

Sister St. Laurence, Christine Descroix, daughter of Jean and Jeanne Marie Descroix, was born in Claveisolles (Rhône) on the 25th October 1812. She entered the Congregation on the 5th March 1835, was professed on the 27th October 1837, and died in Lyon on the 10th March 1897.

Wednesday, 10th March 1897

God has just taken away from us one of those very modest and truly humble flowers, whose delightful perfume fills the places where they are.

This morning, our good Sister St. Laurence ended her long life of 85 years, of which 62 were consecrated in a very special way to the service of the Divine Master in the religious life, and during which sin was a subject of continual edification in the community. She was a simple soul, upright, and seeking God and *God alone* in all things. She had known our Mother Foundress, and our first Mothers, and had assimilated, from their lessons and example, that truly religious spirit of which she gave proof in all circumstances.

2

Extract from a letter of M. St. Victor (Marie Bernat) to the past pupils of Rodez. - 3rd April, 1898. — From the copy preserved in A. G. Roma.

M. St. Victor (Marie Bernat) was the daughter of Victor and Julie Bernat. She was born in Lyon on the 15th March 1836. She entered the Congregation in 1852, was professed on the 10th September 1854, and died in Rodez on the 25th May 1909.

After the expulsion of the religious congregations, she had remained in Rodez, together with the Superiorress, M. St. Emily in the hope, which came to nothing, of being able within a short time, to take up once more the work of the Congregation, which had been flourishing in that city. M. St. Victor passed almost her whole religious life in Rodez, where she was a local councillor, music teacher, directress of the boarding school and of the association of past pupils.

From 1897 to 1901, a monthly bulletin of the association was printed in Rodez, which, to judge from the numbers that have been preserved, consisted at the beginning of four pages and later of twelve pages. A letter written by M. St. Victor to the past pupils was published in this bulletin, from which it can be seen how enduring the memory of the Foundress was among the religious. We give an extract from this letter, which we have copied from *Notes sur l'Histoire de la Congregation de Jesus-Marie en France* (1940?) a typed volume, in which it is reproduced with the date 3rd April 1898.

To form solidly Christian souls and lovers of duty, such was the unceasing work of our dear mistresses according to the instructions of our Mother Foundress; and those of today have no other ambition.

Testimony of M. Philomena (about 1900), taken from a letter of M. Canisia, 1947. — From the original preserved in A. G. Roma.

M. Canisia, a German religious, in an undated letter written in 1947, in Spanish, with inevitable errors of expression, but with sufficient clarity, calls to mind a testimony of her Mistress of Novices, M. Philomena. She in her turn, had heard it in 1887, from the lips of one of the last survivors from the time of the Servant of God and the religious who had been in contact with her. This testimony, which proves the continuity of the memory and of the veneration for the Servant of God, even if it falls in this position in relation to the approximate date in which M. Philomena spoke to her novices, corresponds in reality to 1887, the date when she herself heard it from the religious who was an eye-witness of the virtues of the Foundress.

M. Philomena, Marie Ratz, was the daughter of Joseph and Catherine Arberer. She was born on the 12th May 1864, in Schwarzenberg (Austria) and entered the Congregation in Barcelona in 1887. She died in Dresden (Germany) in 1935.

We give here the text of the letter written in Spanish by M. Canisia.

When I was a postulant in Dresden, my Mistress of Novices, M. Philomena, R.I.P. told me to read the French life of our Mother Foundress in order to tell some episodes to the other novices every day during recreation, as some of them, especially the Sisters, could not read French.

Once I spoke of the goodness of our Mother Foundress. She could never refuse to take poor children, even if all the places were filled. One day, they presented her with a little girl of eight years who was so ill and poor, that her compassion was aroused. There was no place, but the Mother took her, and, as was her custom, washed her, combed her hair, clothed her, and presented her to her companions saying: "She will be a very pretty girl in ten years' time."

