

The foundress, known in Religion as Mother St. Ignatius, and in the world as Marie Claudine Thevenet, was, in every sense of the word, a superior woman, richly endowed with gifts of mind and heart, and with a will of iron.

A canon of Autun, Fr. Jeandel has written a beautiful book on the Catholic woman, her religious and social activity. In the examples of outstanding women, there are several illustrious religious, among others Mother Barat, and Mother Javouhey. Mother Thevenet is not included but she deserves to be. . . .

After those dreadful events, when the reign of Terror had come to an end, she felt attracted towards social works dedicated to working class girls who were morally abandoned. . . . God, in the secret designs of His Providence, had other plans, in addition to the establishment of a workroom in Fourviere. There was to be an educational establishment for young girls from wealthier homes. The work of the education of youth was an urgent need at that period of great religious ignorance. There was question also of the reconstruction of society through the family. The role of woman, of the Christian mother, was a leading one. . . . But to bring this plan to reality there were so many obstacles! Apart from the acquisition of the property of Fourviere, Claudine needed more resources than she possessed. She had already broken heavily into her patrimony through her abundant alms. . . . Doubtless it would be interesting to tell how Providence provided the foundress of Jesus and Mary, little by little, slowly, successively, always just when needed, sometimes in the midst of all kinds of unprecedented and embarrassing difficulties, miraculously so to speak, with the means to carry on the work which she had in view for the honour and glory of God. It could be said that the hand of God was at work there. *Digitus Dei est hic* . . .

Claudine Thevenet, in Religion Mother Saint Ignatius, was a beautiful flower of Fourviere. Her motto, like that of Saint Ignatius the founder of the Company of Jesus was: *Ad maiorem Dei gloriam*, for the greater glory of God.

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Testimony of Marguerite Penaud, Lyon 1923

Anne Marie Penaud (1873-1926) and her sister Marguerite (1876-1946) were pupils of the boarding school of Fourviere. During the enforced absence

of the religious (1902-1921) they were the animators of the association of paschal pupils, whose spirit and works they succeeded in maintaining in such a way that, at their return, the religious were filled with admiration and gratitude.

Anne Marie was secretary of the association until her marriage with Jean Devigne in 1902, and then Marguerite took her place and carried out this duty with generosity and success until her death.

On the occasion of the first centenary of profession of the Servant of God (1823-1923), a small booklet was published in Lyon entitled *Souvenir du Centenaire de Jesus-Marie*, containing an article in which Marguerite shows how much the memory of the Servant of God was still alive, notwithstanding the twenty years of absence of the religious from France.

We give in *a)* some lines of this article and in *b)* others of the same author, drawn from the publication: *Une date dans l'histoire de Jesus-Marie*, 1930.

a)

Our pretty little pupils invoked all the saints in Paradise, but above all the dear Foundress of the house, who is certainly very close to God, that we might have good weather. The next day we had beautiful sunshine . . . the miracle had been worked. If it is not counted as a miracle in Rome, at least we may consider it as a delicate attention of Providence which wanted our joy to be complete.

b)

And then the chapel itself was like a reliquary full of memories for the whole Congregation of Jesus and Mary throughout the world. When on the 3rd February 1837, Mother Saint Ignatius, the venerated Foundress of the house, left her daughters in Fourviere to go to Heaven, they carried her body there like a precious relic, to sanctify the chapel which she had not been able to see finished! . . . We never love things as much as when we believe we are losing them, and Mother Saint Ignatius bequeathed to her daughters that love for the chapel, the building of which she had prepared with such ardent zeal.

DOC. XXIX

TESTIMONIES TAKEN FROM THE ORDINARY PROCESS instituted in the Curia in Lyon. 1926-1928. — *Public Copy, 1934.*

The Ordinary Process for the Cause of beatification and canonisation of the Servant of God, Mother St. Ignatius, was instituted in the Curia of Lyon

between the 16th October 1926 and the 7th September 1928. 40 sessions were held in the course of which 12 witnesses appeared of whom 3 were *ex officio*. Naturally no witness had known the Servant of God, since it was almost a century since her death. It was therefore a question of witnesses *de auditu a videntibus* and *de auditu auditus* [who heard from eye-witnesses and who heard from those who had heard].

From the strictly historical point of view the evidence of the witnesses adds very little to the *Positio* concerning the knowledge of the life and virtues of the Servant of God. The principal sources of information are the *Histoire*, the Registers of the Congregation and the documents of the *archives of the Generalate in Rome*, which were known at that time. From time to time there appear also the testimonies of some witnesses who had known the last contemporaries of the Servant of God, and the oral tradition of the house of Fourviere and of the houses founded by the first religious of the Congregation.

Taking into account the observations made just now, and having published the *Histoire* almost in its entirety in Doc. XXVII, p. 521, we have extracted from the Process, and reproduce here only those parts which refer to the reputation of sanctity of the Servant of God and to oral tradition.

Witness 1

REV. G. LARAMAS, son of Joseph and Cesarine Marie Labonne, born in Saint-Priest (Isere) on the 12th February 1866 and died in Lyon on the 5th February 1942.

From 1913 he was chaplain of the house of Fourviere, where he was in contact with some religious who had lived with contemporaries of the Servant of God, from whom he picked up the tradition of the Congregation. Moreover, Fr. Laramas knew Sister Julie of Jesus, the Carmelite, grand-niece of M. St. Ignatius, and he studied the documentation then known about the Servant of God, and wrote a short biography, quoted in the Process.

The deposition of this witness is therefore the fruit of his conscientious study, and it includes also some graces attributed to the intercession of M. St. Ignatius.

To question II, page 25v. I know the Servant of God through having heard the religious for whom I am the chaplain speak of her; through hearing them eulogise her virtues; then through the study of the documents which were confided to me in order to write a short account of her life. I spoke to Rev. Mother Maillet (read Mayet), a Religious of the Carmelite Monastery in Fourviere, the niece of the Servant of God.

To question XXIII, pages 51r-52r. I know that humility which together with charity was the outstanding virtue of the religious life of

the Servant of God, caused her to be considered as a saint even in her lifetime by her religious. The evidence of those religious who knew her shows that they held the sanctity of their Foundress as certain. Mother St. Clement loved to speak about the characteristic traits of her ~~life~~ which was so full of zeal, self-sacrifice and above all, true humility) Mother Saint Juliette (= Julitte) often recounted the heroic virtues of Mother Foundress, her zeal, her love for the Rule and for humility. In the different communities already founded they loved to speak frequently about the heroic virtues of Mother Foundress, ~~above~~ ^{above} her sublime charity for God and souls. Sister Saint Bernard, who knew her, often repeated: 'Our Reverend Mother Foundress said to us: "My daughters, love your duty. Observe the virtue of poverty scrupulously, let your obedience be blind. Always guard charity as the apple of your eye".' Another, Mother Saint Clotilde, the linen mistress in Lyon, said of Reverend Mother Foundress: "She was hard on herself but for others she had a mother's heart." She added, thus demonstrating how all esteemed the sanctity of their mother: "We would have great joy if Our Lord were to allow us to see one day our Reverend Mother raised to the altars." Other testimonies recorded in the account that I have written on this subject and which is deposited in the Process, show that Mother Saint Ignatius was considered by her contemporaries as a saint. She therefore had the "reputation of sanctity".

To question XXIV, page 52r. I know that after her death, this reputation only increased, and that her religious invoke her in private to obtain her special protection. This reputation of sanctity spread, as the Congregation spread and increased, that Congregation that Mother Saint Ignatius now protected from Heaven. In the Brief approving, in 1847, the Institute of Jesus and Mary and its Constitutions, the Auditor of the Rota underlined the remarkable extension of the Institute and the fruits it bore. I know that in the different houses of the Order they recite an approved prayer to obtain spiritual favours to hasten the glorification of the Servant of God.

To question XXV, pages 54r-55r. I know that several temporal favours have been obtained through the intercession of Mother Saint Ignatius. Notably: the cure of typhoid fever and congestion of the lungs, by the application of a picture of Mother Saint Ignatius (Merida, Yucatan, July 1911), etc.

To question XXVI, page 55r. I know that it is a tradition in the immunity that Mother Saint Ignatius has granted many spiritual favours to those who invoke her with confidence.

To question XXVII, pages 55r-55v. In all these depositions I have li I'd as historian, according to documents that I have summarised or in. Impled in the little booklet that I have deposited in the Process and winch is entitled *La Servante de Dieu, Mere Marie Saint Ignace, I LHI dine Thevenet, Fondatrice dela Congregation de Jesus-Marie, 1774-18)7*, Printed in Lyon. Vitte 1926.

Witness 2

SISTER JULIE OF JESUS, secular name Marie Louise Mayet, Carmelite religious of Lyon, daughter of Antoine and Claire Paturle, born 5th August 1853, died 20th February 1934.

The witness, a great-niece of the Servant of God, in her deposition I ransmits to us memories of her family, in which the reputation of sanctity of Mother Saint Ignatius was preserved without interruption. Sister Julie of Jesus gives evidence of the virtues of her great-aunt based above all on what she heard from her father, Antoine Mayet, called Tonny, and from her uncle the Marist, Fr. Claude Mayet. Notwithstanding its moderation, this deposition deserves to be published in its entirety.

We note that the commission of the Tribunal of the Curia of Lyon went to Carmel to collect the evidence of Sister Julie.

To question V, page 59v. I often heard my father speak of the good fortune of the Servant of God in having been brought up by the Canonesses of Saint Pierre. She was educated with great perfection; she was a very serious person. I believe that she spent about seven years there.

To question VII, pages 59v-60r. In her family she had a great influence over her brothers and sisters. She never got angry. She was, in fact, the second child in the family, having only one brother older than she was. She filled the role of the eldest sister of the family. When her brothers were arrested during the Revolution, she was the guardian angel of these unfortunate young men. Every day she put on the clothes of a servant woman and accompanied by a trustworthy man-

servant she went to the cellars of the Town Hall where they were imprisoned. She spent an hour there. She was not allowed to remain longer. She undertook to bring them clothes and food, and also for others at the request of their families. One day one of the guards said to her: "See here, cilizeness, I will not let you enter if you do not raise your glass with me." She blushed and did not hesitate to finish the glass of wine that the drunkard had begun, and he let her enter. She was then 19 years of age. The servant was not allowed in. The next day, when they were being led out to be shot at the Brotteaux she followed the procession as near as possible; her brother threw her a letter for his mother in which he asked them to forgive. She wished to be present until the end at the execution of her brothers and the clubbing to death with a rifle butt. My father always wept when he told us this. A little later the person who had denounced them was discovered and my aunt insisted with her father to obtain that he would not be pursued. That man remained unknown and later died a good death.

To question VIII, page 60v. Mile Jaricot said that it was her misfortunes during the Revolution that were the starting point of her vocation. At least that is what I have heard.

To question XIV, page 60v. When I was 8 or 9 years old, my father, who had a special preference for me, used to say: "Let us go to Jesus and Mary, we shall find your aunt." I used to reply: "You know quite well she is dead!". . . He answered: "But we shall find her spirit there and her spirit does me good." They told us about her with great veneration. I believe that it was Mother Saint Bernard, a young religious, at the portery, who could not speak about her without shedding tears. The boarding school was going well, but as they found themselves short of space, they sent the boarders of the well-to-do families home in order to keep the orphans.