The holy Mother was right. The little girl whom she took in recovered her health and later entered the Novitiate and was portress for many years. At this point, the Mistress of Novices interrupted me saying: "I knew this Sister in Fourviere when she was still portress, notwithstanding her advanced age. At that time I was linen mistress and so I had to collect the torn linen and bring it to the Sister who mended it when she had a free moment, in the portery. (You know that

M. Philomena, an Austrian, entered the Novitiate in Barcelona when M. St. Ignatius Morell was the Mistress of Novices, and that her fellow Novice was M. Araceli, R.I.P. who was one of the last generation "I religious who made perpetual vows immediately after their Novitiate, without a period of probation. While she was still a novice, Mother Philomena was sent to Fourviere, where she made her profession and lived in various houses of France until the expulsion. Then she went to Feldkirch, to Rome, to India, and to Dresden, where she died in 1935, being at that time the Superioress of the house.)

You can imagine that I, knowing that my Novice Mistress had been in contact with persons who knew our Mother Foundress, gave her no peace, asking her insistently to tell me some details about this sister. Among the many things that she told me which I do not remember, there are two which I shall never forget.

1) The spirit of poverty of this Sister was such that one day she was disedified because the "modern" novices had fringes on their towels.

2) When Mother Foundress accepted children without having a sufficient number of beds, she took the beds of the younger religious, leaving them to sleep on the floor on mattresses until it was possible to buy beds. The same was done in Ipswich, England, where there was a similar custom.

I have one memory which I cannot exactly place, but as no one else spoke to me about these things, it must certainly have come from the same M. Philomena. They say that once a Sister was upset because they had taken her newly-professed sister's bed (the sister was her real sister), and said to Mother Foundress that this sister would certainly not be able to sleep, and that it would be better to take her bed or that of another religious with more robust health. Mother St. Ignatius said nothing at that moment, but, a little while after the community had retired, they saw her go into the dormitory with a candle, to see if the sister was sleeping, and she found her fast asleep. The sister who saw her observed and noted that when anyone slept on the floor because she had given up her bed, Mother Foundress herself went to see if she was losing her sleep on account of this act of charity.

This maternal act of kindness seemed to me to be very beautiful, so much so that I would like to make it known although I cannot say with absolute certainty, from whom I learnt it. If it was not Mother Philomena who recounted these things to me, it could have been

Reverend Mother St. Clare, who had known Mother St. Pothin, who in turn had lived with Mother Foundress, and she spoke much to us about bygone days. If I am not mistaken, the person from whom I learnt these things was Mother Philomena.

Begging God's blessing on your work, I remain your ever-grateful
Mary Canisia R.J.M.

4

Testimony of M. St-Maurice (Octavie Parchet), 1902. — From the original preserved in A. G. Roma.

M. St. Maurice (Octavie Parchet) was the daughter of Arthur and Amelie Pignat. She was born in Moscow (Russia) on the 20th February 1875, and entered the Congregation in Lyon on the 1st November 1900. She was professed on the 14th January 1903 and died in Willesden, London (England), on the 8th June 1954.

During the course of her long life, this religious collected intimate notes, thoughts and extracts from different authors, in a series of exercise books which have been preserved. In the last ones, she wrote in concise form, her memories of the Congregation, at the request of her Superiors. We give an extract which refers to the departure of the religious from France at the expulsion in 1902. In this we see reflected the respect and veneration in which the Servant of God was held at that time.

How hard it must have been for our old Mothers and Sisters who had spent all their religious life in France, to leave their beloved convents, especially that of Fourviere which was full of so many memories and to go wherever obedience sent them (Spain, England, Switzerland and even to Austria). The older sisters had never seen a train! As they left, the majority of them kissed the walls of the chapel and those of the Mother House which had sheltered our venerated Mother Foundress and her first companions. Then, overcoming their emotion, and with a smile on their lips so as not to cause any more pain to poor Reverend Mother St. Cyril who had already suffered so much, they generously made their sacrifice and left for their destination. Those dear religious of 70, 80 years of age and more truly had great merit in going to countries where they did not know the language and whose climate, food, and customs were so different from their own.

But they left the houses of Jesus and Mary in France, to be welcomed . . . with open arms by their sisters in other houses of Jesus and Mary in other Provinces of the Congregation, where they would find themselves "at home". For the young religious, and especially for the Novices who had not had time to put down roots in Fourviere, it was obviously not so hard, but nevertheless it was painful for them to leave that pleasant nest where they had been initiated into religious life and trained to the love and observance of the Rules, by the edifying life and good example of the older Mothers who kept the Rule so well and were so motherly towards the young religious. There was such perfect silence in the house, especially in the corridors. When a novice met a professed religious she stopped to say the salutation "Praised for ever be Jesus and Mary", and the older nun replied with a smile, "Amen". All the traditions were carefully and lovingly preserved. Not only the Rules, but the customs established by our venerable Mother Foundress were scrupulously observed. What a blessing it was to have spent some months in the cradle of the Congregation! Those who received the first impression of Jesus and Mary there, will never be able to thank God enough . . .

5

Testimony of M. St. Athanase (Marie Belin), Orihuela (Spain), 1906. — From the original preserved in A. G. Roma.

After the dispersion of the Religious in France, M. St. Athanase was sent to the house of Oriheula (Spain) where she remained until her death. M. St. Ignatius Morell, the Provincial Superioress of Spain, who surrounded the exiled religious with delicate attentions, asked M. St. Athanase to write what she remembered of the first religious of the Congregation. M. St. Athanase began to put her interesting notes in order in an exercise book, on the 26th May 1906. We have copied what directly regards the Servant of God, and although this religious did not know her, she had lived with many of her companions and always heard them speak of her with great praise.

M. St. Athanase (Marie Belin) was the daughter of Jean and Alexandrine Vargoz. She was born in Villette d'Anthon (Isere) on the 13th May 1839, entered the Congregation on the 14th September 1861, was professed on the 24th September 1863, and died on the 11th May 1907, in Orihuela (Spain).

I had not the happiness of knowing Mother St. Ignatius, our worthy Foundress, whom they always praised very highly. The very

name she chose witnesses to her love and great esteem for the Company of Jesus which is so deserving of our gratitude . . .

Dear Foundress of our Congregation, obtain for us that we may attain to the ideal you proposed to yourself in founding it. Let us be so completely penetrated with the spirit of our vocation, with the duties it imposes on us, and with its sublime end, that, in order to reach this ideal we may not hesitate to make sacrifice the daily food of our souls; and continually united with the Sacred Heart of Jesus through Mary our divine Mother, and good St. Joseph, we may make our life a perpetual act of love and praise of our Heavenly Father through work that is well done, and through fervent prayer.

O God, we ask you also for these graces through the intercession of our dear Mothers and Sisters who have gone before us.

6

Extract from J. B. MARTIN, Histoire des Eglises et des Chapelles de Lyon, II, Lyon 1909, pp. 126-131.

Fr. Martin was born in Lyon on the 21st January 1864. He was an exemplary and zealous priest, and above all patient in contradictions which he supported in a supernatural spirit. He was a professor in the Catholic University of Lyon, a member and assistant librarian of the Academy of Letters in Lyon, and an authoritative bibliographer. He published numerous and important works such as the *Bibliographic d'Archéologie et d'Hagiographie* (1897); *line manifestation de VEglise de Lyon. L'adoptianisme et les archeveques Leidrat et Agobard* (1898); *Conciles el Hullciire du diocese de Lyon des origines a la reunion de Lyonnais a la France en 1312* (1908); *Histoire des Eglises et des Chapelles de Lyon* (1909); *Bibliographic Lyonnaise* (1922), prepared with the compilation of an index of more than 300,000 cards, "a prodigious monument which seems to surpass the energy of a single man" (G. Buche); he continued the re-editing, correcting and completion of *Conciliarum amplissima collectio* of G. B. Mansi, etc. In 1900 he founded the *Bulletin Historique de diocese de Lyon*. J. B. Martin died in Lyon on the 6th November 1922.

In the extract which we present, from *Histoire des Eglises et des Chapelles de Lyon*, the author speaks of the Servant of God incidentally, in an introduction to his study of the chapel of Fourviere. The Congregation did not exist in Lyon at that time, the religious having been dispersed at the time of the suppression of the religious orders in France. J. B. Martin lived in Fourviere from 1900, when he was appointed to that chaplaincy, and he must have known and spoken to some religious who had been in contact with the

Foundress or at least with her immediate successors. His evidence, even though it is short and presents nothing new, well reflects the opinion of the Servant of God that was held in Fourviere, and, above all, it can be considered of great historical value because of the merit of the author. From the long article referring to the Chapel, we are giving only a brief extract as an example, because the author does not bring any new information to what is already known.