To question XV, pages 60v-61r. In my family I heard them speak about the attitude of Fr. Pousset during the last illness of my aunt. He said to her: "You have received sufficient graces to convert a kingdom, and you have misused them," He said this because she wanted to keep her Congregation distinct from that of the Ladies of the Sacred Heart, with whom Fr. Pousset wanted them fused. They said that after this reproach my aunt told them that she had wanted to weep, and she lost

consciousness for eight days and did not regain her clarity of mind except to say: "How good God is!"

To question XVII, page 6lr. She was godmother of my uncle, Fr. Mayet, the Marist; he was a real saint! He called her "his little violet", and used to say to me: "My dear, why are you not like that?" He spoke only of her humility, and that is all I remember because he used it to humiliate me.

To question XX, pages 6lr-6lv. Oh! I heard a lot about her charity. My father used to say to me: "If you had seen how all her little ones surrounded her, and loved her like a real mother, but she would never allow any familiarity." I heard hundreds of things about her kindness, and her virtues but I was too young for the details to impress themselves on my mind.

To question XXI, pages 6lv. Through prudence she had restrained austerities because the doctor had pointed out to her that they did too much penance in the house, and that class mistresses could not keep going on that diet. As she was as prudent as she was wise, she put her daughters on a common diet. She allowed the use of instruments of penance to her daughters only exceptionally. I always heard it said that she had great strength of character since the Revolution.

To question XXIII, page 6lv. I know that my father asked her advice as often as possible, because he venerated her and when I was very small, this made a great impression on me. My father used often to say: "She is a saint!".

To question XXIV, pages 6lv-62r. They had kept such a memory of her that my father was all-powerful in the house because he was her nephew.

Witness 3

REV. AUGUSTE MOLIN, son of Auguste and Marguerite Sermet was born in Lyon on the 25th October 1857. He was parish priest of Saint-Pothin and Canon of the Cathedral of Lyon. He died on the 13th February, 1932.

This witness presented with his deposition the authentic copies of three writings of Pauline Marie Jaricot, of which he was the depository through inheriting them from Julie Maurin, the biographer of the same Pauline Jaricot:

- 1) Extract from *Histoire de ma vie*, written by Pauline Jaricot.
- 2) Extract from a letter of Pauline Jaricot to the Master General of the Dominicans.
- 3) Extract from a letter of Fr. Claude Mayet, Marist, to Julie Maurin, 8th May 1889.

On the basis of these writings, Fr. Molin bore witness to the virtue and reputation of sanctity of the Servant of God, who had formed Pauline Jaricot, when she was young, in the spiritual and apostolic life, in the Association of the Sacred Heart founded in 1816.

We omit the writings of Pauline Jaricot because the first two are already reproduced in Doc. V, p. 172, and the third in Doc. XXV, 3, p. 491 of this *Positio*; we give the brief deposition in its entirety.

To question IX, page 64r. I hand over to the Process the authentic copy of a page of the "Vie" of Pauline Marie Jaricot, written by herself, in which she tells that, having separated from her worldly friends, she entered the Association of the Sacred Hearts, of which Claudine Thevenet was the President, and where she said "she was encouraged to follow the movements of the love of God".

To question X, pages 64r-64v. In a letter of Pauline Marie Jaricot of which I bring a copy, a letter addressed to the Very Rev. Fr. General of the Dominicans, she states that persons of piety "are not all buried in the cloisters", because she found the Association of the Sacred Hearts dedicated in the world to different good works, and the letter explains how it functioned. In this Association, Pauline held the Office of President of the Section for Consolation and Alms.

To question XXIV, page 64v. In a letter of Fr. Mayet, Marist, nephew and godson of Claudine Thevenet, sent to Julie Maurin, author of the "Vie" (Life) of Pauline Marie Jaricot, the author aged 80 years, speaks of his aunt as of a saint and gives various details of the childhood of Claudine Thevenet. These copies have been taken from the dossier of papers of Pauline Jaricot that I possess by inheritance from Mile Julie Maurin, her biographer.

Witness 4

PHILIBERT CATHERIN (Father Prospero O.P.) son of Francois and Catherine Gonod, was born in Feilleus (Ain) on the 14th September, 1878. He died on the 23rd February, 1940.

The witness submitted the copies of two letters written by Pauline Jaricot to her brother Paul, then in Naples (13th September and 2nd November 1817) in which she spoke of "Glady", — the familiar name of Claudine Thevenet, then President of the Association of the Sacred Heart — "Who burns with zeal for our God", and she exhorted him to help the work founded by the Servant of God.

Father Catherin refers briefly to these two letters, copied from a register in the archives of the Dominican Fathers of Lyon, where the family letters of Pauline Jaricot are collected. We give his deposition which is limited to question IX and we are omitting the letters which have already been published in Doc. V, page 174 of this *Positio*.

To question IX, page 65v. I am depositing a copy of two letters of Pauline Marie Jaricot to her brother Paul Jaricot in Naples, 13th September and 2nd November 1817, in which she speaks of "Glady" Thevenet and of some help to be given to her foundation. This copy is taken from a register reproducing letters of Pauline Marie Jaricot to her family. This register is in the archives of our monastery, and forms part of the collection of Pauline Marie Jaricot handed over to the Dominican Fathers in Lyon.

Witness 5

PHIL.OMHNA PIEGAY (Sister St. Irene R.J.M.) daughter of Pierre and Marie Couturier, was born in Yzeron (Rhone) on the 1st January 1857. She entered the Congregation in 1888 and died on the 30th August 1936.

A witness *ex auditu a videntibus*, Sister St. Irene was in contact with a group of contemporaries of the Servant of God: Sister St. Bernard (entered 1828 — died 1893), M. St. John (entered 1832 — died 1893), Sr. St. Laurence (entered 1832 — died 1897).