Mile Claudine Thevenet was born in Lyon on the 30th March 1774, of a rich and respected family of silk merchants. Her parents were cruelly tried during the upheavals of the revolution . . . She (Claudine), far from holding a well justified resentment against the populace, dreamt only of alleviating the physical and above all the moral misery of the poor who lived around her. She began to instruct them and to teach them to bear sufferings, and still more to ennoble them by the thought of God and of duty. Some of Claudine's friends followed her example, and all strove to alleviate the sufferings they came across. From time to time they met to plan the means to be taken to achieve better the end proposed. . . .

An event of another order equally alarmed the little Society and in particular the one who was directing it. Some persons belonging to the community conceived the project of fusing their Congregation with that of the Religious of the Sacred Heart, doubtless with the purpose of consolidating each of them. For the first Congregation it meant that it would lose its autonomy and would have to give up the end that it had proposed to itself from the beginning. Mile Thevenet had sufficient good sense and energy to refuse this proposition which would have put an end to her Congregation. The incident made evident the difficulties resulting from the similarity of names. That was why they resolved to change the title, and since 1842, the community until then called Sacred Hearts of Jesus and Mary, was designated by the name of Jesus and Mary. Some years later, in 1837, Mile Thevenet, in religion Mother St. Ignatius died. She had founded the Society and had directed it with remarkable intelligence.

Testimony of the community of Sillery (Canada) 1911, — From the copy preserved in A. G. Roma.

On the feast of St. Ignatius 1911, when Reverend Mother St. Clare, Superioress General, was in Sillery, Quebec, the Community addressed a collective petition to her, asking that the feast "I Si Ignatius be kept in perpetuity with greater solemnity, as a day dedi Qted to the Servant of God. In this petition were explained, with different considerations, the reasons on which the community based its request among Othei Hiings, we read: "Seeing that we possess in the person of our Moiliu Foundress this mother who is worthy among all mothers, . . ." The Mnilui < leneral willingly granted the petition in all its details, and from then on, the (ommemoration of Mother Foundress's day was kept in all the houses of the 'Congregation with the greatest solemnity.

From the document it can be seen that venei fitlon foi the Servant of God existed in Canada without a break, from the va v beginning of the foundation

Praised for ever be Jesus and Mary

31st July 1911

Here is the wording of a petition addressed to our Reverend Mother St. Clare in 1911 that the feast of St. Ignatius be celebrated with great solemnity.

Considering that gratitude is the virtue < every well-bred person, and that the privileged ones of "Jesus-Marie" mUBL IK- ol this number; considering that there is nobody who desc i \ < y \ < -at IT gratitude than a mother; considering that one's mother's feasl Is even sweeter balm for the heart of children when this heart is more worthy < it; considering that a mother finds her crown of honour above all in a numerous family united in heart and soul; considering that wc possess in the person of our Mother Foundress this mother who is the most worthy of all mothers; considering that we want to realise on earth the ideal of the true family; we, the undersigned, express the following wishes:

1st. To beg this venerated Mother in one solemn and spontaneous accord to strengthen the bonds which unite our religious family across the continents.

2nd. That to this end a solemn feast be instituted in perpetuity on the thirty-first of July for the whole Congregation.

4th. That this feast be preceded by a novena of fervour and prayer.

5th. That this day of the feast be spent as follows: Music at Holy Mass; among the hymns, one to St. Ignatius our protector; a full holiday for the rest of the day.

6th. That this document, bearing the seal of the Congregation, and signed by all the religious here present, receive here and now the signature of Reverend Mother St. Clare.

7th. That this document be preserved at the Convent of Jesus and Mary, Sillery, to be exposed each year, during the novena in preparation for the 31st July.

8th. Finally, that this document be sent to all the houses of the Congregation, where it will be read in public.

The present document has been read, approved and signed on the 31st July, 1911, in the woods in Sillery.

Extract from a poem "To our venerated Mother Foundress", written by M. St. John the Evangelist, 1917 approx. — From the copy preserved in A. G. Roma.