The deposition of this witness, although short, is important for the knowledge of the virtues of the Servant of God, and is based above all on the testimonies of Sister St. Bernard, who for ten years was in contact with the Foundress both as portress, and, in the last period of her life, as infirmarian.

To question XV, page 66v. I knew Sister Bernard for 7 or 8 years. She had lived with our Mother Foundress for 10 years and took care of

her during her last illness. She was a witness of many of the sufferings that she endured on account of hurtful things that were said to her. She suffered in silence, and never made the suffering known to the community. I believe it was about the reproaches she received from the Father. She said to Sister Bernard: "I believed that I was going to burst into tears." She never spoke of it again. She suffered a great deal, and always in silence. Our Mother always showed great gratitude for the care of her infirmarian.

To question XXIII, page 67r. It was said that "If she does not go to Heaven, very few will go there." She had endured great sufferings during her youth, and in order to found her Congregation. It caused her much pain to leave her mother who counted on her.

To question XXIV, page 67r. People would very much like her to be canonised. They pray for this every day but privately, and they pray to her for graces.

To question XXV and XXVI, page 67r. I know that some favours have been obtained, but not in France.

Witness 6

ROSA MANDRI (M. Maria de S. Euphemia R.J.M.) was the daughter of Francisco and Dolores Campanal. She was born in Perelada, Province of Gerona (Spain) on the 20th August, 1859. She entered the Congregation in 1880 and died on the 18th April, 1936.

The witness, before presenting herself to the tribunal, had conscientiously studied the documents in the *archives of the Generalate, Rome*, and she had carried out the necessary research, having been entrusted with it by the General Chapter of 1925, in view of the Ordinary Process for the Cause of the beatification of the Servant of God. Her long testimony (pages 74v to 278r) is a complete biography of M. St. Ignatius based above all on the *Histoire* and on some traditions which do not contain new details of interest to the *Positio*.

The most original part of this deposition is the study done by Mother Euphemia on the registers of the Congregation, which led to the discovery of certain anomalies in them, especially regarding the omission of the signature of the Foundress, and the modification in the drawing up of the acts contained in them. From this observation, the witness deduced that from the time of the death of Fr. Coindre, the authority of the Servant of God had suffered an eclipse, due to the authoritarian character of the new Ecclesiastical Superior, Fr. Cattet, and, above all, from the arrival of Fr. Pousset at the beginning of 1836. According to M. Euphemia herself, these

had always acted in collaboration with M. St. Andrew, Assistant General and immediate successor of the Foundress, and against the latter.

The attentive internal and external examination of this register made for the present *Positio* (cf. Doc. XVI, *inlr.*, page 272; *Appendix*, p. 289) has made clear that the idea of M. Euphemia was fundamentally erroneous. The registers which M. Euphemia thought might have contained interpolations, were proved to be copies made after the death of the Servant of God. Besides, by comparing these copies with the few original registers that remain, it is established that the transcription made by M. St. Andrew is substantially faithful.

The long deposition of M. Euphemia, more than 200 pages, all based on the supposed differences of opinion between the foundress and M. St. Andrew may be divided into two parts. In the first part the witness gives an extensive biography of the Servant of God. In the second part she returns to the same facts, relating them to each of her virtues. We give only some brief extracts that refer to the reputation of sanctity of the Servant of God.

To question XXIII, pages 224v-242l The life of the Servant of God puts before us more than one fact which cannot be explained without the intervention of heaven.

In the course of her life and in the detail of its different stages which we have given in their place, we have also quoted several examples of the theological, cardinal and religious virtues which she practised faithfully and heroically. These are the proof of the sanctity of her actions. In the first place her great mission was the foundation of the "Providence" for poor and abandoned children of the parish. In the second place, there was the foundation of a new religious family consecrated to the education of youth. In order to fulfil her mission she received from God not only enlightenment for her mind, but also special graces of soul and supernatural gifts of predilection.

From her childhood she had the gift of attracting souls. Her little brothers and sisters confided in her as if instinctively, and, later on, her companions in the works of zeal, followed by those of the Association, did the same. It is impossible to say too much about the reputation for virtue and even for sanctity which Mile Thevenet enjoyed throughout the district of the Croix Rousse. All the works which existed in the parish for the alleviation of the poor at that time owed their existence to her. In spite of her great humility, which was recognised by all, she could not avoid giving her continued support and help as President and Directress. She was like the mother of several children who devotes herself to each and to all with the same generosity, the same

love. For this purpose, God had endowed her with the outstanding gifts necessary for all good government: prudence and discretion in every trial and charity without measure or limit; and to all this she united good administration and a highly stable and solid organisation, since she founded them for the single and most noble of all ends, the greater glory of God and the good of souls. The works still exist after more than a century. In all she did the Servant of God acted quite naturally, with the greatest possible humility, and without creating a stir. . . .

Among the outstanding gifts that the venerated Mother Saint Ignatius possessed, are to be noted the gift of attracting souls and leading them to God, and the gift of being able to penetrate to the depths of their hearts and even divine their thoughts by a simple glance. It could be seen that Our Lord was at work in her. This intuition of the Servant of God was evident several times in her life, especially at the time when she admitted postulants. . . .

Reverend Mother Saint Ignatius was known among the clergy and others as a superior woman from every point of view, from that of initiative, of organisation, of administration and of government, guided by a simple and enlightened sanctity. Here are some examples:

A few days after his installation in Lyon, Mgr de Pins gave permission to hold clothing and profession ceremonies in the chapel of the Mother house, just as had been done in Monistrol (2nd March 1824). He continued to manifest his esteem for the community, for the work and above all for the Mother Foundress. . . .

In July 1825, Mgr de Pins gave his approval to the Statutes of the Congregation; showing great esteem and veneration for it. On the same day, July 25th, he praised the work and dedication of the Ladies of the Sacred Hearts of Jesus and Mary in an official request addressed to His Majesty, asking him to invest and confirm "such a useful and commendable institution, etc." with His Royal sanction. By this action His Lordship gave the most laudatory testimony not only to the work, but also to the one who governed and directed it.

M. Barou, the Vicar General of Mgr de Pins: "A young woman was placed as a chamber maid in an excellent family of Lyon. For a long time she had felt called to the religious life, without however wanting to pay too great attention to this. One day, in despair, she

presented herself at the archbishop's house in order to speak to M. Barou, the Vicar General, who had baptised her and had prepared her for her First Communion. She put before him in a few words, how unhappy she was, that something inside her was telling her "Be a religious", and that she had a horror of religious life. Recently she had gone to La Ferrandiere, but her feelings of repugnance were so strong when she saw the house that she hurried back home as quickly as she could. M. Barou put some questions to her and ended by saying to her: "My child, be faithful to the voice from above, you are called to the religious life, welcome it as a great grace. Go to Fourviere, present yourself to the Superior. She is a capable woman, her house, that is to say her community, runs perfectly. We have visited it during these last few days with Mgr de Pins who has expressed his satisfaction. Go there without fear. You will stay there." "And on setting foot there", said Sister St. Bernard, "all my worries evaporated. I felt that I was at home. What I had been told was true. This took place in 1828."

A proof of Mgr de Pin's esteem for the virtue, uprightness of views and sanctity of the Servant of God is seen in the support he gave her at the time when he was humbly consulted by her about the business of the fusion of our Congregation with that of Madame Barat. He was enlightened by God, and recognised beyond doubt in the Foundress the marks of her heroic virtues which she practised to maintain and preserve the work of God. The advice and support of His Lordship in this most critical circumstance, was like a public proclamation of his recognition of the loyalty and holiness of views of the Servant of God to maintain her rights.

Another testimony to the recognised sanctity of the Servant of God:

Pauline Jaricot, in a letter she wrote to Mother Superior of the Sacred Heart Convent of La Ferrandiere, on the 29th February 1841 (vol. 26, p. 83) proposed to her (under the pretext of establishing a house of retreats in Fourviere), a complete plan she wanted to resume, to unite our Congregation with that of Madame Barat and by this means enable the latter to enter "this beautiful property of the Religious of Jesus and Mary", etc. In this letter Pauline speaks twice of a certain "person" (word underlined) whom she is not naming, and who was an obstacle to the realisation of this plan in 1830 and 1834,

and as in 1841 this same person still occupies the same post it would be necessary before all else to have him moved or changed, etc. This unknown person, of whom Pauline Jaricot speaks, and whom she fears may still be able to block this project of fusion, etc., provides us again with a beautiful testimony to the sanctity of the Servant of God, Mother St. Ignatius, for if this person was an ecclesiastic of some importance, as one can deduce from the position he held, since he was so powerful or influential that he could prevent such great harm to the Congregation of the Sacred Hearts, it was undoubtedly because he recognised the sanctity of the Foundress, who at the price of so many struggles, humiliations and sacrifices, humbly and bravely maintained God's work, not her own.

Two people therefore, at the same time, Mgr de Pins and this unknown person, each in turn, gave testimony in this circumstance to the reputation of sanctity deserved by the Servant of God and the cause she defended. Lastly, when His Lordship Mgr de Pins learnt that the good Foundress of the Congregation of the Sacred Hearts was gravely ill, he made haste to go up to Fourviere and bestow on her his last indication of esteem and veneration. He allowed her to receive Communion as Viaticum every week, and he blessed her with the heartfelt affection of a father and pastor. . . .

After the death of Reverend Mother Saint Ignatius, Fr. Rey gave the community a great eulogy on the solid virtues of the venerated Mother, encouraging her daughters; and he told them that, several times, doing violence to herself, she showed herself less loving than she felt in her heart, which was very sensitive and affectionate, lest they should attach themselves to her.

The Vicar General, Fr. Cholleton, who was appointed Superior of the community when Fr. Coindre left for Blois in February 1826, also took an interest in and showed true paternal kindness towards the Reverend Mother and her community.

The saintly Cure of Ars said one day, in speaking of the newly-formed Congregation: "It is a well-established Congregation."

Fr. Bonet, the parish priest of Ainay and uncle of Mother Saint Blandine, said, speaking of our Congregation: "I do not know of any Congregation which has such an apostolic spirit . . ."

The holiness of the Servant of God was piously noted by all her daughters who saw for themselves how often Heaven was pleased to manifest it before their eyes by miraculous deeds. We recall here a fact narrated in the "Life" of the Servant of God: One of the first companions of Mother Foundress, Mother St. Stanislaus, who entered in Pierres Plantees and who always lived with her, told several extraordinary things to Sister Saint Firmin, but she remembers only the following one and affirms it on oath. One day the Sister in charge of the provisions saw that there was no more flour in the house, and there only remained one single loaf of bread for the whole community and the orphans. Reverend Mother was informed and she went to the chapel immediately with all the religious to recite the litanies of Divine Providence, praying with faith and confidence. The last loaf was distributed and, nobody knows how, this bread was multiplied and lasted for three days, to the great astonishment of all.

There was no flour and no means of procuring any. On an impulse of fervour and trust in God, Reverend Mother hurried to the chapel, prayed, approached the tabernacle, knocked on the little door, and prayed very fervently. That very morning someone rang the door-bell. It was a carrier who came with a cart loaded with sacks of flour. No one was expecting him, no one had given an order. Mother was informed, she went down, quite overcome, and asked the carrier who sent the flour. The carrier said to her: "Do not worry Madame, it is all paid for." This Sister adds that she heard these same facts recounted more than once by Sisters Saint Bernard, Saint Anthony and Others who were witnesses of them.