M. St. John the Evangelist (Jeanne Tapissier) was born in Lyon on the 27th August 1864. She entered the Congregation on the 29th September 1895, was professed on the 16th August 1897, and died in Remiremont (Vosges) on the 17th March 1941.

In an exercise book, into which poems of old religious were copied, are found four by M. St. John the Evangelist, dedicated to the Servant of God. The first of these poems is dated 31st July, 1816-1916, centenary of the foundation of the Association of the Sacred Heart, the last is dated 6th October 1918. We give here an extract from the third of these poems, which is dated 31st July, but with no indication of the year. We place it in 1917, because it is found between one of 1916 and another of 1918.

These poems of M. St. John the Evangelist, however slight their literary value, are important because they testify to the concept of holiness in which the Servant of God was held by her companions and to the continuity of such traditions in the rising generation of religious.

I often bow my head before your port rail,
 I read mysterious words in your look . . .
 Your portrait reveals the touch of the divine,
 A ray of heavenly light shines in your eyes!
 How I love to contemplate your noble face
 On which virtue has left an immortal reflection.
 Through you we enjoy a heavenly heritage
 Which helps us to win eternal treasure.
 Oh, what holy examples I find in your life!
 What precious memories you have left us!
 We preserve them all in our enraptured soul
 To follow the path you have traced out.

9

Celebration of the Centenary of the foundation, according to the testimony of M. St. Teresa (Marie Houi/icon) and M. St. Maurice, (Octavie Parchet), 1918. — From the original preserved in A. G. Roma.

In 1918 the first centenary of the foundation of the Congregation was celebrated in all the houses of the Congregation, on this occasion a religious celebration took place in every house, and pupils performed little plays, helping to make the Servant of God and her work better known in their respective towns. Only in France was it impossible to celebrate this event in public. Officially the Congregation did not exist there but a group of religious, dressed in secular costume, worked in the former *Providence*, converted into a boarding house for ladies (Pension des Dames), under the direction of the mother of one of these religious, "Mme Parchet" in whose name the house was registered.

In this section, *a*) we give some lines regarding the Servant of God, from a piece composed for the occasion of the centenary, by M. St. Teresa, Marie Boutheon, daughter of Antoine and Marguerite Paume, born in Montelimar (Drome) on the 13th March 1857. She entered the Congregation in Lyon on the 18th January 1880, and died in Rome on the 15th December 1936; *b*) we produce the account given by M. St. Maurice (*cf. supra*, 4), of the way in which the feast was clandestinely celebrated by a small group of religious of the Pension des Dames, in Lyon.

a)

It was in those dark days, that a heroic lady
 Made her voice heard in the midst of the upheaval. . . .

A young girl of Lyon, with a beautiful enlightened soul
 Had three loves, her God, children and her country!
 Indeed, education delighted her mind,
 For a long time she desired to educate,
 When God, finding her ready in every way,
 Drew near her, fulfilling her desires!
 With this approach, came the awful sting,
 There was the piercing sharpness of long pain.
 For here below, no work is great or certain
 Unless God clothes it with the sign of redemption.
 Madame Thevenet was ready to suffer,
 Her shoulder knew the touch of the Cross,
 She was accustomed to find hope and even rest on the wood of
 the Cross!
 Education is nothing other than this divine work, begun by
 Christ.
 Revealing to the child — which is like a flower-bud opening —
 The evil already awaiting its flesh and mind . . .
 Claudine saw this work, and appealed to souls
 Who were moved by the beauty of this divine ideal.
 People jeered at her, at first; but she smiled at their disapproval
 and revealed her glorious plan.
 She was listened to, and from then on, there went forth
 In crowds, valiant and stout-hearted souls,
 Beginning the holy hymn of praise
 The immortal rhythm of which is spoken in each continent.

b)

The whole Congregation was preparing for the celebration of the centenary of its foundation. But in the very cradle of the Congregation of Jesus and Mary, the one choir religious and six Sisters asked themselves how they could celebrate this anniversary which they had so much at heart. We decided to have a Mass celebrated in the Chapel of Retreats at the Church of St. Bruno. Our venerated Mother Foundress, who was such a lover of poverty and humility, must have smiled kindly on that memorable day, at that little group of her daughters dressed in secular costume, accompanied by a future postulant (Mile Bois) making their way at an early hour from

Fourviere to the Croix Rousse, to celebrate the 1st centenary of the Congregation in the very place where their first Mothers used to meet with Father Coindre their Director. The day before, the Chapel of St. Bruno had been decorated as for big feast days. We had taken a carpet, candlesticks, vases of flowers, altar cloths and ornaments for the Mass, which was to be celebrated by the Provincial of the Franciscan Fathers, our friends and neighbours of Fourviere.