Another example: the filial trust of Reverend Mother Saint Ignatius in the Blessed Virgin was rewarded by the cure of one of the children of the Providence, a young girl of 18 years

The veneration of the orphans for the Servant of God was profound. It was not only gratitude and filial love which they showed her in her presence. It was something much more intimate, that they expressed in pious admiration. When Mother Saint Ignatius fell ill in the month of January 1836, the orphans offered a novena of communions asking for her cure, and the prayers of the children were heard. On the 8th March, Madame Mayet wrote to her daughter: "I

have been to see my sister Ignatius who is a little better without being really well." This improvement continued and she recovered, until her last illness some months afterwards.

When these poor children passed in front of the room where Reverend Mother was lying ill, they kissed the walls. . . .

To question XXIV, pages 234r to 255v. The evidence and the reputation of sanctity of Mother Saint Ignatius came out clearly for the last time on her death bed. Fr. Pousset provided the occasion. This is what Rev. Fr. Charles Payrard, S.M. Lyon, 26th July 1926, said about this unparalleled scene: " Since yesterday I have read attentively the little booklet that I had the honour of receiving from you and I have just re-read it entirely. The fundamental attraction of her life: to disappear, to efface oneself, to be accounted as nothing, can explain certain astonishing acts of self-effacement without having recourse to enigmatic conduct of a neighbour; even the abuse of Fr. Pousset to your dying Mother seems to me to respond to the personal ideas of Mother Saint Ignatius about herself. It must have pleased her to be thus treated and the words of the confessor undoubtedly echo the thought! of this humble Mother New research can throw more light on this point, but I have the impression that the desire for self-effacement and the systematic humility of this saintly soul will explain certain obscure points better than anything else. . . . "

The evidence for the reputation of sanctity of Reverend Mother Saint Ignatius in the last moments before her death is obvious from all that we have just said. We shall perhaps add strength to it by confirming this reputation with the following!

1. "You have received graces enough to convert a whole kingdom", Fr. Pousset said to her, and it was true. The Mother had received them and had made them bear fruit; but she was restrained, by the painful circumstances about which we know, to limit their scope, and Providence, to which the Servant of God had confided everything, took care that these graces of its faithful Servant were made still more fruitful soon after her death, through her daughters.

Therefore it will be her same spirit which will spread everywhere, going out from Fourviere, Iroin that little band of Mothers, outstanding for their knowledge and virtue, formed to the life of

religious dedication by the Foundress herself: Mother St. Teresa who entered in 1823, Mother St. Pothin in 1827 and Mother St. Cyprian in 1832. These valiant missionaries will show their zeal for the salvation of souls, which they had learnt from the counsel and example of their Mother Foundress during 14, 10 and 4 years respectively, and India, Spain and Canada received the direct influence and fruits of graces to convert, not a whole kingdom, but many kingdoms.

Is not its universality and spiritual fecundity one of the proofs of the holiness of the Church? Would it not also be possible to see a proof of the holiness of our Foundress in the extension and the evangelical and spiritual fecundity which her little Congregation had barely four years after her death, and that which it has today? . . .

Funeral. — The funeral service took place in the little chapel of the Mother house. The coffin in which the venerated Mother reposed, that zealous Foundress, was placed in that little chapel which she had had built with such great love and sacrifice, and which she had so much wanted to see entirely finished and blessed before she departed from this life. The precious remains were exposed in it for the veneration of her daughters.

The funeral cortege was followed by a considerable number of parents and friends who had joined the long procession of orphans who, sobbing and crying, accompanied the one they loved as their second mother and as a saint. Permission was given to the religious to accompany their beloved Mother and Foundress to her last resting place. I have heard it said, years ago, that the funeral of Mother Foundress had been something very imposing, an extraordinary general manifestation of regret and grief, and at the same time of veneration.

To question XXIVpages 255v-269r. At the time of my depositions on the virtues of the Servant of God, the honourable Tribunal fixed its attention in a special way on some points and facts of the virtues of poverty, prudence, and humility, asking to go back on these subjects in order to complete them and clarify them when they treated of the "Reputation of sanctity" after her death. That is what I am going to try to do.

After her death the reputation of sanctity of Mother Saint Ignatius was made known in different ways.

1. When the spoken word of eye-witnesses is lacking, and since, because they are no longer alive, they cannot speak now of the reputation of sanctity of the Servant of God, then we must gather it from what they told us during their lifetime, which has been transmitted to us by oral or written tradition, and very often we find it attested, and proclaimed even by deeds. Here is an example:

The fusion of her little Congregation, making it disappear even while she was alive, might have been imposed on the Servant of God. If the competent authority had imposed it on her, she was ready, like another Abraham, to sacrifice this Congregation, the daughter she loved so much, for God and her neighbour, but nobody dared proceed further. Her holiness compelled recognition. Immediately after her death, one might have thought that the time had come to bring about this fusion that had been urged so many times, since visible opposition no longer existed now that the Foundress had disappeared, but strangely enough, the fusion did not come about then either, because the little Congregation, while remaining an orphan on earth, now had its loving Mother in heaven, watching over it. She had said a few days before her death: "Sister dear, a Superior is still a Superior in Heaven." Nobody dared to make it disappear after her death either. We can apply these words here: "It is useless to work to destroy what God himself guards and defends."

So the reputation of sanctity of Mother Saint Ignatius after her death is proclaimed here, not by words, but by the voice of deeds, that of preserving the life of her little Congregation which was threatened so often.

Therefore the existence, the preservation and the spread of the Congregation itself, after the death of the venerated Foundress, were and still are, eloquent voices which in three continents, and by thousands of filial tongues, publish the reputation of sanctity of their Mother and Foundress, using these words handed down from generation to generation: "Our Mother Foundress had much to suffer . . . she was very humble . . . she was a saint . . ."

In the month of February 1841, the affair of the fusion was brought up again. The Mothers knew nothing about it. This time a whole plan of campaign had been prepared against the little

Congregation of the Sacred Hearts, now orphaned for four years. The danger was all the greater because it could not be forestalled as it was not known and our Mothers were ignorant of it. But in heaven above the real Mother of this family and of this much-persecuted work was watching, as she had promised before her death, over this little bark which she had already defended and saved from shipwreck so many times. Once again she will be the one who will save it in a most providential way. Let us see how.

In the same month of the very same year, Mgr Borghi, Bishop of Agra, wrote to M. Rossat, Vicar General of Gap, requesting him to find six European religious for him. The plan, the end he proposed, was exactly the same as that which had inspired and guided Mother Foundress in establishing her dear "Providence"; the second end that the Servant of God had in mind: the education of children from better class homes in boarding schools, was also proposed in the letter of Mgr Borghi: "The education of young European girls as well as the education of Indian girls." It could have been said that this plan was copied from that of Mother Foundress; better still, her inspiration was felt as if she herself had dictated the letter from Heaven . . . In this occurrence we find a double intervention of the Mother in the designs of Providence. Several communities had already refused M. Rossat before he addressed himself to our little Congregation.

It was clearly visible that in God's plan, the favour and happiness of carrying the work of our Mother Foundress beyond the seas was reserved for us. Her daughters would extend to India that love for the poor and that self-sacrifice which they had learnt from their Mother in Fourviere, and this call had such a resemblance to her own work that it was as if she had sent them one of her gentle, mot herly smiles, giving them to understand that the happiness of Heaven did not make her forget her children here on earth . . . The Mothers were struck by this similarity, says the *Histoiredela Congregation*. "The aim of the worthy Bishop of Agra was absolutely the same as that which had guided our Mother Foundress. He had the same motives, the same intentions."

The mission was accepted, and all the work which was being done without the knowledge of the Mothers, that fine plan of campaign to make our Congregation disappear, failed when it came up against this providential call, in the same way as the attempts which had been made during her life had failed.

Was not this double protection of the Servant of God over her Congregation, so evident, and supported by Heaven like a voice from on high, making known the reputation of sanctity already accorded her by God?

Another event followed which was not less providential, and which realised the ardent desire of the Foundress during her lifetime and which, according to all appearances, was the object of her last fervent prayer on her death-bed, when she said she had asked her Divine Master for "a great favour" for her beloved Congregation. This new event was, that on the occasion of the approaching departure of the first missionaries for the East Indies, the "Preces" (petition) was presented to the Holy See to obtain its approbation, which, according to the phrase of the Foundress "would make her little Congregation safe from all pursuit". The approbation was granted at the first request, and without being preceded by the customary "laudatory brier.

This was marvellous! Would it be rash to see in all this a fresh sign given by Heaven, in the absence of living witnesses, of the reputation of sanctity of the venerated Foundress, through the voice of the I lead "I the Church who granted her little Congregation such full approbation and in such extraordinary circumstances? It cannot be said for certain, but there is every reason to believe it. . . .

To questionXXVandXXVIpages270v-278r. In beat trig witness to the reputation of sanctity of the Servant of God aft CI hei death, we have had to enumerate in passing, like sparks from this reputation, some of the graces and favours obtained through her intercession, prayers or the novenato the Most BlessedTrinily for this intention and sometimes the application of the picture of the Servant of God.

At the end of the "Petite Vie" publish.-I m 1926, 22 of these favours were inserted. They can be read. Regarding 14 other favours for which there was no room in the little volume (onseparated to Mother Saint Ignatius, these were published sepaian \ (see this booklet). I will not repeat any of these favours here, bill among the first, I draw the attention of the honourable Tribunal to some which are a little more remarkable, and about which I have presented evidence, reports, appropriate certificates. . . .

Witness 7

MARIE COUTON (Sister St. Laurence, R.J.M.), daughter of Jean Baptiste and Marie Curviller. She was born in Castelnau (Aveyron) on the 19th October 1881 and died on the 27th January 1935.

The deposition of this witness and of witnesses 8, 9 and 12, refer only to the cure of the same Sister St. Laurence Couton. The Superioress of this Sister who was cured, witness 11, also speaks of it.

This Sister had suffered for a number of years from a stomach complaint which, according to the diagnosis of the doctors, was cancer. In her deposition, she made known all the details and declared she had been cured through the intercession of the Servant of God, on the 23rd December 1927, when the doctors had given her only a few months to live.

The testimonies regarding this cure are omitted because they do not concern the virtues of the Servant of God.

All the documentation provided by the doctors is found: a) in the depositions of witnesses 8, Eugene Reboul, the doctor, who presented a report giving the details of the stages of his examination and 9, Charles Louis Ferre, doctor and radiologist who presented two reports of the radiology examinations; b) in the Additional Process to the Rogatorial Process of Lyon, I, pages 227v-259r, and c) in numbers 35 and 109 of the list of favours obtained through the intercession of the Servant of God.

Witness 10 (*1st ex officio*)

MARIE BLAIS (M. St. Henry, R.J.M.), daughter of Louis Henri and Ermeline Fournier. She was born in Montmagny, Quebec Province (Canada) on the 17th June 1860 and died on the 10th June, 1946.

The deposition of this witness who filled successively various and important positions in the Congregation, is based on the testimonies heard from M. St. Cyprian (entered 1832 — died 1868) and from M. St. Cyril (entered 1845 — died 1904), foundresses of the Congregation in Canada. We have extracted the most significant part concerning the spread of the reputation of sanctity of the Servant of God. We note that when M. St. Henry Blais speaks of the knowledge of the Servant of God in England and in Spain, she is referring to the spread of the reputation of the Servant of God among the public, and to graces received.