He offered the Holy Sacrifice for the intentions of the Congregation. After the Gospel he retraced the humble origin and development of the Congregation of Jesus and Mary, bringing out the virtues of our first Mothers, and encouraging us to reproduce them... These words were simple, but coming from the heart and spoken in that place where we seemed to feel the presence of our venerated Mother Foundress, M. St. Ignatius, and her companions, they made a deep impression on those seven religious who were accompanied by a future postulant (Mile Bois, who was going to leave for the Novitiate in Rome). As we had agreed, at Communion we renewed our vows privately, and after Mass, the *Te Deum* expressed our gratitude to God for this century in which the Congregation of Jesus and Mary had developed with His blessing, and the numerous graces He had granted it. . . .

After we had thanked everyone and given an offering for the chapel, so kindly placed at our disposal, we hastened to return to the Pension des Dames, to serve the ladies so that they would not notice the absence of the religious.

I forgot to say that during Mass each one of us represented a Province of the Congregation and prayed especially for it. In this way we were all united in spirit in this dear little chapel. As this sanctuary was well hidden and had several entrances, it was the first place to open for worship after the great revolution. Several Congregations were born there. (Fr. Coindre's confessional is still situated at the entrance.) During the day our little community met to rejoice in secret and to try to unite itself in spirit with the houses which could celebrate solemnly the feast of this first centenary of the Congregation of Jesus and Mary in Fourviere, Lyon.

Extract from the book "Fleurs de Fourviere" written by Adolphe Grange, Lyon 1919, pp. 19-27.

In the introduction to his book, Fr. Grange says that it had been ready since 1914, as is proved also by the date of the imprimatur, but that printing was delayed on account of the war. The book was issued in 1919, enriched by testimonies of the devotion rendered to Our Lady of Fourviere, in the sad days of the war, by the whole diocese.

The principal aim of the author was to make known by means of brief and interesting information, that the "mystic hill" of Fourviere, besides being a place of intense devotion was also the centre of active works of the first order: works of the Apostolate, of charity and of education.

Pages 18 to 27 are dedicated to the Servant of God. On page 21 her portrait is reproduced, and on page 25 the foundation house in Fourviere. We give some extracts regarding the Foundress. The author falls into some errors, e.g. he says that the Thevenet brothers who were condemned to death, were beheaded in the Place des Terreaux.

When Fr. Grange wrote this work, the Religious of Jesus and Mary had been absent from Fourviere for twelve years, as they were expelled from France, like other teaching Congregations, in 1902-1903.

Adolphe Grange was born in Saint Etienne on the 3rd May 1852. He was ordained priest on the 18th December 1875. He was Professor in Lyon, Chaplain of the Religious of the Sacred Heart, and in 1903 he was appointed chaplain of the Basilica of Fourviere. He died on the 2nd December 1927.

The pilgrim to Fourviere, on emerging from the entrance of the funicular railway, finds himself opposite the Basilica. He sees on his left a fairly large building. This is No 1 Place Fourviere, the Archbishop's House.

Before the unjust law against Congregations, it was the Novitiate of the Religious of Jesus and Mary. The adjoining buildings at right angles to it were their flourishing boarding school, today occupied by a lay institution for young ladies, which is inspired by a Christian spirit. One part of the building was reserved during the war as an auxiliary hospital.

Further on is a large house with a vast garden. Today it is an important residence formerly directed by the same Religious of Jesus and Mary.

We are going to consecrate a short notice to the foundress of this Congregation which, humble in its origin, later took on great development, and has done a lot of good in France and abroad, even as far as in the Missions of India.