To question XII, pages 295v-296r. From the age of 10 years I have always lived in the community. They always spoke to us of the great love of our Mother Foundress for the Rule. In the Chapter, every week, the practice of the Rule was insisted on in its least details so that,

according to the wish of our Mother Foundress, our Congregation might continue and do good until the end of time, and this could only be accomplished if the community was very regular. I remember that whenever Cardinal Tachereau, Archbishop of Quebec, visited us, His Eminence had nothing to correct from the point of view of regularity, which he admired. This was a proof of the wisdom of our Mother Foundress in her Constitutions.

Moreover, Reverend Mother Saint Cyprian, the foundress of our houses in Canada, had entered the Congregation during the lifetime of the Servant of God, and she was penetrated with her spirit. Mother Saint Cyril the 2nd Provincial of Canada, entered the Congregation during the time when Mother Saint Andrew was Superioress General. She told me that when she entered the Congregation of Jesus and Mary, she had been struck by finding so many women of superior intelligence and education, but above all by the saintliness of their religious virtues.

To question XV, page 296v. We knew when I was a religious that our Mother had suffered from Father Pousset and that he was the instrument God used for the sanctification of our Mother. They said that during her last illness, our Mother came out of her coma to exclaim: "How good God is", with an expression that Sister Bernard, who was looking after her, had not forgotten 50 years later. Our Mother died on the 1st Friday, at 3.00 p.m.

To question XX, page 297r. Several of my companions entered Jesus and Mary attracted by the charity that they saw reigning among our teachers.

They told us that we should accept what others made us suffer, without ever making others suffer from us. Mother St. Cyril said that it was one of the rules of Mother Foundress.

They spoke much of her preference for the poor and her zeal for the salvation of souls, especially the souls of children.

To question XXII, pages 297r-297v. The poverty that Mother Saint Cyril practised was extraordinary. She scarcely had the things she needed, whilst she was very generous towards others, imitating in this, I am sure, the virtues of our Mother Foundress.

To question XXIV, page 297v. It is not long since I became aware of her reputation for sanctity. Around 1903, I went to England, where I saw them praying to Mother Foundress and obtaining graces. It was in

England and in Spain that this reputation of sanctity began to manifest itself.

To question XXV, page 297v. The first favour obtained which I knew about was the decision which a Sister took to undergo an operation which she had always refused, and which was a perfect success. Mother Saint Stanislaus, Provincial of Ireland, said that Mother Thevenet "competed with St. Anthony of Padua to find lost things."

Witness 11 *{2nd ex officio}*

ANTOINETTE ODIN (M. Mary of the Assumption, R.J.M.), daughter of Joseph and Marie Bernard, was born in Lyon on the 27th February 1868. She entered the Congregation in 1888, and died on the 30th August, 1955.

This witness, as the Superioress of the Mother House of the Congregation of Jesus and Mary, Fourviere, had an opportunity as she herself testifies to study the registers and other old documents about the Servant of God and the Congregation she had founded. Besides, she lived with some of the religious who were contemporaries of M. St. Ignatius.

With the help of the aforesaid original documents and of the testimonies of contemporaries, M. Mary of the Assumption composed her deposition, which reflects the atmosphere of the reputation of sanctity of the Servant of God, both in the house of Fourviere and among her relatives, with special emphasis on the memory of her charity, humility and poverty.

To question X, pages 301r-302v. In the archives which I saw in Rome, I was greatly edified to see all the virtues that our Mother Foundress practised before she was a religious. I was struck by the clarity of vision with which she gave advice to her young girls, which seemed to me to be a predisposition for good government. She always insisted very much on humility and charity.

To question XII, page 30 J v. I noticed that our Rules allow us to adapt to all kinds of apostolates, proof that our Mother Foundress composed them with great breadth of vision in view of a broad mission of education — a remark often made in the General Chapters.

To question XIII, page 30lv. I remember that at the Congregation of Rites, a prelate said to me: "You are the only Congregation that has been approved without a preliminary laudatory brief."

To question XV, pages 30lv-302r. I heard it said by the old Sisters who had served our Mother Foundress herself, that she had suffered much, especially morally.

To question XX, page 302r. I heard of her, when I was a young religious. They recounted her acts of charity towards the orphans whom she loved very much. She herself took care of those who were hurt or dirty. I am sorry that the ex voto of the miracle obtained through her charity for one of the orphans, is no longer to be seen in Fourviere. It was an ex voto which must have disappeared in the fire when the chapel was burnt. It showed the child in blue, sitting, with several Sisters of Jesus and Mary.

To question XXII, page 302v. One of her grand-nephews, M. Camille Mayet, told me that in her family they called her a little violet. They had great veneration for our Mother in the community, without calling her a saint; besides she hid behind Our Lady of Fourviere.

To question XXV, pages 302v-303r. I was a witness of the cure of one of my daughters. I had made all the arrangements to have her taken care of and comforted in her last days. On the 20th December, I sent her to Dr. Reboul's house and he declared that she had cancer. After taking an X-ray Mr. Ferre said that she had about one month to live, five perhaps if she put up a fight. I examined carefully all the X-rays and I had noted all the painful parts. . . .

DOC. XXX

TESTIMONIES TAKEN FROM THE ADDITIONAL PROCESS on the reputation of sanctity, virtues and miracles of the Servant of God Claudine Thevenet or Mary St. Ignatius, instituted by the ordinary authority according to the decree of the Sacred Congregation of Rites, 25th October 1930, in the Curia of Lyon. *Public Copy, 1935, vol. 2.*

As a complement to the Ordinary Process (1926-1928), the Sacred Congregation of Rites, at the request of the Postulator of the Cause, Rev. Charles Miccinelli, S.J., granted permission for an Additional Process to be instituted in Lyon "by the ordinary authority", on the reputation of sanctity, the virtues and the miracles of the Servant of God.